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Communications.

For the American Lutheran.
Experimental Religion the same in all Ages.

No. 3.

We are now about to enter into the adoration of the world's mental eclipse—that period when darkness covered the earth. How it chills one to step, in a cold winter day, from the bright sun-light into the dark side of the wall!

Alfred the Great, King of England, born 849, died 900. As a warrior, a statesman, a legislator and a king, says Sol. Spelman, one of his biographers, this Prince has no superior and scarcely an equal in any age or country. He was a true Christian. From his youth he was serious, and much given to meditation and prayer. He read much in the Bible, and translated the Psalms into Saxon, from the Latin. He would rise at midnight and walk to the church, and there pray to God that He would fortify him by His grace against evil passions. He wrote a book on Devotions in Saxon, which was highly spiritual and instructive. The grace of God had to change the heart of this Monarch and made him meek and lowly as any common man. Alphege, Bishop of Winchester, born 952—died 1012. In the early part of his life, like all others in that age, he became a Monk; but under his monastic dress beat a heart filled with the love of Christ—he was Arch Bishop of Canterbury, when the barbarous Danes invaded England, and the Good Bishop was advised to flee from his See while he had an opportunity. But he replied: "God forbid that I should tarnish my character by so inglorious a conduct, and be afraid to go to Heaven because a violent death may lay across the passage." This has the right sound—no fear of death—what but the grace of God can destroy the fear of death?

St. Bernard, born 1091. Died 1170. In the darkest period of the dark ages, this man was surrounded with darkness, and had hard work to struggle into the light of Gospel. But he did struggle into it. He is common with all his contemporaries believed many absurd and superstitious things. But he wrote an excellent work on "Grace and Free-will," and dwelt upon the fact that we

Bishop Bradwardine, born 1290. This man wrote a book called "De Causa Dei." The cause of God. His work is said to have been instrumental in awakening the mind of John Wycliffe, the Morning star of the Reformation, as he has been called. He makes great account of the power of Divine grace. He makes it everything in religion.

John Wycliffe, born 1324, died 1384, aged 60. He became converted while a student at Oxford. He was a deep thinker, and a close reasoner, and a good writer for his day. He preached earnestly and faithfully the blessed doctrines he had experienced in his own heart. He bravely opposed the errors and superstitions of Romanism, and was persecuted, but had powerful friends, such as the Duke of Lancaster, and other men of great influence; he was not brought to the stake. He was permitted to die in peace. But forty years after his death, by order of a decree of the Council of Constance his bones were dug up and burned, or were thrown into the River Avon.

The greatest work of this Pious Reformer, was a translation of the whole Bible, into the then imperfect English language. The English language was then in a forming state. We give a few verses from Wycliffe's Translation, made in the latter part of the 14th century about 500 years ago. He thus translates I Epistle of John, 1, 6-9: "If we seien that we have fellowship with him, and we sien and do not true the; but if we walken in light also he is light, we have fellowship togidre, and the blood of Jesu Christ his some cleineth us fro al synne. If we seien that we have no synne we disaynen usself and trethe is not in us. If we know when our synnes, he is faithful and just that he forgoyve to us our synnes and clesne us fro al wickedness." This Pious man was a shining light in the world, the fire that he kindled has never gone out and never will be quenched to the end of time. He taught on the subject of religious experience what Christ and Peter, and John and Paul had taught. The flowers of Wycliffe were called Lollards, and soon became so numerous as Sir I. Spelman says, "Two men could not be found together but one of them was a Lollard." The term 'Lollard' was one of reproach, much like 'Methodist,' or 'Puritan,' or in Germany, 'Pietist.' All who believed in experimental religion then, were called 'Lollards,' perhaps from the singing of lively hymns.

Many even of the nobility became Lollards, as Sir John Old Castle who was martyred. John Huss was a disciple of Wycliffe, and was burned at the stake 40 years after the death of the English Reformer, for his testimony of Jesus. This Pious Reformer was true as steel to his convictions. He taught experimental religion in opposition to the errors of Romanism, and sang hymns of praise amid the roaring fires of the stake.

Jerome of Prague, who was martyred 1416—was also a disciple of Wycliffe, he is said to have been more learned and to have had clearer views of true religion than his friend Huss. He was master of no less than twenty-two languages. He was also burnt at the stake for his religion.

The Romanists could not refute him, and therefore they burnt him. This was at that time the argument of Rome against heresy. The burning of these and thousands of other pious men, is an evidence that the Church of Rome is not the Church of Christ.

The true church of Christ never persecuted those who opposed her doctrines, she tries to refute error by argument.

Thomas A. Kempis, born 1380, died 1471. This pious man never left the church of Rome but remained in her, and tried to reform her errors. His famous book on the "Imitation of Christ," is one of the best books ever written by an uninspired man—Protestants as well as pious Roman Catholics read and admired it. It is indeed refreshing to find so much Gospel truth in the immense amount of error in the writings of the church of Rome.

We come now to the last of the pious writers before the Great Reformation of the 16th century to Jerom Savanorole. This distinguished Italian Martyr was born 1452, and was martyred 1498 when Luther was at school at Eisenach and of course could not have been influenced by the writings of the Great Reformer. He wrote a work called "The Lamentations of the Spouse of Christ against false Apostles, or an Exhortation to the faithful, that they would pray unto the Lord for the Reformation of His church."

He was guilty of the unpardonable sin of preaching and writing against the corruptions of the church, and for this he was burnt. He was most earnestly devoted to the promotion of spiritual religion. Dr. Mosheim places him among the most learned and pious men of his age, and Dr. Dupin says, "All his books are full of grace, and maxims of piety, he speaks freely against all vice, and teaches the most exalted morality." Still he had to burn because he differed from the church of Rome. The church of Rome must learn the great moral lesson to permit men to think for themselves. She is beginning to learn it even in Italy.

In our next article we will take a view of the Religious experience of the Great Reformers, in our own, and in other churches. We need light on this subject.

For the American Lutheran.
Union of Christians.

This is, and can be. Denominational unity is as great an impossibility, as sectarianism is antagonistic to the spirit and letter of a wonderful Christian. Denominationalism is a dead weight to a true and brilliant piety, and the specific gravity of human and carnal likes and dislikes, more than of the religion of Christ. The prejudices and narrow-mindedness of creatures—from whatever cause—are emphatic manifestations of the incompatibility of an entire uniformity in any thing relative to form or ceremony. As experience and observation, and as the philosophy of mind and the demonstrations of human nature prove the non-susceptibility of denominational and sectarian unity: Yet we maintain—that Christian union is not only desirable and imperative; but plausible and possible. Religion as revealed in the Scriptures has nothing but salvation as its chief and only characteristic. Nothing more and nothing less. Intellect may create natural sub-divisions that may appear as doctrines, natural and logical; but they are a development of religion, which is piety in the soul. Therefore, a union on the basis of a faith in all that saves: is all that is required by Jehovah, and is all that ought to be required by men who are the ones to be saved. What satisfies the Creator, ought to satisfy mankind. Here is the "well springing up within" into which all evangelical disciples can plunge and merge; and the point around which all sincere followers of the meek and lowly Jesus, who is the founder of the Church, can mutually and heartily rally. The nice theological distinctions; the accumulated essays in exposition of creeds, and the controversies as to the manner of conducting services—may be incidental—but they are sunbeams and not the sun; the shadow but not the substance; and are non-essential and futile in the full blaze of a united love for God through manifestations of that spirit that ordained and united the apostles on that memorable day of the primitive church. Standing or bowing in prayer upon which we unite: Dipping, sprinkling, or pouring is not the question—but it is Baptism upon which we unite or are a unit in a union of Christians. And thus it appears to us—any common sense mind—if it will but burst the uncommon sense shackles of theorems and come out and be emancipated from the servitude of creed prejudice into a broad and untrammelled ocean of the fundamentals of religion, will find Christian union practicable this side of millennial glory and this side of eternity and heaven.

Mark—union upon what saves is the motto; as that is after all, the original design of God. Hence one faith and one baptism! Not in form, but in substance; not in theory, but in demonstration—not in word of books, but in deeds of love. Let one but repent and believe in the Lord Jesus Christ, and the omnipotent oath of God is a magnificent security that we shall be saved. Then what hinders and impedes Christian union? Is it not the clap traps of sectarian bigotry and theological preponderance? Away with human impediments then, and the church of the true God is a unit, with one faith, one cross, one Saviour, one God and one heaven. Then will the thrilling notes echo in silver tones the last momentous prayer of our Lord—"Neither pray I for these alone, but

for them also which shall believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." Oh, for the answer! Oh, for that consummation! Then with the spirit of might we sing—

From east to west from north to south,
Immanuel's kingdom shall extend;
And every man, in every face
Shall meet a brother and a friend.

For this we watch and pray. Oh, Lord
Give us a united church! VERBA.

For the American Lutheran.
Apple-dumplings won't Feed Missionaries.

Of all enterprises of the Lutheran Church, none are more important and practicable than that of Home Missions. To say the very least, it is the duty of the Lutheran Church—if she has any right at all for existence—to retain her own. If she fails in doing this then others have sufficient proof that she is wanting in even life enough to retain her own, and hence claim the right to take up, use, and appropriate any of her members wherever they may be found. Therefore the cause of Home Missions is of vital importance; for it tests her very life; should she fail to sustain the Home Mission cause then she must soon fall a prey to others; but should she well sustain Home Missions then she has a right to demand due respect and can go forward in a glorious career. Home Missions are practicable; for money will create, sustain and develop them. That is, if it is true that church members will move to the frontier; clergymen will from the same motives also. Hence Missionaries can be secured if support is offered and certain. We will not discuss causes and motives why people do leave established houses and church, and move to new localities where there are neither. Let the causes and motives be as they may, it is plain duty that the Gospel ought to be preached to them. Invariable poverty characterizes all Western churches. And since expenses of living are at least double as high as in the East, it follows that a small church of poor members positively can not support a pastor; and hence Eastern aid is needed and therefore we regard them as Home Missions. Every dollar given to the Home Mission cause is direct for the extension of the church—and if money is withheld from them, then they necessarily will droop and die. This article has been prompted by the fact that the Chairman of the Home Miss. Com. of Central Penna. Synod, has had to publish appeals to the brethren to redeem the pledges made to support Missionaries, also the Treasurer had stated the fact of an empty Treasury, and few or no responses to the appeal made by the Miss. Com. Hence our Western Missionaries have to suffer. Let the good brethren remember that of the support of our Western Missionaries, five-sevenths of the one, and three-fourths of the other is from the Synod. Now when no money is forwarded they must suffer. For everything West is strictly cash. Credit is impossible. And since everything is double or thrice to what it is East, any one can see the severe straits a Missionary is placed when he has no money. Further—not only is he placed in pressing want, but because of having no money he can not lay up fuel and provisions for the winter. And inasmuch as winter has come on Western Missouri, and Kansas, unusually early and severe, fuel and provisions are enormously high, as wood at some places, to day, sells at \$20 per cord, and bread stuff in like proportion. "But don't the members look after their pastors when they are in want as is done in the East," some reader may ask? No? Donations in cities, in the West are unheard of. People are so absorbed in business and their own affairs that they never think of pastors. The writer knows of one of the Central Penna. Synods Western Missionaries, who has not received a single donation, save two apple-dumplings which a certain family had left after its dinner. This we give as a sample of the peculiar and severe trials of a Home Missionary in the Far West. Now then, since every cent of a Missionary's salary is used to get food and clothing, for himself and wife, and that too by pinched economy, we hold it a moral duty of the highest character, that the brethren at least promptly pay the amount pledged, if nothing more.

The Missionary has severe trials, by no means imaginary, and shall he suffer in want by the sheer dilatoriness of the very people that commission and send him to preach the Gospel to the Western people? Let the Missionary Committee and Treasurer no more have occasion to make appeals, as they have during the past few months. MISSIONARY.

A MOTHER'S FAITH REWARDED.—A venerable old lady, who looked serenely happy, was asked if her children were converted? "Yes," she replied, "all my children are members of the church of Jesus. Two of my sons, who were converted when fourteen years old, are just where they ought to be—ministers of Christ."

"It must be very cheering to you, madam, to know that all your children are converted," remarked her friend.

THERE is a golden vein in the mount of duty, but it lies deep, and because I meet not with it as soon as I expect, my lazy heart throws by the shovel and cries, dig, I cannot.

Practical.

The Fulton Street Prayer-Meeting

A young man said he was conscious that he was a great sinner, and asked the meeting to pray for him.

Another said: "Twice before I have requested your prayers for a dear brother, who has been drawn into habits of intemperance, and as I cannot perceive that there is any reform, I again ask your united prayers for him. I do not despair; I mean to continue to pray for him until the answer comes."

A letter read by the leader states: "Your prayers have availed much for my family and I am encouraged to ask an interest in your prayers still further. Will you not plead with the Father to teach me how to pray; to cleanse my heart from all sin and fill me with the Holy Spirit? I have two friends who are very near and dear to me, and the desire for their salvation is as deep as that for my own. Will you not pray the Lord to arouse them from their slumbers and turn their hearts unto him?"

Another said: "I desire your prayers for my father, who in early life embraced infidel principles, and has lived over sixty years without hope in Christ; also for my brother, who is struggling to master intemperate habits."

"I hope you will excuse me," said another, "if I repeat a request for an interest in your prayers for a young man who is associated in business with one who is careless in reference to his eternal interests. Please pray that he may be preserved in his religious integrity and that his associate may be brought to see his need of a Savior, and come to Jesus."

A letter from Tarlton, O., states: "In view of the gracious answers to your prayers which have been reported, I am encouraged to ask your prayers for my wife, who once was a professor of religion and united with the church, and lived a consistent life, so far as her outward actions were concerned, up to some six years ago. She has been led away through the seductive influence of Spiritualism, and declares that she never experienced what we call a change of heart. My desire is that she may be converted. I am a minister, and she is a great hindrance to me in my work. I entreat you to pray for her conversion; I ask it for the sake of four precious children committed to her care. I ask it for her own soul's salvation, and above all I ask it for the glory of God in Jesus Christ. May God bless your meeting more and more. I await with deep anxiety and anxious faith in Christ the result of this. If my wife should be converted, it seems to me I would be the happiest man living."

The leader remarked that "although we have before us for our prayers, almost every day, cases of impenitent souls, and the deep interest in our prayers." He said: "A widow and mother earnestly requests your prayers for her only son, who is far away from the restraints of home and friends, that he may be made a follower of the blessed Jesus while he is young."

The leader again read: "Once more I appeal to you in behalf of my unconverted husband, This is my third request for him, but I do not despair, though the gathering clouds bear me down with depression. My husband is surrounded with temptations to lead him into terrible extremes of wickedness, and Satan still holds him, but I think he wishes to do better, and God blesses your prayers. May he bless those offered for him, and will you also pray for all of my family and me in affliction?"

Another requested "prayers for my beloved wife, who is not a Christian, and her salient rests as a heavy burden on my soul."

The leader read another letter, which he said came from a German Presbyterian missionary in Floyd county, Iowa, as follows: "Dear brethren, I take the liberty to ask for me and my fields your earnest prayers during the first week of November, for the outpouring of the Holy Spirit upon the hearts of my congregations, that they may become true children of our Lord Jesus Christ. My hands hang down; clouds of temptation surround me. Oh, pray, pray in earnest for us."

Another said: "I request your prayers for my mother, who is slowly wasting away with consumption, that she may have better evidence that her sins are forgiven, and be inspired with holy hope of reaching the better land in peace."

The leader read the following, which he said was dated New-Orleans: "An old, colored aunt, having heard how God does graciously answer the prayers of your meeting, desires your prayers on her behalf, that her love for God may be increased, and that she may live in such a way as to please him. She feels that by herself she can do no good thing, but that all her strength must come from her heavenly Father. We also ask your prayers for a weak mission colored Sunday school. Pray that the children may be led to Jesus."

The leader read a request from Columbus, O., asking the prayers of this meeting for an aged Christian woman, now sick, that if it please the Lord she may be restored to health and for her children and grandchildren, that more grace may be shed upon those of them who are disciples of Christ, and converting mercy granted to those who are yet unreconciled to God.

Another request from Fort Atkinson Wis., says: "I wish you would pray for the members of my congregation, that we may be

more united and receive a new baptism of the Holy Spirit."

A mother writes: "My heart has been burdened of late for my two sons. They are my only children, for whom I have prayed since their birth, and I beg you, dear Christians, whose prayers God has so apparently and so often answered, to put up one hearty petition for these my beloved children—children of the covenant. How can I give them up? Oh, for the sake of the dear Savior, pray that they may be among the justified."

Prayers for God's blessing were requested in person and by letter for several cities in the South. Two in one day in behalf of the people of St. Augustine, Florida, and on the same day two others in behalf of the people and churches of the city of Austin, Texas.

A brother requested prayers for a revival of religion in the church to which he belonged in this city, and stated that "already there was evidence of increased devotion and earnestness in prayer among a few of the most active of their members, and he expressed the hope that this increase and earnestness might be felt by all, and extended to other churches.—Christian Intelligencer.

Slurs On Women.

Packard's Monthly says, at a recent meeting in this city, at which no ladies were present, a man, in responding to the toast on "Women," dwelt almost solely on the frailty of the sex, claiming that the best among them were little better than the worst, the chief difference being in the surroundings.

At the conclusion of the speech a gentleman present rose to his feet and said: "I trust the gentleman in the application of his remarks, refers to his own mother and sisters, and not to ours."

The effect of this most just and timely rebuke was overwhelming, the maligner of woman was covered with confusion and shame. This incident serves an excellent purpose in prefacing a few words which we have for a long time had in our mind to say.

Of all the evils prevailing among men we know of none more blighting in its moral effects than the tendency to speak slightly of the virtues of women. Nor is there anything in which young men are so thoroughly mistaken as the low estimate they form of the integrity of women—not of their own mothers and sisters, thank God, but of others, who, they forget, are somebody else's mothers and sisters.

As a rule, no person who surrenders to this debasing habit is safe to be trusted with any enterprise requiring integrity of character.

Plain words should be spoken on this point for the evil is a general one, and deep rooted. If young men are sometimes thrown into the society of the thoughtless, they have no more right to measure other women by what they see of these than they would have to estimate the character of honest and respectable citizens by the developments of crime in our police courts.

Let young men remember that their chief happiness in life depends upon their utter faith in women. No worldly wisdom, no misanthropic philosophy, no generalization can cover or weaken this fundamental truth. It stands like the record of God himself—for it is nothing less than this—and should put an everlasting seal upon lips that are wont to speak lightly of women.

OUR ROCK.

Near the head of Goat Island, and separated by narrow channels of the "rushing rapids," are three small islands called "The Sisters." Until recently they have remained in their natural wildness, untrodden by the foot of man, yet often coveted as a point of outlook upon the wild waste of waters beyond. Now they are rendered accessible to the visitor by a series of light and graceful iron bridges and add not a little to the attractions of the Falls.

The point of culminating interest is the third or outermost island. Rising just above the encircling rapids, the greater portion of its surface is covered with a somewhat stunted growth of trees and shrubs, which form natural arbors of great quietness and beauty.

Seated here, not long since, upon a rustic bench, with a friend, we realized as never before the force of the metaphor of Christ Jesus the Rock. On either hand, and in close proximity was the conflict of the rushing, whelming floods, threatening instant destruction to all within their power, and by sight and sound almost appalling. But here we were safe—perfectly, consciously safe—on the rock. Mosses, ferns, and flowers grew in quietness at our feet and above us spread the sheltering branches of evergreens clinging to the rock. Here were peace, security, repose amid surrounding turbulence and war of the elements.

Such we thought and felt, is Jesus Christ—among the mighty and dangerous currents of the world's life, our Rock.—Pittsburg Advocate.

A short but effective charity sermon was once preached by the celebrated Dean Swift that we think worth repeating. We give it from the Guardian. The sermon was short, not any longer than the text. His text was: "Whoso giveth to the poor, lendeth to the Lord." Sermon.—"If you like the security, down with your dust." Thereupon he sat down and the collectors passed through the congregation. And it is said the collection was the largest ever made in his church.

The Last Dollar.

He gave it to his wife with a sigh, yet with a look of resignation.

"It is our last dollar," he said, "but the Lord will provide."

Rev. James Spring was minister in the little mountain village of Thornville. He was poor, and his congregation were poor. Often before he had been very near his last dollar, but he never actually got to it until to day.

"So you've been always saying," sobbed his wife; "but what is to become of us when this is gone? They won't trust us any more at the store; and your salary won't be due these three weeks, even if you get it then. Why do you stay here, James, where the people are so poor?"

"I have no other place to go; no money to travel to it, if the Lord opened a way. My work for the present is here. He feedeth the young ravens: he will surely feed us."

"I wish I had your faith, but I haven't, and it won't come to me. Oh, what shall we do? And she wrung her hands despairingly. "My poor children!"

"Once I was young and now I am old," solemnly said her husband, speaking in the words of the Psalmist, "yet never have I seen the righteous forsaken, nor his seed begging bread."

As if in answer to his pious ejaculation, there came a sudden knock at the door. All the while the minister and his wife had been talking, a storm had been raging outside. On opening the door a traveler, quite wet through entered.

"I was coming through the forest from Maryville," he said, "and returned to stop at the first house I saw. My horse is in the shed. Do I take too great a liberty?"

"Not at all," answered the master of the house. "We have but a poor shelter, as you see; but such as it is you are welcome to it; there is a good fire, at any rate."

For it was in the kitchen where this conversation took place. Indeed, this humble home boasted no parlor, and the kitchen was dining-room, drawing room, living-room, and all.

The stranger proved to be a man of education and intelligence, and in conversation the minister forgot the trouble and was reminded of earlier and brighter days, when intellectual companionship had not been the rare thing it was now, up among these hills.

At last the storm abated, and the stranger arose to go. His host accompanied him to the gate, and watched him till he disappeared behind a turn of the road.

"See here, James," said his wife eagerly, when he returned to his house. "I found this on the table near where the gentleman sat."

It was a fifty dollar greenback, wrapped hastily in a bit of paper that looked as if it had been torn hastily from a pocket book, and on the inside of the paper was written the verse of the Psalmist, which it was now apparent the traveler had overheard.

"I thought he was writing the directions he asked for," said the minister. "He means it for us: Thanks be to the Lord! Did I not say, my dear, he would provide?"

His wife burst into tears.

"God forgive me!" she said, "I will never doubt again. The Lord surely sent this stranger to our aid."

"And he will still provide," replied her husband. "Whatever my lot may be, here or elsewhere, in Him I trust."

A month after, a letter, a rare event, came to Rev. James Spring. It was as follows: "REV. AND DEAR SIR:—The church at Maryville has unanimously called you to its pastorate. The salary is fifteen hundred dollars and a good parsonage-house."

The letter concluded by saying, "The writer first came to know you by your hospitality to him during a storm, a few weeks ago. He overheard you, in a moment of great distress, speak with such full faith, that he feels you are just the person for this charge, and on his recommendation this call has been made." Maryville was the county town, a rich and thriving place, in a broad and fertile valley at the foot of the hills. It was a fair sphere of labor for a man of the minister's abilities than the wild village in the mountains.

So a young man, as yet without a family, took the missionary church among the hills, and Rev. James Spring accepted the call.

But he does not forget the past, and often, when people show want of faith, tells the story of his last dollar.

DEATH FROM BAPTISM BY IMMERSION.

The Medical and Surgical Reporter contains a communication from a physician in Rochester Mo., giving an account of the death of a young man in that place, Oct. 18th, while being immersed. A young man, named Stephens submitted to this rite, with others: and after being immersed, but while still in the river, wiped the water from his face a few times with his hands, then threw his hands and head backward, and fell backward in the water, whereupon his friends ran quickly in and took him upon the bank, after which he gasped five times and died without a struggle. The people not knowing what to do, there was little done to resuscitate him. No post-mortem examination was allowed: but Dr. Simmons thinks, as he had never had any convulsions of any kind, and was perfectly healthy, that his death was due to the physical shock of the nervous system, taken in connection with the small amount of water he may have swallowed.

German Home Life.

Rev. Dr. Stevens gives in the Methodist this glimpse of a charming feature of German life, which Americans may well study:

A good German home is the best in the world. I say this peremptorily. German mothers are thoroughly maternal and extremely affectionate; German fathers are generally forbearing and moderate, and singularly inclined to "domestication;" German children generally grow up, as by instinct, with an admirable mixture of filial reverence and affection. The Germans love large families; the more children, the better, according to their philosophy of life; and they generally have abundance of them. They despise the French and American misanthropy in this respect, and justly point to it as a proof of demoralization, unknown in their own better land. In their home life they seem continually but unconsciously to be contriving agreeable surprises for each other, and this good feeling overflows the boundaries of home, and reaches all the intimacies of their lives—their kindred, their neighbors, their pastors, and their schoolmasters. No people make more pleasure out of *feite days*, birthdays, wedding anniversaries, etc. For a German not to know the birthdays and wedding anniversaries of all his intimate friends, and not to commemorate them by some token of affection, however slight, (for the value is nothing compared to the sentiment), is barbarism, a sacrilege. In large families, these commemorations, reaching from the grandparent to the yearning baby, and extending out to all dear friends, keep up, of course, an almost continuous exercise of kindly attentions and forethought; and the Germans have quite universally a peculiar taste of clothing these beautiful things with dramatic surprises, so as to render the "manner" infinitely more precious than the "matter." The lowliest village schoolmaster's birthday is known to all his rustic flock, and his cottage on that day is a shrine of pilgrimage to all the little feet of the hamlet; flowers, books, cheeses, loaves of bread, embroidered slippers, chickens, geese, even young pigs, are showered upon him. He is decked with bouquets, and his humble home garlanded within and without; he is addressed in original doggerel, and serenaded with music and dancing. And thus, also, fares the village pastor; and all these things are done so heartily, so joyously, as to be evidently spontaneous, never ceremonious, as much a joy to the donors as to the recipients. Add to these domestic occasions the public festive days of the Church and the State, and you can imagine that German life has holidays enough. Christmas, and similar days, are occasions of incredible festivities throughout Germany. Santa Claus has no better dominion.

"PLAIN IT A LITTLE."—A good minister had long preached to the same congregation without much apparent good result. It was a source of deep grief of soul to the good pastor, who longed to see sinners converted. While studying on the matter one Saturday morning, after he had finished writing his sermon, the thought occurred to him, "Perhaps I shoot too high; and I will go down and see if Betty can understand it." Betty was a pious servant girl. He went to the kitchen, and called Betty to come and hear his sermon. He read a few sentences, and asked her, "Do you understand it?"

"No," she answered.

He repeated the idea in similar language, and asked if she saw it.

"I see it a little minister."

He again simplified. She saw it more clearly, and showed deep interest, but said to him, "Plain it a little more." And once more he simplified. Then she exclaimed with ecstasy, "Now I see it! Now I understand it!"

He returned to his study, and re-wrote his sermon in that simple style that Betty could understand. On Sabbath morning he went to church fearing and trembling, lest his people would be disgusted with his sermon, but fully resolved to try the experiment. He preached it. All was attention with tears; and sinners began to cry out, "What must I do?" He changed his style of language thenceforth, and the Lord blessed his labors abundantly.—The Revival.

The Archbishop of Bordeaux, in addition to his religious duties, devotes much time in writing against the destruction of small birds. The Archbishop takes the ground that, if an abhorrence of cruelty does not supply a motive, self-interest ought to afford reason for extending protection to them. France has suffered heavily from insects, which would have been destroyed had the little birds been permitted to exist. Last year the damage done to the crops in France exceeded \$105,000,000, and in one department alone \$60,000 was paid for the destruction of a pernicious white worm, from which a locust is produced. The Archbishop's efforts have produced some good, and officials have been appointed in every parish to protect the birds and their eggs. We want just such a good missionary here in these United States.

THE OLEASTER.—There is a counterfeit olive-tree in Palestine. It is called the wild olive, or the oleaster. It is in all points like the genuine tree, except that it yields no fruit. Are there not many such in the church? When I see one taking up a large space in Christ's spiritual orchard, absorbing a vast deal of sunlight and soil, pruned by chastisement, and enriched by privilege, yet yielding no real fruit, "Ah," I say, "there is an oleaster."

THE AMERICAN LUTHERAN.

REV. P. ANSTADT, EDITOR & PROPRIETOR.
REV. R. WEISER, CORRESPONDING EDITOR.

Selling Price, November 26, 1868.

A FREE PAPER TO THE END OF THE YEAR.

Persons, not at present on our lists, desiring to subscribe to THE AMERICAN LUTHERAN for 1869, by subscribing NOW, and forwarding the subscription price, \$2.00, will receive the paper, for the remainder of the year, FREE.

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This offer will continue only till the 1st of January next.

LOUISVILLE ORPHAN HOME.—The meeting of the board of Trustees of this Institution has been postponed until Tuesday, the 8th of December.

THE HOME MISSION CAUSE.—Bro. D. Sell, of Pine Grove Mills, writes that there is a number in his congregation who offers to be donors of 20, to pay \$25 to the Missionary cause. 19 others are found who will do the same. Who will be first to second this proposition?

A CARD.

I left a large, gray shawl somewhere in the East. I presume I left it in the house of some person with whom I stopped, about one year ago. If such an article was found, please return it to the house of any of my friends and inform me of it, the presumption is, that it is mine. Let the editor of this paper hear from you. C. LEWIS.

An Invitation to the Pope.

The following we find in an exchange as the last verse of an extensive poem entitled "The True Irish Goodwill."

"Then join all good Paddies, harmonious and hearty,
In three cheers for the Pope and the Liberal Party;
And if any false Liberals drive him from Rome,
May his Holiness find a refuge and home;
Where with Cardinals round him in full Convocation,
He may sit and defy every Protestant Nation."

The inhabitants of Saratoga are said to exert enough from strangers in two months, to enable them to live without work the remainder of the year.

Any Preachers.—What does the Bible say on this Subject?

To preach is to make known to men with the human voice the glad tidings of the gospel of Jesus Christ. All Christians, according to the teachings of the New Testament have not only a right, but it is their duty in so far as they have the ability to make known the unsearchable riches of Christ. This was Luther's view of this matter. His supposition of a company of immigrants being shipwrecked and cast upon an uninhabited island, and having no pastor, is well known. He says the congregation would in such a case have the right to appoint a preacher from among their brethren, and he adds, "A man so appointed would be just as much ordained, as if all the bishops in Christendom would have laid their hands on him." This is the ground now taken and preached upon by the Baptists, which they say has come down through the Waldenses from the Apostolic age.

Thus we read in the 8th chapter of Acts, that during a great persecution at Jerusalem, "they (i. e. the members of the church) mostly laymen) had scattered abroad, except the apostles, and they went everywhere preaching the word." We have an account of the preaching of only one, that was Philip. But we are told they all preached, and no doubt the most of them were only laymen.

Luther in commenting on 1 Cor. 14: 30: "If anything be revealed to another that sitteth by, let the first hold his peace." See what Paul does here, he commands him who teaches to be silent, and commands him who hears to stand forth (and preach) uncalled, and all because necessity knows no law. If then Paul bids each one, when it is necessary to stand forth uncalled, in the midst of Christians, and by the power of the word of God edify him, and dismisses the other, how much more must it be the right of a whole congregation to call one to such an office, when it is necessary, as it is more or less at times and especially at this time. Here Paul gives us a Christian the power, if necessary, to teach in the midst of Christians.

For ye may all prophesy (i. e. preach) one by one that all may learn, wherefore, brethren covet to prophesy and forbid not to speak with tongues. "This passage," says Luther, "places the matter beyond all doubt that a Christian congregation has abundant authority to preach, to allow preaching, and to call men to preach, and especially does it show that in cases of necessity, God authorizes and calls upon each individual Christian to preach though uncalled of men."

The command of Jesus, "Go ye into all the world and preach the gospel to every creature" obligatory upon all his disciples, none is exempt. The first Christians so understood their Lord, and obeyed him to the very letter.

Lay preachers since the middle of the 19th century have become very numerous and efficient in England. Mr. Spurgeon has given a new impulse to this form of doing good. It is said that in addition to the scores of young men who are preparing for the ministry in his seminary, there are some 500 of his lay-members who go out every Sabbath and preach and pray with the neglected people of London.

What a mighty influence does not that one man exert upon the church and the world. Mr. Minton of Reading, England, said 40 years ago, "A minister is useful in the kingdom of Christ, just in proportion as he succeeds in setting the laymembers of his church to work. Lay members can reach cases that ministers cannot. Some men are prejudiced against ministers, and look upon them with suspicion and say, 'They preach for hire, and divine for wages,' but when laymen come with the message of Christ's love, they are disarmed. Every truly converted man should

"Tell to all poor sinners round,
What a dear Savior I have found."
And this is preaching the gospel. The converted mother should tell her children of the precious Savior to whom she has come, and this is preaching the Gospel. We have the authority of Christ, of Paul, of Luther, and of all good men for lay-preaching. Let our intelligent and pious laymen lay this to heart, and ask the Lord Jesus on their knees, "Lord what wilt thou have me to do?"

The Slanders of Romanists against Luther.

From the days of Louis Maimbourg, down to our times, the Romanists have not ceased to slander Luther. They seem to work on the sentiment, "Spite the shepherd, and the flock will be scattered," if they can succeed in convincing the world that Luther was a bad man, of course all he did by way of Reformation of the Church, must be bad also. This has been the game of Romanism. But it is not surprising that gentlemen who make pretensions to literary honor and fairness, should be guilty of right down lying. To garble the sayings, or writings of another so as to teach the opposite of the author's meaning, is lying and deceiving. Thus Arch Bishop Spalding, a gentleman of high literary attainments, and occupying a high position in his church, has been guilty of an enormous literary and moral crime. We read in Spalding's Review of D'Abigne's History of the Reformation, some years ago, on page 59, near bottom, among other hard sayings against Luther's moral character, the following sentence, viz: "Luther says, 'I owe more to my dear Catherine, and to Philip, than to God himself!'"

Now if Luther had said so profane and horrible a thing, he would have been more fit for a mad house, than for a Reformer of the Church. Bishop Spalding gives this as the true sentiment of Luther, and in order to show the reader that there is no mistake about it, he refers to Luther's Table Talk, Bielefeld Edition, page 213. An edition which Bishop Spalding evidently never saw, for if he had seen this sentence in the Table Talk, he would have seen at the same time that it was a garbled extract and did not convey the idea intended by Luther. Now in order to convict this distinguished Bishop, either of ignorance, or right down lying, we will furnish the passage from the Table Talk, Philadelphia Edition, page 123. Here is what Luther says: "I expect more goodness from Kate, my wife, from Philip Melancthon, and from other friends, than from my sweet and Blessed Saviour Jesus Christ; and yet I know for certain that neither she, nor any other person on earth, will, or can suffer, that for me which he has suffered. This my foolish worship grieves me very much. For on our unbelieving heart that we should be afraid of this man, who is more loving, friendly, gentle, and compassionate towards us than parents themselves are towards their own children."

Now let the reader look at the animus of this passage, and compare it with the idea attached to Spalding's garbled quotation, and see if that writer has not deliberately falsified Luther's sentiment.

Bishop Spalding also quotes from Luther's Table Talk, many foolish and wicked sayings of Luther, which he never said. Thus he represents Luther as saying, "If I thought God would not hear my prayers, I would pray to the Devil." Not true. On page 62 of the Review, Bishop Spalding says, speaking of Luther's marriage "The nuptials were most auspicious, for a few days after the hymeneal songs were sung the bride was delivered of a child." This he quotes from Erasmus—another lie. Luther was married over a year before his first child was born.

Everything that Romanists say, touching the piety of Luther must be received with caution, for they will lie. Luther was a good and pious man, as even some of their own best men, as Fencelon, Ayrin, and others admit. He was a man, and but a man, and as such he had his failings, and no man explored them more than he himself. His apology is Protestantism—look at it and compare it with the rotten fabric of Romanism.

CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John.—(Reading the AM. LUTH. of last week.)

James.—Have you not got through reading our own paper yet, or are you reading it over the second time?

John.—One of our subscribers told me he was so much edified by reading the article of "Pastor" on the first page that I felt a curiosity to read it again and examine it more closely. I find it indeed a very edifying and affecting article. I wish some of our pastors would imitate this example and communicate instances of this kind that they meet with in their pastoral experience. The good effects of their pastoral labors might thus be multiplied a thousand fold.

Peter.—That is very true, and preachers of the Gospel might also take a hint from this. Sometimes they observe that a particular part of their sermon makes a special impression on their hearers. Now if they would reduce this part of their discourse to writing and send it to us for publication in the AM. LUTH. they might make the same good impression on thousands of our readers, and thus increase their usefulness indefinitely.

James.—I hope some of them will take the hint. And I would like at the same time to give them another hint, and that is that they should all exert themselves to send lists of

subscribers. By this means they would also increase the means of doing good and help us along in improving and enlarging our paper. Every Lutheran preacher and layman who loves his church should desire that the papers of his church should compare favorably with those of other denominations or even excel them, and this can only be done by giving them a generous support.

John.—There is one thing more that is essential to the prosperity of a church paper, and that is, that its readers should be prompt in paying up their subscriptions. No paper can prosper, whose subscribers have not honestly enough or are too negligent to pay their subscriptions. Now I have inclosed the notices in the papers of those that are in arrears, but the fewest number of them have thus far paid any attention to them. We have a large sum standing out in little dribs of from two to six dollars, and I sometimes am troubled and perplexed to know how to meet our bills coming due.

Peter.—I have confidence in the great majority our subscribers, that they are honest, conscientious christian people who would not like to die with an unpaid subscription bill pending against them, and who have thus far left them unpaid not from the most distant intention to defraud us, but from mere carelessness.

James.—Here I have a notice from the postmaster in Nippenose Valley, in which he informs us that Miss E—, don't lift her paper, "because she got married and moved to Centre county." She has never paid a cent on her subscription. What shall I do in her case?

Peter.—Try to find out her present post-office, and then send the bill to her husband.

John.—That might give rise to a very delicate question, namely, whether a husband is bound to pay his wife's debts contracted before their marriage.

Peter.—I doubt whether the law would compel him to pay it, but I do not see why the rule should not work both ways, so that when a man marries his wife's fortune, he also marries her debts. At any rate, you make out her account and send it, and if she has married a gallant husband, he will foot the bill.

John.—Some of our Home Missionaries in the far West must have a hard people to serve. Here I have just received a communication from a missionary in Kansas, in which the writer says he knows that one of his colleagues never received more than one donation from his congregation, and that consisted in "two dumplings," which a family had left after they were done dinner, and sent them in to him.

James.—That was not quite so bad as the case of poor Lazarus; he didn't even get the crumbs that fell from the rich man's table; this missionary got at least two dumplings.

John.—This is a serious matter, and you talk in such a light and trifling manner about it. It is only this morning I received a communication for our paper from "Iota," who says that you stand a fair chance of being flogged if you talk in that style when you get out. Just see how you talked about that venerable man "Patapsco" last week.

James.—I hope you would not expect a young man with my vivacity of spirit to be as grave and somber as an old philosopher. Besides, I don't mean any harm by what I say, and to show you that I have the kindest feelings toward our home missionaries in the west, I wish them all a good thanksgiving dinner to-morrow. My motto is,

"Freuet euch des Lebens."

Of course in a christian sense.

Peter.—It is not enough to have kind feelings toward our missionaries and to wish them well, to say to them, "Be ye fed, or be ye clothed." But we must also send them the means to obtain food and clothing, if our sympathy is to be worth anything. It is deplorable, how slowly the churches send in their contributions for the support of our missionaries in the far west. The same is true also of our Education cause. I am chairman of the Executive committee for the Synod of Central Pa. and there is not money enough in the Treasury to support our beneficiaries for six months. It will go very hard with me to tell them that they must quit their studies and go home. And yet all the appeals made in the papers seem to have no effect. I do hope and pray that a brighter day may soon dawn upon us in this respect. As to your motto, you must be very careful that you are not misunderstood, for this same motto is used by worldly people to excuse their sinful frivolity. Taken in its proper sense I have no objection to it. The christian religion is not designed or calculated to make us morose and gloomy; of all men on earth the true christian has most reason to be joyful and happy. The Apostle expressly exhorts christians to rejoice, "And again I say rejoice."

John and James.—Amen! Amen!

For the American Lutheran.
The Church's Need.

I have so often attempted to bring myself before the church, in my true position, and failed, that I am almost afraid to make further trial. Perhaps the best reason may be (and perhaps a very good one) my inability to fully bring myself into full union with any distinguished faction (perhaps I should say party) in the Evangelical Lutheran Church. My study is regularly visited every week by the Observer, Missionary, Radical, and the AMERICAN LUTHERAN. I frankly confess it requires no little time, and no less study to read, weigh and settle the many opposing and knotty differences, Theological and otherwise, as they come gently converging, until side by side they open their batteries, one over against the other, in my humble and quiet Sanctum. Sometimes I laugh outright, sometimes my mind seems on a balance, and sometimes I am carried where it is not pleasant for a simple minded man, like myself, to be.

Earliest in the week, and an issue of the previous one, comes the Christian Radical. It has headed its way incarcerated in the mail bag, from Springfield, O., and we can not say that we are sorry to see it come. We

open it, glance hurriedly at its face, then seat ourselves, and peruse its editorial page are soon lost in the Editor's thoughts. I must say I have a relish for the Radical's way of putting things, I like a fearless man, particularly a minister, or an Editor—but I have not, as yet, been able to learn whether the Christian Radical means to break down all denominational walls, and thus uniting all in one, and thereby bring in the millennial joy spoken of, where it is said, "They shall all see eye to eye," or simply to make general havoc of creeds and ecclesiastical distinctions that its Editor may enjoy a sort of Alexandrian notoriety in the church world, or charitably, that a better state of things, spiritually, may be brought about, which indeed is much needed.

Next in order comes the dear old Observer, and we prepare ourselves for a good, earnest read. The general verdict is the old Observer has "the inside track," and we feel there are several reasons for that. First, the Observer seems to be in the enjoyment of a good endowment. To me this seems very important, particularly touching church reform; for many people seem to have a sort of morbid mania for cheating, especially religious editors out of the subscription price of their paper. Then the Observer has a "trio Editorial corps." These men are all D. D.'s, and near together, they can hold consultation at any time; and, O, pity the poor correspondent, whose ideas blunder against the united strength of the significant trio. I love the Observer, too, and would as soon think of doing without my regular meal, as that of sipping no more its face in my little study. I like the Observer for some of its valiant and valuable correspondents; those stern, strong blows, which ring out over the familiar J. A. B., will bear standing up against; it stirs our mind and heart to read what the vigorous, yet pleasant Dr. has to say. Then there is "Patapsco" (we are obliged to you AMERICAN LUTHERAN, for the writer's reason for assuming so weighty a name.) he says many funny things, and some good things. He did it up "brown," in the issue of Nov. 13, 1868. I like what it will teach some of us to cackle less Latin, when we write or preach; it doesn't make us know more. The Observer has had, and still has many others, the result of whose chirography, I am always glad to see. Then the Observer has an Editorial page; over this I can by no means pass. This sometimes pleases, and sometimes "sticks" me—as the boys say. For instance, it is pleasing, take it either way, to see how vigorously it assails the "General Council" (a matter, you yourself are not disposed to handle with "gloves on") in the fondlest hope of seeing her die. Wonder why they didn't help do it at Fort Wayne! The Editorial Doctor is after them with the "evil four," he seems determined that they shall not forget that the "Observer" gives no uncertain sound" on these points, at least. But now I come to the "Observer's" strong fortress; its Metaphysics. Here one of its Editors, at least, seems at home. Whew! it makes me fairly sweat, just to think of some of the terms, let alone the massive towering of words, phrases, and sentences; as they rise before my mind; now that I am writing of them, I am liable to lose myself in the mist! ah! "that's what gets me!"

But next comes the Missionary, and strange to say, the Am. Lutheran generally at the same time. I often receive them in each others embrace, just as if they were in love with each other. Indeed they do behave very nicely together. Well the Missionary I do not wish to spare either. Sometimes pity brave, valiant sheet. Why the whole world, so to speak, seems to be turning against it. Surely, if persecution be a guarantee for worth and goodness, then the Missionary can count itself in when crowns are distributed. Here is every paper in sympathy with the Gen. Synod, over against the Gen. Council, dead set against it; on the other side every Synod not in sympathy with Gen. Synod or Council against it. Missouri does not love it, Iowa tears it, and the General Council herself is doubtful about its endorsement. Well struggle on, Lutheran & Missionary, what you most lack is spirit not form.

But here is the AM. LUTHERAN, some call it thunder up the river, by others it is Uncle Peter's paper, and by others it is that dirty little Anstad's paper of Selingsgrove. Well but I like the Am. Lutheran too. I never expect to do without it. It has some right good, and sometimes right smart things in it. As soon as it falls into my hands, scarcely waiting to see what is on the title page, I quickly turn to the column containing the Conversation in the Sanctum, and many a laugh I enjoy, Mr. Editors behind your back. John is a moderate fellow, but James is so full of wit and humor, then too, he gets wonderfully sarcastic sometimes, that fellow stands a good chance to get flogged some day if he goes out alone. Well, you have many good things in your paper, and if the learned cannot understand you, I, and those like me have no trouble to understand you; for if you use a big word, you always explain it, and then, by the by, you explain the big five breakers in the other big papers! Patapsco for instance! There is one thing which I do not like in the Am. Lutheran i. e. its awful fear of being churchly; and some day, if you will let me, I am going to say what I think of such a course. Well, I must stop for this time. You will ask me, what becomes of the heading of your article? I forgot to tell you, at the beginning that I should consider my subject first negatively i. e. what the church don't need. And now I wind up this my say, for this time by asking your readers to observe, in the first place that the Lutheran Church in America don't need an increase of Church Papers.

Remarkable Conversion Of A Prisoner.

Rev. Dr. E. E. Wines in an article in the "Independent" gives the following interesting account of the conversion of a prisoner in the New York State Prison at Sing Sing. It is that of a convict sentenced for life and is as follows:

"I left home in my 19th year, to seek my

fortune in the Great Republic. I arrived in New York, found employment, and all things went on well. After a while, I became acquainted with a young lady, who took full possession of my heart, and I thought I was a happy man. But the Evil One had still power over me, and induced me to take the life of her for whom I would readily have laid down my own, which resulted in my imprisonment for life.

"The first three years of my confinement were spent in great sorrow and distress; and I constantly contemplated how I might make an end to my bitter lot. Had it not been for the religious instruction received in childhood I would have followed the example of Judas, and killed myself. But the fear to meet my angry God restrained me from executing my resolution. So I was spared: and it pleased the Heart-searcher to turn my thoughts into a different channel. A dear brother and friend J. M., who is now a faithful laborer in the vineyard of the Lord, endeavored to soften my heart by telling me of a precious Savior, whom he found some years ago, and of the hope he possessed and the peace he enjoyed. Said he: 'Life is exceedingly sweet, when animated by Jesus Christ.' He asked me to attend the weekly prison prayer-meeting, and to turn my thoughts heavenward. I consented, and attended the meetings for a year, without deriving the least benefit from them, although God was present and working in the hearts of many of the brethren. Often I felt much discouraged, thinking my day of grace was past, nevermore to return.

"One evening, while in my cell alone, I felt extremely miserable. Never before was I so tired of life as then; and I looked around my room for a convenient chance to end my sufferings. Nor did I look in vain, but I came in a very unexpected way. As I made ready, the holy Bible came into my hands and the thought flashed across my mind, 'Suppose this book is true?' I paused, fell on my knees, and wept and sobbed like a child. My heart was broken. It was opened for the Holy Spirit, and glory be to God, he entered in. I cannot account for the change, but when I arose from my knees, I thought, I was the happiest of God's creatures. I wept for joy, for my burden was gone. My sins were washed away in the blood of the Lamb. Ever since I went about my duties with a light heart, rejoicing in Jesus, and glorifying God my Savior. Now I understand the language spoken in the prayer meeting; and, with brother M., I can say; 'Life is sweet and precious when animated by Jesus Christ.'"

For the American Lutheran. Good Templar's Quarterly Convention.

The Northumberland District Convention of Good Templars, comprising the counties of Union, Snyder, Northumberland, Montour and Columbia, convened at this place, Nov. 11th and 12th, 1868, with Bro. J. S. Sterner in the chair.

The following persons presented credentials from their respective Lodges, and were received as members of the Convention:

BLOOMSBURG LODGE, No. 139, Bloomsburg, Pa. Bros. W. J. Biddleman, Correll, Ramsey, and Eggerly, Siste, Eliza Stahly.

PERSEVERANCE LODGE, No. 43, Selingsgrove, Pa. Bros. M. L. Wagnerseller, F. R. Shure, R. H. Shindel, and Siste, Annie Schock, and Jennie Fisher.

ANCHOR LODGE, No. 219, Lewisburg, Pa. Bros. W. I. Linn, I. S. Sterner, Rev. S. Bowersaux, and Siste, Lorena G. Evans, and Emma B. Sterner.

SPARKLING WATER LODGE, No. 23, Milton, Pa. Bros. Milton Kerr, R. W. Kirby, R. M. Furman, John H. De Unger, and Siste, Annie Kohler.

CATAWISSA LODGE, No. 328, Catawissa, Penna. Bros. J. A. Roberts, U. P. John, Sisters Mary Riter, Maggie Hartman, Jennie Harting.

PLEASANT RETREAT, No. 182, Northumberland, Pa. Bros. J. B. Young, Jno. Arlita, Sisters Sallie Wenck, Hattie Wenck, and Jennie Christy.

JEWEL LODGE, No. 138, Lewisburg, Pa. Bro. S. H. Dindore.

The officers elected and appointed for the ensuing six months, are as follows:

W. C. T.—M. L. Wagnerseller, "Perseverance" Lodge, No. 43.

W. V. T.—Sallie Wenck, Pleasant Retreat, 182.

W. S. R.—R. H. Shindel, Perseverance 43.

W. A. S.—S. H. Dindore, Jewel 138.

W. F. S.—Milton Kerr, Sparkling Water, 23.

W. T.—Maggie Hartman, Catawissa 328.

W. M.—Lloyd Appleman, Bloomsburg, 139.

W. D. M.—Annie Schock, Perseverance, 43.

W. C.—W. J. Biddleman, Bloomsburg, 139.

W. I. G.—Lorena Evans, Anchor, 219.

W. O. G.—J. B. Young, Pleasant Retreat, 182.

W. R. H. S.—Annie Kohler, Sparkling Water, 23.

W. I. H. S.—Eliza Stahly, Bloomsburg, 139.

P. W. C. T.—I. S. Sterner, Anchor, 219.

WHEREAS, The liquor traffic is increasing with fearful rapidity, impeding and obstructing the religious and moral improvements of this great and enterprising country; therefore,

Resolved, 1st, That the cause of Temperance is second to none save the cause of Christ.

Resolved, 2nd, That we recommend to each lodge, that it appoint a committee to wait on the ministers of the different churches in our district, and ascertain if they will not preach a Temperance sermon for the good of our order.

Resolved, 3rd, That it becomes every member of our order in this district, to make a special effort to procure, at least, one person to join our order, so that at our next convention we may double our present membership.

Resolved, 4th, That it would be policy for Good Templars, under the present license law, to prosecute liquor dealers for selling spirituous and malt liquors on the Sabbath-day.

Resolved, 5th, That we recommend the visiting of sister lodges by delegations as often as possible.

Resolved, 6th, That we as Good Templars

discountenance Horse-Racing and Card-Playing wherever practiced, as operating against the cause of Temperance; and should receive the unqualified disapprobation of all Temperance and other moral organizations.

Resolved,—That we hereby tender our sincere thanks to the very kind people of Selingsgrove, who have extended to us their hospitality during our attendance at this convention.

The convention, after being in session two days, adjourned to meet on the second Wednesday of February 1869, at Catawissa, Columbia Co., Pa., 7 o'clock in the evening.

Submitted in F. H. & C.
R. H. SHINDEL W. S.

The Strength of a Church.

The Nation, in a recent article on the Church and the World, devoted particularly to a consideration of the present status of Roman Catholicism, makes the following very judicious remark, which contains a truth deserving of consideration. After stating that it is difficult to determine whether Catholicism is gaining or losing, it adds that the same thing may be said of all other Christian sects. "Statistics, if they could, on such a point, be collected, even with an approach to accuracy, would reveal nothing, or next to nothing."

The strength of a church is in the ratio of the zeal of its members, and not of their numbers. In fact, numbers were never more deceptive as a test of strength than now, for the number of persons who have no objection to belonging nominally to religious organizations, for which they have no real liking or sympathy, was never so great as now. The amount of money the Catholic Church, or any other church, spends, proves, little also. That its treasury should be well filled is one of the natural results of the growth of wealth in every country, and of the increased power of concentration of population of great cities and the facilities for getting at the people afforded by railway and the post office.

Numbers and wealth do not give strength to a church. Holy zeal—the love of Christ in the hearts of the members, constraining them to labor for the salvation of souls with persevering earnestness—is that which gives a church power. The secret of the Lord is with such. Being indwelt with power from on high, such a church is mighty through God to the pulling down of the strongholds of Satan.—Eggar, Moss.

The Children of the Commonwealth.

The following order has just been issued by Colonel George F. McFarland, Superintendent of Soldier's Orphans. It is very pleasant to see this attention paid to the pleasure and improvement of the children of our dead soldiers. The Commonwealth of Pennsylvania is nobly fulfilling her pledge to these orphan children, and Colonel McFarland manifests a constant watchfulness in carrying out the design which extends a paternal care over those whose natural guardians died in defence of their country and their State:

HARRISBURG, Pa., Nov. 7, 1868.—Dear Sir:—I have mailed you an official copy of the proceedings of the Executive of his Excellency, Governor Geary, and recommend that it be read and explained, and appropriately commented upon before your school, either by yourself or one of the ministers of your vicinity, on the morning of the 26th inst. The day set apart by the Governor. In accordance with his recommendation, you will suspend the regular school duties. The morning spent in reading the Proclamation, and prayer, singing and other appropriate exercises will prepare both pupils and faculty to spend the day in a manner becoming those having so many just causes for gratitude and thankfulness to Almighty God as those enjoying the bounty of a wise and generous Commonwealth.

A dinner of more than usual variety and bountifulness (including roast turkey or chicken, etc.) will do much to awaken gratitude, and attach both the pupil and employ to the institution as a home of plenty and pleasant memories. "A word to the wise is sufficient."

Be kind enough to report the result in your next monthly report.

Very Truly Yours,
GEO. F. McFARLAND,
Superintendent Soldiers' Home.

The Law of Divorce.

In the Episcopal General Convention in New York, the adoption of an official canon on the subject of divorce was warmly discussed. A delegate said he knew of a case in a Western State of a man who married an epileptic, and got a divorce from her solely on that account. He was shortly afterward married to another woman, and the poor epileptic creature from whom he was divorced appeared at the second marriage as one of the bridesmaids. The clergyman in that case belonged to the Episcopal church.

Rev. Dr. Adams, of Wisconsin, knew the case, and said that the want of such a canon as now proposed permitted the man spoken of and his two wives, with the unutterable abominations of the case, to force themselves upon a clergyman of this Church as communicants.

One delegate maintained that a literal interpretation of the Scriptures forbade a divorce even for adultery.

Rev. Dr. Goodwin wanted to see marriage indissoluble under all circumstances. He thought it would be better for the parties, for society, and for all concerned.

Another delegate mentioned a case of which he knew in the diocese of Iowa, where a woman obtained a divorce twice. The first time she got married within twenty minutes after the divorce had been obtained, and in the second case, within half an hour. And (the delegate remarked *ad hoc*) she married for the third time her first divorced husband.

Concerning Doctrines.

The Congregationalist has a short dissertation on the degree of Divinity, and how it should be sought, received, and worn. We give the results of its cogitations as follows:

"We suggest the following rules as covering the whole subject, namely:

"1. Never ask or hint for the degree, nor allow your friends to ask for it for you, if you

know it; such asking is indecorous and degrading. 2. Do not decline the degree, if tendered without your complicity beforehand; such declination looks a little too much like seeking to fill out a quartette of greatness with Moses Stuart, Albert Barnes, and Henry Ward Beecher. 3. Never use the title yourself, if you get it: since it strikes a great many sensible people as painfully silly for a man to write or speak of himself as 'Doctor.' 4. If you get it, keep yourself humble by the remembrance that there are at least forty better men than you are, and who have likely enough forgotten more than you ever knew, or will know, whose names remain, and will remain, unremembered of college trustees, and undetested of men."

Church News.

MILTON, PA.—We clip the following extract from the *Miltonian*, of the 30th Nov.

"On Sunday morning last, Rev. U. Graves preached a convincing and eloquent sermon in the M. E. Church, and in the evening delivered his first discourse to young men on the subject of 'Old Rats, or as your Fathers did, so do ye.' The sermon is pronounced by all who had the pleasure of listening to it one of the most powerful efforts ever given in this place. The speaker has a style peculiar to himself, and while he is pronounced by many eccentricity is conceded by all to possess the stamp of genius. With a faculty of presenting a subject in a clear logical, and a convincing manner, Mr. Graves also succeeds in thoroughly awakening his audience and eliciting their sympathies in the cause he advocates. He has a ready command of language and a happy style of metaphor and simile. Strangers who were present last Sabbath evening pronounced the sermon of Mr. G. one of the most masterly pulpits efforts they ever heard. We are anxious to hear Mr. Graves in one of his celebrated lectures, believing that he will give to the public a rich treat."

Rev. J. F. Dietterich, late of Milroy, Milroy Co. Pa., having received a call to the Salem charge Clarion Co. Pa., requests correspondents to address him at Lamertine P. O. Clarion Co. Pa.

THE NORTHERN CONFERENCE OF the Synod of Central Pa., will meet (D. V.) in the Lutheran church in Logansville, Clinton County, Pa. On Thursday evening, Dec 10th 1868.

The Pastor Loei, Rev. W. H. Gotwald requests me to say, that all those brethren who propose coming in the cars to Lock Haven, should inform him that conveyances may be there to take them to Logansville on Thursday.

J. A. HACKENBERG,
Secretary.

Children's Department.

I WISH I WAS AN EDITOR.

I wish I was an editor,
I really do, indeed;
It seems to me that editors
Get everything they need.
They get the biggest and the best
Of everything that grows,
And get in free to circuses
And other kind of shows;
And when a mammoth cheese is cut
They always get a slice,
For saying Mrs. Smith knows how
To make it very nice;
The largest pumpkin, largest beet,
And other garden stuff,
Is blown into the sanctum by
An editorial puff.
The biggest bug will speak to them,
No matter how they dress—
A shabby cat is nothing, if
You own a printing press.
At ladies' fairs they're almost hugged
By pretty girls, you know,
That they may crack up everything
The ladies have to show—
And thus they get a blow-out free,
At every party feed;
The reason is because they write
And other people read.

The Penitent Son and the pious Father.

The son of a minister had, by some means,
excited the displeasure of his father. His
father thought it right to be reserved for an
hour or two, and when asked a question about
the business of the day, he was very short in
his answer to his son. An hour or two
elapsed. The time had nearly arrived when
the youth was to repeat his lesson. He came
to his father's study and said:
"Papa, I cannot learn my lesson except you
are reconciled. I am sorry I have offended
you. I hope you will forgive me. I think I
shall never offend you again."

His father replied, "All I wish is to make
you sensible of your fault. When you ac-
knowledge it, you know that all is easily re-
conciled with me."

"Then, papa, said he, 'give me the token
of reconciliation, and seal it with a kiss.'"
The hand was given, and the seal most
heartily exchanged on each side.

"Now," exclaimed the dear boy, "I will
learn Latin and Greek with any boy," and
fled to his little study.

"Stop, stop!" exclaimed his father: "have
you not a heavenly Father? If what you
have done is evil, he is displeased, and you
must apply to him for forgiveness."

Papa, I went to see him first. I knew that
except he were reconciled, I could do nothing.
And with tears now fast rolling, he said:
"I hope—I hope he has forgiven me, and
now I am happy."

His father never had occasion to look at
him with a shade of disapprobation from that
time to his death.

The Swallows.

The celebrated Baron Cuvier, when a young
man, was tutor in a nobleman's family. His
own room overlooked the garden. One morn-
ing he observed that two swallows had begun
to build their nest in the corner of his little
window. As soon as the nest was finished,
they flew away to the neighboring wood, and
did not return for several days. While the
swallows were laboring so busily in building a
house, Cuvier had noticed two sparrows perched
at a short distance, watching them. These
little birds went and took possession of the
nest as soon as the swallows left it, and Cuvier
noticed that they were never both away from
the nest at the same time. When the swal-
lows returned, they seemed greatly surprised
to find their little home inhabited, and moved
about with indignation and anger. It was
useless to try to turn the sparrows out, for
they, having so much stronger beaks than the
swallows, could defend themselves more vigor-
ously.

Very soon the owners flew away, but were
not long in returning with about two hun-
dred of their companions, who surrounded
the nest, and discharged at it some mud,
which they had brought in their bills.

The mud thickened so quickly that alto-
gether the sparrows made desperate efforts at self-
defence, the swallows soon succeeded in clos-
ing up the nest. But this was not all. They
continued to carry moistened clay till they
had built a second nest over the very opening
of the first. When it was finished, the two
little swallows took possession of it.

The dishonest sparrows paid for their theft
with their lives.

Jesus Saves the Lost.

"How am I to be saved, mother?" said lit-
tle Herbert.

"By taking God at his word, and believing
what he has said concerning his Son."

"But have I nothing to do?" said the boy.
"I thought I must do something, for I was
once told that I must be good, or else God
would have nothing to do with me."

"My child, Jesus has done what was need-
ed; and you are saved by believing that all
is done."

"But I am not good," said Herbert. "Will
God have nothing to do with me unless I am
good?"

"My boy, Jesus Christ came into the world
to save sinners. He receives the bad, not the
good, else none would be saved. It is your
badness, not your goodness, that you are to
bring to him."

"Well that is good news," said the little
fellow.

"Just as I am without one plea,
But that Thy blood was shed for me,
And that Thou bidst me come to Thee,
O Lamb of God, I come, I come!"

—S. S. Visitor.

Seeing a man is more happy that hath
nothing to lose, than he that loatheth that
which he hath, we should neither hope for
riches, nor fear poverty.

He who assumes airs of importance exhib-
its his credentials of insignificance.

Testimonials of Physicians.

DR. NATHANIEL HARRIS, for many years a resi-
dent of Middlebury, Vermont, recommends Allen's
Lung Balm as being superior to all other
remedies for Bronchitis. He says:—"I have no
doubt it will soon become a classical remedi-
ant for the cure of all diseases of the Throat,
Bronchial Tubes, and the Lungs."

Dr. LLOYD, of Ohio, surgeon in the army during
the war, from exposure contracted consumption.
He says:—"I have no hesitancy in stating that I
was the user of Allen's Lung Balm that I am
now alive and enjoying health."

Dr. FLETCHER, of Missouri says:—"I recom-
mend your Balm in preference to any other medi-
cine for Coughs, and it gives satisfaction."

Allen's Lung Balm
Is the remedy to cure all lung and throat diffi-
culties. It should be thoroughly tested, before using
any other Balm. Sold by all druggists.

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A FAVORITE Medicine with all classes.
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NO Medicine is so popular
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