

# THE AMERICAN LUTHERAN.

P. ANSTADT, EDITOR.  
C. LEPPLEY, ASSOCIATE EDITOR.

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## Poetry.

For the American Lutheran.  
**I Love! I Love! the Sabbath-School!**  
I walked out one summer day,  
Down the valley green and fair!  
I heard a something far away  
Come softly on the balmy air,  
I listened—louder still it came  
Until its notes swelled plain and full!  
'Twas a sweet child of angel name  
Singing—"I love the Sabbath School,  
I love, I love the Sabbath School!"  
S. J. H. SNYDER.

## Communications.

For the American Lutheran.  
**The Ravages of Intemperance.—Our National Disgrace.**

Some forty years ago, old Lyman Beecher, and Jonathan Kettledge electrified our whole country, by the startling facts they stated, in reference to the ravages of intemperance.—Father Matthew roused all Ireland by stating the facts concerning Intemperance, which transpired around him. Mr. Delavan has also brought an immense amount of information before the public, concerning the ravages of Intemperance. Temperance Societies, Good Templars, Sons of Temperance, Rechabites and many other societies, and many of our churches have used all their influence to stem this torrent of iniquity. And yet, it keeps growing every year. Our General Government laid a tax of two dollars a gallon on liquor, but the quantity used was not diminished, but still kept increasing, until it has reached a height that is almost incredible. We used to hear statements made of the number of drunkards, and the quantity of the liquor consumed, and the money squandered, and the drinking part of the community laughed at the size of our figures, and even some of the temperance folks thought we had drawn largely on a fertile imagination. The temperance lecturers used to assert that there were 150,000 drunkards in the United States, 400,000 of whom died every year—and that 100,000,000 of money were squandered every year. These seemed to be frightful figures, and could hardly be credited. But now we have a correct report from a Government officer. Commissioner Wells has reported to Congress the amount of sales of retail liquor dealers in the United States for 1868—in this report we have a correct report, and this report clearly shows that all our estimates heretofore made did not begin to approach reality. We here furnish the Report of Mr. Wells, and ask all to look at this frightful picture. And let it alarm all good citizens, for it clearly indicates that we are on the way to ruin. Mr. Wells says the value of the Liquor, (including Beer, Wine, &c.), retailed in one year, from June 30, 1867, to same date 1868 was as follows, viz:

1	In the State of New York,	\$246,617,520.
2	" " Pennsylvania,	152,663,495.
3	" " Ohio,	151,734,875.
4	" " Illinois,	119,933,945.
5	" " Missouri,	54,627,855.
6	" " Indiana,	51,418,890.
7	" " California,	59,924,090.
8	" " Kentucky,	50,223,115.
9	" " Louisiana,	48,024,730.
10	" " Wisconsin,	43,118,485.
11	" " Michigan,	52,784,170.
12	" " New Jersey,	42,468,740.
13	" " Maryland,	40,564,620.
14	" " Iowa,	35,582,695.
15	" " Connecticut,	35,001,280.
16	" " Georgia,	25,328,465.
17	" " Alabama,	23,025,385.
18	" " Virginia,	26,132,905.
19	" " Texas,	21,751,250.
20	" " Massachusetts,	17,970,575.
21	" " Minnesota,	14,394,970.
22	" " New Hampshire,	12,629,175.
23	" " Dist. of Columbia,	10,376,450.
24	" " Maine,	8,257,015.
25	" " Vermont,	6,784,065.
26	" " Kansas,	8,508,850.
27	" " Tennessee,	20,288,635.
28	" " N. Carolina,	13,224,140.
29	" " S. Carolina,	10,610,625.
30	" " West Virginia,	8,806,235.
31	" " Arkansas,	7,858,320.
32	" " Mississippi,	4,493,305.
33	" " Delaware,	3,770,355.
34	" " Oregon,	4,261,240.
35	" " Nevada,	4,838,735.
36	" " Nebraska,	3,290,515.
37	" " Colorado,	3,745,215.
38	The Territories.	14,169,400.

Total amount 1,488,491,865.  
In plain English, One Billion, Four Hundred and Eighty-Eight Million, Four Hundred and Ninety-One thousand, Eight hundred and sixty-five Dollars. This, according to our official rendering, is the Liquor bill of the United States for one year! Now suppose we have 40,000,000 inhabitants, that would cost each man, woman and child in the United States about \$47 a year for Liquor. But there are only about 8,000,000 of men in the United States and we may safely suppose that at least one fourth of the men do

not drink any liquor at all—so there are perhaps less than 6,000,000 who must guzzle down this enormous quantity of "liquid fire" and distilled damnation, and of course these must foot the bill at the rate of \$244 a piece! There are not, however, 6,000,000 of drunkards—there are perhaps four millions—there can not be less, for if the number is diminished below that, the drunkards would all kill themselves in one year, if they had to drink all the liquor sold. Now in the account rendered by Commissioner Wells, the liquor consumed by the liquor sellers themselves is not taken into the account, and every one knows they are the very best customers—this would take away with their servants, barkeepers, and hostlers, some 3 or 400,000.—What a comment upon our religion and civilization! Some 300,000 of our fellow citizens engaged in selling nearly fifteen hundred thousand dollars worth of liquor to their fellow Christians, to destroy their health, to rob them of their property, to beggar their families, and to send their souls to hell!

Now what ought to be done to check this enormous and ever increasing evil? The church has neglected her duty—she has not yet taken the right ground on the subject of drinking liquor. She ought not allow her members to drink liquor at all. If the moral power of the church were sound and healthy, much might be done by way of reforming the world; but alas! how feeble is the influence of the church! Christians must unite their efforts in suppressing this great evil, or it will overwhelm even the church in its course of ruin. And yet with all this enormous amount of drunkenness, the church as a body, refuses to grapple with this great evil. Church members in most of our churches are permitted to drink and sell liquor without rebuke. Yea, the preaching of temperance in many of our churches is forbidden! The minister who feels it his duty to preach up temperance is looked upon as imprudent. Thus drunkenness has succeeded in shutting the mouths of nearly all our ministers. Intemperance has benumbed the public conscience, and seems to have full sway—it rules our Churches and our Legislatures. Christians will unite with infidels, Sabbath breakers and drunkards, at the polls in voting down any man who is in favor of temperance. The church must do her duty and save our land from ruin. Every Christian should pray and labor to promote the cause of temperance. No Christian man or woman should make, sell, or use the accursed thing. The only hope of reform is in total abstinence from all that "makes drunk come."

R. W.  
For the American Lutheran.  
**General Council, Insular and I to I.**

Consistency is a precious and a rare jewel, and is as scarce among the Seceders of Fort Wayne, as it was at Charleston. The papers of Symbolical religions type are full, and blazings with Editorial rejoicing, and correspondents jubilant over the last master flunk movement, that has so created eye to eye out of disorganization, and produced entire conformity of feeling and sentiments in minds otherwise as dissimilar as oil and water, with out potash, and as antipathetic as the antipodes. Insular, celebrated as a logician, and a very frank and amiable "young man," pens the following. They had just thanked God (we will not say as they did of the General Synod, in a political applause) for victory: "It was an impressive moment, and all were profoundly thankful, as they realized in a manner not felt before, that the Lord had really been with us, helped us through our difficulties and enabled us to see eye to eye." &c. Yet in the next few lines he recognizes the contrary elements and in gratitude for the "flank" success, hopes for "consolidation" of the "hesitating" and missing elements of western pertinacity in future. Here is in one line, a thanking the Supreme for entire "eye to eye" conformity, and in the next breath an anticipation of future congeniality and purer unity. Thanks to God for what was not done is a Brownish redundancy and absurdity. Now let us see this matter in the light of historical facts. Truth is truth, and that is immortal! Facts are facts, and they are stubborn things. There was a majority and a minority report. Then the indignation or rather the vanity of the majority was in majestic constancy, and exclaimed: "The wise, extending their inquiries wide." "See how both states are by connection tied." "Fools view but part, and not the whole survey."

"So crowd existence all into a day." This argument sealed the matter, and the minority gave up the ghost with the exclamation *que fuerant vitia, mores sunt*, (things that once were vices are now virtues). Such a manipulation has never met with greater success in acquiescence if not in deeds. One report is accepted and the other is allowed as an synoptical protest. Now mark you, all was I to I, and for which in silent adoration they rejoiced in a triumph over the General Synod's prognostications, as futile, and only a wish, as the father to the predictions.

1st. We reject each and every form of chiliasm (alias Siess) as contrary to the Scriptures and our confessions.  
2nd. We consider secret societies, such as Free Masons and Odd Fellows (alias thousands of the church's noble and pious laymen) as antichristian and soul endangering associations, and earnestly warn against them. Oh, incomparable eye to eye! This is the much renowned second point of the four.

3rd. Includes the other two articles which comprise the third and fourth point of prior controversy, and which I (Insular) cannot admit prior to Council meeting, namely: 3rdly. In article III and IV—we designate such fellowship with those not Lutherans as an unchristian practice (interior churches with German Reformed and Lutheran congregations, how are you?) dangerous for our Lutheran church, and which we must decidedly reject. Here Insular like poor Peter would have three tabernacles erected with celestial splendor, out rivaling St. Peter's at Rome, for each of these three mainly (in daring) sections. Truly the first law of homeletics, namely, invention, must have possessed his judgment, for the word reject, in two of the above and the declarations and personality of the second prove that the greatest antagonism to the eye to eye majority existed in the Synods represented by the minority, or language is a farce and meaningless, and parliamentary protest as indicating non-approval, is a falsehood in all anterior precedents. With all this as history, with all this spread before an enlightened church, the letter comes from Gotham "That the Lord has enabled us to see eye to eye."—Gentlemen, it won't do! You must pick flint and fire again. Never give up! It is wiser and better "Always to hope than once to despair." But as we propose in the future to discuss the merits of the articles of "rejection," we cannot close before admonishing the immediate discoverers of the General Council relative to the effect of such inconsistencies upon the spiritual growth of the church. Will not such plain contradictions by ministers impede the truth? Will not an intelligent manhood repudiate such barefaced absurdities, if we dare not say falsehoods? "As priests, so people," is a popular proverb, but educated laymen read history with an independent mind, and a developed intellect. How will they then be able to reconcile—a body of men—who represent the piety and consistency of the church—bowing before their Maker and thanking Him for an attainment that never has been accomplished, and for an "eye to eye," on matters of (as some of them contend) Godlike importance, which has none of the properties of such a character, either in spirit, word, or record? Farce, farce, an ecclesiastical farce, savoring more of outrageous prevarication and exaggeration; an insult to Deity and a disgrace to humanity. That "nun danket alle Gott," was a superfluity. Before the eye to eye policy shall be come a fact the Eastern brethren must give up to the Western and vice versa. You must first remove the Allegheny mountains, or they (the mountains) must move them. Stop crying victory until this is done. And when this is done, if ever it is accomplished, it must be, and will be, by all the Synods of the General Council itself—the spoiled child—coming to the platform of the General Synod, even if they will not through pride and willfulness, return to the home of their Mother. Brethren, Providence was in the appointment of the basis of the General Synod; and do what you will, you must feed upon husks of inconsistent "eye to eye" food until, like men, you, with resolute hearts and brave natures, resolve yourselves back again to where you have rights, and where you belong.—Then having acquitted yourselves like men, you will be men! And we will conclude in that happy hour of the burial of the past acrimony, that Burns was right.

VERA.

## The Pulpit.

### Sermonic Dullness.

The Examiner is of the opinion that the pulpit needs an improved life. It writes as follows:  
There is a large, and it is to be feared a growing class of intelligent church-goers, to whom a very large portion of the sermons they hear are "stale, flat and unprofitable." They do not belong to that class described in the London *Saturday Review*, who look upon religion as taught in the Bible as an unmitigated bore, and upon sermons with corresponding dislike. On the contrary they revere the Scriptures, and they enjoy good preaching; but to them, as to the sceptic of the *Review*, the sermons they listen to from Sunday to Sunday are too frequently "weariness to the flesh"—and spirit. Why is this? Is their dissatisfaction altogether unreasonable? Let us look into the matter a little.

It will not answer the question to say, as some do, that if their hearts were moved they might have been moved. The right state their dissatisfaction would cease. Who shall judge whether they are not dissatisfied because their hearts, and their heads too, are right?

There is no patent process for making dullness entertaining, even when put into the form of a sermon; and there is no more propriety in judging a religious discourse by the standard of common sense than in criticizing any other human production by the same rule. Looking at the question in this light, it may fairly be admitted that dissatisfaction with sermons is not incompatible with a very high degree of personal piety. Sermons are simply a means to an end—the end being the conversion of sinners and the edification of saints. If they come short of this—if they do not attain the measure of success reasonable to be expected—they are justly open to criticism.

Dry, metaphysical discourses, such as used to delight our tough-headed grandfathers, are not greatly enjoyed by their descendants; didactic essays on moral questions belong, nowadays, to the newspaper and magazine rather than to the pulpit; loud, denunciatory harangues, fall upon deaf ears; and neither biblical criticism, "serried cold," nor gentle pleading, can long satisfy an ardent and intelligent craving for spiritual enlightenment.

What men most need, what sensible men most like, when religion is concerned, is plain talk. Violent declamation and rhetorical flourishes, if they ever had any real value in exciting religious emotion, have about run their course, and ought to pass into oblivion. An earnest plainness of speech in expounding the Word of Life is the most acceptable to earnest men, and consequently the most effective weapon of the modern pulpit. When that style combined with the aptitude for teaching required by Paul—true test of a "call to preach"—shall become characteristic of the pulpit, it is safe to prophesy that there will be no less dissatisfaction with sermons among intelligent Christians, and a good deal more effective work done in the conversion of souls.

## Practical.

### The Fulton Street Prayer Meeting.

The attendance has been large all the week some days crowded. On one crowded day many spoke and more led in prayer, of course none were diffusive or prolix. Each one who led appeared to have a thought which he could express in few words of exhortation or prayer, and thus all appeared to be interested. The meeting was, consequently, full of life from the commencement to the close. But the requests for prayer were not neglected—they never are. This day they were presented to the mercy and favor of God with unusual fervor, and many, doubtless, thought what several said; "What is the occasion of this great solemnity and spiritual life?" None answered, but we thought it was because the Spirit of Jesus was powerfully manifest in the hearts of his people, and had been called into exercise by the spirit of his grace in the conversion of sinners, the evidences of which were in the meeting.

The first who spoke was an entire stranger, who said in substance: "The last time I was in this city the first place I inquired for was a place where I could get something to drink. In those early moments, on Sunday, I was induced to go to church, and I heard a sermon which impressed me and convinced me that I was a sinner, and this conviction never left me until I found peace in believing in Jesus. Now, on my arrival here the first place I inquired for was the prayer meeting, and I came to tell what a precious Savior I have found and to offer thanksgiving to Jesus, who is the author of my faith and hope in him."

He was followed by others in quick succession with similar statements, short, direct and full of hope in Christ. They presented the experience of the grace of Christ in their own souls, and the sympathy of experienced hearts was called into action. Prayer seemed to be the breathings of the spirit, and words spoken were "full of grace and truth." A venerable disciple declared; "This is a foretaste of heaven; so manifest is the grace which bringeth salvation."

Another said: "The solemnity of this place is made holy by the spiritual presence of the Lord." And the prayer of one of these young converts, as he poured out his soul in the language of hope in the Savior of his soul, and in thanksgiving and praise, contributed to enhance the solemn interest which at that moment seemed to pervade all hearts. As a brother remarked, "We all felt the blessed Spirit of our blessed Savior, which none can describe when he comes in his fullness, as he has done to-day."

On each succeeding day of the week the same good influences in increasing power were experienced, and many told of the power of saving grace in their own souls, and some spoke of the same grace as it had been made manifest in the experience of others. One said: "In my neighborhood was a rough swearing man, who loved money and had ob-tained considerable of it. He came to reside with us from a town some eighty miles distant. One evening he was passing the church as the bell struck the time for evening worship, and was led by the Holy Spirit to enter the Lord's house, and there he was awakened, convinced of sin and ultimately converted but in his new life there was a load on his heart and Jesus could not love him until it was removed. In the town from which he moved he had taken advantage of a poor man's necessities and deprived him of his property, though by way of legal contract, and the poor man had no redress. He collected together the money he had thus taken from the poor man, with interest, and went to his cottage in that distant village, knocked at the door for admission and was met by the poor man's wife, her husband being absent, who refused to let him enter the house on account of the injury he had done them, but he finally persuaded her to let him stay until the husband came home. When the husband came home he was angry on seeing this wretch, as he called him, in his house, and ordered him instantly to depart, saying, 'How dare you come into my house: you who have robbed me of my all. Depart instantly, or I will use power to put you out.' He expostulated, and said: 'I admit all you say and have come to

make restitution.' 'Here' said he, 'is the money I wronged you out of with interest; come, let us be friends' and he handed the amount—three hundred dollars—to the husband, saying, 'This restitution my blessed Savior has required me to make, and I come also to recommend this Savior to you.' They knelt in prayer, and thus continued until the Lord graciously answered, in giving peace to them all."

Another said: "I was fifty years old when the Lord converted me, and I had a great desire to do something for my blessed Savior and his cause. I could not preach; money was unavailing, and I resolved on taking the street where I lived, which was two miles long, and go from house to house and tell them what the Lord had done for my soul. It was a cross, but the Lord blessed me in it, although it took me four months to accomplish it. There was necessity for my going to New-Orleans, and I resolved, in the strength of the Lord, that I would speak of the great salvation to every man I met on the journey. This, too, was a great cross, but God had helped me to perform it, and I am here in the meeting as soon as I arrived in the city to proclaim the great salvation and the wonders of the love of Christ to me."

Another said he was converted in the army. "There was a prayer-meeting in the tent, was on guard without; my captain was there; he was a praying man: I listened, and my soul was moved: I sought instruction; I sought the Savior, and soon found him, and I was blessed with the consciousness of sins forgiven and hopes of salvation. This was in the last year of the war, and by God's grace I have been preserved in life and in the glorious hope of life eternal in the world to come." The leader said: "A grandmother asks you to pray for the conversion of her grandson, a child of the covenant, but a wanderer from the paths of righteousness, and a mother, who is present," said the leader, "requests you to pray for the conversion of her only daughter, a child of the covenant."—*Chr. Intell.*

## The Savior's Sympathy.

In the word sympathy we include all that is signified by the terms mercy, compassion, pity, tenderness, loving-kindness, grace. There are shades of difference in these terms, but they all belong to the same family. They are a most interesting and useful class of relatives, and they walk up and down in this world of sin and sorrow, weeping with those who weep, and pouring the wine of consolation into bleeding hearts. They are a class of heavenly beings who bear the burdens of the weary, the afflicted, the disconsolate, and so fulfill the law of Christ.

Sympathy is one of the attributes of the Divine Being. In the bosom of the Almighty there is a fountain of compassion, the streams whereof make glad this sinful, suffering world. In heaven's loving-kindness there is a balm for our wounded hearts and a cordial for our tears. In one word, there is no person so interesting and useful as he who can justly be called a son of consolation. The Savior's whole soul was bathed in mercy's fount. No where does our humanity appear so glorious as in the feelings, and words and deeds of compassion of the God-man. The proof of eternal sympathy in God is found in the self-declaration of the Son to the great work of human redemption, when he said, "Lo! I come. In the volume of the book it is written of me, I delight to do Thy will, O my God!"

The assumption of our manhood, and the bearing of our sins and sorrows from the man to the cross, were evidences of the Savior's tender mercies. In the chamber of the sick, at the pool of Bethesda, at the funeral procession, in the cemetery of the dead, "mid the hungry in the wilderness, on the waves of the sea, his heart was full of sympathy for the distressed. The preaching of the gospel to the poor, and glad tidings to the sorrowful, and rest to the weary, and hope to the dying, all speak of the grace of our Immanuel. Provisions for the tempted, promises for the discouraged, and consolations for the mourning, all tell of the fellow-feelings of our Savior with our infirmities. His trials of various kinds and degrees, from the world, from the professing Church, from the adversary of souls, his crown of thorns, his bloody sweat in the garden, his agony on the cross, all are evidences of his benevolent nature, and justify the language: "We have not an high priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are." And again: "For verily he took not on himself the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in all things pertaining to God, to make reconciliation for the sins of the people, for in that he himself hath suffered, being tempted, he is able to succor them that are tempted." The Savior's sympathy insures the richest blessings to the world and the choicest saving benefits to the Church. The cross is both the exemplification of mercy and the obligation to cultivate the spirit of compassion. There comes a voice from Calvary, saying, "Be ye merciful, as your Father in heaven is merciful. Bear ye one another's burdens, and so fulfill the law of Christ." How beautiful and affecting is sympathy when seen in the sufferings and death of the incarnate Son of God! The design of the cross is to adorn man with the same excellence, and when the cross shall impress on the soul the lineaments of the Man of Sorrows, then shall the church be found in the world, like the good Samaritan, pouring the

oil and wine of consolation in the wounds of our suffering humanity.—*Chr. Intell.*

## The Prince And The Petition.

A prince was in a remote province of his father's kingdom. He met there a poor criminal: became interested in his case: wrote out a petition for him; told him to send the petition in his (the prince's) name, and finally promised that when he returned to court he would stand by his father's throne, watch for that petition, and urge that it might be granted. Thus encouraged must not the criminal have been hopeful as to the result of his suit?

But the case of each of us is like his. The Son of God has come to us to sympathize and save. He tells us, "When ye pray, say, Our Father," etc. He gives this to us as the form of petition that will be accepted in heaven. Then he says; "Whatsoever ye shall ask the Father, in my name, he will give you. And finally we are told that he, our Savior, is "at the right hand of God," and there "ever liveth to make intercession" for us.

What a threefold assurance we have in these inspired statements that our prayers will be heard, that "whatsoever we ask in faith, believing, we shall receive."

A curiosity. Near Vassa, Minnesota, was lately dug up a huge stone ax. It was found by the side of a skeleton of gigantic size, in an ancient Indian mound. The ax is said to be one of the largest ever found, and cannot be wielded by a person of ordinary strength.

## PRESS ON.

The mystery of Napoleon's career was this: Under all difficulties and discouragements, to "press on!" It solves the problem of all heroes; it is the rule by which to judge of all wonderful success and triumphal marches to fortune and genius. It should be the motto of all. "Press on!" never despair, never be discouraged; however stormy the heavens, or dark the way, or great the difficulties, or repeated the failures, "press on!" If fortune prove false with thee to-day, do thou prove true for to-morrow. Let the folly of yesterday make thee wise to-day. If thy affections have been poured out like water in the desert, not down and perish of thirst, but "press on"—a beautiful oasis is before thee, and thou mayest reach it if thou wilt.

## Leaders Instead Of God.

At the recent uncovering of a colossal bust of Daniel Webster, in New York City, Rev. Dr. Bellows said:  
"Webster was the last of the giants: Jefferson, Clay, Calhoun, had all preceded him to the tomb. When he, the greatest of them all, died, we were left without leaders, and we were a people that must now only follow God. How much greater were our responsibilities as a people, now that we were left without leaders, and only with principles and with providences!"

The Independent well remarks upon this: "It would have been better for the nation if it had learned to follow God while Webster was yet alive. If the blind lead the blind, both together shall fall into the ditch." If we have "principles with Providence," we have little reason to mourn for the want of leaders."

## Penitence an Unpardonable Sin.

Bishop Duggan, of Chicago, is resolved that if the three Fenians, Allen, Larkin, and O'Brien, who were hung by the British government, are now in purgatory, they shall stay there so far as he is concerned. An urgent request, strongly signed, was presented to him, asking that on the anniversary of their execution, mass might be celebrated, according to the custom of the church, for the repose of their souls. The bishop firmly and persistently denied this request. The Irish Fenian society of Chicago adopted resolutions condemning the course of Bishop Duggan, declaring as follows: "We deprecate the conduct of Bishop Duggan, and regret his refusal to grant his permission to have an anniversary requiem mass offered up for the souls of our martyred brothers, and that we feel that our rights as Catholic Irishmen are outraged, and that no influence can quench the heaven-born spirit inherited in our natures and implanted by our creator, nor smother the sympathy for those who have laid down their lives for those principles, which are so firmly implanted in Irish hearts." If the Bishop really believes that the prayers of the Catholic Church avail anything for the dead, he lays himself liable to the charge of the most heartless inhumanity in refusing to have assistance brought to the unfortunate who fell victims to their blind but sincere devotion to a hopeless cause.—*Rel. Telescope.*

"LEADING MEN."—It is customary to speak of sundry men in the church of Christ as "leading men"—that is, they go before others, and make and second the motion which others vote for. It should not be forgotten, however, that a man in a Christian church, who really deserves the name of a "leading man," serves the church. He moves and goes in the right direction. As Baxter well remarks: "Church greatness consists in being greatly serviceable."

At a concert, recently, at the conclusion of the song, "There's a Good Time Coming," a country farmer got up, and exclaimed, "Mister, you couldn't fix the date, could you?"

## PUNGENT.

"Did you ever hear the story of the traveler and the horse-radish?"

"No, how was it?"  
"Well, seeing a dish of grated horse-radish on the table where they stopped for dinner each helped himself largely to the sauce, supposing it to be eaten as potatoes or squash and the first, putting a knife into his mouth jerked his handkerchief from his trousers and commenced wiping his eyes."

"What troubles yer, Jemmy," inquired his comrade.  
"Sure, and I was thinking of my poor old father's death when he was hung," he replied shrilly.

"Presently the other, taking as greedily of the pungent vegetable, had as sudden use for the handkerchief; whereat Jemmy coolly inquired:  
"And what troubles yer, Pat?"  
"Truth," he replied, "that you wasn't hung with your father."

GOING TO JESUS.—A Christian mother was once showing her little girl, about five years old, a picture representing Jesus holding an infant in his arms, while the mother's were pushing their children toward Him.—"There, Carrie," said her mother, "this is what I would have done with you, if I had been there." "I wouldn't be pushed to Jesus," said little Carrie, with beautiful touching earnestness; "I'd go to Him without pushing."—*The Biblical Treasury.*

A CHINAMAN'S OPINION OF RUM.—Taking a walk, one day, through the commissariat stores in Hong Kong, with a friend, I came to a portion of that establishment where four Chinamen were engaged in emptying a large tub of rum, which they were carrying in gallon measures to another portion of the building. Addressing myself to the one who was apparently the head of the party I inquired, "Do you like rum, John?" "No, sir," said the Chinaman. "Why not?" "Rum not proper, sir; make Chinaman number one fool!"

GOLDMOUTH.—There is a legend that the body of Adam was buried there, and that the blood of Christ trickled down hill it reached the bones, which then were clothed again with flesh and revived. We think nothing of the legend, but very much of the truth which it suggests. For when, by faith, the blood of Christ is applied to our guilty souls, the Adam, dead by sin, lives again, but lives renewed and purified. Christ is the second Adam, who remedies the ruin of the first, and by whom paradise lost becomes paradisa regnum.—*Neeman Hall's Sermons.*

THE HONEST IRISH BOY.—There was a lad in Ireland, who was put to work at a linen factory, and while he was at work there, a piece of cloth was wanted to be sent out which was short of the quantity it ought to be; but the master thought it might be made the length by a little stretching. He thereupon unrolled the cloth, taking hold of one end of it himself, and the boy at the other. He then said, "Pull, Adam, pull!" "I can not, sir." "Why," said the master, "Because it is wrong, sir," said Adam, and he refused to pull. Upon this, the master said he would not do for a linen manufacturer, and sent him home; but that boy became the learned Rev. Dr. Adam Clarke.

Two boys, brothers, had fallen out, and in the heat and whirlwind of his passion, the elder struck the younger on the cheek. Brave as steel, and quick as lightning, the other raised his hand to return the blow, but ere it fell, he remembered how he had read that morning, by his mother's knee, these words: "When one smites thee on the one cheek, turn to him the other, also." No sophist, but a simple child, who took Christ's words in their plain and ordinary sense, he dropped his arm, and turning on his brother eyes where tears of forgiveness had quenched the flash of anger, he offered the other cheek for a second blow. It was the others turn to weep now. Surprised, subdued, melted, he fell on his brother's neck, and kissing him, acknowledged his offence, and implored forgiveness.—*Guthrie.*

DAILY BREAD GIVEN.—"I shall never want, because my God will supply my every need," was the common saying of a poor woman, in dark and troublous times of persecution for the faith. She was seized, and taken before a judge, for attending divine worship. "Now," cried he, tauntingly, "I have often wished to have you in my power. I shall send you to prison, and then how will you be fed?" "It is my Heavenly Father's pleasure," she said, "I shall be fed from your table."—And that was literally the case; for the Judge's wife, being present at the examination, was greatly surprised with the woman's firmness, and took care to send her provision from her own table; so that she was comfortably supplied, all the time she was in confinement; and the friend whom the Lord raised up for her, found her reward; for the Lord converted her soul, and made her glad with his salvation.

A good man, persecuted for the truth, hid in a loft, and was even touched by the swords of his pursuers, as they probed the straw, to find if he were under it; and day by day there came a hen to that spot, and laid an egg, which supported his life until he could escape.—*Rev. Philip Bennett's Power.*



# THE AMERICAN LUTHERAN.

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

Selinsgrove Pa., December 10, 1869.

## 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.

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

### The Close of the Year.

Two more numbers will close the fourth volume of THE AMERICAN LUTHERAN. It has had many difficulties to contend with, but by God's help it has been thus far enabled to withstand them; it has not yet been "crushed." Whilst other papers with 8000 and 10,000 subscribers and of twenty and thirty years standing, have complained of the shortness of funds to sustain them, the AMERICAN LUTHERAN, though but four years old, has been able to pay its way along, although we were sometimes, and are now, very much straitened for want of funds.

We contemplate various improvements in our paper with the beginning of next year, improvements that will involve the outlay of considerable sums of money, and it will depend altogether upon the promptness of our subscribers in sending in their subscriptions, and the diligence of our agents and friends in sending in lists of new subscribers, whether we shall be able to carry out the improvements which we have in contemplation.

Let all then take an interest in this matter. Those who are in arrears should send in their subscriptions without delay, and if possible at the same time the subscription for the next year in advance. Four dollars will pay the subscription for the past year, and also for the coming year 1869. Those of our subscribers who paid in their subscriptions last year promptly in advance, we hope will also this year exhibit a like promptness. And above all we would urge the friends of the paper to canvass for new subscribers. This is a very favorable time to solicit subscribers. The paper will be sent gratis to all new subscribers till the beginning of the next year. The winter is before us and the people will want something to read during the long nights. Let the pastors then labor to introduce the Am. Lutheran into every family in their charges. They and their people will be the gainers by this, for we will be enabled to improve the paper just in proportion as we are supported and encouraged.

### The "Four Points" in The South.

Our Southern Lutheran Brethren have heretofore manifested strong sympathies for the General Council, and hopes were sometimes entertained of their ultimate union with it, but the decisions on the notorious "Four Points" at Pittsburgh have entirely frustrated that hope. The Gen. Council finds itself in the very awkward position of being looked upon with suspicion and contempt by the German symbolists, and of being shunned by all evangelical Lutherans and other christian denominations. While they passed their resolutions for the purpose of conciliating the favor of those foreign symbolists, they failed to secure their confidence and respect, and at the same time cut themselves loose from the sympathy of the rest of the Lutheran church in this country and from the communion of the whole christian Church on earth.

The Lutheran Visitor of Columbia, S. C., published in the interest of the Southern General Synod contains an editorial that expresses our views on the subject so happily, that we transfer nearly the whole of it to our columns. We thank Bro. Rude for this editorial. It shows that our Southern Brethren whatever doctrinal platform they may have adopted or whatever feelings they may have entertained, or still cherish toward our Gen. Synod, in doctrine and practice they are still with us. The following is the editorial we referred to, and which we most heartily subscribe:

"We congratulate the Council for having settled satisfactorily the Four Points, though we have doubts both as regards the permanency of the peace concluded, and also the propriety of its actions as regards the exchange of pulpits and open communion. With reference to chiliasm we agree perfectly. The action taken in regard to secret societies is also unobjectionable. No man can belong to an infidel or an immoral association, who is a member of the church; nor can it be deemed that any and all societies which do not rest on the Word of God, and which do not recognize Jesus Christ as true God and the only Mediator between God and man, are unchristian. But the question arises: who is to say whether a secret association is christian or unchristian? No outsider can decide; and does not the fact that evangelical christians in large numbers belong to such societies prove that they are at least not anti-christian. The attempt to build up the Church by anathemas will not succeed in our day, and we trust never will. The decision touching the third point virtually closes all the pulpits within the Church Council to all non-Lutheran ministers. It says expressly 'that no man shall be admitted to our pulpits, whether of the Lutheran name or any other, of whom there is just reason to doubt whether he will preach

the pure truth of God's Word as taught in the Confessions of our Church."

It is utterly impossible for us to think of any minister out of the Lutheran Church that preaches in conformity with our Confession. Nay, we know of some Lutheran Ministers who differ very much from us about one or two of its articles. Of course it is expected that any brother differing from us will in our own pulpits abstain from setting forth views which he knows are offensive to us; but at the same time, it is next to impossible to avoid it. A man must preach what he believes. We go into every pulpit as an Evangelical Lutheran, and as such we preach.—The Presbyterian, the Methodist brother, and others, do the same. We have agreed to disagree, and our people are able to distinguish between the doctrines of their own church and the doctrines of other Churches. We think the rule a very hard and difficult one to comply with. Of course every visiting brother must carry written sermons with him, wherever he goes; and the pastor whom he distresses with a visit, that lasts over Sunday, must if he wishes him to preach, carefully examine his sermon before its delivery.—What a work too for the Committee on Worship during Synodical Conventions. The permission given Lutheran ministers to preach in the pulpits of other churches was hardly required; for who will ask them? Not those against whom they have closed the doors.

The stand taken by the Council on the Fourth Point is guardedly expressed; but as we read and understand the report, the admission to the Lord's table of others than Lutherans must cease. "Heretics and fundamental errors" are to be excluded. The twelfth article of the Confession condemns "such as teach that those who have once been justified can never fall. A large portion of the Christian Church is therefore excluded.—Moreover the report declares also that "the responsibility of an unworthy approach to the Lord's table does not rest alone upon him who makes that approach, but also upon him who invites it." This assuredly makes it obligatory upon the pastor to examine applicants personally—it, in our opinion, tends to the re-introduction of private Confession, which has to the best of our knowledge, been laid aside in the Lutheran Church, both in America and in Europe. That we are not so very much out of the way in our supposition is evident from the fact, that the report as adopted reads: "Second. It is the right and duty of every pastor to make such examination as is necessary to determine the Scriptural fitness in doctrine and life, of persons applying for admission to the Communion." Notice here, no invitation is extended; persons desiring to commune must apply to the Pastor, and it is his duty to question them, and of course, if the answers are unsatisfactory to him, he is bound, compelled, to reject them. "This"—examination—"should be done invariably, when they are admitted for the first time"—this can only apply to non-Lutherans; the Lutheran Church requires that all catechumens be examined before their first Communion. We doubt seriously, whether many of the Pastors of churches that are entirely English will be able to comply with this rule.

There are several statements added to the fourth article of the report; but they do not re-open the door.

We feel thankful to the great Head of the Church, that while our General Synod is truly Evangelical and Lutheran in doctrine, its usages are founded on the two great commandments, "to Love God," and "to love our neighbor." With us the altar is the Lord's table, and we rejoice that we are enabled to give a full, free and hearty welcome to all who love the Lord to meet with us around it. We do not reject any of those with whom we praise, pray, and take sweet counsel. We do not call any one brother, whom we meet as a stranger in the presence of our Saviour.—"Let love do its perfect work." "Receive him that is weak in the faith, but not to doubtful disputations." We spread the table we consecrate the elements, we distribute the bread and the wine as Lutherans, according to our Evangelical Order; and as Lutherans do all who commune with us receive the Sacrament. We utterly reject close Communion. The most delightful and refreshing Communion seasons we remember have been those where all partition walls were broken down, all party names forgotten, and brethren of different Churches in and around the table.—"It was good to be there; earth was forgotten. Heaven was around us; Jesus was present, and the Holy Spirit went from heart to heart."

### The General Council.

Since the meeting of the General Council in Pittsburgh, we find its action on the famous "Four Points" discussed in our exchanges. Whilst the "Luth. & Missionary" exults over the successful manner in which the delegates of the Pa. Synod carried their views in the Council, the Missourians and Ohio men regard it as a mere evasion of the real question at issue. The following views are expressed in the "Lutheran Standard," the organ of the joint Synod of Ohio:

"It is but too evident that while a great part of the report adopted is capable of an interpretation which would satisfy those who stood aloof from the Council because of its attitude towards the four points, the statements are carefully worded with a view to give no offence to those who entertain different opinions. We are sorry to be under the necessity of saying this, for our wish has been most sincere that all might yet be so shaped in the Council as to enable all sound Lutherans to unite with it. But when a body pronounces condemnation upon errors in general, and refuses to condemn those very errors in particular cases occurring within its own bounds, there is reason for some mistrust. The sophistries by which the refusal to make an application of the principles is sought to be justified, are too palpable to satisfy the conscience when once aroused. It certainly is true, as was declared in debate, that the preacher does not in his sermon mention the names of individuals who are guilty of the sins against

which he preaches; but what would we think of the Pastor who, after denouncing God's wrath upon murderers, adulterers, drunkards, &c., would leave the individual murderer, adulterer, drunkard, &c., to make the application himself, and refuse to disturb him in his relation to the congregation, whether he repent and amends his ways or not? Such principles overthrow all discipline in congregations and Synods. The declarations made in the report would seem to exclude from our pulpits and from the communion all who confess doctrines inconsistent with those which are confessed in our symbols; and yet prominent men in the Council have declared that they will not exclude all such, and must necessarily have understood the report in a sense in which they do not bind themselves to exclude them. Chiliasm and Secret Society men are permitted to decide for the Council whether their views are in conflict with the Word of God, and the Council knows what their decision is. This detracts materially from the high which the principles adopted might otherwise afford us. Still, the Council has done fully as much in the right direction as we expected, and may yet do more."

### CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John.—Our correspondent VERA has a pretty sharp article in this week's paper on the letter of "Insulanus" in the Luth. & Missionary on the unity of the General Council on the Four Points. Insulanus writes:

"It was an impressive moment, and all were profoundly thankful, as they realized in a man not felt before, that the Lord had really been with us, helped us through our difficulties and enabled us to see eye to eye." And yet in the next few lines he recognizes opposing elements and hopes for "consolidation" of the "hesitating" and misguided Western pernicious members. They evidently thanked God and sang: "Nun danket alle Gott," for what actually never took place.

James.—Who is this "Insulanus," and why does he call himself by that name?

Peter.—This is Rev. Dr. Kortel. He moved from Philadelphia to New-York. Insulanus is the Latin word for an inhabitant of an Island, and therefore because the city of New York is built on the Island of Manhattan, he subscribes himself Insulanus.

John.—I am sorry to see the leading men of the General Council permitting themselves to be so far influenced by the German Symbolists as to pass resolutions against exchange of pulpits and in favor of close communion.

James.—Why they are becoming as high church as the Roman Catholics and as bigoted as the hardshell Baptists.

John.—I have been told that the real symbolists are opposed to prayer-meetings, and especially think it is wrong for laymen to lead in public prayer. But it seems to me, if they could only be induced to attend a good prayer-meeting once, it might convert them of all the "prejudices and doctrines a very salutary effect upon their own hearts. I always read the accounts of the Fulton Street Prayer-meeting in our paper with great interest, and I hope all our subscribers read them regularly. I was especially interested in an incident in this week's report where a wicked man had wronged a poor man out of his worldly all, and after his conversion he made restitution which resulted also in the conversion of the man whom he had injured.

Peter.—That must be very interesting and edifying; suppose you read it also for our benefit.

John.—(Reads). "On each succeeding day of the week the same good influences in increasing power were experienced, and many told of the power of saving grace in their own souls, and some spoke of the same grace as it had been manifested in the experience of others. One said: 'In my neighborhood was a rough swearing man, who loved money and had obtained considerable of it. He came to reside with us from a town some eighty miles distant. One evening he was passing the church as the bell struck the time for evening worship, and was led by the Holy Spirit to enter the Lord's house, and there he was awakened, convicted of sin and ultimately converted but in his new life there was a load on his heart and Jesus could not love him until it was removed. In the town from which he moved he had taken advantage of a poor man's necessities and deprived him of his property, though by way of legal contract, and the poor man had no redress. He collected together the money he had thus taken from the poor man, with interest, and went to his cottage in that distant village, knocked at the door for admission and was met by the poor man's wife, her husband being absent, who refused to let him enter the house on account of the injury he had done them, but he finally persuaded her to let him stay until the husband came home. When the husband came home he was angry on seeing this wretch, as he called him, in his house, and ordered him instantly to depart, saying, 'How dare you come into my house; you who have robbed me of my all. Depart instantly, or I will use power to put you out.' He expostulated, and said: 'I admit all you say and have come to make restitution.' Here said he, 'is the money I wronged you out of with interest; come, let us be friends' and he handed the amount—three hundred dollars—to the husband, saying, 'This restitution my blessed Savior has required me to make, and I come also to recommend this Savior to you.' They knelt in prayer, and thus continued until the Lord graciously answered, in giving peace to them all."

Peter.—That is indeed a singular case, and I do not see how any Christian man can oppose a prayer-meeting that brings forth such genuine gospel fruits like this.

John.—Here I have just received a letter from one of our most successful Lutheran pastors that has the right ring. Let me read a few extracts from it for the benefit of the sanctum. (Reads). "Consider me good for a five dollar donation towards your next year's improvement and if my congregation does the nice thing I'll make it ten. As regards your paper every one of my people that have taken it, is pleased, and have spoken very commen-

datory of your dash, your enterprise, and intelligent selections and arrangements. I do not like to see writers handle the old school fally as Spurgeon says, some preachers do the Word, with 'velvet mouths.' Sir, there is no neutrality on the subject that agitates the Lutheran Church now. It is for or against. Oh for more men of fortitude like Peter and James. Truth is mighty, and though crushed to earth will rise again. 'Ye shall be evil spoken of,' said Jesus to the disciples, and it was because they espoused his cause with earnestness and zeal. As long as they fished they were unknown and nothing, but when they became the 'Turners of the world upside down,' then persecution and imprisonment and martyrdom awaited them.

I want to see your paper prosper and enlarge. I intend to make another effort about the beginning of the year to extend its circulation among my people. May God bless you in your labors, and help you to stand up and acquit yourselves like men."

Peter.—That letter has indeed, as you say, the right ring. I know the writer personally. He is one of our most successful city pastors. He has already sent us quite a number of subscribers, and what he promises he will fulfill, that you can rely upon. But what is the matter with James this evening? He appears rather dull.

John.—I think he received a letter from his intended to-day, and it may be that the wedding is to take place during the Christmas holidays, and this I suppose makes him a little thoughtful.

James.—You are mistaken in that; the whole affair has been broken off; she writes that her parents are opposed to the match, and of course I will not press my suit any further.

Peter.—Well, we sincerely sympathize with you in this matter, but if it is true that matches are made in heaven, then it is evident that this one was not intended for you, there is one in store for you that will suit you much better, than the lady you have been paying attention to, this I should think, must be a great consolation to you, and reconcile you to your lot.

James.—I don't think I shall ever get married.

John.—We'll see in a years time from this. But it must be a strange feeling, after all, to be disappointed in love. It is my opinion that it is just as sinful in a lady to trifle with the affections of a gentleman, as it is for a gentleman to trifle with the affections of a lady.

Peter.—It is time to close the sanctum, or our conversation might become too sentimental.

### For the American Lutheran.

#### The Church's Need.

NO. III.

I thank James for his friendly criticism in last week's issue, and fondly hope he may, for a good long time to come, enjoy the same feeling toward your humble contributor.—John, it seems, does not quite understand me; but, as Peter has said all that is absolutely necessary by way of explanation for the present, I shall let his answer suffice for this time.

Until the Lutheran Church feels the responsibility of baptismal pledge, to degrees which shall awaken in her heart of hearts a living disposition to regard, and treat as the sacredness of the ceremony of baptism requires all children thus brought within her fold, she is sure to continue to be, as to this hour she has been, a large and stupid contributor to the membership of other churches. I pray that I may not be misunderstood on this point. I have no sympathy with the idea, that a mere compliance with the external forms, in baptism, regenerates or saves. Luther says "it worketh forgiveness of sins, delivers from death and the devil, and confers everlasting salvation on all who believe as the word" (or according to the word) "and promise of God declare." Now, is there anything wrong in this declaration of the great reformer? Is he not safe when he says, "on all who believe as the word and promise of God declare?" If any person, not filled with prejudice, will examine the writings of Luther on this point, they will see, I think, that in all he has said, he very consistently taught, with the baptismal promises, also, every baptismal condition laid down in God's word, as absolutely essential to the enjoyment of baptismal grace. With this understanding of Luther's teaching, I am prepared to say, I endorse his doctrine of baptism.

I am aware, that this is not the way Luther is made to teach, in what would be called "the true evangelical type" of Lutheranism; but for all that, it matters not, if Luther did so teach? I do not believe that he, for one moment, as a protestant, ever taught salvation by external rights, whether through baptism, or any other sacrament. With him it ever was according to the word and testimony; he was willing to believe any doctrine, if he found it clearly taught in the word of God, was it according to human philosophy, or in direct opposition to it. Human reason, even, weighed nothing with him, if his Bible told him otherwise. I wish from my heart, that we had many more such Lutherans.

But I have gone much further into the discussion of this matter than was my intention. We all believe in infant baptism. Inasmuch then as this is the case, let us see to it, that the blood of our own children is not found in our own "skirts," for non-fulfillment of the solemn promise made by us, before God's altar. O what indifference on the part of parents! Ah! is not the ministry in general and the pastor in particular responsible for much of the indifference we see in the church at large? How the lambs stray from the fold. How little do we, as a church, trouble ourselves about the world's growing infidelity. May God Almighty wake up the Lutheran Church, and with her every other church in the land, whose doctrines are according to His word.

Close on the heel of a correct understanding, and a scriptural practice of baptism, follows a thorough and early instruction of these baptized members. It is not enough that we be in the church, of equal, if not greater importance is it, that we should know our duties

and understand our privileges. This knowledge the church proposes to give by catechization. Her needs on this point are many.—In many churches it has fallen entirely into disuse, and in others it is used as sparingly as possible, while in others it is used as the Roman church uses it, not to lead men to Christ, but to tie them to their ecclesiastical domination, to tie them fast as it were with fetters of brass.

The true object of catechization, in my opinion, should be, to bring men and women to the true knowledge of the love of Christ, and thereby into the liberty of the gospel.—Anything short of this is unworthy the name of instruction. I never think of such a thing as confirmation, so long as I do not find the person a subject of divine grace, or earnestly desiring to become such by profession at least. To my mind the idea of confirmation, and immediately thereafter finding yourself under necessity of doing everything in your power to awaken this same person to a sense of his lost condition, is most absurd. Why, for this very purpose you should have instructed him; and if your instructions failed, let it be to you a powerful evidence of your carelessness; let it stir you to at least a careful investigation. If all the children who have been catechized in the Lutheran Church had been dealt with fairly and earnestly, I believe the Lutheran Church in this country would be the largest and by far the most powerful. I do not believe that she can without great damage in this particular forsake the old path, and I for one am determined to be more faithful in this direction than ever.

I shall present your readers in my next some of my thoughts on preaching. The subject demands more attention than until hitherto it has received, and in my opinion here is one of the church's great needs.

IOTA.

### For the American Lutheran.

#### Mendota, Northern Illinois, Synod, &c.

DEAR BRO. ANSTADT:

I was at the called meeting of the N. Ill. Synod at Mendota. I need not tell you how I got there, any further than to say that I entered the cars at Dixon, with our good bro. Trimper, and others, and rode down.—Mendota is a flourishing country town of perhaps about 3,000 inhabitants, and is, as you know the seat of Mendota College. This Institution, as far as I know, is the creature of our good bro. Harbaugh.

Under the depressing condition of the "Ill. University at Springfield, it was thought by many of the brethren, that an Institution more in the heart of Lutheranism, would possibly meet with greater success. Hence an effort was made to locate an Institution at Mendota, of such a character as to meet the wants of this and the adjoining States. It is due to the citizens of Mendota, to say, that they have done nobly, and judging from the spirit they manifested they will not tarnish their well earned reputation, by any defections in the future.

The citizens of this place offered to furnish the Illinois Synods, and others who may wish to unite in the enterprise, all the buildings and grounds necessary to found a first class College and Theological Seminary. They have made good their promise as far as it was necessary at the present, and hold themselves in readiness to erect other buildings as the necessities of the Institution may demand. The amount they have donated to the Synods, including Mendota College and the Wesleyan Seminary and \$6,000, besides, is estimated at upwards of \$40,000. This is a good beginning.

On the part of the Synod, or Synods, they obligate themselves to endow a Theological Professorship and the Presidency of the College, or at least to secure, by some means, the support of Professors of the College, and create first class Institutions.

This will be no ordinary work for these Synods. They are small in number, limited in means, and hesitating somewhat from the embarrassment of similar enterprises. Yet this enterprise is not a utopian. It does not carry in itself the element of failure. The brethren seem to have self-reliance. This is a most important feature, for when men are really at work and have a mind and a heart to work, they will induce others to help them, and the Lord himself has promised to help those who help themselves. I trust these Synods will have His Divine assistance and that of all good men. I apprehend there will be no policy, as I would suggest, there should be none. The world and the Lutheran Church in particular, will know the "Basis" upon which these Institutions will be erected.

I was much exercised in mind as to one feature of this meeting of Synod. A young bro., Rev. Anderson of Scandinavian descent, had been a member of this Synod, and I am told a very acceptable preacher, on a visit to Galesburg, was the means of introducing to the Synod, a commissioner from the above named place, applying for the admission of a Norwegian congregation, into this body, and also two young Norwegian brethren for examination and Licensure. This, to me, was encouraging. As there had been no inducements, promises, nor yielding of Doctrinal Basis, to induce these brethren to come over to the Ill. Synod. They come from a conviction of their own, that the Doctrinal Basis of the General Synod, was theirs; and therefore they seek an ecclesiastical home suited to their views and feelings. From what I heard in Synod and in private circles, this is only the incipient step of much larger accessions in the future, from these sources. The Norwegian heart more easily affiliates itself with American Institutions, habits, and modes of thought, than either the Swede or the German, and therefore are more likely to enter into American in ecclesiastical and educational enterprises.

This enterprise of the Northern Ill. Synod needs to co-operation of all the Synods of the State of Illinois, and of the West. By some mishap the notice for this called meeting was not extended to any other than the N. Ill., whilst the intention was to call or invite all the Synods of Ill., and Iowa to meet with them. The election of a Professor of Theol-

ogy was therefore delayed until the co-operation of these Synods could be secured, and then unitedly they will select their Prof. and President of College.

You will also permit me to say that whilst these brethren of the West, mean to do all they can to endow Professorships in these Institutions in their own bounds they do not wish to close the stream of benevolence from the Eastern States. This enterprise, more than any, of which I have any knowledge at present, needs the co-operation, the prayers, and the benefactions of the church in general. If the Lutheran church is to be felt all in the West, we must have an Institution, in either Ill. or Iowa, to prepare men for the ministry. I hope I may not either trespass the bounds of propriety or truth, when I say, that, with some few exceptions, the Lutheran church would, in these far Western States, have been better without ministers than with them. An odium has been attached to the name, that will take half a century of the very best men to remove. It is true I see the same difficulty in other denominations.—The cause of Christ suffers all around by the imprudence of many ministers, but this is no justification for the defection of Lutheran ministers. Our members are scattered in every county of every Western State. Many and indeed most that I have found are good, and well to do people, but having no minister to whom they can with confidence look, as a spiritual guide, they unite with other denominations.

I went, by urgent request, to

POLO, ILLINOIS.

to look up the members of the Lutheran church there. After a few days diligent canvassing I found upwards of 50 members in and around the town. This is a Rail Road town of about 2,000 inhabitants. In this place there is a small Episcopal church, 6 or 8 members, with a pastor, who is supported by the Home Mis. Soc. of that church, and many of our people go there to worship.—This, of course is right, as they have neither church nor minister of their own. An effort will no doubt be made here in the spring, as moved matters are very depressing at the present time. This is a most beautiful country. This is only one place in the midst of hundreds of others.

Marshalltown, in the State of Iowa has been fearfully neglected. Had I been sustained when I was there two years ago, by this time we might have a good and healthy congregation. When there I found material that had no sympathy with the Lutheran church, but in time that would have been changed. They have a very comfortable little brick church. Here a man ought to be placed and sustained for two years or so, and he would do a good work if he was a good man. Will not some good young men come to Iowa? They are more needed here than in the East. It is really heart-rending to see the desolations of Zion—to see so many openings for the spread of the Gospel, and no man to occupy the ground.

Lord help us to pray Thee to send more laborers into the field.

Yours Truly, C. L.

### Missionary Institute.

I hereby acknowledge the receipt of the following sums received in support of the Professor of Theology:

From Rev. Hackenberg, Bellefonte, Pa.	\$10.00.
From Mrs. Amelia Wagenseller, Selinsgrove,	\$5.00.
From Rev. J. P. Shindel, Middleburg, Pa.	\$8.00.
From Bequest of James Slagle, Balt.	\$25.00.
From Melancthon Synod.	\$100.00
St. Clairsville charge per Rev. J. Peters.	\$10.00.
" Mrs. Benson, Selinsgrove, per Rev. M. L. Shindel.	\$2.00.
From Mr. H. F. Long, per Rev. M. L. S.	\$5.00.
From Mr. Tobias Aucker, per Rev. M. L. S.	\$1.00.
From Mr. B. Kistner, per Mr. M. L. S.	\$50.00.
" Mrs. Cath. Kistner, "	\$5.00.
Total.	\$176.00.

Thank you kind friends. We need money, our Treasury is empty; we hope our friends of the Institution will remember us in their Holiday Presents. I would say to all who know themselves indebted—either by note or subscription, not to forget that interest is due. Come brethren, pay up your interest, and you will feel much better after it is done and you certainly will make others feel good who stand in need of it.

J. G. L. SHINDLE, Treasurer.

### The Austrian Clergy.

It will be remembered that when the liberal laws on the subject of marriage, education, &c., were enacted, and reluctantly signed by the Emperor, the Pope instructed his prelate to treat them with contempt. A very unsatisfactory explanation was afterwards offered to the Austrian Government, which subsequent events have shown to have meant nothing at all. The Bishops, in accordance to their master's order, set themselves in opposition to the laws, as their Church was wont to do it; but this time without very flattering success. Five of the contumacious Bishops, one of whom, the Bishop of Linz, is called to account for declaring in a "pastoral letter," that the Constitution of the realm was "a work of the devil"—implying, of course, that as such, it must be resisted—and the others for persistent violation of the plain provisions of the law. The Archbishop Cardinal of Vienna, orders his priests to refuse all absolution to those who are civilly married, even if they be in danger of death. "Every time," says the Bishop of Brund, in an evangelical circular written with his own hand, "every time that you will have to register the birth of a child born from parents who have been married before the civil authorities you will erase the words *legitimate child*."

THE "Chronicles of Froissart" relate the strange-issue of a siege, which took place in the days of chivalry—and somewhere, I think, in France. Though gallantly defended, the out-works of the citadel had been carried. The breach was practicable; to-morrow was fixed for the assault. That none, alarmed at the desperate state of their fortunes, might escape under the cloud of night the besiegers guarded every sally-port, and indeed, the whole sweep of wall. They had the garrison in a net, and only waited on the morrow to secure, or to slaughter them. The night wore heavily on; no sortie was attempted; no sound came from the beleaguered citadel; its brave, but ill-starred, defenders seemed to wait their doom in silence. The morning came; with its dawn the stormers rushed at the breach; sword in hand, they poured in to find—the nest empty, cold. The bird had flown; the prey escaped. But how? That was a mystery; it seemed a miracle, till an opening was discovered, that led, by a flight of steps, down into the bowels of the rock. They descended, and explored their way with cautious steps, and lighted torches, until this subterranean passage led them out a long way from the citadel, among quiet, green fields, and the light of day. It was plain that by this passage, the doors of which stood open, their prey had escaped under cover of night. A clever device, a wise precaution. It was a refuge of the besieged, provided against such a crisis. And when affairs seemed desperate, and the worst was come to the worst, how should it encourage God's people to remember that he has promised them as safe a retreat! What says an apostle? "God is faithful, who will not suffer you to be tempted above that ye are able to bear; but will, with the temptation also, make a way of escape."

### RELIGIOUS LIBERTY IN SPAIN.

The correspondent of the London Times at Madrid, states that the English residents, in that city applied to the Revolutionary Government for a plot of ground whereon to build an English church, the small room set apart on the ground floor of the British Legation affording barely decent accommodations. Through Col. Fitch they made application for a site on the Calle del Arenal. A previous similar application to the Local Junta at Seville was answered as follows: "This Junta has this day (Oct. 23) decreed to grant you the permission which you have solicited, to establish a chapel in which the individuals of the Protestant faith can carry on their religion in the form their worship prescribes." The application was made by the American Consul, Mr. John Cunningham, a Scotch merchant of high standing in Seville.

Some time ago, a missionary meeting was held at a small town in England. At the close of the meeting, a poor blind woman, one of the very poorest in the parish, went up to the minister and offered him a sovereign—that is a gold piece worth about five dollars. The minister knew the deep poverty of her condition, and declined to receive it. He told her she should not think of giving so much, for he knew she could not afford it. The poor woman looked sad, and seemed greatly disappointed. "Oh, sir," she said, "I have often given copper to my Savior; and two or three times I had the pleasure of giving silver; but it has been my earnest desire to have the great happiness of giving some gold to Jesus once before I die. I have long been engaged in saving every little mite that I could spare, that I might give this sovereign to Jesus to night! O, sir, you must take it!"—Dr. Newton.

## Church News.

HUNTINGDON, PA.—Rev. J. J. Kerr has resigned the charge of the Huntingdon Mission, and is ready to receive a call to some other field of labor, about the first of April next.

GETTYSBURG, PA.—Rev. Dr. Valentine will be inaugurated President of Penna. College, on Monday evening, Dec. 21st, in Christ Church, Gettysburg. The occasion will be one of more than ordinary interest, and it is expected that many of the alumni and friends of the College will be present. The following order of exercises has been adopted:

1. Address and Delivery of the Keys, by the President of the Board, Hon. M. M. McClan.
2. Address on behalf of the Faculty, Prof. M. L. Stoecker.
3. Address on behalf of the Students, E. S. Horn.
4. Inaugural address of Dr. Valentine.

On Tuesday evening, the 22nd inst. in Agricultural Hall, Gettysburg, there will be a contest between the two literary Societies of the College. Each Society has elected a representative Declaimer, Orator and Debater for the occasion.

TEN CENTS EXPENSE IN NINE YEARS.—"I have long thought that, in justice to the excellence of your Sewing Machine, it was my duty to inform you that, nine years since, I purchased one from your agent in this city, and that I have had it in constant use since that time, and, during the entire period, the expense, aside from a few needles, has been ten cents to keep it







## Children's Department.

### WEEDS.

"O dear me, mother!" said George Gratton, coming into the house from his work to rest awhile, "those hateful weeds have got to be so big that it is awful hard work to get them out. I am so tired of pulling and digging; and half the time the vegetables will come up with the weeds."

"My dear boy," his mother replied, "the weeds should all have been got out when they were small. Then it would be comparatively easy to pull them. Does my boy know that his heart is a garden in which there are plants and weeds?"

"Why, no, mother! I never thought of that," he said.

"Your heart is a garden," his mother continued, "and in it are beautiful plants. But an enemy has also sown bad seed in it, which will spring up, and unless you pull the weeds out when they first make their appearance, they will choke up the plants. Every day they are growing fast, and taking deeper and deeper root; and by and by, unless you get them out now, while you are young, they will entirely destroy the plants sown by the good Gardener, God, and instead of a garden beautiful to look upon, will be seen a mass of hateful weeds."

George was a thoughtful boy, and heeded all his mother said to him; and when he returned to his work in the garden, he mentally determined that, by the help of his heavenly Father, he would keep his heart free from all the weeds of vice, and that nothing bad should find a place there.

"Have you, dear reader any weeds in your heart? If so, determine that by the help of our Father, you will get them out at once. Youth is the time to do the weeding."

### A Contented Mind.

"I saw the most splendid doll down town," said Carrie. "It was as big as baby, and it had such beautiful curly hair, and Parian arms and feet—not old kid ones, as my doll has. I wish it was mine."

"Better wish for a contented mind, Carrie," said grand ma. "I must tell you a story."

"When I was about your age, I was very fond of dolls, too; but I did not have such handsome ones as children have nowadays. I never had one except a rag one, with bead eyes, but was continually wishing for a German doll, made of wood, with painted face. One day my mother told me to get ready for a walk with her, saying, that after I came home, she would give me money to buy a doll, if I still wished one. I was delighted. We went to the poorest part of the town, and entered a small house, hearing a little girl singing as we opened the door. I was surprised to find she was the only person in the house, and that she was blind."

She sat in a chair, by the fire knitting and seemed very happy. We sat down and mother told her she had brought her little girl to see her, and asked if she did not feel very lonely when her mother was away. "Sometimes, but not very often," she said, "for I like to knit fast, so that I can sell my stockings; then if I begin to be lonely, I sing hymns, or repeat Bible-verses. I am very much interested in her and asked her if she would like to have me come and read to her sometimes. She was delighted, and looked so happy as she said, 'No one has ever thought of reading to me but mother, and she has very little time.'"

"On our way home, mother said she would give me the money for the doll if I still wanted one, or I might buy something for the blind girl."

"What did you do gran'ma?" said Charley eagerly.

"Oh! I bought a warm woolen dress for the blind girl, and I think that gave me more pleasure than if I had bought a doll. I found it more blessed to give than to receive."

### Boys Obey.

On one of the railroads a switch-tender was taking his place, in order to turn a coming train then in sight, on a different track, to prevent a collision with a train approaching in a contrary direction.

Just at this moment, on turning his head, he discerned his little son playing on the track of the advancing engine. What could he do? Thought was quick at such a moment of peril? He might spring to his child and rescue him, but he could not do this and turn the switch in time, and for want of that, hundreds of lives might be lost. Although in some trouble, he could not neglect his great duty, but exclaimed with a loud voice to his son, "Lie down," he laid hold of the switch, and saw the train safely turned on its proper track. His boy accustomed to obedience, did as his father commanded him, and the fearful heavy train thundered over him. Little did the passengers dream, as they found themselves quietly resting on that turnout, what terrible anguish their approach had that day caused to one noble heart. The father rushed forward to where his boy lay, fearful lest he should find only a mangled corpse, but to his great joy and gratitude, he found him alive and unharmed.

Prompt obedience had saved him. Had he paused to argue, to reason whether it were best—death, and fearful mutilation of body, would have resulted. The circumstances connected with this event were made known to the King of Prussia, who the next day sent for the man and presented him with a medal of honor for his heroism.

A Tired Prayer.—I know of a little girl, in England, who loves to pray. But, one night she was very tired and sleepy, and was getting into her little bed without saying her prayers. But her mamma told her to kneel down first to pray. So she folded her little hands and said, "Please, God, remember what little Polly said last night: she's so tired to-night. Amen." I am sure that the good Jesus hears even such a prayer as that.—*Newman Hall.*

An irate editor condemns all honest society, because, as he says, some has stolen from him a "bar of cast steel soap."

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A TRUE STORY.—Tripping down the stairway one morning, we fell, shattering a large lighted lamp. In a moment the blaze wrapped us in flames; and we were hurled to the ground on our side; Bridget tossed the baby on the bed and ran for water; aunt Mary seized the spread and extinguished the flames, and pulled baby down on the floor. Jane came up from the kitchen and put out every light then burning, "because the house was afire," and Bridget, returning with a tub of water, tumbled down, upset the water, and bumped her head. The fire was extinguished, and the parlor floor lit the flame was extinguished, when one arm was found to be terribly burned.

Then how quickly David Paul, the painter of the town, and his wife, with a hand and arm unharmed by any scar, we write the praises of Paul's Kidney, valuable for many an ill and ache.—[Manchester (N. H.) Every Month. Dec. 10 4t.]

TO THE WORKING CLASS.—I am now prepared to furnish constant employment to all classes at their homes, for their spare moments. Business new, light and profitable.—Fifty cents to \$5 per evening is easily earned, and the boys and girls can nearly as much as men. Great inducements are offered. All who see this notice please send me their address and tell the business for themselves. If not willing to write I will send \$1 to pay for the trouble of writing to me. Full particulars sent free. Sample sent by mail for ten cents. Address, E. C. ALLEN, Dec. 10 4t.

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