

The American Lutheran.

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Communications.

For the American Lutheran.

How shall we Order our Worship?

We have an able and ingenious article in the last number of the *Review* on this subject from the prolific pen of Dr. Siess. What Bro. Siess says about the order of worship is all right. Every church must have an order of worship expressed or understood, either written or committed to memory—that is true. And this he says is a liturgy? Is this correct? Has not the Presbyterian Church an order of worship? Is that order of worship a liturgy? This will be strange new to the Presbyterian brethren, that in spite of all their efforts, and sufferings, in the days of Charles II, in opposition to a liturgy, still they have one. We suppose of course that Peter and Paul and John had certain forms of worship, which directed the people when to sing, and when to pray—and when to listen. But does that constitute a liturgy? Not at all. This is therefore nothing but a piece of ingenious sophistry to blind one's eyes, to darken counsel with words.—We are under the impression that the order of worship adopted by the Apostles, and handed down to their successors was about this. When they met for public worship they generally, perhaps always, used an extempore invocation—generally, "The Lord is risen indeed," or "Thy Lord be with you"—then a hymn was sung, then a prayer offered as Tertullian says with "closed eyes," then the Scriptures read, then expounded, then the Lord's Supper administered every Sabbath, then the Domine vobiscum. The idea of an extended liturgical service never entered the minds of Christians, until after the decline of experimental piety in the Church. And even now the liturgical service is invariably exalted just in proportion to the decline of piety. Those who worship God, and have not a spiritual apprehension of the true worship must have a substitute for the true spiritual worship, and that substitute is found in an extended liturgical service. Dr. Siess says, "What has been sanctioned always, everywhere, and by the best and purest of the churches, to whom, if any, God's promise of the Holy Ghost, to guide into the way of truth, has been fulfilled, we may safely accept, and confidently adopt. Under the Scriptures, and next to the scriptures, the voice of the church is the best light that exists." This is something like the "unanimous consent of the Fathers," so strongly insisted upon by the Romanists, a thing that never existed—a mere figment. Romanism and its adopted child, Ritualism, cry out lustily, the church! the church! But true religion appeals to the sacred Scriptures.—When Luther first arose and drove the plowshare of truth through the delusions of the so-called church, what was the cry of Popery? It was the church—the church—the Clementines, the Bulls, the Councils and the decretals of the Popes. But the brave Reformer constantly appealed to the Holy Scriptures. "The best and purest churches" however, are to be our models. Well, where do we find the purest churches? Most assuredly in the age of the Apostles. Let us examine the liturgical services of the Apostolic age. When our blessed Saviour left this world—he had organized his church—he had instituted the ordinances of Baptism, and the Holy Supper, and given the great command to go into all the world, and preach the gospel to every creature. He gave no specific doctrines how the worship was to be conducted. The old Jewish ritual (which was a very minute and extensive liturgical service) was obrogated. The Apostles held the Saviour's name and pray, and preach, and perform the ceremonies at the last supper—they needed no instructions on these points, (as to the order in which they were to be used) for they were men of good common sense, and would of course do as their Lord had done. Did Peter use a liturgy on the day of Pentecost? Or Paul in prison? When the Disciples met in the house of Mary to pray for the liberation of Peter, had they a form of prayer? There is not in the whole Apostolic history of the Church a single, and even remote reference to anything like a liturgy. Every fact connected with the worship of God goes directly against the presumption that a liturgy was used.

And the teachings of the immediate successors of the Apostles all go in the same direction. Thus even Justin Martyr, as quoted by Dr. Siess, who is presenting the forms of worship to the Roman Emperor by way of apology and instruction, says: "And he who presides sends up thanksgiving and prayer, as well as he is able, and the people answer 'amen.'" The expression "as well as he is able," absolutely excludes all idea of a liturgical form. This was about fifty years after the death of the last of the Apostles. Up to this time then there is no reference made in the whole history of the church to a liturgy. Cyril who lived in the early part of the fourth century comes too late to have any weight.—The church was corrupted even before his day, and as she had lost her spirituality she needed a liturgy to galvanize her into some sort of life.

But we pass on to the liturgies in the Lutheran Church. We have in our possession the first liturgy ever made for the Lutheran church. It was composed perhaps in 1521, by Luther himself and used in the church at Wittenberg. It seems to be a mere translation of the Latin Missal, or Roman Mass Book into German, somewhat short-

ened. It also contains some twenty German hymns, and seems to have been the first hymn book and liturgy used in the Lutheran church. The Wittenbergische Gesang Buch evidently grew out of this original composition. There are a good many Popish forms and expressions in it, and there is perhaps not a Lutheran church now on earth that would use it. We have also before us the "Kirchen Agenda," or Liturgy, published by the Pennsylvania Synod in 1786, and also the Liturgy of 1818 published by the same Synod. These Liturgies are very different, though some of the same men were alive in 1818 who were at the Synod of 1785 at Philadelphia, when the Second Agenda was adopted, as Helmut, Schmidt, Kuntze, Henry Muhlenberg of Reading, Roller, Moeller, Meltzheim and Daniel Kurtz. It appears they tried the liturgy with responses for thirty-two years, and found it would not work, and like wise and prudent men, they laid aside the responses in 1818, and then gave the church the best liturgy she ever had. We consider the Liturgy of 1818 the best we have ever seen. We have used it for 37 years, and want no better German Liturgy. We love that old warm pungent Scriptural Liturgy.—We love its form of consecration, and prayer, and especially its freedom—it says of the form of morning prayer in the Sanctuary—the minister can either use this form, or offer up a prayer from his own heart. That is the right spirit. That we need a better, a more Scriptural, and unction Liturgy in our General Synod, than any that we now have, is admitted on all hands. And we hope some day or other to have one. We hope our Committee on the Liturgy will look at the "Church Book" published by the General Council, and if it be better adapted to the building up of the spiritual interests of Christ's Kingdom, than any other, let us by all means share in the advantages to be derived from it. We want a good Liturgy, and we must have one.

R. W.

For the American Lutheran.
To the Christian Convert.

MY YOUNG FRIEND:—You have just turned your back upon the world, and given yourself to Christ. Until this hour you have been the willing servant of sin, and every moment of that sinful life, was exposed to the wrath of a sin-avenging God. Stop right here, and with me look on your past impious life.—What a mercy that you were not cut down in your sin and unbelief! Oh think of that boundless goodness, and limitless mercy, which could bear so long with your many follies, as well as your open rebellion. Should you not, with me, and all God's dear children, join to praise such mercy now, and ever more?

But you have tasted the bitterness of true repentance, and are now rejoicing in Him who justifieth the ungodly, and who will in no wise cast out any that truly repent, and with full purpose of heart turn now to the Lord. The first change you met with, on your way, to your present gracious situation, was more particularly a mental one. As is natural to suppose, you had given little attention to religious subjects, and therefore you had seldom, if ever, felt any conviction, touching the genuineness of religion as a principle.—Your mind had never been engaged by a process of thinking, by which conviction of religious truth could act on your heart.

God, through the gracious influences of His spirit, awoke to life your spiritual being; and, by the hammer of His word and the fire of His love, brought you to a realizing sense of your true condition. Can you ever forget the first half-conscious look within? Until that hour you were not only content, but wonderfully well pleased with what you considered a very happy state of morality. You had often looked upon professors, and in your self-styled righteousness said, "I thank Thee that I am not as other men are." You seemed satisfied with yourself, and therefore at ease. When the spirit awoke you to life, how different your feelings! You now made the painful discovery that all your goodness was only assumed; that you were indeed "far from God," and that your righteousness was even "filthy rags." How, half-doubting, half-fearing, half-believing you stood trembling to know the worst! If with my eyes only partly open, I find myself so far from being what I had so long and fondly believed myself to be, what may I yet discover myself really to be? Here you began thoroughly to awake. Alarmed, you were ready to ask, "what must I do?"

I will not stop to speak of your deep search, your many fears, your fervent prayers, your earnest vows; enough, you were permitted by grace, to see Christ, as your only hope; and through Him you were enabled to believe it not only possible, but to believe yourself saved. How sweet the remembrance of that hour? In a moment it seemed as if every burden of your life had vanished; and you felt yourself in a new world indeed; and with Paul you were ready to say "Old things are passed away, and all things are become new." Your whole past life, now seemed as if it had been spent to no purpose; and perhaps without a moments further reflection, your eyes flowed down with tears at the thought of so much wasted time, and the loss of so much real enjoyment.

Of one thing you were most confident, viz: Hereafter my life shall be spent in the service of my God. It did never occur to you that you were just going to the battle field; that until this time you had had no opposition; that only now, were the real strifes of

life to begin. You have been but a few days or weeks in the ranks of those who follow Jesus, and yet you have been there full long enough to learn some of the responsibilities of your new situation.

Indeed, perhaps you may be ready to say by this time, perhaps I have been mistaken in what I thought to be the power of God's grace in my soul? I do not realize as clearly as at first my fond hope of acceptance with my heavenly Father, through Jesus Christ, His Son, my Saviour. I find it was much easier to contemplate, than to execute the christian duties lying in the pathway of the christian soldier. Let me here suggest, my young brother, that as it was grace, free-merited grace which first conceived the plan to save, and then did save you, so it will be grace, which must bear with, and support you in each and every conflict of life. Perhaps you are just here making your first mistake. Every day will you need the abounding grace of God to help you. Never think of attempting a religious duty, or of enduring a christian trial without this grace. I will speak to you more fully in my next letter, on the duties and trials of your new life. Until then God bless and keep you.

IOA.

The Pulpit.

The Ministry of To-Day.

The Nation, one of the most intellectual and interesting papers in the country, contains an editorial in its issue of the 14th of Jan., on the "Unpopularity of production," from which we make the following extract;

"The salaries of clergymen now are much lower as compared with the salaries of thirty or forty years ago than people imagine who judge merely from the amount in money. Setting aside the decrease in the value of gold and silver coin within that period, which is considerable but uncertain in amount, we must take into account the depreciation of the paper currency as well as the loss of the social consideration in which the ministerial office was once held, and the great increase in the demand made on it as regards culture and mental activity. When clergymen were almost the only cultivated men in the community, and its principal guides, even in political matters, of course, the deference with which they were treated exercised its influence in making the profession a very attractive one of its salary. They no longer occupy this position, and no attempt has been made by congregations to make up for the loss of it in fixing the amount or nature of their remuneration. Then, also, a clergyman's literary and professional training at college one hundred, or even forty or fifty years ago, nearly carried him safely and successfully through his professional career. A few text books of reference added to the standard text books of the divinity schools enabled him to meet the intellectual demands of his time. Dogmas were tolerably well settled, and the mind of the community, if active on religious matters, kept within very narrow bounds. All this is now changed. In our time the best scholars and college training only very slenderly fits a man for the teacher's office. He can only keep up with his work, and make himself fully equal to his work, by incessant labors, and keeping constant watch of the social and intellectual movements of the day in all countries. This means, when you come down to hard facts, that he must keep constantly buying books and periodicals, and must enjoy now and then the means of intercourse with other men of intellectual tastes and habits, and some practical acquaintance, however slight, with the great social forces.

Ministers of real power, and animated by a high sense of duty, feel and know all this, but are not sufficiently well paid to help them selves. The consequence is, that hundreds and thousands of them pass their lives in what is, to a man who takes just views of life, the saddest of all positions—that a laborer who has undertaken to do work which, thro' no fault of his own, he finds he cannot do well, or cannot do at all. Seeing this, it is no wonder that the best young men avoid the profession, or only enter it in small numbers. The remedy will come when the well-to-do Christians who compose their congregations make the demand for ministers and missionaries effective by offering to set apart a large portion of their own gains for the use of those whom they ask to help them solve the great problems of existence. The argument that ministers ought not to want more money and therefore do not need it, is in argument which meets with frequently, both in political and social discussion; but the proper field for its use is in the nursery. Ministers are men, and you cannot make anything but men of them by any course of training. That the Catholic Church does not suffer from this difficulty does not affect our position. Priests have neither wives or children: and it is human to be willing to take less pay for an office in which you exercise the power of forgiving or retaining sins, are confessed to as the representative of the Almighty, and meet a congregation as its spiritual master, than for an office in which your business is simply to teach and perhaps bear as much unmanly and ignorant criticism as the constitution of a sedentary man can stand.

We often sigh for opportunities of doing good, while we neglect the openings of Providence in little things, which would frequently lead to the accomplishment of most important usefulness.

Practical.

The Fulton Street Prayer Meeting

The pastor of a church in Connecticut requested prayers in behalf of his people and himself. There has been no revival there for many years. Many church members are aged and seem but little interested in the spiritual wants of themselves or the church. He expects to hold some extra meetings, and desires prayers that God will pour out His Spirit upon them.

A sorrowing widow thus writes to her dear Christian friends of the Fulton Street Prayer-meeting: "I am a reader of the Christian Intelligencer, and with great interest read the proceedings of your meetings, and often wish I could be there. I am now in this way with an anxious and sorrowful heart, requesting your earnest, importunate prayers for a beloved son who, through misfortune, disappointments, and evil associates, has wandered from his now-sainted father's precepts, and strict moral example, and has become his own worst enemy. Pray for his speedy reformation and conversion, that he may become a comfort to me and all his friends, and that Christ may be honored in his eternal salvation; pray also for me that all my sins may be forgiven, and that I may serve the Lord under whose banner I have long since enlisted." Two sisters who are present, the leader said, desire your prayers in behalf of two unconverted brothers. The leader read a telegram from Granville requesting prayers for a distinguished public man who is striving to break off the use of the poisonous cup and is exposed to strong temptations in this city. The meeting appeared to be deeply interested in the request of a gentleman for prayers for himself. He said that he was a great sinner, had slighted the calls of mercy and was in great distress of mind. Prayers were offered for him, and at the close of the meeting he sought an interview with the missionary and expressed the hope of sins forgiven.

On a subsequent day, the leader read the following requests, among others, and called attention to them as representing the opposite of religious experience; both being incentives to ardent prayer and thanksgiving; "Having read the weekly reports of your meeting in the Christian Intelligencer, and noticed many answers that have been received to the united prayers offered by your people, I feel that you to pray that there may be an outpouring of the Holy Spirit in this little New England village. It seems so sad that communion season after communion season should pass, and not one be willing to give themselves to Jesus. The Lord has been willing to hear before now, and we know he will be so willing to hear again if prayers are offered to him in sincerity and faith. Pray for our dear friends, that professors may be quickened and sinners awakened. Pray, also, for a dear friend who once thought she had given her heart to Christ but now feels that she never loved him and loves the world."

"Such," said the leader "is the language of one, and the other is as follows; 'Some time since I asked you to ask the Lord to pass by this way. His Spirit has been poured out upon us. Between forty and fifty souls profess conversion. Many others are seeking Jesus, and many more are convinced of sin, while some are opposing this glorious work. Oh, pray for me once more, pray for the convicted ones, pray for the ministers and the people, that the ministers may have grace to endure all for Christ, and the people may hear and live.' 'This comes,' the leader said, 'from Mt. Bethel Pa., and breathes the spirit of revival!'

"Pray for a church in this city," the leader read. "What church?" was asked, and another said; "I presented that request! It should read 'the church in this city.' Although my mind was on a particular church when I wrote that request, and hope you will pray for it, but do not forget the 'church' of all churches."

"Will you pray for my father?" inquired a young man, "he is advanced in years, the cares of this life press heavily upon him and it is feared he has made no preparation for the eternal world. Several requested prayers for the conversion of brothers. One 'who has lately been called to pass through deep sorrow in the loss of a beloved father, and is himself in poor health, asks that Jesus may pour light into his darkened heart,' and several other requests for prayer were presented for the 'conversion of dear sisters.' An elder of the church at Easton Pa., sent a request for prayers 'for the outpouring of the Holy Spirit on our town, and especially on the young.' The request also states that 'the two Presbyterian, the Reformed and Third Lutheran have had for several weeks a mighty union meeting for prayer for the above object, and now, dear brethren, in Christ will you not also pray God to send his Holy Spirit into our midst to revive Christians and convert sinners here, where there has been no general outpouring of God's spirit for a long time, and to his name be all the praise.'"

A brother said: "I request your prayers that the Spirit of God may touch the hearts of a physician and a young man who hand in hand reject the Saviour, and indulge in sin, they have been the subjects of many prayers, but all human efforts for their conversion have been in vain, and nothing but the Holy Spirit can move them to repentance." A brother said: "The request of a widowed mother in Brooklyn had touched my heart. She re-

quest you to pray for her two sons, who are out of Christ. I have two unconverted sons, and would ask that they may be remembered. Pray that their hearts may be touched with heavenly grace and their rebellious spirit may be subdued, that they may be constrained to cry aloud 'What shall I do to be saved?' and that our Heavenly Father will hear and answer their petition." Several other sons at the request of their mothers were remembered in prayer. One was absent, for whom his mother had prayed and waited long in hopes that the next letter from him may bring the glad tidings of his conversion to Christ, then she will behold the glory of God and all the praises shall be given to his great and glorious name." A brother said: "I rejoice to hear of the glorious outpouring of the Holy Spirit in many places; there appears to be much anxiety felt on the subject of religion, and it is always good tidings to hear that Christians were awake and in earnest in the good cause, and it sometimes appears to me a little singular that that they are not always in this frame of mind, yet in my own experience I sometimes feel downcast, and it seems to me that I cannot advance a single step in the knowledge or grace of salvation. I know what I ought to do, and hope in the mercy of God, but do not enjoy religious privileges, and my faith is inactive. I desire that you will pray for me. God's promises and provisions for his people are ample, and I know it is dangerous to wait or doubt. I know that it is my duty to come to Christ just as I am and ask for full salvation, and never rest until I have found for my self that the Lord is gracious and my salvation is secure."—*Chr. Intelligencer.*

Now.

Christ, who now sees our hearts, and is in a very little time to be our judge, says, 'Verily, verily, I say unto you, except a man be born again, he cannot see the kingdom of God.' I think it is a very important question, then, which we have to ask ourselves. Are we born again? Have we been born of the Spirit? Are we heirs of the kingdom of heaven? If not we have no time to lose.—Christ says, 'To-day, to-day!' 'If ye will hear his voice, harden not your hearts.' Satan says, 'To-morrow! to-morrow!' It is yet too soon to seek Christ! But if we wish to get to heaven we must not listen to Satan, nor do as he says, wait until to-morrow; but resolve at once, now is the day of salvation! Perhaps to-morrow we cannot come. It may be God's will that our souls leave our bodies before to-morrow, and it is as we choose, whether they be forever miserable, or forever happy. And if we will only come to Jesus now, we are sure of being accepted, for he says, 'him that cometh unto me, I will in no wise cast out.' He is even pleading all the time to have us love him. Can we trust him away and serve Satan? Those who have not yet the Saviour, I would ask you to try him now, not wait, but come now and I think I can say from experience that you will not be disappointed, you will never regret it. It does not matter how great your sins have been, he shed his blood for those very sins which we have committed, and if we sincerely ask him, he will cleanse us from all sin. He is able and he will do it.—*Christian Guardian.*

How the Evil One Gets In.

The "Morning Star" Sunday School meets in Pike's Opera House, New York. The following incident of a recent meeting is reported: During his remarks, Dr. Tyng took occasion to fasten the attention of the children by asking them questions concerning the subject on which he was speaking. Referring to the subtle manner in which Satan acquires power over his victim, he asked: "In what way does the Evil One gain admission to the human heart? Can any scholar tell me how he gets in?" "Through the back door," instantly shouted a little fellow on a front seat, whose mouth, as well as eyes and ears, had been wide open with interest and animation. "Yes!" impressively responded Dr. Tyng, with a smile, when the confusion, caused by the prompt reply had subsided, "he dare not attempt boldly to force his way into the heart which God intended to be a temple for His worship, and so he seeks to obtain possession by slipping stealthily in, like a thief, through the back door." This little incident will long be remembered by those who were present.

AN ELEPHANT'S REVENGE.—This anecdote is averred to have been read, in 1850, before the Liverpool Literary and Philosophical Society:

The elephant, with a sort of humorous justice, is given to return injuries or insults in kind. In Madagascar, an elephant's corncob, happening to have a cocoa nut in his hand, thought fit, out of bravado, to break it in on the animal's head. The elephant made no protest at the time; but next day, passing a fruit stall, he took a cocoa nut in his trunk, and returned the corncob's compliment so vigorously on his head that he killed him on the spot.

John Howe once observed two men in a violent passion. Their mutual censures shocked his religious sensibilities. He looked at them, raised his hat, and said in a solemn voice; "I pray God to bless you both!" This prayer so impressed the quarrelsome men that they ceased their strife, and thanked Mr. Howe for his supplication.

Brazilian Reptiles.

I have said but little about the insects and reptiles which play so large a part in most Brazilian travels, and, indeed I have had much less annoyance from this source than I had expected. But I must confess, the creature who greeted my waking sight this morning was not a pleasing object to contemplate. It was an enormous centipede close to my side, nearly a foot in length, whose innumerable legs looked just ready for a start, and whose two horns or feelers were protruded with a most venomous expression. These animals are not only hideous to look upon, but their bite is very painful, though not dangerous. I crept softly away from my sofa without disturbing my ugly neighbor, who presently fell a victim to science: being very adroitly caught under a large tumbler, and consigned to a glass jar filled with alcohol. Centipedes are often brought on board ship in the wood, among which they usually lie concealed, making their appearance unless disturbed and driven out of their hiding-place. Too noxious visitors of this kind one gets soon accustomed. As I shake out my dress, I hear a cold flop on the floor, and a pretty little house-lizard, who has found a retreat in its folds, makes his escape with all due celerity. Cockroaches swarm everywhere, but ants are the greatest nuisance of all, and the bite of the fire-ant is truly terrible.

I remember once, in Esperanza's cottage, having hung some towels on the cord of my hammock, I was about to remove them, when suddenly my hand and arm seemed plunged into fire. I dropped the towels as if they had been hot coals, which for the moment they literally seemed to be, and then I saw that my arm was covered with little brown ants.—Brushing them off with all due haste, I called Laudigari, who found an army of them passing over the hammock and one of the windows near which it hung. He said they were on their way somewhere, and if left undisturbed would be gone in an hour or two, and so it proved. Major C. says that in certain Amazonian tribes, the Indian bridegroom is subjected to a singular test. On the day of his marriage, while the wedding festivities are going on, his hand is tied up in a paper bag filled with fire-ants. If he bears this torture smiling, and unmoved he is deemed fit for the trials of matrimony.—*Agassiz Brazil.*

So Much to Give Up.

AT TIMES I KNOW I ought to be a better man than I am.

"Well, why are you not?"
"Oh, there is so much to give up."
"What must you give up?"
"What? Why everything. Doesn't the Bible say we must leave all?"

"Yes, all that is wrong, all that would hinder us in following Jesus. Let us see what this is in your case. I have often heard young people say, 'I cannot give up dancing.' Perhaps this is one of the things it would be hard for you to part with."

"Oh, no; I do not care for dancing, I do not know how to dance, and if I did, I hope I should not let to a foolish reason keep me from being a christian."

"I trust so, my friend, and I am glad you have a better excuse. Perhaps then, (pardon me for naming it,) you may have acquired a love for the social glass or a game of cards, and feel that it would be hard to give them up for the Water of Life, and pleasure that will never fade away."

"No, I love not either of these. I am thankful I have no such bad habits."

"You have, probably, dear friends whom you would fear to give up, or who would sneer at you for being a christian."

"Yes, I own, I think of that sometimes, although some of my friends are themselves christians."

"Are those whose ridicule you fear, whose companionship you value more than Christ's? Are they friends in whose love you can always trust? Are they better, more lovable than your christian friends? Would you choose their society always?"

"No, I own I should not, and since you press me so closely, I must say I respect them less than other friends. In my heart I feel that they are not worth caring for, if they would sneer at me for choosing the right."

"Probably they would not sneer. You say you have christian friends. Did you esteem them less for choosing the narrow way? Did you ridicule them?"

"No; I honored their courage and longed to follow their footsteps."

"So might it be in your case. Your friends would esteem you more. Perhaps they would follow your example."

"Forgive me for suggesting another objection. Many men think they cannot do justice in a christian way, and have a hope of becoming rich. So loving money better than their own souls, they sell themselves for a few hundred or thousand dollars."

"Say no more. I grant that like most men I have a desire to be rich, but I want to be so honestly. My common sense too teaches me that a christian is as likely to be wealthy as a wicked man. I do not think a desire for unlawful gain is one of the things I should have to give up."

"What great thing then must you give up?"
You say it is not pleasure, bad habits, nor friends, nor money. What then are all the things which are worth more than your immortal soul, more precious than Christ's love?"
"None, none. I am without excuse."

"Then come to Jesus now. Give him all—

your heart—yourself. You will find He will give you back all that is valuable and infinitely more He will freely give you. You will be joint heir with Christ. Give your heart to Him and he will give you a new one. Give your friends and he will give back all that are worth keeping. Is there anything else you would keep back?"
"Nothing."—*Congregationalist.*

Insuring Pastors' Lives.

The New York *Observer*, noticing an installation reported in its columns, editorially remarks:

"It is a peculiar feature in the agreement between pastor and people that the latter, while providing a comfortable salary and parsonage, stipulate to pay the annual premium on a policy insuring the life of their pastor for some \$10,000. A number of considerations commend this measure to the favorable regard of the churches. It secures to the pastor that provision for his family which every judicious provisioner feels he should be able to make. It aims to provide in the end for perhaps the most deserving and needy class in the church—the widows and the fatherless of the Gospel ministry. This provision is made by the gradual investment of money in a class of securities of acknowledged trustworthiness: for the statistics on which are based the calculation of life insurance policies are particularly reliable. The chances, too, of failure on the minister's part to pay the premium on his policy diminish each year. Few congregations, it is believed, would suffer a pastor whom they had just called, to forfeit a policy of life insurance on which several payments had been already made. The yearly dividends also, whether applied annually to each premium or allowed to accumulate upon the policy would contribute materially in time of need toward the payment of the premium. Since the arrangement at Riverdale was entered into, we understand it is proposed to seek from the life insurance companies the offer, on their part, of such inducements to congregations as will make it even easier for them hereafter to secure policies of the kind alluded to. We hope that every wisely-directed effort toward providing in this way for the families of the ministry will meet with deserved encouragement and success."

Mr. Beecher on Worthless Men.

I think the most precious thing in this world is never written. I have read many a poem, and novel, and tale, that made me cry—and whether they were true or not it was all the same; but of all affecting poems, and novels, and tales, I think life itself is the most affecting—common life, just as it turns out in this world. And when I go out to measure men, I say to myself, as one after another they pass by me, "Suppose that man should drop out of life, what would become of him? It pains me to see how worthless men are—to see how men stand in life, and what they are. I am sometimes called to perform the burial service over men of whom I could not say a word, and of whom if I expressed what I felt, I should have said, 'I bless God that he is gone. The world is better from his having been taken out of it.' Look at human life, broken through all the sentimental ways of society, weigh men as you weigh gold, unmixed with dirt or quartz, or any other substance, take men up and see how much there is of them that really answers the end of life to come, and how many are that, dying, would not be missed. How few are there that, dying would make the community feel poor.—How few are there that, dead, would yet speak.

Odds and Ends.

God's way is 'to cross man's way, that he may turn from it and live.

Be diligent and careful to improve the smallest shreds and broken ends of time.

He who sins against man may fear discovery, but he who sins against God is sure of it.

Do but the half of what you can, and you will be surprised at the result of your diligence.

CALUMNY.—To persevere in one's duty, and to be silent, is the best answer to calumny.—*Evans.*

The writer does the most who gives his reader the most knowledge, and takes from him the least time.

A Christian should never plead spiritualty for being a sinner. If he be a shoe-cleaner, he should be the best in the parish.

BEAUTY.—Beauty, though it is a very pretty varnish, is of a frail constitution, liable to abundance of accidents, and is but a short-lived blessing.

Charity gives itself rich, but covetousness keeps itself poor.

With patience and time the mulberry leaf becomes a silk gown.

Weigh every step that you are about to take, whenever passion becomes involved.—How often do things assume a different aspect when they are fairly considered.

An American travelling in Europe, asked a German lady at the dinner table if he might help her to a broiled partridge. Nein (No) the lady replied. Nine! My dear madam I am sorry that I cannot accommodate you, for there are only six in the dish, but you can have them to begin with.

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

Sellinggrove Pa., February 11, 1869.

An Appeal.

DEAR FRIENDS:

You would do us a great kindness by sending in your subscription to the AMERICAN LUTHERAN. These of you who one for the last year or two, do not delay sending it, we beseech you, and let every one that has paid up to the first of January, send us in two dollars to pay for the year 1869, in advance. Send something even if it is no more than a dollar.

If you have not got a dollar with you, borrow one from your neighbor. A dollar is a small amount to you, but there are more than one thousand such dollars owing to us, scattered all over the country, and we need every one of them just now. We will enclose a receipt in the next paper, so that you will see that we have received the money and how far it has paid.

Editorial Items.

OUR AGENT IN HARRISBURG.—MR. JOHN J. REBMAN has consented to act as Agent of the AMERICAN LUTHERAN. He is authorized to solicit new subscriptions, collect monies due, and contract for advertisements in our paper. His receipts will be acknowledged valid by the publisher.

THE GENERAL SYNOD will not meet in Cincinnati, next May, as was determined at its last meeting, but in the city of Washington. This change of the place of meeting will no doubt be gratifying to many of the delegates who have never yet visited the Capitol of our country. The Synod will also be very hospitably entertained by the Lutherans of Washington City.

We have had a good deal of trouble since the beginning of this year in getting paper of the right size and quality. Sometimes it was too small and sometimes too large. The last number, especially, we regret to say, had to be printed on an inferior quality and size of paper. We hope to be able to remedy this defect in the future.

LOOK OUT FOR THE RECEIPTS.—Publishers have the privilege of enclosing bills of indebtedness in the papers of their subscribers and also of returning receipts for money paid in the same way. We have therefore adopted the plan of sending receipts for subscription money in the papers. We therefore invite our subscribers to try this method.—Send on the money by mail and then look in the next paper for your receipt. If you do not know how your account stands, just send on two dollars and the receipt will tell you how far you have paid.

SEVERAL articles came too late for insertion this week, which shall appear next week. Among them are, "The True Test," and "Pleasant Valley." Contributors will please always give us their names with their articles. We can not always tell from the handwriting who the authors are.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

JOHN.—Since our conversation on the patience of the Patriarch Job, I have been interested and I hope also edified by the contents of this part of the Holy Scriptures.—There are some most sublime thoughts, but I also find some things that are hard to understand. For instance here in the 38th chapter and 31st and 32nd verses, "Canst thou bind the sweet influences of Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season? or canst thou guide Arcturus with his sons?" This is indeed beautiful in language, but I confess that I do not understand what it means.

PETER.—These are names of constellations and stars. Pleiades is that large and beautiful constellation in the northern part of the heavens called the "Seven Stars" which can all be counted close together with the naked eye, though the telescope discovers ten times that number.

JAMES.—I have commonly heard it called the hen and her chickens.

PETER.—They are most conspicuous in the Spring time. Hence it says, "The sweet influences of Pleiades, when the loveliness of spring opens on the earth. If you want to see Orion you must get up early in the morning. It can be seen towards the end of October and is visible through November, December and January. Arcturus is another star of the first magnitude in the northern part of the Heavens.

JOHN.—But what is meant by Mazzaroth?

PETER.—That is supposed to mean the twelve signs of the Zodiac, an imaginary, broad circle in the heavens comprehending all such stars as lie in the path of the Sun and Moon. This was divided into twelve parts, fixed by the ancients at those points where the moon was full during each revolution of the sun. These signs were designated by various figures, such as, lion, crab, fishes, ram, etc.

JAMES.—O yes, I have often noticed this diagram in the almanacs, and I believe some people have a great deal of superstition about these signs, especially in planting their vegetables.

JOHN.—But now what do you think is the meaning of the whole passage?

PETER.—I suppose it is designed to impress upon our minds that God is the ruler as well as the creator of the universe, and that man cannot influence the laws of nature, control the stars or planets in their orbits, or regulate the seasons in their succession of spring, summer, fall and winter.

JOHN.—It is a beautiful and comforting thought, that just as God rules in nature, so he also rules by his providence in spiritual things and that he orders all things for good to them that love him.

Peter—What have you for our paper this week?

JOHN.—I think we have some most excellent articles both as regards the selections and the original articles. In the first place we have a most capital article on liturgies, by R. W. It is a criticism on Dr. Siess' article in the Review. He shows that liturgies were unknown to the Apostles and their successors, and that in proportion as liturgies were introduced into the church vital piety declined.

JAMES.—It seems strange that he should after this advise to the committee on liturgies to examine the church book of the General Council to see whether we could not gain some advantage from it. From what little knowledge I have of this book I don't think the General Synod would gain anything by introducing either the ritualism or the symbolism of that "Church Book" into their liturgy.

JOHN.—Then we have a most excellent article by JOTA in the form of an address to the converted. I am glad to see that he intends to continue these articles; and as there have been so many new converts in some of our churches of late, I hope that many of them will be benefited by reading these articles.

JAMES.—This illustrates the importance of circulating good religious papers that are favorable to revivals and experimental religion among the people and more especially among our young converts. Every pastor should make it a part of his duty to circulate good religious papers among his people.

JOHN.—Then on the inside of our paper this week we have a most impressive article on the danger of delay in the matter of our salvation, by a pastor. O that every impenitent person in the land could read that article. If that simple story would not bring them to reflection and repentance their hearts must be colder than ice and harder than the lower millstone.

JAMES.—That shows the importance of circulating the AM. LUT., also among the unconverted and impenitent. What better present could a parent, who has an unconverted son or daughter living at distance, give, than to subscribe for the AM. LUT., and have it sent to their address.

JOHN.—Then there is a proposition to have a column in our paper devoted especially to Sunday schools to meet the wants of a large class of readers, namely the Sunday School teachers, to be regularly supplied with interesting and instructive matter every week.

PETER.—I think the suggestion is a very good one, and if the plan is faithfully carried out, will certainly add interest and value to our paper. I hope we shall be able to begin it next week already.

JOHN.—Then there is another article by one who signs himself "A Reader," who wishes to have certain things explained in reference to an article in the Review by Rev. H. E. Jacobs, the comments of R. W. upon it, the inconsistencies of the new Symbolical Pittsburgh Synod, and of the Rev. Dr. C. P. Krauth, Jr. &c. Then I think, also, he is too severe on the Review and its editor, intimating that it is not "Evangelical" and that its editor will not publish an article that he does not like.

PETER.—This writer does not know Prof. Steover as well as I do, or he would not write about him as he does. Prof. Steover was one of my first teachers in Penna. College, and of course it is natural that I should feel a kind of filial affection for him. I shall never forget that old school-room where he first taught me the rudiments of Greek and Latin. Besides, he is one of the most amiable and good natured men that I know. That "Reader" is simply mistaken; it is an "Evangelical Review." And as to his publishing nothing that he does not approve of except it comes from the Gen. Council, I think I can explain the reason of that. In the first place our church must have an Evangelical Review, just as all other churches have their quarterlies, that is a settled question. But then he thinks the ministers in the Gen. Synod alone could not support it. Hence he seeks the support of the General Council men and symbolists generally, who would at once drop the Review if their articles were refused publication in it. This, I think, is the reason why he publishes those symbolical articles which he himself does not approve, for he is by no means a symbolist, but a firm Gen. Synod man, and an American Lutheran in principle. Then also, he says, that by this means we have an opportunity to see both sides of the question discussed. In this however, he is wrong and I tell him so in a conversation some time ago.

JAMES.—The Gen. Synod is abundantly able to support the Evangelical Review. And I think at the next Gen. Synod Prof. Steover should receive the assurance that it will be sustained if he places it on the basis of the Gen. Synod. We want no farther instruction on symbolism, at least from our present symbolical brethren in this country. We have sufficiently studied the subject to see the baneful influence of symbolism on the piety of the Church, and therefore we should like to see the Evan. Review devoted to the defence of the principles of the Gen. Synod, and not to attacks upon those principles. Many good men who have given up the Review, would subscribe again if it would come upon the basis of the Gen. Synod, and in an emergency the Observer Company would give \$500 to the support of the Review, just as they did to the German paper.

PETER.—That will do; our protracted conversation has prevented me from writing an editorial on an important subject, which I will have to postpone till next week.

Lord Chief Justice Holt, when young, was very extravagant, and belonged to a club of wild fellows, most of whom took to an infamous course of life. When his lordship was engaged, on a certain occasion, at the Old Bailey, a man was tried and convicted of robbing the highway whom the Judge remembered to have been one of his old companions. Moved by that curiosity which is natural on a retrospection of past life, and thinking the fellow did not know him, Justice Holt asked him what had become of such and such of his old associates. The culprit, making a low bow, and fetching a deep sigh, said, "Ah, my lord, they are all hanged but your ordship and I."

For the American Lutheran.

Which is Right?

The reader of the AMERICAN LUTHERAN has been a little perplexed and confounded by an article in that paper, and by certain reminiscences which it brings up. To astute Editors and learned Doctors, all may be very clear; but we plain people hardly know what to think or believe. As one of the editors of a distinguished paper would say, we are all befuddled.

Allude of course to the eulogistic and flattering notice in the AMERICAN LUTHERAN of that "able and learned quarterly," the Evangelical Review, and more especially the high commendations bestowed on the "thorough view and profound investigation" of the article by Rev. H. E. Jacobs, in his open and undisguised attack upon the sanctity of the Christian Sabbath. Against such learning and profound investigation—by far the ablest and most suggestive article of this number—one of the ablest, if not the ablest article that has ever appeared in the Evangelical Review,—of course I cannot venture to contend. Besides, the rule has been laid down, I believe, by the Lutheran Observer, in the matter of J. A. B., and Chilian, that a discussion begun in the Evan. Review, cannot, and must not be transferred to the columns of a religious paper. If begun in the Review, it must be fought out on that line. So Dr. Conrad says. Hence I will not attempt to controvert that article in which the author "has honestly given us both sides, but with an evident bearing to the wrong side."

The difficulty which some of us readers feel, is not that of the old convictions shaken by this tremendous onslaught on our cherished faith, but of reconciling certain apparent incongruities and contradictions in grave and reverend men and bodies—and to know which is right. Allow me to state some of these incongruities and contradictions, and see if any of your contributors, or you learned Editors, can explain them.

I. A few years ago, Rev. Dr. C. P. Krauth, then of Pittsburgh, now Norton Professor of Theology in the Philadelphia Seminary, prepared and published in the Evan. Review, a very elaborate article on "The Lutheran Church and the divine obligation of the Lord's day," in which he undertook to prove, from the Confession itself, and the great Lutheran Divines, that our church was sound on that subject, or that we were fully on the side of the divine obligation of the day. This article has been regarded, by the author himself and his friends, with much favor, as a vindication of the reformers and the church from the assaults of the enemies of the church and the Lord's day. It has been frequently referred to as authority.

But now, Rev. H. E. Jacobs, prepares and publishes in the same Evan. Review, that "thorough and profound" article against the divine, or any other binding, obligation of the Lord's day. This cool and deliberate attack upon the divine obligation of the Lord's day, condemning the common faith of Evangelical Christians, professes to rely upon the very same authorities that Dr. Krauth does in defending its divine institution. Why quote the same confession, and largely the same Lutheran divines, the one maintaining the other denying the obligations of the Lord's day. Both are held up as very learned.—We plain readers would like to know which is right? The Norton Professor of Theology or Rev. H. E. Jacobs?

2. The Pittsburgh Synod undertook to settle this question some years ago. It solemnly adopted and placed on record its testimony. It was offered by Rev. C. P. Krauth, and approved by Synod as an "official declaration, in the presence of the Searcher of hearts," in which it is declared that "this Synod maintains the Sacred obligation of the Lord's day," and adds, "While we would with our whole hearts reject any part of any confession which taught doctrines in conflict with this our testimony, nevertheless before God and his church, we declare that in our judgment the Augsburg Confession, properly interpreted, is in perfect consistency with this our testimony."

But the Pittsburgh Synod, (not the old Pittsburgh Synod of the General Synod, but the Pittsburgh Synod of the General Council, endorsed by requesting for publication, the article of Rev. H. E. Jacobs, utterly denying all divine obligation of the Lord's day, and unabashedly declaring of "our (their) church," "She utterly repudiates the Sabbath as that day, call it by what name you please." That is, the Christian Sabbath, Lord's day, or by whatever name you may please to call it, is utterly repudiated by Rev. H. E. Jacobs and his endorsers of the Pittsburgh Synod.

Again, I am perplexed and compelled to ask, which is right? The Pittsburgh Synod endorsing the views of Dr. C. P. Krauth and the divine obligation of the Lord's day, or the Pittsburgh Synod endorsing the views of Rev. H. E. Jacobs utterly repudiating the Lord's day under any and every name?

3. Still another difficulty. Dr. C. P. Krauth and Rev. H. E. Jacobs, were at the time of these separate actions, just referred to, each, members of the same Pittsburgh Synod. They are now both in "the unity of the faith" in the General Council. They have both agreed to receive the Confessions "in their own, true, native, original and only sense," and to subscribe their understanding of the "words in one and the same sense." Now I am at a loss to know how Dr. Krauth and Rev. Jacobs "can, receiving the Augsburg Confession in its only true, native and original sense, and agreeing to understand it alike, thus diametrically differ in its interpretation. They can't both have the only true and original sense. Which is right? Dr. C. P. Krauth or Rev. H. E. Jacobs?

4. About a year ago, if I remember right, a writer in the AMERICAN LUTHERAN, criticized severely the Evan. Review, for publishing old Lutheran Symbolical views, and now the same or one very like him, eulogizes "this able and learned and independent" Review for its profoundly learned articles—although this very article is one of the coolest and grossest attacks upon what is held most dear to our common Evangelical Christianity. Now I am at a loss—but I will not press

this point. The writer is well known to have one of the most genial and versatile minds in the church. He is liberal minded, large hearted, in favor of free discussions, and it would be unfair to hold him to rules of logical consistency. Still it is a stretch of good nature and great genius to commend an Evangelical Review in using its pages to aid "Free Germans" and open infidels in their efforts to break down the Sabbath or destroy its sanctity in the eyes of the church and the world. Some other name would be quite as suggestive as Evangelical.

Now, Mr. Editor, I hope you will not refuse to publish what I have written. If the AMERICAN LUTHERAN should close its columns, I would not know where to go. The Lutheran Observer has a canon that forbids such discussions or questions in its columns. The Review is too learned for common writers, and I believe the Editor will not allow anything to appear that he does not approve, unless it comes from the General Council. If I were to send these questions to the Gen. Council itself, we would have a double resort. The AMERICAN LUTHERAN is therefore our only resort, and may I hope that some of your able contributors will enlighten,

A READER.

For the American Lutheran.
"It is too late now."

Many years ago in the neighborhood of C—, in one of the central counties of N. Y., there was a large revival of religion. The old school-house was filled to overflowing nearly every evening, and though nearly twenty-five years have passed away since then yet I can hear to-day, the voice of the new-born christian, almost as distinctly as I heard it then. I did not become a christian then.

"Some said, I'd better tarry," but as I now think of that precious season, I feel as though I would give worlds, if I had them, had I then given my young heart to the Saviour. God spared my life, and a few years after, I sought an interest in Christ. In that meeting there were many of my older acquaintances and friends, that were hopefully converted and went on their way rejoicing.

Others resisted the influence of the Spirit, and the meeting closed without their submitting to Christ. Among this number was Mr. S—. He was a relative of mine, and how often did I see him melted down to tears, but he could not yield. Friends urged him; he confessed to them his need of an interest in Christ, but he could not seek him now. He was pointed to the danger of delay, which he readily admitted, and then turning away said, "I guess there will be time enough yet." A few years after this he moved away into an adjoining county, where he had purchased a farm. He was not very successful in his worldly matters, and ere many years disease settled upon his system. Remedies failing, he disposed of his farm and returned to his native place, to die. He was visited by his old associates, some of whom had become Christians, when he was so deeply affected. They all tendered unto him their sympathies and regretted that his health—

As there was no hope of recovery, his christian friends were anxious to learn his spiritual condition. A cousin of his said to him "S— how does the future appear to you in view of your departure to eternity?" A long, deep-drawn sigh was the only answer. That sigh spoke volumes; yea, more than his friend supposed. It was presumed, that he was not ready for the change that soon awaited him, but it was never dreamed that he had sinned away his day of grace. Failing to get an answer, his friend proposed this question, "Will you be so kind as to tell me something of your feelings. I am deeply interested in your case and if I can help you any I will most gladly do so." His eye turned upon the speaker and in a most disconsolate tone said, "You cannot help me, sir; I wish you could, but it is too late now." A shudder came over his friend as these words fell from the lips of one standing upon the very verge of the grave. "Remember the penitent thief, and is there not hope so long as the lamp holds out its beam?" "Oh yes, to some, but not to me. When the thief upon the cross cried, 'Jesus was near, but he has withdrawn from me: I tell you sir, there is no hope in my case.' Do you mean to say," said his friend, "that the Spirit has withdrawn from you?" "Oh yes, that is it. Do you remember the meeting in that old school-house yonder? Then I felt the need of becoming a christian. You urged me to do so; others did the same, but I said 'not now.' I was told of the danger of delay, but I said, 'I guess there is time enough yet,' and then I turned away from the meeting, and my christian friends. That sealed my doom. My feelings left me and ever since I have been unable to feel as I did then. I know I am going to die, but I do not care to pray with not a ray of hope. I have tried to pray, but cannot; I have tried to weep but tears do not come to my relief. The heavens above appear as brass, and the earth beneath as iron: God will not hear me. I tell you that I am lost." His friend gave advice, and then knelt in prayer, but it seemed to him as though God were saying, "I do not say that ye shall pray for him." A few weeks sufficed to bring him to his dying bed. Friends gathered around his bed side, and for the last time he grasped their familiar hand. Christians knelt in prayer and commended his soul to the mercy of God. As they arose, he said with a feeble voice, "Oh, that I had heeded those prayers years ago! They cannot avail me anything now. Take warning from my case and call upon the Lord while he is near and seek him while he may be found." He did not linger long. Death was fast approaching, and he shrank back from the scene, to which the grim monster was about to introduce him. There was much of agony; it was not physical but mental. His voice was almost hoarse, yet a vivid view of the future nerved the dying man and he cried out, "My God! I lost, lost, forever lost!" This was followed by a slight quiver of the muscles and he was gone.

Reader, do you know the Spirit's voice to-day? Obey its invitations, for they lead to life and joy. Now Jesus is pleading at the door of your heart. Oh, let him in, lest he withdraw never to return, and then hope will never dawn upon your case.

"The Spirit calls to-day,
Yield to his power,
O, grieve him not away,
'Tis Mercy's hour."

For the American Lutheran.

A Suggestion.

EDITOR AMERICAN LUTHERAN:—Having been a constant reader of your excellent paper for a number of years, and watching with much pleasure its gradual improvement, until it has reached a position second to none in the Lutheran Church; and believing that whatever improves the Church paper, will, where the paper is read, improve the body politic, you permit us humble Sunday School teachers to offer a suggestion?

Among the hosts of readers (if your well come weekly, you are well aware, there are hundreds of teachers and superintendents of Sunday Schools. Now my suggestion is this: What say you to having in your paper a Sunday School column? There are the Editorial, Corresponding, Local, Advertising and other columns. Now why not have a column especially devoted to Sunday Schools? I know you have a "Children's Department," but what we mean is to have a regular place devoted especially to the interests of the great and growing work of the Sunday School; a place where every teacher and Superintendent might look every week for something fresh and new, either original or selected, to take to his or her class or school; an incident, an experience; apt thought; anything that would create in the mind of the scholar or teacher an earnest desire to learn more of Jesus and the Bible.

We do not of course propose that our column should contain long dry stories of some good little child, who, because she was so very good, did, as most writers generally make good little children do, die; or dissertations on doctrinal subjects. Nothing of the kind.—What we want are live, burning, "red-hot" thoughts, that will create thought; incidents that will have a moral in them, experiences that will be of benefit to others; words that will make our hearts burn within us, while Jesus shall talk with us, as we are striving to obey his high behest, "Feed my Lambs."

Our Pastors call the place the nursery of the church, is it not well therefore to do all we can to make the nursery pure, interesting, attractive and instructive. And how better could this be done than by teachers having a weekly communion through the medium of the press.

We believe and are satisfied that there is a latent talent lying hidden in our church among the earnest, working men and women engaged in teaching the young, which, if invited, would be brought out and result in the accomplishing of vast good, and add life and vigor to your already live and active paper, which is doing so much good in the church. For is it not true that as "iron sharpeneth iron," so no two persons ever talked over their plans together that they did not part strengthened and more determined to work the harder. Who that has been a soldier does not know that he be ever, so brave, will fire with redoubled assurance if he feels the touch of a comrade at his side? Thus while the best teachers and Superintendents, could aid the poorer, so could the very poorest contribute something to the general treasury. We know this would add additional labor to your already overworked head and hands, to discriminate just what should, and what should not be published, and making the selections, but should they, like this, be too long, or not suited to your views, "little them down," or send them to the waste paper box.

Upper Strasburg Charge.

DEAR EDITOR:

The Strasburg charge, Franklin county is in a flourishing condition, and faithfully served by our zealous brother Rev. E. Dutt. This winter one year ago we had the pleasure of assisting him at the dedication of a neat and substantial church edifice at Orrstown; and but recently paid him a visit for the purpose of giving him our humble services, for a few evenings, at a protracted meeting at the same place.

He had just closed a very successful meeting at Pleasant Hall, and after preaching for him several evenings at Orrstown had the pleasure of assisting him at a communion season at the above named place. The preparatory services on Saturday were solemn and impressive. The Lord was in our midst and we felt that it was good to be there.—Some fifteen persons were received into church fellowship by baptism and confirmation. Sabbath morning, Jan. 31st, found us at the "Hall" and the church filled with attentive listeners anxious once more to commemorate our Saviour's dying love. Before the regular sacramental services five persons were received by baptism and confirmation and two by certificate. We do not remember being present at a more impressive and spiritual meeting than this. United thanks went up before God—united praise seemed in almost every heart and moved every lip—the tear of gratitude and love rolled down many cheeks and many hearts were made to rejoice in a Saviour's love.

Sabbath evening found us again in the pulpit at Orrstown, and a church filled to its utmost capacity with people willing to hear the gospel. This meeting had just commenced on the Tuesday evening previous, and already deep seriousness seemed to prevail with some three persons openly inquiring the way of salvation and life. From what we saw of the interest manifested by the people of the town and especially by the members of the church we confidently hope to see a general awakening. May the Lord bless the labors of His servants.

During our stay in Orrstown, we met many clever people, and would like to introduce them to your readers, by naming them, but we will not for the present. We must be pardoned however, in mentioning the name of "mine host," our dear brother Mr. D. Kiefer. We made the acquaintance of this

brother one year ago when he, as he did this time, took us into his care and keeping. This brother is not a small man. His corporation is of fair proportions, full of humor and we believe full of the love of Christ. Though physically large, there is a striking sameness between his body, mind and soul. He is one of the large hearted men of Franklin county. We shall never forget him and his dear family in their kindness to us.

He has a James whom you might, Mr. Editor, introduce into the Sanctum—on Sabbath evening after services, and as we were sitting around the stove at home, James, a little chap of seven or eight years, made a very searching observation. The preacher of the evening was invited to preach on a doctrinal subject, and in doing so saw proper to use a manuscript. James observes—"Papa did not that man read a very long chapter?" It was the unanimous opinion that he did and the boy was right.

We parted with these friends with much regret, and can only express the hope that if we see them no more on earth, we may meet them where there is no parting but where we shall engage in the high and employments of heaven forever.

May the blessings of God attend pastor and people—sanctify their efforts to win souls to Christ and bring honor and glory to God.

Literary Notices.

MERRY'S MUSEUM for February contains the following articles: The Legend of the Chapel Mountain; The Skating Match at Aldersville; A Curious Call; Pictures from French History; The Snowbird; Famous Dogs: How to Write a Letter; The Rat Pan; Iglo; Hollywood, No. 11; Dan's Dinner; Under the Snow, &c.

THE REFORMED MONTHLY is one of our most welcome exchanges. Substantially the same controversy is carried on in the German Reformed Church as in the Lutheran. Right manfully is the "Monthly" contending against the ritualism and formality that appears to be gaining ground in this denomination. That they meet with desperate opposition may be gathered from the following paragraph in the February number:

"The American Presbyterian, a few weeks ago, alluded to the struggle in our Church, in spirit which we sincerely appreciate, but in terms which require some qualification. In speaking of us as being trampled in the dust, it evidently mistook what may have seemed to it a manifest desire and purpose on the part of certain persons, for an accomplished fact. It is one thing to be struck at, and quite another to be hit. Many a heel has been lifted against an obnoxious antagonist, only to hoist the owner from his feet, and cause his fall. The sword of Goliath cut off his own head. It was not Mordecai who perished on Haman's gallows. Many an arrow has hit a different mark from that at which the archer aimed it. No one, it might well be hoped, has desired to trample us in the dust, though our esteem for the American Presbyterian is high. It may have supposed he saw indications of such a desire. But be this as it may (and only the Lord knoweth the heart), quite sure we are that no one has yet succeeded in doing it. By the grace of God we stand this day, so far as our Church struggle is concerned, upright, strong, and full of hope as to the issue. Possibly others see what we cannot discern, and are unwilling to suspect. And yet their fears may breed their darker visions. David, it is true, had his Absalom; but Absalom had his tree."

The editors have our most hearty sympathy in their contest with ritualism. We would direct their attention to the article on the first page of our paper this week, under the heading, "How shall we order our worship?" It is edited by Rev. J. H. A. Bomberger, D. D., Philadelphia. Price \$2.00 a year.

THE LIVING EPISTLE.—This is a new monthly published in Cleveland, Ohio, by the Evangelical Association, Rev. Reuben Yeakel and Rev. E. A. Hoffman, Editors. A. W. Orwig, Publishing Agent. \$1.00 a year. It is well gotten up and filled with edifying and instructive articles. We observe that it advocates the Methodist doctrine of sanctification.

OUTLINES OF OLD TESTAMENT HISTORY FOR YOUTH. Lutheran Board of Publication 42 N. 9th Street, Philadelphia Pa. Our Board of Publication is bringing out good books in rapid succession. The volume before us is a neatly gotten up Duodecimo of 205 pages. It is an English reprint, and is the companion of a like volume of New Testament History for Youth by Rev. G. F. Maclear. We have no doubt that wherever the work is read by the young it will help to fix in their minds the facts contained in the Holy Scriptures.

GERMAN GRAMMER.—A. S. Barnes & Co. have published "Woman's German Grammar." The chief advantage which this work has over its rivals is this, that the lessons are more carefully prepared with a view to enlarge the vocabulary of the learner without confusing him, than any other we have seen.

We are sorry to see in one of the reading lessons, page 483 a very dangerous and unscriptural doctrine taught namely, that man is justified by his good works and not by faith alone. We hope that in another edition the publishers will substitute another and evangelical reading lesson for this one.

THE NURSERY.—The February number is a capital one both as to illustrations and contents. It is a universal favorite with the little ones. Price \$1.50 a year. John L. Shorey, Boston, Mass.

THE LADY'S FRIEND for February presents a rich and varied table of contents with a beautiful engraving, "Yes and No," Fashion plates &c. Terms \$2.50. Deacon and Peterson, Philadelphia.

THE PHRENOLOGICAL JOURNAL for Feb. has been received. It is ably edited and presents many interesting thoughts even to those who do not agree with all its theories. \$3.00 a year. S. R. Wells 389 Broadway, N. Y.

THE MUSICAL WORLD.—We can heartily commend this publication to our musical friends. Price \$1.00 a year. S. Brainard and Son, Cleveland, Ohio.

PETERS' MUSICAL MONTHLY.

PETERS' PARLOR COMPANION.
PETERS' MONTHLY GLEE HIVE, for Feb. have been received. They contain the newest and choicest music. The music in one number is sometimes worth the subscription price (\$3.00) of a whole year. Address J. L. Peters 198 Broadway, New York.

Revival Intelligence.

LEWISTOWN, Pa.—Our readers have already been apprised of the commencement of a revival of religion in Lewistown. Since then the work has been prospering most gloriously. The pastor, Rev. J. B. Baltzly, writes to us under date of Feb. 7th.

"We are in the midst of a most precious season of grace. Many who were cold and lukewarm are greatly revived. Between seventy and eighty have found Jesus precious to their souls, their joy and their song.—Nearly a score more are seeking Him sorrowing. Last night there were nineteen souls, for whom Christ died, in agony, shame and reproach, who for the first time, said, 'Brethren, pray for us.' I hope and pray that this blessed work may go on and on, until many, many more may become the subjects of divine grace. Next Sabbath we expect to receive into Church Fellowship a large number of new-born souls."

T H E JUNIATA CONFERENCE will meet in Newport, Perry county, Pa., on Tuesday Feb. 23rd 1869.

Question for discussion:
1st. Can an individual in a christian land be saved outside the visible church?
2nd. What is the relation of baptized children to the church, and what is the duty of the church to such children?

Essayists: Rev. J. B. Baltzly and Rev. H. C. Shindler.
J. M. STECH, Sec'y.
Belleville, Jan. 28th '69.

In Memoriam.

At a meeting of the teachers of the Sabbath School of Christ's Ev. Lutheran church Lewisburg, to express their deep regret caused by the death of Rev. Joshua Evans, late a teacher in said Sabbath school.

On motion a committee of three was appointed to prepare resolutions of regret and condolence, whereupon John C. Smith, Maggie A. Yoder and Tunis H. Fisher were appointed and reported the following preamble and resolutions which were adopted.

WHEREAS,—Almighty God, in the dispensation of His providence has seen fit to call from his earthly probation, to a mansion in Heaven, Rev. Joshua Evans, our beloved and worthy teacher and co worker in the Sabbath school, therefore be it,

Resolved, That in this solemn visitation, the Sabbath-school has lost a worthy and efficient teacher, the church a devoted minister, the community a valued citizen; his wife a loving husband, his children a kind parent, and we his friends a faithful and untiring co-laborer in the Sabbath school.

Resolved, That our esteemed friend by his uniformly consistent life exemplified the power of Christianity, to affect, and control the human heart, which assures us, that we sorrow not as those who have no hope.

Resolved, That we tender to the family of the deceased, our deep and heartfelt sympathies, in their sad bereavement, and would point them to Him who has declared Himself the God of the widow and the Father of the fatherless.

Resolved, That the foregoing proceedings be furnished for publication and that a copy of these resolutions be tendered to the family of the deceased.

Lewisburg, Feb. 7, '69.
At a meeting of the Council of St. John's Lutheran Church of Hagerstown, Md., held Feb. 2nd, 1869, the following preamble and resolutions were adopted:

