

The American Lutheran.

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

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Communications.

For the American Lutheran.
The state of the soul between Death and Judgment.

The thought must force itself upon every reflecting mind, "What will be the state of the soul after death, and before the judgment?" This is a matter of pure revelation. We cannot reason about it, for outside of the Bible we have no data—no fact upon which to reason. Like the ancient Pagan Philosopher we might reason from analogy, and come to the probable conclusion that the soul might live after death in a state of happiness or misery. But we could arrive at no certainty about it. But when we open the Bible we have the difficultly solved. We learn from that the soul shall live forever. But what becomes of it immediately after death? Does the Bible throw any light on that point? Certainly it does. But does it also tell us anything of the Purgatory of the Church of Rome? Not a word. Purgatory is an invention of the schoolmen, the Bible knows nothing of it. The Romanists contend that no one can be so pure as to be fit to enter heaven, therefore each soul must go to purgatory and there become fully cleansed from all sin. Nonsense! Did not Christ say to the thief on the cross: "This day shalt thou be with me in Paradise?" Did not John say "Blessed are the dead that die in the Lord—they shall rest from their labors?" When the soul has left the body, no prayers can reach it, or do it any good. As soon as the soul leaves the body the angels will take charge of it. They minister to those who shall be heirs of salvation, (Heb. 1, 14.) When Lazarus, the poor beggar, died, the angels carried him into Abraham's bosom, i. e., into Heaven, the place where Abraham was. So St. Stephen, when he was being stoned to death, saw the heavens opened, and no doubt saw the Holy angels who are inhabitants of Heaven, but was so overpowered with the dazzling brightness of the Son of God, that he makes no mention of them. Hence the beautiful verses put in the mouth of a dying Christian, are more than a mere poetic fiction:

"Bright angels are from glory come,
They're round my bed, and in my room,
They're come to waft my spirit home,
All is well—all is well."

But whether do they conduct the departing soul? To the land of the blessed of course. But where is that? To the mansions of glory—Christ says in my Father's house are many mansions. We do not know where Heaven is, but believe it is a place, as well as a state.

As the Bible throws no light on this subject, we can know nothing about it. All speculations as to the place where heaven will be, are mere moonshine. And the same can be said of hell. The Bible teaches that the pious shall be happy forever in heaven, and the wicked miserable in hell, just as long as the pious are to be happy. But the point in question now, is, what is the state of the soul between death and judgment? The soul immediately after death goes into "Hades," (in Greek)—Sheol, in Hebrew—which means the place or state of departed spirits. Not a Limbus, or Purgatory; not Heaven or hell, in an absolute sense. The rich man and Lazarus both went to the place of departed spirits—although the one was happy whilst the other was in torments. They were both in the place of departed spirits—so it would appear that there are two departments in this Hades, one for the good, the other for the bad.

But there is a "great gulf" between them. A new, and an absurd theory has been started by a set of ignorant heretics, called "Soul Sleepers," who teach that the soul will be in a state of perfect repose between the moment of death and the day of judgment. And some even go so far as to teach that the souls of the wicked will be destroyed after death. And this absurd doctrine they profess to find in the Bible. The whole rotten structure is erected on a few passages of scripture, that speak of the destruction of the soul. No, the soul can never be inactive, and can never die—at death it will put on immortality. Instead of becoming dormant or inactive after death, it will become more active—all the faculties will be sharpened when the earthly tabernacle that now clogs its energies shall have been thrown off. Like the chrysalis when it leaves its gross cocoon comes out more vigorous and beautiful. The rich man remembered his brethren when he was in hell—all his faculties were active. It is the full possession of all the faculties that fits the soul properly for the fruition of Heaven, or the miseries of hell.

A profane theologian of the Renan school in Germany, Rev. M. Swalbe, has said that when Copernicus discovered the revolution of the earth, on its own axis, he destroyed the figure of Heaven. Nonsense! Is not God infinite in wisdom and power? Cannot God make the Heaven of his universe on some one of those huge gigantic Suns that sparkle in the vault above? Some have supposed that the star Alcyone which has been fixed upon by the Great Astronomer Macler as the centre of the universe, would be the final resting place of the Pious of all worlds, being large enough for all. Then there are many other centres of worlds within the circles of perpetual apparition, and perpetual occultation, which to our world never rise or set—the North Pole star, and all that cluster

around it, never set to us—and hence are always above our horizon—what becometh of the shallow infidel objection of Swalbe?

But no matter where the pious shall be located, whether in a physical, or an ethereal world, they will be active and happy. Paul speaks of a celestial body, and a spiritual body, the element in which the pious are to live forever, will be adapted to their nature. Although the place into which the souls of the departed are transferred after death, is, according to the Scriptures, not to be their final and everlasting abode, yet their enjoyments, and sufferings, will be fully equivalent to that to be enjoyed or suffered after the resurrection of the body, and the reunion of the soul and the body.

"Blessed are the dead that die in the Lord, from henceforth—immortality after death—," as Luther has it "vonnun an," "from this time on,"—they shall rest from their labor. Some commence the songs of praise, even before they have passed over the Jordan of Death, and the emancipated soul that tried to sing the praises of the Lamb, through the old worn out tuneless instrument of the body, will sing in more clear and perfect strains in the spirit world. Oh, when we think of the moment after death, what strange scenes will crowd in upon the soul, what raptures or horrors will thrill it with joy or agony!

The pious will then have all their hopes changed into fruition; they will see, as they are seen. Now they see darkly as through a glass, but then face to face. Perhaps one of the principal sources of enjoyment will be the rapid acquisition of knowledge, perhaps we will be endowed with angelic locomotion, and be permitted to roam from star to star, and from world to world.

James Hervey of Weston Pavey, in one of his letters says: "When the pious relinquish this earthly tabernacle, the scales of ignorance fall from their understanding, their will is conformed to the will of Christ, every weight drops from their affections, and their holiness is greatly confirmed. They are honored with nearer approaches to God, they are favored with clearer manifestations of his glory; they feel richer emanations of his love, and are more and more transformed into his image; every doubt vanishes, and they rejoice in the prospect of receiving all the fulness of their everlasting felicity. I said fulness, for though the felicity of the soul upon its dismission from mortality, is great, is high, is inconceivable, yet it will not be complete till the body is reunited with it. Then the body will not only be rescued from corruption, but it will be made like unto Christ's glorious body."

What is said of the righteous may lead us to some proper conception of the state of the wicked also. If the righteous are committed to the care of the good angels, the wicked may be given over to the bad and malevolent spirits. If the righteous are admitted to pains of joy and happiness, the wicked will be consigned to torments. If the righteous are to enjoy uninterrupted tranquility, and the perpetual sunshine of heaven, the wicked are reserved in chains of darkness unto the great day, wearied by their own passions, standing by unsatisfied desires, haunted by an unquenching conscience. In a word, while the righteous are looking for that blessed hope, and the glorious appearance of the Great God, their Saviors, Jesus Christ, the wicked are trembling under the dismal apprehensions of that dreadful day, when Jesus Christ shall be revealed from heaven in flaming fire.

R. W.

For the American Lutheran.
Bel, The Glutton.

There is an old story which runs thus.—In Babylon there was a god named Bel: all the people worshipped him in the days of Daniel, the Prophet. On one occasion the king inquired of Daniel why he did not worship Bel? To this the Prophet replied that men were allowed to worship none but the living God. "And is Bel then not a living god?" asked the king.

Daniel smiled at the king's ignorance, and said, a god made of brass and clay, could be no living god.

But the priests stood for Bel, and thought to vindicate his character by proving to both Daniel and the king, that he ate the food daily brought to his temple. So the usual quantity of food was set before Bel, and his temple closed and sealed with the king's own signet. The next day the seal was broken in the presence of all the people, and the temple opened; when, lo, the food was all consumed!

So the king and all the people believed that Bel was a living god. But Daniel was wiser than the priests; for, before the temple was closed, he had secretly caused ashes to be strown all about the throne of Bel, upon the floor. By this means he showed the king foot-prints of many people, great and small, who had, through a secret opening, entered and eaten the food from Bel's table.

Thus the king's eyes were opened, and that was the last day for Bel, in Babylon; for, by the king's permission, Daniel destroyed both the god and his temple! And all the lying priests were put to death by the un-deceived king.

Well, what I wanted to say, is this:—Great pity there are not some Daniels in these days! The land is full of Bels, and lying priests; and all the people are deceived (they are our king). Poor, credulous people! They work early and late in order to

be able to bring a little bread into Bel's house—for he is a glutton!—and when each has brought a little, behold, it becomes a great store! But Bel is gluttonous, and will devour all before morning. So the people come, day after day, to spread the table for Bel. It is heavy work: this feeding a hungry god. But he is a god, say the people, and therefore must not be left to grow lean.

Yea, verily, he is a god; and he has many temples in these days, and many tables, (and is the more a glutton!) In every city, town and village; in every department of the government; in every corporation and society; in every office, and on every thoroughfare; in the state, and in the church, Bel has a house; in every house he has a table, and from every table he eats. O, Daniel! hast thou not a few children left to expose lying priests, and throw down the houses of Bel? Poor princes of Babylon, that we are! Let us spread ashes about the floor of Bel's house, and see for a certainty whether he eats all the food we bring.

Be assured there shall be found foot-prints in the ashes. And think it not incredible that we should discover a marvelous correspondence between the dainty foot-prints of some who wear silk and precious jewels, and others in the temples of the idol. There be some who sleep long in the morning, and walk out daintily, and ride in splendor, and eat late at night. Believe it, they eat the bread they ask of you for Bel. There be some who sit on high seats, and command the blowing of trumpets, and have hold of the balances, who go in the night-time, secretly into Bel's house. There be some who wear consecrated robes, and extol the wisdom and piety of Daniel, who eat Bel's bread.

Surely they are a corrupt nation, who call themselves the sons of Levi. But hark ye: *The eyes of the Lord are upon them who speak false words, and his hand will bring vengeance upon a corrupt nation.*

NESCORPECK.

For the American Lutheran.
How it used to be.

The first Revival of which the writer has any distinct recollection—in 1831 or 1832—was the fruit of what was then called a "Three days Meeting." The simple announcement was the only effort made to prepare the people for it. And all ministers and members, of all surrounding churches, as far as the notice reached, felt themselves invited to attend. The opportunity was the only notice needed to induce them to accept of such invitations. They attended because they wanted to; all bore their own expenses, and none were paid for services rendered. The church where the meeting was held gladly received and entertained all who came from abroad, and their houses were not unfrequently thronged.

Three services each day were held, including prayer meeting and preaching. Nearly all were largely attended and every class was well represented. While the Pastor had the principal charge of the meeting, the arrangements were mostly made by mutual concurrence, and the ministers present officiated in regular or irregular rotation. The preaching was plain, pungent, fearless. No strategy was practiced to get people out, no truth was withheld lest they should stay away. The awakened were invited to the "anxious seat" for prayer and conversation. They were made to feel that their salvation depended upon their own earnestness, and that they were to act, not to gratify the church, but to secure the favor of God and escape from the "wrath to come." Perhaps not more than a single prayer was offered, in which all were requested silently to unite, and then a few words of counsel given to each, as the state of the mind might require. In some instances the most crushing sense of sin was experienced, succeeded by the sweet assurance of pardon and peace which such understandings.

Within the time above indicated, between forty and fifty hopeful conversions occurred; and four or five weeks afterwards, there were nearly as many accessions to the church. Nor was there any need of receiving such converts on probation. They were worthy of permanent connexion.

Several years later, in another section of the country, another meeting of the like character was to have been held, about the time for commencing which there was some misunderstanding.

Two ministerial brethren got on the ground more than a week before the date fixed by the Pastor. Taking their arrival as a providential indication that the work should begin at once, he mounted his horse, rode through his charge and gave notice of preaching next day at 10 o'clock A. M. The house was filled. One conversion occurred during the first service. The meeting continued from Friday morning to Tuesday evening, and resulted in over 100 conversions.

Not all such meetings were equally successful. Yet it is believed that the two noted, fairly represent the special meetings and revivals of that memorable era.

SO IT USED TO BE.

A writer, describing one of the engagements in the late war, gives the following interesting item: In this battle we lost the brave Captain Smith. A cannon ball took off his head. His last words were, "Bury me on the spot where I fell."

For the American Lutheran.
Correspondence from the North.

On Monday morning at 7 30 A. M., I took my seat in the train which should have passed Milton, Pa., at 6 30 A. M., and soon found myself at Williamsport, where I had the exquisite pleasure of learning that the Elmira train (the one I wished to take) had departed an hour before our arrival; this left me until evening in the city, with nothing to do but to look round, and see what was to be seen.

Williamsport is indeed a growing city. From the top of the Herdic House, by the by one of the best hotels in the city, I had a splendid view of the city, and its contemplated future; a large tract of land, which will be built upon this coming summer.

Williamsport has some very fine stores and public buildings. The New School Presbyterian church, which is said to be the finest church in the city. I had the pleasure of seeing, on the inside, through the kindness of Rev. A. R. Horne, Lutheran, the city Supt. of schools. I also saw its minister, who seems to be a most lovely man. As this was the 22nd of February the Lawyers of Williamsport enjoyed their second Annual Dinner at the Herdic House, and a sumptuous affair it was indeed. A dining room, of perhaps 60 feet, with a table stretching from one end to the other, loaded with every luxury of which man could think, met the gaze of the Bar of Lycoming, as they entered; and judging from the fact, that although they were seated at a little past three o'clock, they were still feasting when I left with the train at 7 p. m. I should say they must have enjoyed it hugely. Judging from the deacons I saw going toward the dining-hall, I fear there must have been a good deal of headache next day in Williamsport and vicinity! What I saw and heard that day, has given me, not only new courage, but has awakened in me a determination to preach Christ more fearlessly than ever before.

We were not far out of the city, before the snow began to fall and where I now am, it looks like mid-winter. The sun is shining beautifully on the face of the new fallen snow, and the people here may yet hope for many a good sleigh-ride over the snow.

It was my pleasure to meet Rev. Bro. Selms last evening for the first time, who is engaged in a series of meetings in his Sparta Lutheran congregation. Since I saw this dear people last, they have renovated their church edifice, and have arranged it very tastefully. I hope and pray God to give them success in the work of soul saving. Bro. S. seems like a staunch, earnest man of God, and if his people will rally around him, (which I think is likely,) he will doubtless succeed in building up the Master's kingdom. May God bless both pastor and people. O, how much the Church needs reviving everywhere. I find some of the people still without the church papers: this I think a great loss, and to no one more so, than to the people themselves. I would that the church papers in every Lutheran family. I think it would help the pastors amazingly in their work.

U. G.

For the American Lutheran.
THE KIRCHENFREUND.

The German paper on the basis of the General Synod has already received encouragement beyond our highest expectations. Some persons may have feared that the paper would not be continued and may have been backward in subscribing on that account; but all doubt on this subject is now removed. The paper will be sustained and must be a success. Gradually the paper will improve, and no effort will be spared to make it an efficient advocate of the truth as it is in Christ Jesus. Already it gives general satisfaction and has become a power in the church. Every week it has thousands of readers, and its circulation is constantly increasing. A general and vigorous effort ought to be made at once to make its circulation as extensive as possible, and before the meeting of the General Synod at least one thousand more subscribers ought to be added to the list. Let those who have already made an effort for the paper renew their efforts; and let those who have done nothing yet begin at once. Let all who can read German send for the paper; and let those who cannot read German either induce their German friend to subscribe for the paper, or let them subscribe for them.

In this manner those who cannot read the paper themselves may aid in its circulation both in the General Synod and among other Germans. As we have now, after much labor, an organ which advocates our cause among the Germans, let us do our utmost to sustain it and to give it the greatest possible efficiency.

J. H. W. Stuckenberg.
Pittsburg, Feb. 24th 1869.

A good-natured Vermont doctor having repeatedly missed wood from his pile, resolved to watch for the thief one night. After a while, a neighbor appeared, and after carefully cutting out an armful of dry wood, started off. The doctor at once took an armful of green wood, and started after the thief; and when the latter threw down his dry wood before his door, the doctor stepped up, and threw down his green wood, saying "There, neighbor, you must burn green wood part of the time, as well as I." The doctor's wood-pile was never more molested.

Practical.

The Fulton Street Prayer Meeting.

A brother said: "In the requests which are before us to-day, there are two, each of which represents a large class. One is the case of a young man who is out of employment, and requests you to pray that he may be kept from falling into temptation. There are hundreds of this class in our city, and they are proper subjects of prayer. There is scarcely any condition so hazardous as having nothing to do; and it is quite proper that they should pray, and request Christians to pray that God may help them to useful employment, and give them willing hands to work. If they are Christians, idleness is a great hindrance to growth in grace. If they are not Christians, their case is still more desperate, and appeals for mercy to them should not cease. The other class is represented by the young lady whose request states that she cannot make herself believe that God will forgive her many sins, and cannot rejoice in the hopes of salvation which all true Christians feel: and she wants you to pray that she may resist temptation and try hard to believe God's promises. In plain words, she wants you to pray that she may enjoy all the blessings and assurances of faith in their fullness, leaving nothing for the work of grace in her soul. The Bible teaches that the Christian life is a constant growth of grace; first the blade, then the ear, then the full ripe corn. And these come in succession to the regenerate heart, and mark the power of the indwelling Spirit in subduing the enemies of corrupt nature to the mind and will of God, calling forth the graces of patience, courage, faith, love, hope, peace, and joy in the Holy Ghost. These classes need prayer, and the enlightenment of God's word to instruct them in the duties of Christian life, and that the promise is not that they shall be delivered from trial and temptation until they are prepared to lay their armor down, and the work of faith is made complete in Christ."

"Ne'er think the victory won,
Nor once at ease sit down:
Thy arduous work will not be done
Till thou hast got thy crown."

Was sung at the conclusion of the foregoing remarks.

Another said, "I want to be a sincere Christian, to love to pray and do good while I live. Please remember me in your prayers."

This was a stormy day, but the room was well filled, and the Spirit of Jesus was wonderfully displayed. Speeches were short, prayers were short, everybody appeared to be moved, but all was orderly and solemn as the house of God should be. Sinners, unconvinced men were present, in tears; and anxiously imploring the prayers of God's people for the favor of the Lord. A minister pleaded for the sick wife of his friend, who sat beside him. Another minister sought prayer for three sinners in distress, and for a boy who had deceived him. A young stranger could not refrain from thanking God for the hopes of salvation, and requested prayers for the conversion of his father and his family. The converted Jew pleaded, yes, he pleaded for the salvation of his brethren, and for grace to one, who was present and full of hope. Another voice of prayer was heard, and the spirit of prayer was felt. It was indeed a blessed privilege to be there that day. An aged minister declared he had not seen during a long ministry a more manifest and solemn spiritual presence than he witnessed there; and he believed that God did then and there convert the souls of those poor, pleading, heart-broken sinners, who with such tears and signs of distress for sin had sought the mercy of God in prayer. And all whose souls bore testimony to the love and power of Christ in inspiring them with the hopes of salvation, could witness that the joys, and consolations, and hopes of that blessed hour of prayer, were by the inspirations of God's grace.

An interesting letter from the noon-meeting in Philadelphia was read. It shows that God's people there are praying for the outpouring of the Holy Spirit, and that a goodly number of young men have expressed a desire for salvation. The Holy Spirit's influence is felt in the churches, extra meetings are being held, and sinners are being awakened and converted.

Another interesting letter came in behalf of one who is now the inmate of a Lunatic Asylum; "Four years ago the grandmother asked your prayers in his behalf; three months afterwards his conversion occurred—a genuine one, as was well proved by an exemplary, devoted life. This stroke of insanity disappointed the hopes of many; it seems that his thoughts have turned toward you again." This letter enclosed one from the lunatic himself, who in a lucid hour writes; "Brothers of the Fulton Street Prayer-meeting, please give this a good place in your hearts and prayers, for the Master's sake. I feel, brethren, that looking to the cross of Christ, and him that died thereon, believing God is staying the plague of sin in those who come to him with the blood of Jesus as the only sacrifice for sin. . . . I desire your earnest prayers that God will enable me to depart from all iniquity, and make me a vessel unto honor, sanctified and meet for the Master's use, and prepared for every good work, and saved with his everlasting salvation." "After a repetition of these and similar thoughts," said the leader, "he requests you to pray for his aged grandmother, now

seventy-seven years old."

A brother requested prayers for a married woman in good circumstances, who gives all her time to her family and friends, and none to Christ. She never attends church, and says she never prays. She is rearing a large family of prayerless and godless children. She confesses that she is totally unprepared to die, to meet her God. This brother also requested prayers "for a man sick with consumption, and without hope in Christ; yet he is anxious and his Christian wife asks your prayers."

A young man, relating some of the incidents of his religious experience, said he came to this city followed by the prayers of his mother, which God had blessed and answered. There was a revival in the church to which he belonged, of which he was one of the subjects, and the Lord has been pleased to make him the instrument of his grace to others—five in one store and several in another. There were two more whose names were on his paper—he was in the habit of writing on paper the names of those for whom he made special prayer—that were not converted; and he requested prayers for them, and also for his church, where God's grace was now awakening sinners to repentance.—*Christian Intelligencer.*

The Tobacco Antidote.

In our anti-tobacco labors we see thousands whose wills are paralyzed by tobacco, who struggle to be free, but give up in despair. They need an antidote for an insatiable appetite. Resolution must be armed, and hope inspired. We have such, and gladly publish it to every sufferer and to the world.

To such as are utterly stupefied by the drug and such as revel in saliva and smoke—glorying in their shame—we make no appeal, but to such as "groan, being in bondage," longing to be free, we say, "Here is our antidote, friend, try it. We ask nothing for it."

1. Make the most of your will. Drop tobacco, and resolve never to use it again in any form.
2. Go to an apothecary and buy ten cents' worth of gentian root coarsely ground.
3. Take as much of it after each meal, or oftener, as amounts to a common quid of "fine cut" or "cavendish."
4. Chew it well, and swallow all the saliva.
5. Continue this a few weeks and you will come off conqueror; then thank God, and thank us.

REASONS.

1. Gentian is a tonic, bitter in taste, and will do much better to neutralize and allay your taste for tobacco.
2. Gentian is a nerve. It will brace up your relaxed and flabby nerves; and save you from the "awful goodness" under which victims agonize.
3. Gentian, for a short time, is an innocent substitute for the quid or pipe. It employs the mouth, beguiles attention, and gives a helping hand to a drowning man.

Despite not our antidote. Money-making men give us to understand that, should we fill millions of little boxes with gentian, and mark them, "Trask's Infallible Tobacco Cure," price one dollar, we should soon fill our empty coffers, and become a millionaire.

We shall do no such thing. We shall continue to spread tracts over the nation, showing that tobacco tends to ruin the body and soul, and ruin nations; and beg enslaved men to try our antidote—resolution, gentian, and the grace of God. Thousands will try it and be free.—*George Trask.*

THE JEWISH PHYSICIAN.

"A poor woman lay dying in a hospital. A young physician came to her bedside and said to her in a sympathizing way, 'You seem to suffer very much, good woman, and I am sorry I cannot help you. How gladly would I do so were it in my power!'"

"Oh! I thank you," said the sick woman, as she reached out her hand to the doctor. "But there is one thing you can do for me. Under my pillow lies my New Testament. Will you read a chapter out of it for me?"

"Now, the doctor was a Jew, and the request of the dying woman seemed to him strange. He did not believe in the New Testament, nor did he think that the promised Messiah had come. But who can deny the last wish of a dying person? So he took the little book and began to read. He came day after day and read to her, and noticed how the word of life brought consolation and peace to the heart of the poor dying woman. In a short time she died thanking him for his kindness, and her last words were a request that he would take her little Testament in remembrance of her and read it.

"He took it. By that sick-bed he had learned the power of the Word of God. He kept his promise, read diligently in the book, and soon found Him of whom Moses and the Prophets had written, Jesus the Messiah, the Lamb of God which taketh away the sin of the world."

"So you see how this young Jewish doctor learned about Christ while he was doing a kindness for a poor sick woman."

A new case of preaching within the bounds of another man's cure has occurred in the Episcopal Church, and in this instance two bishops, instead of rectors, are concerned. The telegraph informs us that on Sunday last Assistant-Bishop Cummings, of Kentucky, preached in Chicago, denouncing Ritualism, notwithstanding Bishop Whitehouse, of Illinois, had protested against his preaching.

WHY I MARRIED HER.—"Where did you first meet with your bride?" I said to a young friend of mine who had invited me to his wedding.

His reply was: "A year ago I was one of a large dinner party of ladies and gentlemen, at which a young lady was noticed not to drink wine. Our host observed it, and said:

"A glass of wine with you, miss."
"Excuse me sir," said she.
"What! excuse? Are you a teetotaler? What! have we got a teetotaler here? Ha! ha! a teetotaler! Why, do you never drink wine?"

"Never, sir."
"Why not?"
"From principle, sir."
"Nothing more was said. Her decision of character deeply impressed me. I sought an introduction to her, satisfied that one of such principles would make me a good companion. I became a teetotaler myself, and now she has just become my wife. That's why I married her."

Our friend, dear children, was right. Such a young lady will make a fine woman.—Would there were more like her!

A Relic Gone.

The town of Bethlehem, Pennsylvania, is a kind of head quarters for the Moravian church in the United States. At this place at an early period a substantial mill was built, which seems to have become in those days a kind of Mecca to the people of a large portion of country. Week before last this mill was laid in ruins by fire, an insurance of \$9,000 making good a part of the loss. A local paper thus refers to it:

"This mill was one of the oldest in the United States, and was revered by the Bethlehemites for its age. It was built in 1744, by Luckenbach & Son, under the authority of the Moravian Church. By them it was maintained, and it became a kind of central point to which farmers and others gathered from great distances. The building was of stone, both massive and strong. Since the erection it has continued in possession of the Luckenbach family. The first miller employed was Christian Christman, who was placed in charge under Count Zinzendorf. He was a man of skill, and projected the plan of the water-works in Bethlehem—the first works of the kind in the state. The building is thus 125 years old.

WHAT YOU DRINK.—The Board of Excise in New York have just completed a chemical analysis of the various kinds of liquors sold at various saloons in that city as "Bourbon" whiskey, and the result is published for the benefit of whom it may concern. Out of thirty-eight specimens subjected to test, only two were found pure. The ingredients of which most of this "fine old whiskey" is composed, are as follows: Fusil oil, rancid lamp oil, green tea, prussic acid, wintergreen and strychnine. The commodities sold as brandy and gin were found to be made up of compounds equally vile. Some of the newspapers have been making these exposures of late, but these were set down as sensational, they did not attract much attention. But the exposures of the Board of Excise are official, and will probably open the eyes of the public to the poisons that are palmed off on them.

Praying and Working.

I like that saying of Martin Luther, when he says, "I have so much business to do to-day that I shall not be able to get through it without three hours' prayer." Now, most people would say, "I have so much business to do to-day that I can have only three minutes' prayer, I cannot afford the time." But Luther thought that the more he had to do, the more he must pray, or else he would not get through it. That is a blessed kind of logic; may we understand it! "Praying and providing hinder no man's journey." If we have to stop to pray, it is no more hindrance than when the rider has to stop at the farrier's to have his horse's shoe fastened: for, if he went on without attending to that, it may be that ere long he would come to a stop of a far more serious kind.—*C. H. Spurgeon.*

WANTED.—An easy place.—Rev. Henry Ward Beecher some time since received a letter from a young man, who recommended himself very highly as being honest, and closed with the request: "Get me an easy situation, that honesty may be rewarded." To which Mr. Beecher replied:

"Don't be an editor if you would be 'easy.' Do not try the law. Avoid school-keeping. Keep out of the pulpit. Let alone all ships, stores, shops and merchandise. Abhor politics. Keep away from lawyers. Don't practice medicine. Be not a farmer nor a mechanic; neither a soldier nor a sailor. Don't study. Don't think. Don't work. None of them are easy. O, my honest friend you are in a very 'hard world'! I know of but one real 'easy' place in it. That is the grave."

In olden times, when pastors "spoke right out in meeting," a clergyman in Scituate thus addressed the late Mr. Bryant: "Neighbor Bryant, it is to your reproach that you have disturbed the worship by coming late, living as you do, within a mile of this place, and especially so, since here is Goody Barstow, who has milked seven cows, made a cheese, and walked five miles to the house of God in good season."

Sellingrove Pa., March 4, 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. 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.

DEFERRED ARTICLES.—We have quite a number of original communications on hand which will appear in due season. Among others a scathing article on the General Council's "Church Book," a review of Rev. J. H. Stuekenburg's History of the Augsburg Confession; or "How it now is."

The CHURCH UNION, as indicated in last week's AM. LUTHERAN, has changed editors and proprietors. *Crammond Kennedy* is editor and proprietor. He is an open communion Baptist, and has been ex-communicated from the Baptist church for writing a book in which open communion is advocated. It is still a 16 page paper, but not quite so large as formerly. The leading editorial contains a "Retraction," from which we infer that the paper will be edited in a milder and more christian spirit than it was under the former proprietorship. By the following extract from this retraction the readers can judge of the change that is contemplated in the spirit of the *Church Union*. The new editor says:

"This journal has been notorious for its personalities. It has not scrupled to call a man a trimmer, a time-server, a coward, an ecclesiastical copperhead, a traitor, or an infidel, as it thought most appropriate. It has opposed the Pope, but, nevertheless, it has fulminated with all the assurance of Papal infallibility, and a slang and scurrility peculiarly its own. Nothing has shielded from its attacks—neither piety, age, learning, love to God, nor service to man. 'Judge not that ye be not judged' has had no place in its code, if that may be inferred from its practice. It has judged as though its judgment were final, and there were no God behind it."

"Our subscribers, too, have noticed this style, and nearly all of them are sure, have been disgusted with it. Almost any honest nature can distinguish between a manly, outspoken expression and the ranting and railing which come so natural to hypocrites, brutes, and fools. We shall speak the truth, as we understand it—plainly, fearlessly, and faithfully; but not as if we were divine to discern motives, and pronounce sentence on individuals, and at the same time an irate fish wife to storm at them with billingsgate."

"As far, then, as a man can retract what he has not said, or a journal under one management can repudiate certain characteristics which have belonged to another, we wish to free the CHURCH UNION from the odium which it has richly merited in the past, and from which it will seek to be free hereafter."

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

James—Did you see what the *Lutheran & Missionary* said about last week.

Peter—O, yes; and I had a hearty laugh about it. Their guesses at the authors of some of our communications, and apparent hilarity, are only cheap expedients to hide their own chagrin over the discovery of their humbuggery. They first sent out lying statistics, and then boasted of their numerical strength. And when our correspondent exposed the fraud in becoming terms, instead of confessing their errors they try to divert attention by guessing at the authorship of the exposure, and such cant phrases as, "Our friend Peter is winning rapidly," and "Ant-stedism is on the ascendant in the General Synod." Such shallow expedients are very transparent.

John—It comes with an ill grace from them to make themselves merry over our correspondents, when their own columns are starving for want of original matter. Whilst their paper scarcely contains an original communication except those written by the Editors, our paper is literally filled with original articles which frequently crowd out the editorials. It is a gratification to me to say that there is no paper now published in the church which has so many, and such well written original communications, as the AMERICAN LUTHERAN. The most able writers in the church are selecting our paper as the channel of their communication with the christian public; and every Lutheran minister, and intelligent layman in the church, who wants to keep up with the times must read the AMERICAN LUTHERAN.

Peter—This is indeed a gratifying fact, and it indicates plainly that the church is in favor of a straight forward, outspoken paper, that has no sympathy with the so-called conservatism, or compromise with Symbolism. I am happy to say that all our correspondents, came without my solicitation, and receiving no compensation for their articles. I hope, however, the day is coming when my subscription list will warrant me in remunerating liberally, all my co-laborers on the AMERICAN LUTHERAN.

James—I am glad to observe that our correspondents are beginning to write more practical articles, articles intended for the

people to read, and not only for the preachers. Most writers for church papers seem to forget that three-fourths of their readers consist of women and children, who will never read, and cannot understand their learned disquisitions.

John—I think the AMERICAN LUTHERAN is becoming the leading paper in the church in another respect, namely, that other papers will copy after its course. Thus I noticed that soon after the appearance of your editorial on the "General Synod and the Germans," the *Luth. Observer* had an editorial on the same subject, reproducing your ideas, only somewhat diluted; and since we have opened a Sunday School column I see the *Observer* has a Sunday School Column too.

James—Next I suppose they will introduce the "Conversation in the Sanctum." There are three Editors of the *Observer*, Conrad, William, and Theophilus; they have a very fine Sanctum in the publication House, and I should like to hear what they talk about, when they all three get together there once a week.

John—I doubt whether they will follow us in this respect. They are all three of them Doctors of Divinity, and I suppose their conversation is generally of a grave and abstract nature, and would not, perhaps, interest the general reader. The *Lutheran and Missionary* tried it once and published a dialogue, but it was a very dull and dry affair and therefore they soon gave it up. In lieu of this and in order to prevent their papers from becoming too dull and lifeless, the *Luth. & Missionary* has employed a correspondent who signs himself "Gottlieb Kirchenfreund," and personates an old farmer from Berks county, who sometimes says some funny and foolish things. The *Luth. Observer* has a correspondent by the name of "Patapoco," who represents himself as a kind of a queer old book-worm, writing "Letters from a Garret," in which he says some witty things occasionally. I am sorry to say that he is suspected of being a symbolist in disguise.

Peter—Well, let us change the subject. What original articles have you this week for our paper.

John—We have some very interesting and practical communications. I will merely give the headings, and let the readers judge of their merits themselves. On the First page we have "The State of the Soul between Death and Judgment;" "Bel, the Glutton;" "How it used to be;" "Correspondence from the North;" and "The Kirchenfreund." On the Second page we shall have among other things "How Much Ought I to Feel?" "A Trip to Jersey Shore," and "Sunday School Certificates," in our Sunday School Column. If our readers carefully read these articles they will certainly be interested and benefited by the perusal.

Peter—I am glad to see that our Sunday School Column is arresting the attention of Superintendents and Teachers. The articles in that column this week are all good and to the point. I read the article on "Sunday School Certificates" in manuscript. It is a very interesting and affecting story which will be read with profit by every one. I also like the suggestion of giving certificates to Sunday School scholars or Teachers, who leave the school to go elsewhere. It is one of the best recommendations they could take with them.

James—Here comes Charles with our mail. Let me see what you have for us this time.—(opens a letter) Here is a circular from Ernest Kauffman in Philadelphia, who offers to sell us Britania and Silver Plated Communion Ware, among which I notice a "Host Plate with feet and handles." Altar candlesticks 12 and 18 inches high; also Patent Hosts at \$3.00 per thousand; and see here, the man has actually sent us a specimen of his "Patent Host," a thin white wafer, nearly as big as a silver half dollar, with a crucifix and the letters I. N. R. I. stamped upon it. (Passes it to Peter and John.)

John—Let me see it. (Examines it closely.) Is it not singular! And what is the meaning of the letters?

Peter—These are the initials of the Latin inscription on the cross when Jesus was crucified, and they read, "Jesus of Nazareth, King of the Jews."

James—But what is the object of the so-called "Hosts"?

Peter—The Roman Catholics and our symbolical brethren use them instead of bread in the celebration of the Lord's Supper.

John—But I don't understand why this wafer which has been in use for a long time in the Roman Catholic Church and is universally used by the symbolists should be patented!

Peter—It must be something in the design or figure of this wafer which is patentable so that Mr. Ernest Kauffman has the exclusive right of making and selling them.

James—Well, what will not people get patented yet! Do you think we shall send for a thousand of them?

Peter—No. They are not intended for American Lutherans; they are used only by symbolists and Roman Catholics.

For the American Lutheran.
How Much Ought I to Feel?

To answer this question is the duty of the pastor many times during his ministry. Feeling appears to be the mainspring of the action of the majority of the aspirants or seekers after a reconciliation between the carnal heart and an offended Deity. Perhaps no delusion is more to be contended against, no antagonist is so formidable and harder to be conquered than that one must feel a certain way, or a certain amount before attempting to be a Christian. If religion were a subject of mathematics we might be able by mensuration or trigonometry, geometry, or algebra to find out the angle or amount of feeling necessary for immediate action. But as it is a principle it becomes more or less axiomatic, that it is more a conviction based upon considered duty to God and their souls as when we are to take up the cross and follow Jesus, than upon any degree of emotion, any quantity of excitement.

The question is not so much how much you feel, as it is how much you know, that you ought to consecrate life, body, and talent to the service of a Divine principle that has the saving power of God in it, as well as an eternal

reward of blessedness as a gift after the trials of this life are over. Do we know we are sinners, but we did not then anticipate that our impenitent mental or moral conviction that there is salvation for us and no condemnation, if we walk after the spirit and not after the flesh? Is our mind thus impressed sensibly and really? Then we are not only in the condition for pardon, but it is the time to apply for the benevolence and righteousness of Jesus Christ the great propitiator of our sins. Strike out at this point of your conviction, and the shore of God's favor will be reached sooner than you expected.

Feeling is not conviction. Feeling is no infallible guide. It is true, we have the assurance of joyfulness but feeling is after the blessing. Consciousness of duty and a proper action on our part brings feeling commensurate with our desires, and appropriate and adapted to our wants. They that follow the Spirit of God are the sons of God. Now you discover it is the going after the Spirit's instruction that constitutes us sons. After one is a son, then come the blessings and immunities of the parental roof; then is the joy of maternal love; and the enriching legacy of the homestead. It was not the rising the fatted calf, and the robe while the prodigal son was in a foreign land, but it became such after he fled from destruction and approached the hill-slopes of his father's house. When he fled from the world he then and not till then found the fond embrace of his father's arms and experienced his wonderful feeling of safety and deliverance.

Home restored, was only after the determination and resolute outburst, "I will arise and go to my father!" And analogous—just when you are enlightened by the Spirit to see the folly of sin, the sinfulness of your life and the duty of the present moment, and follow it, do you become conditioned for a clear realization that now is the accepted time and now is the day of salvation. Judgment is better than feeling! Duty is superior to all. This is so from the very nature of the case. The constitution of the physical organism in its emotion, in the majority of instances is subject to ups and downs in feelings from the condition it may be in as regards the laws of health. The diseased body or a disordered system has fluctuating feelings that a well one does not have, so that the feeling is a poor thing to determine the period when any one ought to give his heart to God. Search the scriptures; and after you are convinced of the right of Jesus as the Lamb slain for sin to reign in your heart the hope of Glory; then surrender and cry,

I yield, I yield, I can hold out no more, I sink by dying love constrained, And own thee conqueror.

And all is peace and joy in the feeling of a perfect assurance that God, for Christ's sake has forgiven your sins; and you are thereby enabled to shout for joy and clap your hands with praise. Action secures pardon, and pardon, heaven!

VERA.

For the American Lutheran
Trip to Jersey Shore.

It was our privilege to spend last Sabbath with bro. Winton and his little band of Lutherans, in the thriving and beautiful town of Jersey Shore. How we got there and returned, it matters not, suffice it to say, that varied as our mode of travel was, performing it partly on foot, partly by water, navigation, the principal part by Rail and a short distance in the "buss," we made the round trip in safety.

We arrived on Saturday evening, too late to participate in the opening exercises of the sanctuary, yet, soon enough to see them close and say a few words by way of encouragement and congratulation.

The Sabbath came, and we enjoyed the privilege of preaching to this little band of devoted christians, and a large number of hearers not in connection with the Lutheran church. The occasion was a communion season, and a time of precious sweetness, it was, to our beloved brethren. Though they had been occupying the large and beautiful basement of their new house of worship for some time, but on this occasion they had me for the first time to celebrate the Lord's Supper in their new Sanctuary. It was a time, in the history of our church in the town of Jersey Shore, that will not soon be forgotten. What added to the interest and solemnity of the occasion, was the admission of 21 persons into church fellowship. Of these, 8 were received by the solemn rite of baptism, twelve by confirmation—all the fruits of a precious work of grace that is still in progress—and one by certificate.

In the afternoon the capacious lecture room was densely packed with a serious and solemn audience. The occasion was one of seriousness and solemnity. Another member had been removed by death. We had met to pay the last tribute of respect to Mrs. Knepley, a mother in Israel.

She was the third of three mothers and wives of church officers, that were called to their reward, within less than two months.—It was truly an affecting time. The pastor, bro. Winton, improved the occasion by delivering a very appropriate and impressive address on the words, "There the wicked cease from troubling and the weary are at rest."

In the evening a large congregation again assembled in the church for divine service. From what we there saw and heard we shall not be surprised to hear, ere long, that an additional accession has been made to the membership of the little, but vigorous band. May the richest blessing of heaven rest on pastor and people.

Our brethren in Jersey Shore, deserve and should receive assistance from the church abroad in their new enterprise. They have done nobly. Their church is equal in size to any in the town, and when completed will be inferior to none in solidity of structure and architectural beauty. We hope when called upon, the church will not withhold the needed assistance.

Not two years ago when among this people—they were then worshipping in a hall—we ventured to predict from what we then saw

and heard that the steeple of a Lutheran Church would point heaven-wards ere many years, but we did not then anticipate that our prognostication would be realized so soon. We now venture to say that if these brethren can complete their audience chamber proper, by next fall, it will not be many years until they will equal in numbers the *chiefest* of their sister denominations in the town of Jersey shore. Courage, brethren, there is a good time coming.

On our way home, we fell in with an old acquaintance and a prominent member of one of the most prominent churches in Jersey Shore, who confirmed our convictions, by assuring us that Mr. Winton's church was destined to increase more rapidly than any other church in the town.

We rejoice sincerely at the bright prospect that seems to loom up before our church in Jersey Shore, where her interests have so much and so long been neglected. VISITOR.

Literary Notices.

THE GALAXY, for March, has the following articles; Put Yourself in his Place; New York Journalists; Is Being Done—A Chapter of "Words and their uses;" Susan Fielding (continued); with an Illustration: Women as Voters; To my Guardian Angel (poem); The English Postivists; Will Murder Out? Carotta; Tea and its Adulterations; Among our Great Farmers—the Horse, growers; The Telegram (poem); The Galaxy Miscellany—1. Gounod (with portrait). 2. The Sorrows of Childhood; 3. The Gastro-nomical Almanac (March); 4. Fair (poem); Drift-wood—1. Modern Poets—their Eyes and Elbows; 2. The Truth of History; Literature and Art—James Russell Lowell; 2. Junius Brutus Booth; Nebula; The Cypher (continued).

These are generally articles of interest and solid worth. Published by Sheldon & Co., New York.

MERRY'S MUSEUM continues the Skating Match at Alderville and discourses on the Snowbird, French History, Famous Dogs, and How to Write a letter, with usual interest and instruction to the young folks. Its illustrations are good.

Certainly brighter than ever, comes OUR SCHOOLDAY VISITOR to our table for March. In all the numerous periodicals for children, and young people that we have examined, there is none that has the variety, spirit and healthy tone throughout, that are contained in the pages of this cheerful monthly. "The Misunderstanding," by Knickerbocker, Jr., concluded in this number, is a sound, wholesome story for the fathers and mothers, as well as the boys and girls.

Daughaday & Becker, Publishers, 424 Walnut Street, Philadelphia. Specimen numbers sent free.

THE LIFE OF JESUS, THE CHRIST.—The Life of Jesus, the Christ, by Henry Ward Beecher, will soon be issued in an elegant illustrated volume, by J. B. Ford & Co. It will be published in two styles, at different prices. It will be the one hundred and seventy-sixth "Life of Christ" written within a century, and, in many respects, will probably be superior to any other. The maps, engravings, and typography will add very greatly to its value.

ANNALS OF THE AMERICAN LUTHERAN PULPIT.—This is the title of a neatly printed large, octavo volume of 220 pages, edited by W. B. Sprague, D. D., and published by Robert Carter & Brothers, New York. In a prefatory note the editor acknowledges himself largely indebted to Prof. Steever, from whose biographical sketches in the Review, he has drawn largely for the material in this book, also to Dr. Pohlman and H. H. Mahlenberg, M. D., who presented the engraved portrait of his venerated ancestor that graces the first page of the book. It contains biographical sketches of 55 Lutheran ministers. In the "Historical Preface" the statistics of the Lutheran Church are brought down to the present time. We observe that the terms "American Lutheranism" and "American Lutheran Church," of which some, even in the Gen. Synod, have such a horror, are freely used in this volume. The book should be found in every Lutheran minister's library. For \$2.00, it will be sent post free by mail.

THE NEW YORK MERCANTILE JOURNAL.—We would call attention to this excellent, independent, high-toned Journal. It is the most complete and reliable Mercantile Newspaper published in this country. It gives a weekly price list of nearly every article bought and sold by country or city Merchants. We advise all our Merchants to send for a copy, and we believe they will not afterwards do without its weekly visits. It is published every Thursday at No. 2 Franklin Square, and 350 Pearl Street, New York City. Subscription price, \$5.00 a year.

Dr. Schaff in Pittsburg.

Dr. Ph. Schaff has of late spoken repeatedly in the different cities on the Sunday laws of our country. On last Friday evening he also spoke in Pittsburg. We find a synopsis of his address in the *Pittsburg Commercial* of last Saturday. We should like to copy this synopsis if the space permitted. We may do so in a future number. Rev. J. H. Stuekenburg presided at the meeting, and introduced the speaker to the audience with the following remarks;

"It is not necessary to make any lengthy remarks in introducing the speaker this evening. He is too well known through his various works on church history and other works to need an introduction; nor is it necessary for any one else here to discuss the subject on which he is to speak. In the great movements in New York City to stay the tide of Sabbath desecration he has taken a most active part and we welcome him none the less because he is a German, since they are so often charged with desecrating the Lord's day. It very often happens that the poison and the antidote spring from the same soil, and may be found side by side, and the same is often true in morals and religion and we find that some of the strongest and most decided advocates of the

Christian Sabbath are to be found among the Germans. You will indulge me whilst I make a few remarks simply referring to this subject.

After the close of the war in 1863, a gentleman who was a German by birth and education, but had made this his adopted country, returned to Europe to visit the Fatherland. In travelling through Germany and Switzerland, he made it his mission to deliver addresses on the great American conflict, that had just closed; he also made it his business to speak on the subject of the Bible Society, the Tract Society, and on the Sabbath day in America. At that time the aristocracy were bitterly opposed to the North, and they thought that everything that savored of America must necessarily be Anti-Christian. It was my pleasure to hear this gentleman to whom I refer, in the city of Berlin, in the fall of 1865, and while I knew he won the hearts of the masses he addressed, I knew he also excited the most bitter and determined opposition of the aristocracy. He, however, gained many friends for our practical spirit in religion, and he told the Germans that while we are indebted to them for very much, they may learn from us a great political lesson, which is this: "Gentlemen," he says, "learn from America the fact that there is no freedom without law, that there is no law without virtue, that there is no virtue without piety, that there is no piety without Christianity, and that Christianity is the great and only hope of the world."

In discussing the Sabbath question he pointed with pride to our own country, and drew a comparison between the Sabbath day here and on the Continent of Europe. I need not say who the gentleman was. Were he not present I might say, I have the pleasure now of introducing to you, Rev. Dr. Schaff, of New York city.

Church News.

REV. KELLER, in Gallupville, N. Y., tenders his sincere thanks for a liberal donation on the evening of Jan. 17th, amounting to \$345. Just think of it, \$345 in one evening! More than many of our ministers receive for a whole year's preaching, baptizing, confirming, marrying and burying! Let us—we were about to write emigrate, but we thought better of it—let us have some donation parties. We do not want any. Our people supply our wants in the greatest abundance; but we have many poor brethren, faithful and self-denying men, whom the churches neglect, starve and work to death. "And I will come near to you in judgement; and I will be a swift witness against * * those that oppress the hireling in his wages."—Malachi. "The laborer is worthy of his reward."—Jesus.—*Luth. Obs.*

We are informed that the Lutheran church of this place have secured, as their pastor Rev. Mr. Burkholder, of Mahanoy City, in place of the late lamented Mr. Evans—*Lewisburg Chron.*

A MINISTER IN LUCK.—Rev. Mr. Baltzly of the Lutheran church at Lewistown, last week received a barrel from Wooster, Ohio, purporting to be apples, but on opening it a fine turkey, weighing sixteen pounds clean meat, was discovered packed on the apples, and on further search a fifty dollar bill was found inside the turkey. Mr. B. appears to be gratefully remembered at his former residence, and we are sure all who know him will concur in saying he deserves it.—*Harrisburg Tel.*

The Mifflinburg Academy is to be reopened on the 5th of April, under the charge of Rev. E. Studebaker, A. M., of Salona.

Revival Intelligence.

We learn, with great pleasure, that a deep revival interest has pervaded Lafayette College for some weeks past, and that quite a large number of students have recently begun to hope in Christ. The first special religious influence was manifested in the daily prayer-meeting, which gradually increased in the number of its attendants until it embraced nearly all in the College. The work has been quiet, and no effort having been made to give it the character of an excitement, it has steadily progressed and is still progressing. We bespeak for this and for other colleges earnest prayer at this season of special supplication for such institutions.

Rev. E. P. Miller, of Wardsville, Va., writes:

"We have had a very interesting meeting in our Hebrew Church. The membership is much revived and encouraged, and we had fourteen penitents nearly all of whom have professed faith in Christ. Ten of the number are young men. We used the book of Worship at the opening of each service."

ROSSVILLE, PA.—A letter from Rossville, York Co., dated Feb. 20th, says: "The meeting here is still continued, has been going on for some time. Some 20 or 25 souls are rejoicing in the knowledge of pardoned sin; and some half a dozen are forward seeking Jesus. We have had a glorious awakening, and we feel that God will do yet more for us."

NEW BERLIN.—The meeting commenced when we were at that place a few weeks ago has been greatly blessed. Brother Kloss wrote to us last Saturday that there had been some 20 or 25 hopeful conversions and the good work was still going on.

—The young ladies of Dover, Wayne county, Ind., have formed a society for the redemption of young men from bad habits. Each of the members has pledged herself not to receive the attentions of any young man who uses liquor, tobacco, or profane language. This is Woman's Rights in a most wholesome and practical direction.

A Christian's sorrow is unutterably more desirable than an infidel's joy.

Sunday-School.

The Teacher at Work.

The following taken from the *Sunday S. Times*, is from the pen of the late R. G. Pardee who has been aptly called a Major General in the Sunday school army, known as he was by his large personal correspondence, not only in this country but also in England and Scotland. We urge every teacher in the church who may receive the paper to read the following pointed suggestions:

I. The teacher should have a clear understanding of the feelings and of the knowledge of all his scholars, and be in sympathy with them. He should be able to appreciate the peculiarities, and trials, and temptations of each. The pupils should regard him as a good friend and counsellor, both in things temporal and things eternal. He should, in a degree, give himself for them, even as followers of Christ, who gave himself for us.

II. He should have a clear understanding of the truths he is going to teach. Let there be no mistake here

1. In the first place, he is to ponder the lesson, and study to learn what the Spirit of God designs to impart in the lesson, and then follow strictly this object in teaching.

2. Lead the children from their present thoughts and feelings towards the great lesson, by natural, easy, gradual steps. This can be done by recapitulation of the previous lesson, if it is in connection. If not, then relate some fact, or an incident which will serve the children as a ladder to lead them up by successive steps, directly into communication with the great leading thoughts of the lesson.

3. Then, never break the chain of thought, or suffer it to wander away from the point.— Oftentimes anecdotes, not bearing directly upon the lesson, divert from it, and the teacher exerts all his power in vain to recover from the digression. Sometimes anecdotes are thus introduced to increase the interest, but the effect is as fatal as the attempt of the man to strengthen himself by a resort to the intoxicating cup.

4. Question closely, in order to ascertain the exact boundary of the child's present knowledge, and to reveal to him his want of knowledge, and excite his curiosity for it. If you say you cannot form the questions aright, I reply, ask just what you want to know, and then your questions will come right.

5. Vary your questions with great patience, under the full conviction that the child will remember ten times as long the simplest thing he tells you, as he will the wisest thing you tell him.

6. Carefully recapitulate every important word and sentence, and see if all is clearly understood. The pupils will feel constrained to grant you double attention, if they are sure they will be called upon to give back the meaning of terms and the lesson in their own words.

7. Never teach a single lesson from any part of the Bible without leading it towards Christ and salvation. The whole great object of the Word of God is Christ and salvation. All bears upon it by types, symbols, references, inferences, examples, or warnings.—The Word of God, which we teach, is the sword of the Spirit—precisely the instrument God has given us to pierce the hearts of youthful immortals. It is a great privilege to have a single hour's opportunity of such surpassing advantage. It is a poor excuse to suffer a child to drown because we have but one opportunity to save it.

It is one thing to toss a rope to one bathing in safety, but it is quite another thing to throw a rope to a drowning man, perchance near his last gasp.

Oh then, Sabbath-school teacher, be vigilant, be earnest, be faithful. Have faith in God through Christ. Have faith in the Word which you teach. Have faith in your children, and bless God on each returning Sabbath for your high privilege and calling of leading them all to the Lamb of God, who taketh away the sins of the world.

For the American Lutheran.
Sunday School Certificates.

A CLERK'S RECOMMENDATION.

Perhaps what I shall have to say upon this subject will take up more room in your valuable columns than you will be willing to allow. My object, however, is only to impress upon Superintendents, teachers, and scholars, the importance and value of Sabbath School certificates. I feel assured that if young persons fully appreciated their worth they would not be too modest or negligent to ask for them when leaving school.

Some years ago I had occasion to advertise for a clerk. As a natural consequence, when you advertise, you soon have numerous applicants. Among the number that applied was a young man from a country village, about forty miles distant. Others much more neatly dressed, also came with finely written letters and strong recommendations. The person in question had none. He was a strange boy in a strange place, without a friend, or even an acquaintance to introduce him. At first I thought it singular and presumptuous that he should importune without any reference. Yet something seemed to say I should not turn him away at once, but make further inquiry about him. He then stated that his grand-father while living preached the gospel. He was generally called "Father Heims." That his father was dead, but his mother still lived. "By the way," said he, "I have something with me that may have some weight," pulling out an old pocket book, he showed me a paper which read as follows: "This is to certify that J. H.—, has been a member of the Sabbath School, at —, and I can cheerfully recommend him as an honest and upright young man."

Upon the strength of this I immediately administered my rules, required by me to be followed, by all young men in my employ: viz: Attend church, keep good hours, industrious habits, affable and polite to customers, and never tell a falsehood for my benefit, or

at my expense. To all this he cheerfully acquiesced, and commenced work the next day.

During the five years he was with me, he was always at his post; never did a young man fill a place more faithfully or satisfactorily; never did an employer realize his expectations more fully.

Another trait in his character seems to outshine all others, he was so kind to his widowed mother. Out of his savings—which was about all—he sent fifty dollars every year to her. After living with me some time, he sought earnestly and frequently to find the Saviour. He was not disappointed, and was always ready after that to give a reason for the hope that was within him; not only so, he obeyed the Saviour's command, "Go work in my vineyard." He was one of the originators of the "Young Men's Christian Association," of this City. And soon after was elected its Secretary. He was also one of the teachers who rented a room in the North Western part of our city, for the purpose of gathering in the children on Sabbath morning to teach them the story of the cross. And from that small beginning, in that little room, has grown what is now the large and flourishing Second Lutheran Church. But, alas! his time was short. The fell destroyer took hold upon his seemingly robust frame, and rosy cheek. We soon discovered there was little hope of his recovery. Our family to whom he was a welcome guest, would have gladly nursed and ministered unto him in his last hours, indeed we would have considered it a blessing to have one with such bright prospects of a better life and a better world, to die under our roof. But it was ordered otherwise. He said he loved our home, he loved us all, but there was one little spot on earth he loved still more. "Let me go home to my mother," said he, "around that little cottage clusters so many holy memories. O, how tenderly will she watch over me. There I can be buried with my father, and when mother follows she will be buried there too." His wish was complied with, and it made our hearts ache when we heard of his death, but we tried to learn patience, and thought how wiser than we all, was he now. He knows to day more than earth's wisest can attain, though they study till their lamps burn out and the night stars are drowned in the light of morning. For none, no one of all the millions of feet that have gone thither have ever returned to tell us the story of heaven and its glorious mysteries. We have all gone far enough on life's journey to know that though earth is beautiful, very beautiful, we shall never be content nor quite at home, till we cross the shining threshold of the house not made with hands. Young men procure certificates. They may do you good.

Harrisburg. J. R. E.

Sympathizing with Scholars.

The following incident related by a superintendent not long since, contains so much that is truthful and meritorious, that we wish every Superintendent and teacher in the church could read it, showing, as it so clearly does, the great importance of cultivating sympathy with our scholars, even in their secular troubles. A boy came up to him one Sunday morning, saying "Please, teacher, our donkey is dead." "Well now," said the superintendent, "I had two courses open to me. I might have said, 'We have nothing to do with your donkey here; or I might enter sympathizingly into his trouble, and show that I felt for him in his loss. If I had pursued the former course I should never have known when his father was dead; but the fact that I sympathized with him in the loss of his donkey gave me such a hold of the child, that whatever might occur in the family circle, I should be sure to hear of it."

It is estimated that there are two hundred native Protestant Christians in India. These are living witnesses of the utility of missionary operations. To be a Christian in heathen lands, means a great deal. Only the sincere will make a profession of faith, when by so doing they lose caste with their people, and no power but the grace of God can sustain them. The results of their pious, devoted lives are visible in the influence they exert. Each convert is a preacher, a living epistle, setting forth the power of God. They will accomplish much for the spread of the gospel among their race. Yet when we remember the millions who through the Eastern continent, we are constrained to say, "What are these among so

