

The American Lutheran.

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Communications.

For the American Lutheran.
That "New Leading Denomination Just Looming Up."

MR. EDITOR:—The world is now being enlightened. Truly this is an age of progress. A writer in the *Church Union* has made a discovery. Let him have the credit for it. *Geas* must not go unrewarded. He is not so narrow hearted as to keep his information within himself. He is writing to inform the world concerning the history and character of the Lutheran church. Surely if after this any one remains in ignorance about Lutheranism he must take the blame himself. This writer has chosen, as his channel of converse with mankind, "the largest paper in the world." He tells the readers of the *Church Union*, that "a new Leading Denomination" (!!) is looming up among us. The huge and enlarging wave of Lutheran German immigration that rolls in upon our shores every year has already filled the American Lutheran church, it is said, up to three hundred and fifty thousand, or seven eighths as many members as both the Presbyterian schools together. The German immigration has begun to exceed the Irish, and it is probable, therefore, that the Lutheran will soon, not only exceed any other Protestant branch, but even the Romish. Unhappily the Lutherans, like the American Presbyterians before the time of the Wesleyan revival, while thorough in theology, make little account of practical personal piety &c., &c.

Now this "new" Denomination is quite a strippling in the view of this writer. Well, I suppose it must at least be new to him. We are not disposed to find fault with being compared with Presbyterians as to numerical strength. On this point the subjoined statistics may possibly help him make farther discoveries. But the novelty is not yet all told, the rarest bit of information is the following: "The Lutherans, like the American Presbyterians before the time of the Wesleyan revival, while thorough in theology, make little account of practical personal piety."

Oh, ye Lutherans and American Presbyterians, down to the Mourner's bench, and "get religion," ye formalists and hypocrites. I beseech you repent and wipe out this foul stain on your otherwise thorough theological reputation.

But, it seems to me I read somewhere in a biography of John Wesley, and also in the history of the Salzburger—a colony of Lutherans who fled from religious persecution in Europe and settled at Ebenezer, Georgia, early in the year 1734, what the writer in the *Church Union*, I suppose forgot. It is a matter not just now, but it may be new to him—namely this: That John Wesley ascribes his conversion under God, to the influence and instrumentality of Lutheran Pietists after he had preached the gospel for ten years as an unconverted man. John Wesley made a voyage to America to preach the gospel among the Georgia Indians, in the same vessel which bore some of these Lutheran colonists to their settlement at Ebenezer, and their sublime christian bearing during the voyage, and especially amidst a terrific storm on the ocean, had such an influence on him as to lead him to suspect the soundness of his own religious experience. And after his intercourse with them, and learning from them something of "practical personal piety" he acknowledges his indebtedness to them. He himself says; "I was ignorant of the nature of saving faith, apprehending it to mean no more than a firm assent to all the propositions contained in the Old and New Testaments." Again shortly after his return to England he made the following note in his journal; "It is now two years and nearly four months since I went to America to teach the Georgia Indians the nature of Christianity; but what have I learned of myself in the meantime? why—what of all I least expected—that I, who went to America, to convert others, was never myself converted to God." He was subsequently converted at a prayer meeting which he attended among the "Moravians in Aldersgate street, London, while one was reading Luther's preface to St. Paul's epistle to the Romans, in which the great Reformer has given such a clear elucidation of the doctrine of justification by faith."

The Moravians use, as the standard of their faith the Augsburg Confession. For this and other reasons—their similarity of language and of their devotion to Christ—they were sometimes confounded with Lutherans. Bancroft and others speaking of these Salzburger settlers in Georgia, calling them "Moravians" is mistaken. They were Lutherans and one might suppose they made some "account of practical personal piety" even before the Wesleyan revival.

I will yet add an abstract of the most recent official statistics of this "New Leading Denomination" which is looming up among us.

Of the eighty millions of Protestants in the world, more than one half are Lutherans. The sum total of all these, in the different countries of Christendom as compiled principally from the tabular statement furnished by C. T. Deitrich, Director of the Statistical Department of Berlin, Prussia, is 47,115,500.

In this country the Lutheran Church has doubled herself four times in less than twenty five years, numbering more communicants now than any other church except the Methodist and Baptists. Her grand totals in the United States and Canada, sum up as follows:

Synods 52, Ministers, about 2,000, Churches, 3,320, Communicants, 378,205. These statistics, though official and recent, can scarcely be regarded as in every part full; since among the many vacant churches, and the great number of Lutherans scattered throughout the far West, not yet organized into churches, numbers must of necessity be overlooked. In conclusion, it is scarcely credited to the intelligence of any man to call such a church, that has passed its three hundred and fiftieth year, a "New Denomination."

PIETAS.

For the American Lutheran.
The Missionary Institute.

This "School of the Prophets" has been in successful operation several years. It has already accomplished a good work. From the first its sphere of usefulness has gradually enlarged, its friends multiplied, and were it better understood by this church at large, it would be more highly appreciated.

The Missionary Institute originated in a deeply felt necessity; a necessity which still exists, and though it may be subject to modifications, it will always exist while the present organized form of christianity continues. It was a natural, if not a necessary, outgrowth from a state of things in the denomination, universally recognized and largely cherished.

1. The supply of ministers was falling so far short of the increasing demands of the church, that there was a necessity, not only for additional, but for other measures to meet the deficiency. It was believed that a large force must be fitted for the field in less time; and to accomplish this it was resolved to accept older men and allow them to take a shorter course of preparation. Whatever may be thought of the expedient, the facts are unquestioned which suggest the necessity.

2. As now constituted, the church can hope to realize only "unity in variety." From the nature of things, there will be "diversities" of opinions, and of tastes as well as of "gifts." Entire uniformity in the details of faith, and worship, is neither practicable nor desirable. Constitutional and educational peculiarities are only in part exemplified and accommodated by the numerous sectarian divisions now existing. Each sect has and will have distinctive types of religious development within its own limits. None of them may be essential to christian character while all are likely to be indispensable to individual enjoyment and usefulness. Whether Goliath was slain by Saul's spear or David's sling was of little moment to the terror stricken Israelites; but in encountering the boastful giant, it was of the first importance that the youthful champion should be armed with weapons which he could most effectually wield. And the result proved that the impressions of the strippling were more reliable than the judgment of the king.

However conflicting preferences may be accounted for, however inconvenient they may be, they exist, as matters of fact, and neither education nor religion lessen their number nor their antagonisms. Indeed education seems largely to consist in developing and defining peculiarities, while religion, however radical, accommodates itself to them. Hence they naturally become the basis of strong sympathetic attachments, and of deeply rooted associational interests. Effort thus becomes effective, and motives to earnestness multiply. So too preferences are *propaganda*. We enforce them upon others for the same reasons that we cling to them ourselves. The right to cherish involves the right to teach. Accordingly, for aught that appears to the contrary, the distinctive phases of sentiment and modes of worship existing within the bounds of the same denomination are as legitimately extolled and perpetuated, as are the differences between the different denominations.

Before the Missionary Institute was established, there was a type of belief, experience and practice, pervading every section of the church, with some of the characteristics of which none of the theological schools then in operation, would fully sympathize. The following brief statements, the general correctness of which may perhaps not be questioned, will sufficiently indicate the scope and character of that state of things:

1. A broader view of the rights of conscience and of deeper accountability.
2. More dependence upon Divine Influence and a deeper Spiritual experience.
3. The entire sufficiency of the Holy Scriptures in all matters of faith and practice and a lesser amount of human authority.
4. A higher standard of aggressive activity, and the requisition of every grade of talent in supplying the church with a ministry.

At this date *Symbolism* was everywhere powerfully represented, everywhere struggling to secure the institutions of the church and arrange them in its own interests, and everywhere most determined in its antagonism to this system of things. In fact this *evangelism* and *symbolism*, as opposing forces, in one form or another, had kept the denomination in a state of ceaseless agitation for perhaps a quarter of a century or more; and beyond the inspirations of hope, no prophet of the church could foretell which would ultimately gain supremacy. And while none of the Theological Seminaries, generally recognized, were distinctively controlled by Symbolism, none, so far as the writer knows, were committed against it. Whether one, or more, or all would sooner or later fall into the hands of this division of the church, was a question upon the solution of which no calculations for the future could be rested.

Possibilities suggested a single alternative: Evangelism must abandon its hopes or provide for self perpetuation. The former was regarded as treachery, the latter as a necessity. Hence the Missionary Institute.

Since the *hegira* of Symbolism has the necessity for sustaining it ceased? Ecclesiastically the General Synod has become harmonized; but in regard to preferences it can only now claim "unity in variety." This indeed is the principle upon which it stands, as opposed to Symbolism. Institutions from the very nature of things become *individualized*; that is to say, each has its peculiarities which make it more or less unlike all others. And the Missionary Institute, as, and doubtless will continue to be, a Theological centre around which those elements will gather, which are most congenially embodied and expressed by it.

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Luther on Liberty in Giving.

Luther was very free in giving. His hand was always open to the needy. He had an income of only 300 florins a year, on that he lived and gave away perhaps nearly one-third of it. The gold florin of that time was worth about \$1.50 of federal money—so he lived on \$500, and gave away \$150.

He understood the theory of giving perhaps as well as Dr. John Harris the author of *Mammon*, or any other men of ancient or modern days. He says, "Give and it shall be given you again, this is a *five* maxim and makes people poor and rich. I is that which maintains my house, My gracious Master, the Elector, gives me but 300 florins a year, but God blesses these and makes them suffice." There is, says Luther, a monastery in Austria which in former times was very rich, and remained rich so long as it was charitable to the poor. But when it ceased to give, it became poor and remains so to this day. Not long since a poor man went there and solicited alms, and was denied: he demanded the cause why they refused to give for God's sake. The porter of the monastery answered, "Because we have become poor." Whereupon the mendicant said, "The cause of your poverty is this. You had formerly in this monastery two brethren, the one was called Date, (Give), the other Dabitur, (it shall be given you) the former [you thrust out, and the other went away of his own accord."

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Ps. 147, 16: "He giveth snow like wool. He scattereth the hoar-frost like ashes. He casteth forth his ice like morsels. Who can stand before His cold?" It is not a pity that our forms of speech are not moulded after the fashion of the ancient christian philosopher: "In all our ways" we should acknowledge the Most High. E. J. B.

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Luther's Motto.

"BENE GRASSE, EST BENE STUDIUSSE." TO HAVE PRAYED WELL, IS TO HAVE STUDIED WELL.

This is one of the grandest sentiments uttered by the great Reformer. It was said in reference to a successful preparation for the pulpit. It shows his views of the importance of a spirit of devotion in the minister of the Gospel. Learning, genius, eloquence, and zeal, are all nothing in the minister compared with the spirit of true devotion. Luther practiced what he preached, and spent much time in prayer. The preacher's real success will always be just in proportion to the order and earnestness of his devotion. Hence we often find men of slender literary attainments, and ordinary talents, accomplishing more for the cause of Christ, than the most learned and gifted men. A distinguished Divine and scholar says, "Ministerial success is identified with a spirit of devotion, because the gospel is propagated by a law of sympathy. It is not by mental power, but through the contagion of the heart that ministers succeed in winning souls to Christ." "Thoughts that breathe and words that burn," proceed from lips that have been touched with a live coal from off the altar of devotion, and the hearts of men are open to receive the words of those who are filled with the fire of divine love. "There is much truth in the above quotation. Those ministers who have themselves, (like Luther) experienced the pardoning mercy of God in their own souls, will endeavor to impart the knowledge of Christ to others. They have believed, and therefore they speak. No matter whether they write and read their sermons, or whether they speak extempore, they being filled with the spirit of their mission, will accomplish something for Christ. Speaking without a manuscript possesses decided advantages over reading services—and although some can read better than preach without manuscript, yet the great mass of preachers can accomplish more without them. Written sermons seem to hamper the operations of the free spirit. President Edwards read his sermons, yet one says of him, that he "preached like one just lit down from heaven," he moved and melted his congregation in every effort he made. He prayed well, and the world has seen but few such men. John Wesley preached without notes, so did Geo. Whitfield, and they made even deeper impressions on the minds of their hearers than Edwards. Dr. J. P. Spenser, who, perhaps created more excitement than any of them,

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By a single sermon he threw the whole city of Frankfurt into convulsions. Who can doubt that this man of God had the true spirit of devotion? Alas! what do all our studies amount to, without prayer? "Prayer makes the christian's armor bright," and this is especially true of the christian minister, it polishes the shafts of truth, and opens a passage to the hearts of his hearers. The eloquence of the heart, is quite a different thing from the mere eloquence of thought, and words. Take for instance the eloquence of William Pitt, (in our humble opinion the finest word painter in the world), and what are even his burning and blistering words, compared with a poor, pious, uneducated Welshman? (C. Evans). The one merely dazzles and captivates, whilst the other reaches the inmost soul. Those, then, of our young preachers, who wish to excel in their profession, must pray—let them study Rhetoric as much as they please, the more the better—but let them pray. If they make Pitt, or Cicero, or Demosthenes, their model, so much the better, but let them pray. Prayer will so penetrate their words with a holy unction, that in their flight from their lips to the hearts of their hearers, like the arrows of the ancient Poet, they will take fire.

Augustus H. Francke, one of the Great Lights of the Lutheran Church, says, "In the first place let every minister look to his own heart, and see to it that he loves Christ fervently, let he should be as a 'sounding brass, and a tinkling symbol.'" For without a sincere love to Christ in his own soul, there will be but little probability of his recommending the Saviour effectually to others. For if he has not the love of Christ in his own heart, his sermons, however elegantly written, will fall cold and lifeless on the hearts of his hearers. Nothing could be more pertinently answered in a few words, to one who asked another how he could become a good and useful preacher, than this: "Si mulum ames christum;" You must love Christ much.

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He understood the theory of giving perhaps as well as Dr. John Harris the author of *Mammon*, or any other men of ancient or modern days. He says, "Give and it shall be given you again, this is a *five* maxim and makes people poor and rich. I is that which maintains my house, My gracious Master, the Elector, gives me but 300 florins a year, but God blesses these and makes them suffice." There is, says Luther, a monastery in Austria which in former times was very rich, and remained rich so long as it was charitable to the poor. But when it ceased to give, it became poor and remains so to this day. Not long since a poor man went there and solicited alms, and was denied: he demanded the cause why they refused to give for God's sake. The porter of the monastery answered, "Because we have become poor." Whereupon the mendicant said, "The cause of your poverty is this. You had formerly in this monastery two brethren, the one was called Date, (Give), the other Dabitur, (it shall be given you) the former [you thrust out, and the other went away of his own accord."

He that desires to have anything, must also give. "A liberal hand was never in want" R. W.

For the American Lutheran.
Acknowledging God in Nature.

"It rains." "It snows." "It thunders." Ah, does it? Who is "it"? How atheistical our common speech is? We have too many *impersonal verbs*. The christian's God is not impersonal. The Lord reigns over the elements and the rains whereby the earth is watered. What saith the Scripture? The clouds were poured forth with water, the skies sent out a sound; their arrows also went abroad. The voice of thy thunder was in the Heavens. Ps. 104, 10. "He sendeth the Springs into the valleys. He watereth the hills from his chambers—O Lord, how manifold are thy works! In wisdom hast thou made them all; the earth is full of thy riches."

Ps. 147, 16: "He giveth snow like wool. He scattereth the hoar-frost like ashes. He casteth forth his ice like morsels. Who can stand before His cold?" It is not a pity that our forms of speech are not moulded after the fashion of the ancient christian philosopher: "In all our ways" we should acknowledge the Most High. E. J. B.

For the American Lutheran.
Luther's Motto.

"BENE GRASSE, EST BENE STUDIUSSE." TO HAVE PRAYED WELL, IS TO HAVE STUDIED WELL.

This is one of the grandest sentiments uttered by the great Reformer. It was said in reference to a successful preparation for the pulpit. It shows his views of the importance of a spirit of devotion in the minister of the Gospel. Learning, genius, eloquence, and zeal, are all nothing in the minister compared with the spirit of true devotion. Luther practiced what he preached, and spent much time in prayer. The preacher's real success will always be just in proportion to the order and earnestness of his devotion. Hence we often find men of slender literary attainments, and ordinary talents, accomplishing more for the cause of Christ, than the most learned and gifted men. A distinguished Divine and scholar says, "Ministerial success is identified with a spirit of devotion, because the gospel is propagated by a law of sympathy. It is not by mental power, but through the contagion of the heart that ministers succeed in winning souls to Christ." "Thoughts that breathe and words that burn," proceed from lips that have been touched with a live coal from off the altar of devotion, and the hearts of men are open to receive the words of those who are filled with the fire of divine love. "There is much truth in the above quotation. Those ministers who have themselves, (like Luther) experienced the pardoning mercy of God in their own souls, will endeavor to impart the knowledge of Christ to others. They have believed, and therefore they speak. No matter whether they write and read their sermons, or whether they speak extempore, they being filled with the spirit of their mission, will accomplish something for Christ. Speaking without a manuscript possesses decided advantages over reading services—and although some can read better than preach without manuscript, yet the great mass of preachers can accomplish more without them. Written sermons seem to hamper the operations of the free spirit. President Edwards read his sermons, yet one says of him, that he "preached like one just lit down from heaven," he moved and melted his congregation in every effort he made. He prayed well, and the world has seen but few such men. John Wesley preached without notes, so did Geo. Whitfield, and they made even deeper impressions on the minds of their hearers than Edwards. Dr. J. P. Spenser, who, perhaps created more excitement than any of them,

preached written sermons from memory—he, too, was filled with a spirit of true devotion—the preaching of no man in modern days produced such effect.

By a single sermon he threw the whole city of Frankfurt into convulsions. Who can doubt that this man of God had the true spirit of devotion? Alas! what do all our studies amount to, without prayer? "Prayer makes the christian's armor bright," and this is especially true of the christian minister, it polishes the shafts of truth, and opens a passage to the hearts of his hearers. The eloquence of the heart, is quite a different thing from the mere eloquence of thought, and words. Take for instance the eloquence of William Pitt, (in our humble opinion the finest word painter in the world), and what are even his burning and blistering words, compared with a poor, pious, uneducated Welshman? (C. Evans). The one merely dazzles and captivates, whilst the other reaches the inmost soul. Those, then, of our young preachers, who wish to excel in their profession, must pray—let them study Rhetoric as much as they please, the more the better—but let them pray. If they make Pitt, or Cicero, or Demosthenes, their model, so much the better, but let them pray. Prayer will so penetrate their words with a holy unction, that in their flight from their lips to the hearts of their hearers, like the arrows of the ancient Poet, they will take fire.

Augustus H. Francke, one of the Great Lights of the Lutheran Church, says, "In the first place let every minister look to his own heart, and see to it that he loves Christ fervently, let he should be as a 'sounding brass, and a tinkling symbol.'" For without a sincere love to Christ in his own soul, there will be but little probability of his recommending the Saviour effectually to others. For if he has not the love of Christ in his own heart, his sermons, however elegantly written, will fall cold and lifeless on the hearts of his hearers. Nothing could be more pertinently answered in a few words, to one who asked another how he could become a good and useful preacher, than this: "Si mulum ames christum;" You must love Christ much.

Rev. Joseph Benson says: "Those who would win souls to Christ, must first be won themselves. The preacher that expects to win souls to Christ, must be constant and fervent in prayer." This is Luther's idea precisely.

For the American Lutheran.
Luther on Liberty in Giving.

Luther was very free in giving. His hand was always open to the needy. He had an income of only 300 florins a year, on that he lived and gave away perhaps nearly one-third of it. The gold florin of that time was worth about \$1.50 of federal money—so he lived on \$500, and gave away \$150.

He understood the theory of giving perhaps as well as Dr. John Harris the author of *Mammon*, or any other men of ancient or modern days. He says, "Give and

Selinsgrove Pa., February 25, 1869.

An Appeal.

DEAR FRIENDS!

You would do us a great kindness by sending in your subscription to the AMERICAN LUTHERAN. Those of you who owe 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.

The Church Union has changed its base, it comes out openly now with the names of its editor, publisher and printer thus:

Cramond Kennedy, Editor
C. L. Van Allen, Prop'r.
A. A. Bynon, Printer.

The following notice appears at the head of the editorial column:

Notice is hereby given that the present management of this journal ceases with this number.

The Church Union will appear hereafter under the auspices of its new proprietors.

While the leading idea of the paper remains unchanged—that the church is one, and that Christians constitute it—a change in appearance and conduct will be evident.

THE SUNDAY SCHOOL COLUMN.—In accordance with previous announcements we begin this week with this new, and as we think, attractive feature of the AM. LUTHERAN.—We have the assistance of an experienced and zealous superintendent and teacher in this work. We regard the column in this week's paper as an interesting one, although we hope to do still better in the future. The superintendents and teachers in our Sunday Schools are the most earnest and laborious part of the congregation, and we wish to aid them in their work of love. We would respectfully ask the pastors to direct the attention of Sunday school teachers and superintendents to this feature, and at the same time request all, who feel an interest in it to send us, short suitable communications for it.

Travelling Expenses to Gen. Synod.

The Officers of the Gen. Synod agree in making a public statement of the following fact. Before the vote was taken at the last meeting of the Synod, fixing the time for the next convention, there was an understanding that if the election resulted in the choice to meet in one year, the travelling expenses of delegates must be paid by their respective District Synods. The election, resulting as it did, in full view of that announcement, must be held as being thereby conditioned.

M. SHELLBRIGHT,
Sec'y of Gen. Synod.
Stewartsville, N. J.,
Feb. 22, 1869.

One of our exchanges says that Bishop Simpson received the handsome fee of \$500 for making Robert Lincoln and Miss Harlan man and wife. That was good for the Bishop and good for Robert. An example worthy of imitation.

SYNOD OF TENNESSEE.—Rev. H. Wetzel, the founder of Concordia Synod, writes in the Luth. & Mis.:
"There is no room to doubt the assertion that the comparatively depressed condition of at least many of our congregations, and the limited ministerial supply for them, is, to a great extent, the result of the former suicidal course of the Tennessee Synod in her opposition to the Theological Institutions, and Missionary and educational operations."

Brother Wetzel is good authority. He was for years one of the most prominent members of the Tennessee Synod.

General Synod.

The Twenty-fourth meeting of the General Synod of the Evangelical Lutheran Church in the United States of America will convene at St. Paul's Church, (Rev. Dr. Butler's), Washington D. C., at 9 o'clock, A. M., on the second Thursday (13th) of May, 1869. The change from Cincinnati to Washington has been made in consequence of the officers being officially informed that circumstances rendered it impossible to entertain the Synod in Cincinnati at this time. The Chairman of each delegation will bring with him copies of the Minutes of his Synod for the meetings held since the General Synod last assembled.

M. SHELLBRIGHT,
Sec'y of General Synod,
Stewartsville, N. J.,
Feb'y 10th, 1869.

Missionary Institute.

Located at Selinsgrove, Snyder Co., Pa.

The winter term of this School, both in the Classical and Theological Departments, will close March 24, 1869. As there will be no vacation between the Winter and Spring terms, the Spring term will begin March 4, 1869. Each term consists of 13 weeks. Students are admitted at any time, and charged only from the time they enter the school.

For particulars and Catalogue address
REV. P. BORN,
Principal of Classical Department.
Dec. 23, '68.

Rev. T. W. Dosh sends us several subscribers, among them one of whom he writes:—
"The last on the list I recently married, and got her husband to take the paper."

Thank you, sir! Hope you received a good fee. Brethren follow the example.—
The happy man won't say "no!"—Luth. & Visitor.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John—Here I have just received a letter from Mr. Phlegar in Virginia, in which he sends us his subscription for the current year and adds, "I made an effort to secure a few new subscribers for your excellent paper, but failed to get a single one. I hope to get some subscribers yet from this section during the present year."

Peter—You must thank brother Phlegar for his good will, and wish him better success in his future efforts. If all our subscribers would follow his example and make an earnest effort to circulate the AM. LUTHERAN in their respective neighborhoods; our subscription list would soon be doubled, for I am sure some of them would succeed if they could but make an earnest effort.

John—Here is another from our good friend Kuhns in Omaha City: "Enclosed you will find \$5 to pay my subscription to the AM. LUTHERAN. Give me the proper credit for it as far as it goes. I have been tardy in paying up, but it was neglect—not inability. You will have to give me an extra jolt in case I do not come to time, I have now paid up all my newspapers and will try in future to keep square with them. To run a paper you need something else besides good will; you must have some collateral security also, and I for one will try to come to time if I don't forget it. We enjoy the visits of the AM. LUTHERAN—&c."

H. W. Kuhns.
Peter—Give him the proper credit and send him a receipt, so that he may know how far his \$5.00 have paid, then if he makes a note in his memorandum book his memory will not need to be jogged when the time comes to pay his subscription. He has been one of our most successful subscribers in the West and I hope he will soon send us a list of new subscribers from a flourishing congregation. I know he can do it if he will only try. His people would enjoy the visits of the AM. LUTHERAN just as much as he does himself.

James—Do you think a man can be a good Lutheran who does not read a Lutheran church paper?

Peter—That is rather a delicate question to answer. It depends very much upon circumstances. He certainly cannot be an intelligent Lutheran, so far as the progress of the church in general is concerned. But why do you ask this singular question?

James—I know a prominent Lutheran congregation not a hundred miles from our sanctuary, in which four or five members of its church council do not read a church paper, and it occurs to me that they are not good Lutherans, nor set a good example to the other members of the church, as they promised to do when they were installed into their offices.

Peter—It certainly indicates that they take very little interest in the prosperity of the kingdom of Christ if they make no efforts to inform themselves of its progress. Some of them doubtless read several political or secular papers, and that would indicate that they love the world more than the church. Christians in general, and members of the church council in particular, are to be the salt of the earth, but from such salt may the good Lord deliver us!

John—But what do you think of those who have once subscribed for a church paper, and after a year or two given it up?

Peter—Well, that is worse yet unless there are some very good reasons for so doing. What do you find to be the principal reasons why some people discontinue their paper?

John—Some plead poverty, and say they are very sorry to be obliged to give up the paper, but their circumstances are such that they can not afford to pay for it. It always makes me feel sad when I receive a letter of this kind. I do not like to deprive these poor people of the benefit of reading the AMERICAN LUTHERAN, and yet we cannot afford to send it gratis. In a few instances I have received the money from benevolent persons to send the paper for a year to such poor people. No one, I am sure, could donate two dollars to a more benevolent purpose than this. The blessing of the poor would descend upon the benevolent donor every time the AMERICAN LUTHERAN comes into their house.

James—I believe, however, that many a one who pleads poverty as a reason for discontinuing his paper, spends ten times as much as the subscription for tobacco, a useless, injurious and disagreeable practice.

John—Then there are others who say they have no time to read religious papers.

James—I believe this is a vain excuse. Every Christian ought to take so much time during the week as at least to read his church paper for his own edification and information.

John—The most common excuse, however, is, "I have too many papers, and must give some of them up."

James—A most miserable excuse, for a Christian to make. If he has too many papers and must give some of them up, why does he begin with his church paper? Why not begin with some of his secular papers? Is the world of more importance to him than the church? Does he make more account of earth than of heaven? If he must retrench his expenses, must he stint his immortal soul first?

John—Here I have found a paragraph in one of our exchanges on the very subject we are talking about, which gives two reasons for not taking a church paper, that have not yet been mentioned. (Reads):

A STRONG REASON.—Most of the reasons advanced by persons for not subscribing for their church papers are so vain as to be hardly entitled to any respect at all. But once in a while a really strong argument is presented for discontinuing. Some time ago the Boston Zion's Herald was changed into a sixteen-page paper, and sent out to the subscribers ready stitched and cut. Hereupon a good sister declined to renew her subscription, because she could no longer use it for cutting out patterns. Her case is parallel to that of another good sister somewhere in Pennsylvania, who, when she was urged by her minister to subscribe for her church paper, re-

sponded that she preferred the *Readinger Adler* (Reading Eagle), because, being a larger paper, it answered better the purpose of tying up apple-butter crocks.

James—It is really too bad when we think of it, what trouble and labor and expense it is to us to get out our paper, four or five of us working hard all week, selecting articles, writing editorials, setting type, reading proof, pressing, folding, mailing &c., and our correspondents sending us their articles that cost them hours of severe mental labor, and then to hear that some readers prize it only for the purpose of cutting patterns or tying up apple-butter crocks.

Peter—Well, this is the way of the world. But now we have talked long enough, let us go to work and make up the form.

In Memoriam.

For the American Lutheran

The death of Rev. J. Evans has already been noticed in the AMERICAN LUTHERAN, but I have thought that perhaps a short, though a more extended account of his life than has appeared, would be acceptable to your readers. Bro. Evans was born in Columbia Co., this State. Both his parents were members of the Society called Friends, or Quakers. His early years were spent with his father in labor on the farm. In the twenty-sixth year of his age he united with the Lutheran church, under the faithful and efficient ministrations of the Rev. J. T. Williams, who was, at that time pastor of the Muncy charge. Shortly after this public consecration of himself to the service of Christ, he became deeply impressed with the conviction that it was his duty to devote himself to the gospel ministry. With this object in view, he commenced his studies preparatory to entering the Theological Seminary at Gettysburg. After attaining such qualifications as the academy could give, and his own private exertions secured, he entered upon his theological course in the Seminary in the fall of 1845, where he prosecuted his studies till the fall of 1847. In the autumn of the same year, he applied for, and obtained license of the Evangelical Lutheran Synod of East Pa., convened at Germantown, to preach the gospel.

In January of the following year, he received and accepted a call from the congregation, lying in the vicinity of Jersey Shore, Lycoming county, Pa. This constituted his first field of labor. Newville, Hagertown, and Lewisburg were subsequently served by him during a ministry of 21 years. From the time he entered upon the active duties of the ministry until he was stricken down by disease, he was a life of labor and self-denial. Even during the interval of his first attack of paralysis, which occurred last May, while attending as a delegate, the meeting of the General Synod at Harrisburg, until a few days prior to his death he continued his labors in the service of his Master, as his strength and the precarious state of his health would permit.

On Monday night the 25th of January, he had another attack of paralysis, which rendered him unconscious, and on the following day at 2 o'clock p. m. terminated his earthly existence. On Friday following, the day appointed for the funeral, early in the morning the coffin containing the body was conveyed from the parsonage to the church, where for three hours it was visited by a large number of persons with a view of taking a last look at the deceased. At 11 o'clock religious exercises of a most solemn character were held in the church in which a number of the neighboring brethren participated.—Rev. Ziegler, D. D., of the Missionary Institute, preached a suitable and impressive discourse, based on Heb. 11: 24—26. From the church the funeral cortege proceeded to the cemetery where the customary exercises were held at the grave and the body consigned to the tomb.

Bro. Evans is said to have been the first minister that died in Lewisburg. His funeral was attended by a very large concourse of people, consisting of relative, the members of the Lewisburg pastorate, Lodges of Freemasons and the citizens of the town in general. Many were the evidences of the high estimation in which he was held, as a Christian gentleman and a faithful and able minister of Christ, by the people among whom he labored; and his death created a profound sorrow that was felt and evinced not only by his immediate relatives and the people of his charge, but also by those who sustained no other relation towards him than that of citizen and acquaintance. Long will he be remembered for his social qualities, his goodness of heart, his kind obliging and benevolent disposition, his singleness of aim, his zeal and devotion in the cause of his Master, not only in the charge where the last years of his earthly toil and self-denial were spent, but also in the different pastorates he served during his ministry.

Concerning the character of the deceased, as a man and preacher, his views in reference to doctrines and church usages, it might perhaps be thought superfluous to add anything more to what has already been indicated, and yet, we feel that justice to the departed brother requires that in an obituary notice, something more fully should be said on these points.

As one who knew him well, and reciprocated his love and confidence, we are free to say that he was not a faultless man. He had his likes and his dislikes, which, perhaps, he sometimes evinced more decidedly than most men; but with all this, he was, as we had the best opportunities of knowing, a good man, a conscientious and liberal minded Christian. He was incapable of doing an intentional wrong to any man, or performing a mean act. His moral sense and his religious convictions were far too active to permit him to do anything of the kind. His was a noble soul and scorned every thing like trickery or chicanery, or insincerity, either in Church or State. His benevolent disposition often prompted him to acts of liberality, beyond what his limited means would seem to justify. He was candid, honest, outspoken and firm with regard to the views he entertained and the measures he adopted. He was no

time server. As a preacher, he was sound and evangelical; logical and forcible in the presentation of the claims of the gospel; dealing far more in the practical, than the theoretical aspect of truth. His aim in preaching was not to tickle the fancies of men, or please and entertain his hearers with beautiful rhetorical figures and flights of the imagination, but to benefit them; to edify Christians and convert sinners.

In his views, he was progressive, and felt, and often expressed himself to this effect, that the love of the truth, as it is in Jesus, should stimulate us to put forth the most vigorous efforts in order to know what we ought to believe, teach and experience. He had no sympathy with what is called Symbolism. He most cheerfully adopted and sincerely believed in those measures and that system of doctrines practiced and believed by those who are generally styled new measure men. The pious fathers in the church, he venerated as those who have given us summaries of Christian doctrines which they sincerely believed, but as the ministers of truth, he maintained that we are obliged to call no man Master upon earth. His position was that we have a heavenly master, who has made his word the supreme and only rule of faith and practice; and that word we are to investigate for ourselves with a view to know whether the doctrines taught in our symbols are true, and not take those doctrines avowed in those symbols as already infallibly established, and bring the word of God to their test. In his estimation, the word of God represented the path of the church, like that of the just, to be as a light which shineth more and more until the perfect day. He really believed that the kingdom of God always was and is still progressive; that the treasures of the divine word were not yet all unlocked, nor the secret days of the church already past and her brightest constellations set to rise no more.

He believed in special protracted efforts to win souls for Jesus. These he loved, and for the blessing of revivals of religion, he labored and prayed and preached, and many were the precious seasons of reviving grace, he and the people among whom he labored during his ministry, enjoyed. He was no fanatic in theory or practice. From him, extravagance in religion, received no countenance, much less encouragement. He was opposed to every thing of this kind, not only on scriptural grounds, but also constitutional. In order that he should have encouraged extravagance in religion, it would have been necessary to have remade the man. But he believed, with all his heart, in the outpouring of the Holy Spirit; in conversion and practical piety. And many were the souls that were brought, through his instrumentalities, into the fold of Christ. His ministry, though commenced rather late in life and the too under very discouraging circumstances, and called to his reward while yet in the prime of manhood, being only in the 53rd year of his age, was nevertheless a success. He neither lived in vain, nor labored in vain. He did what he could, and his end was peace.

Thou art gone to the grave; but we will not deplore thee, Since God was thy ransom thy guardian, and guide; He gave thee, he took thee, and he will restore thee; And death has no sting, since the Saviour hath died.
P. B.

Literary Notices.

SHEM'S ECCLESIASTICAL ALMANAC for 1869 has just appeared. Its summaries of ecclesiastical and educational information are extensive, carefully prepared and simply indispensable to all who would think and write accurately upon these subjects. Price 50cts. Orders received at this office.

THE NURSERY for March has come. This is a great favorite with our "Little Folks" both on account of its contents and its illustrations. It is a monthly Magazine for the youngest readers. Price \$1 50 a year. J. L. Shorey, Boston, Mass.

THE LADY'S FRIEND, for March is on our table. It opens with a fine steel engraving, called "The Firelight," where fire-side dreams are taking visible, but ethereal shapes. This is followed by the usual handsome colored steel Fashion plate, and by an amusing engraving of "Half an Hour too early," at the party. A recent lecturer told us here that the "Grecian Bond" was "dead and damned!" From the fashion plate we are sorry to see that this is not strictly true yet, although it is growing "beautifully less." The reading matter in all the popular Lady's books, consisting of romances and novelettes, is not such as we would like to recommend to young ladies who wish to improve their hearts and minds. The Lady's Friend is perhaps an unobjectionable as any of them in this respect. Price \$2 50. Address Deacon & Peterson, 319 Walnut street, Philadelphia.

THE NATIONAL SUNDAY SCHOOL TEACHER, for March, is before us. This is a very valuable Monthly for Sunday School teachers and Superintendents. All who can possibly spare \$1.50 (the subscription price for a year), should procure it. (The February number, for some reason, did not reach us. Will the publishers please send it?) Adams, Blackman and Lyons, Chicago, Ill.

THE PHRENOLOGICAL JOURNAL for March contains—The Champions for Social Reform; Mrs. Elizabeth Cady Stanton and Miss Susan B. Anthony; Ole Bull, the great violinist; Samuel A. Crowther, the negro Bishop; Jno. J. Watson, American Musician; Man's power over death; Peltier, a Phrenologist; Among the Pacific Islanders; Quaker Religion; Witchcraft; The Woman Question in Germany; George Ottinger, the Rocky Mountain Artist; Friend, Go up Higher; Phantasmagoria, &c. Only 30 cents, or \$3 a year. Address S. R. Wells, 389, Broadway, N. Y.

Sunday-School.

Introductory.

In devoting this space in our paper to the special interests of the Sunday-school, we feel we are but aiding one of the most important institutions of the church for building up the Redeemer's kingdom upon the earth, and as one of our correspondents in last week's paper well says, nothing has come so near "the root of the matter of winning the young to Jesus as the Sunday-school." May we then not hope, yea confidently expect, that if the church's welfare rests in so large a measure upon this glorious institution, that we shall have the assistance of Pastors, Superintendents, Teachers, and all who really have at heart the extending of Christ's kingdom. Have you anything new, or novel, well-trieved plans that work well, send them for the good of others, although we very well know that just what plan suits one school might not suit another, still send it, it will fit in some place.

We would, however, just here take occasion to say, that benefiting the teacher and superintendent, and increasing the interest in the work of the Sunday-school being our main object, should we at any time see fit, or deem proper not to place in the column, either original or selected matter, that may be sent us, we are confident our friends will not misconstrue our motives, but believe we have good reasons for withholding the same. We will positively allow neither personalities nor protracted discussions upon points that will accomplish no good. Love is our pass-word, with it we hope to enter every Sunday-school in the church, and find our way to the heart of every worker in the cause.

Pastors, send us short, well written articles for the encouragement of teachers, superintendents; tell us any good things you do or have, that will be of value to others; especially do we invite the teacher to this column send us short extracts of your lesson, what questions you asked, new ideas you may have found, illustrations you may have used. Do not say you can't write; we believe you can, here the best may aid the poorest, while even the weakest may contribute something to the general treasury.

Fellow worker, let us take you by the hand and with a warm grasp at once claim you as a friend, we love you because in your work and labor of love, you prove that you love Jesus. Come, then, here you may ask any reasonable question about the interests of the Sunday-school work, and if possible they shall be answered. Our work is a great and glorious work: let us awake then to renewed life and vigor, heart to heart, hand to hand, shoulder to shoulder; we'll re-enlist as good soldiers in the Sunday-school army, and write upon our banners that we are

"Battling for the Lord!"

WHO WILL NOT HELP?

Like our glorious church, the Sunday-school work has grown to vast proportions, and demands vigorous effort, vigilant attention. Who will not lend a helping hand? The Sunday-school is the church's workshop, and a powerful engine in the cause of Christian and millennial civilization. Prophecy is fulfilled, many are running to and fro, and knowledge is increasing. Glorious days! God speed every messenger! Let no one look indifferently upon the Sunday-school. It is an agency revolved in the Divine mind, before the earth was—before a star had shot its light across the firmament. What a power for good! What a field of usefulness! Every man to his post! Time flies—the last day on the wing—whatsoever thy hand findeth to do, do with thy might. Now is the time to work for God, for souls, for eternity.

But to be successful, three things are absolutely essential in such laboring; First, A faith which takes hold on God's promises, and clings to them, though he may tarry long, and seem to have forgotten to fulfill them.

Second, A patience which can be summoned calmly to meet stubbornness, restlessness, hardness, listlessness, and sometimes even impudence. Third, There must be a spirit willing to labor on, and still on, with apparently little or no good being accomplished to our mortal vision, with even no apparent appreciation or gratitude for our labor, from the objects upon which are expended all our prayers, faith and tears. But equipped with these three essentials, and the earnestness they imply, what may be accomplished eternally only can reveal.

"Fear Nothing But Sin."

A group had gathered around the couch of a dying mother. In an hour least expected the summons had come, bidding her depart to the spirit-land. She had but a moment to think and say farewell to the loved ones of her household. Hastily calling them together, they were only in time to hear her dying message—"Fear nothing but sin." It was all she could say. Upon the sound of the last word, the cord of life snapped, and "she was not, for God took her." The children were motherless, but what a legacy she had left them! In that single moment of her life she had given them advice of a priceless nature. Through all their days it might remain with them, and serve as a safe guide on life's pilgrimage.

Few indeed are they who improve their last moments as did that pious mother. Had she been permitted to speak for hours she could not have said more, or more to the purpose, than she said in that single moment. Surely, "Words fitly spoken are like apples of gold in pictures of silver."—S. S. Times.

GOTTHOLD'S PRAYER.

Oh God! I have no desire to be anything but what thou hast made me. I grudge not the great and mighty what thou givest to them. Nay, I know not that I would exchange my poverty for their wealth, my solitary for their attendance, my low degree for their lofty rank. One thing, however, I do implore, Let me reign over the sin that dwells

within me! Teach me to govern myself and grant that I may one day be permitted humbly to enter the celestial city, welcomed by thy holy angels, and wearing the crown of life.

Revival Intelligence.

Revival in Rochester, N. Y.

Mr. Hammond has now been laboring for four weeks in our city. The churches continue to be crowded night after night, and hundreds remain every night to the inquiry meeting, which immediately succeeds the preaching service. Many are indulging hope—we know not how many—we hardly dare ask how many. We only know that we rejoice greatly in that which has already been accomplished, and that we are very anxious to see still greater works than these.

The work has evidently taken a stronger hold of the public mind within the present week. Larger numbers have risen for prayers, and more are expressing hope, embracing some cases of striking character and interest.

On Wednesday morning, in the prayer-meeting, a hackman "told his experience" in such a manner as to draw tears from many eyes. He was an Englishman: once lived in Bath: used to hear the celebrated William Jay preach: came to this country twelve years ago; gave himself up to all manner of wickedness, breaking the Sabbath, blaspheming God's name, neglecting the sanctuary, but here, at last, he had found the Saviour. Words almost failed him as he tried to express his unbounded gratitude that God had spared his life through all those long years of his great wickedness, and had now brought him to accept offered mercy.

He alluded beautifully to his farewell interview with his mother before coming to this country. She was a pious woman. As he left her she gave him a Bible, saying that that was the best parting present she could possibly make him, begging him to read and live by it. That parting request and that blessed book had been sadly neglected, but not utterly forgotten.

He attests his sincerity by giving up his business. He is afraid of its associations and its temptations, especially its Sunday work, and so, as the safest way to make a sure thing of his Christian life and eternal salvation, he sells out his horses and carriage and seeks some other employment. In this he has the warmest sympathy of his new Christian friends. We are quite sure he will not long lack for employment.

The daily morning prayer-meeting continues to be thronged, and is attended by many of the leading men and women of the various churches. A delightful spirit of harmony continues to prevail. The ministers continue to stand by Mr. Hammond, and aid him all they possibly can; Drs. Shaw and Campbell, and Mr. Bartlett, of the Plymouth church, apparently vying with each other to see which shall do most to help on the good work. "Behold how good and how pleasant it is for brethren to dwell together in unity."

The work at the House of Refuge also continues. New cases of conversion have occurred almost daily. It is touching to hear some of the confessions and prayers of boys, such simplicity, such naturalness, such pathos.—One said, "You all know that I've been a bad boy, but I've found Jesus. I hope you will all love Jesus, and he'll help you to be good and do right." Another said, "Boys, I could not sleep last night. I lay awake the greater part of the night. I had a great burden on my heart. I was afraid some of you would turn back. But I prayed for you, and I want you all to love Jesus." And still another said he wanted all the boys to read the Bible, and to "love to read it as some boys love to read novels." One prays for the boys that "soff and scorn." Another prayed for one of the unconverted teachers, that God would "bless him and convert him, and make him good to the boys; another said, "Bless all our teachers, and all the managers of this institution."—Am. Presbyterian.

ALLENTOWN, Pa.—Even in Allentown, one of the strong holds of the General Council, a revival has occurred. A person lately returned from that place, reports as follows: "The German Lutheran Church, in Allentown, under the pastoral charge of Rev. W. G. Menning, has enjoyed an extensive work of grace. Between 50 and 60 souls have found peace in Jesus. Rev. Menning and his congregation belong to the Pa. Synod, or General Council. Pastor Brobst, the inveterate opponent of revivals, is a member of this congregation, and our informant tells us that he publicly expressed himself in favor of the work and approved of Rev. Menning's course. If this be so, then we most heartily rejoice and pray that the work may go on until many more sinners and formalists are brought to enjoy the same blessing."

EASTON, PA.—Prof. S. J. Coffin writes to us from Easton, Pa.: The revival in the 3rd Lutheran Church (Rev. J. H. Barclay's) and in the Presbyterian, has put it into the hearts of a number of young men to organize a Young Men's Christian Association. It has 200 members and we hope to make the rooms as attractive as possible.

Religious interest is manifest among the students of Lafayette College. Several have professed conversion. Of 143 on the roll 72 are church members in seven different denominations.

YORK, PA.—Mr. Jacob Bastress, Cashier of the First National Bank of York, writes to us under date of the 23rd inst.: "We are in the midst of a precious season in our congregation, (Rev. J. H. Menges,) having had services for five weeks already, and the interest still continues—thirty have thus far been happily converted to God and new subjects present themselves nightly."

Your paper gives general satisfaction."

MANCHESTER, Md.—Rev. R. Weiser reports an extensive revival of Religion in progress in the Lutheran church in Manchester, Md.

Church News.

Raymerstown, N. Y.

Permit me, through your columns, to acknowledge and tender many thanks to the kind friends of Raymerstown and vicinity for the many valuable presents made me and my family during the holidays.

While the brethren and friends are contributing to our earthly comfort, may the good Lord incline their hearts to seek, that they may find more of that comfort that surpasses all understanding. Especially while we, the people of His pasture, are being refreshed from on high, and aid his unworthy servant to be a Shepherd indeed.

PASTOR LOOI.
Rensselaer, N. Y., Jan. 15, 1869.

REMARK BY THE EDITOR.—The above acknowledgment arrived by due course of mail, but was mislaid, or it would have appeared several weeks sooner.

The Northern Conference.

The Northern Conference of the Synod of Central Pennsylvania, will meet at Hartleton, Union county, Pa., on Thursday evening, March 18th, 1869, Rev. D. Kloss' charge. Two Essays will be read: 1. Female Education, by Rev. E. Studebaker. 2. Mutual Relation of Protracted Meetings and Catechization, by the Secretary.

WM. H. GOTTHOLD,
Secretary.

A WHOLESALE HOUSE.—At a fashionable church, where pews are eagerly snapped up at about a thousand dollars each, a young man and his newly married wife recently attended worship, and were so well pleased with the preacher that they resolved to attend regularly. Accordingly, as they passed out one Sunday, the gentleman, calling the sexton aside, said patronizingly: "See here, I think, on the whole, I'll come to this church. Now I want to hire two seats—good seats, mind you—on the lower floor, and now let me see all that you have to let." "To let, did I understand you?" inquired the sexton.—"Yes; I don't mind paying four or five dollars extra for two choice broad aisle seats," replied the applicant. "Young man," said the somewhat practical custodian, "we have no seats to let;" we do not do a retail business at this house."

SPRINGFIELD, O.—There has been some religious interest in our city this winter. In a number of churches special efforts have been made to bring men to Jesus. Some have been persuaded to accept him. In Wittenberg College, located here, there has been a revival of Christian life among believers and some students have acknowledged the Savior.—Radical.

We regret to learn that the Rev. Isaac Baker, of Newtown, Va., is very ill with Typhoid Pneumonia. "Thy will be done."—Luth. & Vis.

MARRIED.

Feb. 17, at the M. E. Parsonage, in Lewisburg, Pa., by Rev. S. Creighton, MR. JOHN C. MILLER, of Lykens, Dauphin Co., and Miss LOU S. REYMAN, of Lewisburg, Pa.

OBITUARY.

Mrs. Mary E., wife of Joel Cline, departed this life Feb. 16th, aged 38 years 10 months and 8 days.

Mrs. C. was received into the Ev. Lutheran Church 21 years ago, by Rev. J. Evans, having previously experienced a change of heart at a meeting held at the Pine Creek Church. From that happy day, it was her chief desire to "live the life that she lived in the flesh by the faith of the Son of God."

Possessing, an amiable mind, meek and quiet joined with cheerfulness, she was truly as a mother, the joy of her household, and won all the love of a large circle of friends, in whose memory she will long be cherished.

In her death, the church has lost a valued member, and a light has gone out of that dear home that can never be replaced. There was no doubt shading her mind as to her acceptance with God. To her loved one, she spoke cheerfully of death, saying, that she would soon be at her Father's house—her beautiful home in heaven.

May the grief-stricken husband and children together with her aged mother, and sisters, and brothers, bow with submission to the Divine will and patiently wait the time, of a joyous meeting in the upper glory.

H. B. W.
Jersey Shore Pa. Feb'y. 23rd 1869.

Local Items.

ELECTION.—On next Saturday the election for officers of the Middle Creek Rail Road is to take place. We hope such officers will be elected as will push the work forward to completion with energy. The road is already more than half graded, but for some cause, the work has not been carried on for nearly a year.

This road connects Selingsgrove with Lewistown, on the Central Pa. R. R., and will obviate the necessity of going to Harrisburg when we wish to go to the south western part of the state, thus cutting off some 70 miles distance. It will also obviate the necessity of a ferry at Selingsgrove, which is often a source of delay and vexation, and prevents many persons from coming to our place.—This road will be of vast importance to our town in many respects, and therefore we hope it will be energetically pushed forward immediately after the election.

How to Kill a Town.—A contemporary gives the following receipt for knocking a town stiff and dead:—"If you wish to kill off a town, put up no more buildings than you are obliged to occupy yourself. If you should happen to have an empty building, and any one should want to rent it, ask about three times its actual value. Look at every newcomer with a scowl. Turn a cold shoulder to every business man or mechanic seeking a home among you. Go abroad for war rather than purchase of your own merchants or manufacturers at the same prices. Refuse to advertise, so that a person at a distance will not suppose any business is being done in your town. A prompt and close observance of these rules will ruin any town in two years."

REMARKS BY THE EDITOR OF THE AMERICAN LUTHERAN.—We did not clip the above item as particularly applicable to Selingsgrove. If, however, the shoe fits any one, he is welcome to put it on.

JAMES K. DAVIS bought "Hall's Corner," on the 11th inst., at public sale, for \$5,000. We understand that he intends to open a dry goods store, under the firm of DAVIS & SON. Selingsgrove will be well supplied with dry goods stores, but the old adage is, "Competition is the life of business."

A DISTRESSING Cough causes the friends of the sufferer almost as much pain as the sufferer himself, and should receive immediate attention. *Dr. Wistar's Balsam of Wild Cherry* speedily cures coughs, colds, influenza, sore throat, &c. It will always relieve consumption, and in many well attested cases it has effected a perfect cure.

APPARENT DEATH.—A prize of \$4,000, it is stated, has been recently offered in Paris for the discovery of a sure and simple means of recognizing if death be real or apparent. A French journal announces that a Dr. Carriere intends to claim the money for a process which he has successfully employed for forty years. This system consists in placing the hand, with the fingers closed, before the flame of a lamp or candle. In the living person the members are transparent and of a pinkish color, showing the capillary circulation and life in full activity; whilst in that of a corpse, on the contrary, all is dull and dark, presenting neither sign of existence nor trace of the blood current.

A Very Good Little Boy.

Little Walter Draper is a very good little boy, according to all the rules laid down for good little boys. Last Sunday he asked his mother to go down to the Gould & Curry Reservoir, which his mother refused on the ground of its being on the Sabbath. Good little boys sometimes cry a little, and Walter began blubbering.

"Why, Walter," cried his mother, "I am astonished! The idea of you wishing to go down to the reservoir on the Lord's holy Sabbath to go swimming with a lot of bad little boys!"

"Boo hoo!" blubbered Walter, "I didn't want to go swimmin' with 'em; I only wanted to go down an' see the bad little boys get drowned for goin' to swimmin' on a Sunday—boo hoo!"—*California paper.*

A young couple in Rockport, Maine, while courting walked out together arm-in-arm, and fell through a hole in the side-walk, each breaking a leg. Their fall proved a "lift" to them, and set them up in the world—a jury awarded them a verdict of \$12,000 against the town.

An atheistic organization has been constituted in the United States under the name of the "First Positivist Society of New York." Its creed is that "science is the sole arbiter of truth, and that the conduct of human life, and all questions of human thought and interest, must be unreservedly submitted to its control and decisions. It affirms that it is no longer possible for an honest inquirer to accept as true any of the prevalent religions—that as science has dethroned theology, so science should now be openly accepted and reign in its stead." This and similar blasphemies make up its creed.

There is nothing beautiful and good that dies and is forgotten. An infant, a prattling child, dying in its cradle, will live again in the better thoughts of those who loved it, and play its part, though its body be buried to ashes or drowned in the deepest sea.—There is not an angel added to the hosts of heaven but does its blessed work on earth in those that loved it here.

One of the first books put to press in Madrid, after the revolution in Spain, was Renan's "Life of Christ." The energy and boldness of Rationalism must be met by a corresponding energy on the part of evangelical Christians, or Spain will only exchange the gloom of Romish superstition for the still deeper darkness of infidelity.

The Pope, who looked on the proposed disruption of the United States with sufficient complacency to send friendly greetings to the rebel government, does not appear to cherish the same mood toward the revolutionists in Spain. Two of the prelates of his church in that country, the Archbishop of Santiago and the Bishop of Jaen, have been elected to seats in the constituent Cortes, or Congress, and he has issued an edict forbidding them to take any part in it.

If you would not have affliction visit you twice, listen at once to what it teaches. Be not all sugar, or the world will swallow thee up; nor all wormwood, or it will spit thee out.

Human nature is so constituted, that all see and judge better in the affairs of others than in their own.

A short time ago a man moved into a house at the West end in Boston, knocked out a new stove hole about three feet above the mantel-piece, set up his stove and lighted a blazing fire of wood. In a few minutes there was an alarm of fire around the corner. He had not ascertained the direction of the flame, and had knocked a hole into a closet in the next tenement. Two thousand dollars worth of damage was done before the fire was extinguished.

At an examination in one of our young ladies' seminaries, the other day, the question was put to a class of little ones, "Who makes the laws of our government?" "Congress," was the ready reply. "How is Congress divided?" was the next question. But the little girl to whom it was put failed to answer it. Another little girl in the class raised up her hand indicating that she could answer it. "Well," said the examiner, "Miss Sallie, who do you say the division is?" Instantly, with an air of confidence as well as triumph the answer came, "Civilized, half-civilized, and savage!"

Special Notices.

To Consumptives.

THE Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease, Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which will find a cure for Consumption, Asthma, Bronchitis, &c. The object of the advertisement is, to send the prescription to be used by the afflicted, and spread information which he conceives to be invaluable; as it hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription, will please address Rev. EDWARD A. WILSON, 44, 46, Williamsburg, Kings County, New York.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years experience (formerly of Leyden, Holland). No. 805 Arch street, Philadelphia. Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1y.

DYSPEPSIA.

There is no disease which experience has so amply proved to be remediable by the

PERUVIAN SYRUP.

(a protected solution of the Protoxide of Iron), as Dyspepsia. The most inveterate forms of this disease have been completely cured by this medicine, as ample testimony of some of our first citizens proves.

FROM THE VENERABLE ARCHDEACON SCOTT, D. D.

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"I am an inveterate Dyspeptic of more than 25 years standing."

"I have been so wonderfully benefited in the three short weeks during which I have used the Peruvian Syrup, that I can scarcely persuade myself of the reality. People who have known me are astonished at the change. I am widely known and can but recommend to others that which has done so much for me."

ANOTHER CLERGYMAN WRITES AS FOLLOWS:

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A pamphlet of 32 pages, containing a history of this remarkable remedy, with a treatise on "Iron as a medicine," will be sent free to any address. The genuine has "PERUVIAN SYRUP" blown in the glass. J. P. DINSMORE, Proprietor, Sold by all Druggists. 30 Day St., New York.

SCROFULA—CONSUMPTION.

Dr. LUGOL, of Paris, one of the most eminent Chemists of Europe said:

"The most astounding results may be anticipated when Iodine can be dissolved in pure water."

Dr. H. ANDERS, after fifteen years of scientific research and experiment, has succeeded in dissolving one and one quarter grains of Iodine to each fluid ounce of water, and the most astounding results have followed its use, particularly in Scrofula and kindred diseases. Circulars free.

Dr. H. ANDERS' Iodine Water is for sale by J. P. DINSMORE, 30 Day street, New York, and all druggists.

Jackson's Analeptica.

A NEW REMEDY IN CONSUMPTION.—A Physician who had consumed for several years, with frequent bleeding of the lungs, cured himself with a medicine unknown to the profession when his case appeared hopeless. He is the only Physician who has used it in his own person, or who has any knowledge of its virtues; and he can ascribe to the degree of health he now enjoys, nothing but the use of this medicine; and nothing but utter despair and entire extinction of all hope of recovery, together with a want of confidence in all other remedies, led him to hazard the experiment. To those suffering with any disease of the Lungs he prescribes a treatment he confidently believes will eradicate the disease. Price \$1.50 per bottle or \$8 a half dozen, sent by express. Send for circulars or call on Dr. E. B. BOSTON, Jackson.

No. 250 North Tenth street, Philadelphia. For sale by Robt. L. BOWEN, Selingsgrove, Pa., and all Druggists. may 28 1868 1y.

Hall's Hair Renewer: Mrs. Allen's Hair Renewer and Dressing: Lector's Electric Hair Restorer: London: Hair Restorer, Webster's Hair Invigorator: Bachelor's Hair Dye: Kromer's Dye. For sale at the Drug Store of SHINDLER & WAGENSELLER.

A VAIN SEARCH.—Canon Stowell once told the story of his interview with a clergyman who had left the Church of England.—Canon Stowell—"Well, Mr. —, so you have left the Church of England. What Church have you joined?" A—"Not any, yet; I am in search of a perfect Church." Canon Stowell—"By joining it, you or any one else would render it an imperfect Church."

SINGULAR TRANSLATION.—In the new version of the New Testament, made by the American (Baptist) Bible Union, Luke xi. 38, is thus rendered: "And the Pharisee, seeing it, wondered that he (Jesus) did not first immerse himself before dinner."

Upon this translation of the Greek word Ebaptiste, a writer in the *Congregationalist*, very justly and pertinently remarks: "1. The Pharisee never wondered that Jesus 'did not immerse himself before dinner.' 2. This rendering teaches that it was the custom of the Jews to immerse, regularly, before taking their meals. This is also false. 3. The mild voice immerses the rendering in the ridiculous absurdity, that, to fulfill the ordinance, it was the custom for a person to perform the ceremony upon himself."

Good John Bunyan was once asked a question about heaven, which he could not answer, because the matter was not revealed in the Scriptures, and he thereupon advised the inquirer to live a holy life and go and see.

It is not the sharpest people who succeed the best. Many an instrument is so keen that it cuts those who handle it the worst of all.

New Advertisements.

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HUMAN BLOOD!

ITS MYSTERIES. It must be admitted by every rational mind that the man who contributes the most toward promoting the happiness and welfare of the human race must necessarily be the most highly esteemed by his fellow-men, and act upon this principle it is that we have secured the services of Dr. F. L. L. Hamilton, of New York, has, by patient investigation and vast experience, solved the uncertain question in relation to the blood, and the speciality of Liver complaint and other chronic diseases. It will be remembered by the readers of this paper that, a few days ago, Dr. Hamilton's Theory of Liver, Lung, and other diseases, was published in connection with many other vital facts, in which all diseased persons are interested, many wonderful cures were published from all parts of the country. Others of a startling and interesting character are given below, which seem to us as evidences that cannot be questioned for a moment, and we advise those who are suffering from the diseases he makes a speciality of to write their full symptoms and Professor Hamilton's opinion and advice at once.

STRONGLY CORROBORATED!! New York City, Nov. 24, 1869. TO THE AFFLICTED EVERYWHERE.

During my labors in publishing and editing a newspaper for many years in this city, and also in the performance of my duties as a clergyman in this and other cities, I have become thoroughly and intimately acquainted with R. Leonidas Hamilton, M. D., the justly celebrated Liver, Lung, and Blood Physician of this city, who is located at No. 546 Broadway. The doctor was for many years a regular practicing physician and also for some years a professor in one of our best medical schools, and during such extensive experience, he fully realized the importance of the blood, and the use of it in all chronic diseases, more especially that class of troubles arising from deranged functions of the Liver and digestive organs. He at once set himself about the study of this class of diseases, determined to make them a specialty.—Laying the vegetable world under tribute, he has made discoveries and compounded specifics on philosophical principles which have made the most wonderful cures in the annals of medicine. Liver, Blood, Lung, and Nervous diseases, are now virtually under his full control and yield to the magic subtle power of his medicines. I have myself seen numbers of those who have been saved from the hand of death by his power, when the unfortunate sufferers seemed doomed to an early grave, and all other treatment was of no avail. In addition to what I can vouch for personally, I have ample evidence from other clergymen, physicians and eminent men of the highest character, who have also been saved by this wonderful treatment, and who speak in the highest praise and gratitude of Dr. Hamilton as a physician and a gentleman of honor and integrity. It is but simple stating the positive truth when I say that it is well known throughout this country that where his works are known and the fruits of his skill have been witnessed, he is highly esteemed by the people as the most successful and reliable physician in the treatment of chronic diseases, of the age. As a result of a long personal and familiar acquaintance with Prof. Hamilton and his unparalleled success as a professional man, of the highest order, I frankly express the hope that diseased humanity in every part of our land may avail themselves of his most remarkable skill, and thus share the noble blessing so kindly and freely bestowed upon all. Most respectfully,

Rev. W. B. JACOBS, No. 41 Park Row, Room No. 4.

THE WORK GOES BRAVELY ON!

ANOTHER CLERGYMAN CURE!!

The eminent divine, Rev. J. W. Hinkley, of Athens, Maine, writes:

"My health has so far improved from the effects of your treatment that I am able to resume my preaching duties. Had I not been cured, I should not have been living now. To you, with God's blessing, I owe my worldly existence. I am a living exponent of the worth of your matchless medicine. I have been cured of a long and painful disease of the Liver and Lungs to which I have been afflicted for many years, and which has been the cause of my suffering from dyspepsia and kindred diseases. Circulars free.

My God's blessing attend your worthy efforts for the relief of diseased and suffering humanity.

CONCLUSION.

It would seem to us that, after carefully looking over the evidence given above, all reasonable persons must be led to the conclusion that there can be no good reason for doubting the fact that Dr. HAMILTON is just what he is represented to be—a very successful physician in the treatment of Chronic Diseases. It is useless to cry "humbug," for the above parties have given us the most conclusive evidence for the benefit of the suffering, and for no other purpose. All of these testimonials are genuine—are guaranteed to be so, in fact—and it is easy to write to them, and get from their own pens the facts. Any of them will answer all inquiries of this character, either in person or by letter.

NOTICE!

Prof. Hamilton has now in press and nearly ready a pamphlet containing a biographical sketch of his remarkable life, with a fine lithograph picture of himself. This book also contains a complete history of Prof. H.'s wonderful cures—his theory of diseases, and the only natural, safe and positive treatment for all chronic diseases—a valuable work for everybody. SENT FREE.

Have no hesitancy in writing to the Doctor, and state to him your case in full, and he will deal honestly and promptly with you. All letters to him must be addressed thus:

R. LEONIDAS HAMILTON, M. D., No. 6 BROADWAY, Care of Post-office Box 4,952, New York.

The number of the Post office Box must be put on each letter to insure safety. feb. 4, 6.

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Irritation of the Lungs, a permanent Throat Affection, or an incurable Lung Disease.

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