

The American Lutheran.

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Communications.

For the American Lutheran.
Dr. Milton Valentine's Inauguration Address.

This address has reached us in a neat pamphlet, and we have read it with no little interest. We have 1st, the address of Hon. Moses McClean, President of the Board of Trustees. This is an exceedingly neat and appropriate address. Mr. McClean has shown himself worthy of the high position he occupies. In handing over the keys of Penna. College he throws out some most important thoughts and speaks in the most appreciative terms of Pres. Valentine. "We know it will be your aim so to train the young men, who, from year to year shall crowd these halls that when they leave us they will return to their homes pure as when they crossed the domestic threshold, and were committed to your charge. We feel confident, that with the blessing of Divine Providence under your administration this College will tend to advance the cause of education, the good of our country, and the glory of God." Well spoken, for these are the objects contemplated by the founders of Pa. College.

2. We have an address of Welcome by Prof. Steever, Ph. D., which is a fine, sensible, classical production, just such an one as might be expected from such a ripe scholar. Prof. Steever represented the faculty, and he did it well, as he does everything he undertakes.

3. An Address by Edward T. Horn in behalf of the students. This too is an address of high order.

4. The Inaugural Address of President Valentine. His theme is "The present necessities in Collegiate Education." This address is rich and original in thought, beautiful and racy in expression, and full of interest to those who think. Dr. Valentine is a child of Pa. College; she made him what he is, and now he comes to rule over the Institution that started him, some 25 years ago on his literary career. It is said of the celebrated Dean Milnor that he commenced his splendid career at Cambridge as a sizer or beneficiary student, as such he had to wait on the table, and to perform some absurd ceremony with which he was disgusted, and on one occasion the students laughed at his awkward performance of this ceremony—he then said, "I hope to see the day when this absurd ceremony shall be abolished." He did see that day, for when in after years he was elevated to the highest position in the University, he did abolish it. We well recollect Dr. Valentine as a student when he first came to Gettysburg, fresh and green from a rural district in Md., without culture and with but little personal advantages in his favor, with rather a dull, sedate, unsprightly and uninteresting countenance. He was then like the rough unpolished and unpolished marble. But education has done its work upon him, the elements of vigor were in him, and Penna. College has shown herself a magnificent artificer in the polishing up of such a man! He is not the only one who has been chiseled out of the rough block into magnificent proportions by Pa. College. If Pa. College could but light upon more of those rude pieces of marble and polish them up into an intellectual life, she would accomplish a great work. How many splendid intellects are lost to science for want of proper culture. Never was there a truer sentiment uttered than that of Grey;

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear,
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air."
There are thousands of boys in our land who sow follow the plow, or ply the implements of mechanism, who need but the polishing process of a college to make stars of the first magnitude in the literary heavens. The elements of intellectual vigor are in them, they need but the stimulants of college training to bring them out.

But the address itself. It is a grand affair—it grapples with the ideas of the present stirring and exciting age. It is as polished as it is original and profound. It shows Dr. Valentine not only to be a great reader, but also a great thinker. Like all true literary men he seems well posted on the literature of the age. He has taken strong ground in favor of the ancient languages, which is necessary in this flippant age, wherein strong efforts are made to banish the classics from our schools as being inconsistent with our fast, hot-bed age. Many look upon the time spent declining the nouns, and conjugating the verbs of the Latin and Greek languages as lost: look at our humbug, commercial colleges, stretching from the sea to the lakes in one unbroken chain, turning up their practical noses at our regular colleges, and professing to do for a young man in six months what any sensible man knows cannot be done in as many years. What do those half-educated literary charlatans know, or care about science? Their object is to make money! Then there is a tendency in many of our regular colleges to put too much stress on the natural sciences and mathematics to the detriment of the languages. All these points are ably handled in this address. Dr. Valentine has put in a special plea for the German language. This is right. We as a church are the descendants and representatives of Germany and our learned men ought to understand the language of the greatest scholars of the world. Our colleges which are the product of German perseverance ought to be able to teach the language of our Fathers.

They ought to be so well manned with German professors, and men of such high literary and linguistic attainments that young men of other churches would find it unnecessary to go to Germany to study German. The Roman Catholics understand this subject much better than the Lutherans; they bear the same relations to France and Spain that we do to Germany. You will find native French and Spanish professors in all their colleges, and plenty of them. Our church, and especially that part of it which represents the Gen. Synod, has a great work yet to do in this respect.

But by far the strongest point in Dr. Valentine's strong address is its high-toned christian spirit. This is the crowning gem. On this important subject we will permit Dr. Valentine to speak for himself. "There is one thing however, that I desire, in the beginning to throw into the prominence of distinct and emphatic mention—mention so distinct and emphatic as rightly to express what is regarded fundamental and essential in all the education the world now needs—that it should be deeply and vitally christian.

Christianity is unquestionably the greatest and most benign living force in personal, social and national life. It is the mightiest present power of earth. In its guidance the greatness of history is moving. It is the only light in which the race can rise, and is rising into glad purity and power. To my mind Christianity is the centre and heart of all truth. Every truth even of nature, is partial and under the toupser of death without Christ. I look upon the government of the world, as in the interest of Christianity—all things out of order and harmony here, till brought into the life and movement of redemption. To Christ belongs all knowledge science, philosophy, art, and government, and all are to be uplifted into the concord and service of his mediatorial design. And I desire to say, in it the bold foreground of the whole idea of true education, that it must have Christ at its heart, and work to the high moral ends and aims of redemption."

These are noble utterances, and in the name of the Lutheran church we thank Dr. Valentine for making them, and giving them such prominence on such an occasion. With such sentiments uttered on such an occasion by the President of Pa. College, the great central Institution of our Church, we feel satisfied that all is right. The piety of the church will rally round Dr. Valentine and support him with his prayers and its contributions. We all see that he is the right man in the right place. All that is necessary is for the church to know him, and she cannot but love and honor him. We hope that under his administration many a lad may come from the red lands of Maryland, like himself and be polished into the finished gentleman and scholar, and like him become an ornament to his Alma Mater. R. W.

For the American Lutheran
Selling and Hiring out Sermons.

In England it is very common for preachers to buy or hire sermons. There are particularly preachers who make their living by writing sermons for those of the profession who are too lazy, or too ignorant to write their own sermons. This miserable traffic in the Gospel is no doubt one of the results of the absurdity of that canon in the Church of England which requires every minister not only to write, but also to read his sermons. Hence the reading of sermons is the universal custom, and hence the many abuses in that Church. In order to show our readers to what extent this evil is practiced we copy from an exchange paper, a number of advertisements taken from the "London Standard" of February, 1869.

"ORIGINAL MANUSCRIPT SERMONS.—Three sermons on Fasting, with illustrations from the Fathers, seven sermons on the Penitential Psalms, and five sermons on the meaning of the four colors, and gold in vestments, at 2s. and 6 p. (i. e. about 62¢ cents of our money.) Apply to A. B. C. Sandal Mangle, near Wakefield."

These five sermons on the four colors of clerical vestments must be very biblical and edifying! Much needed just now in England!

"SERMONS, plain, striking, and confidentially supplied single sermon fifteen stamps, (i. e. 39 cents).

Here is another. "Lenten sermons now ready, price 15 stamps. Address Rev. M. A. Edgeware Road, London."

But here is one that caps the climax. "Parochial Sermons, sound, practical and original, edited by a Master of Arts of Oxford. Strictly confined and confidentially supplied to the Clergy. 13 S. 6 D. per quarter, —13 S. and 6 D. is about \$3.62½—address M. S. Regent Park."

What a comment on the English Church, how degraded must the clergy be to require such advertisements. There must be a demand for these ecclesiastical wares, or they would not be advertised.

This grows out of a state church where the Crown, the university the nobility and other favored families have the power to appoint rectors and vicars. Nepotism and favoritism will of course prevail, and brailess and impious men will find their way into the church. And it is for such that the unpromoted and friendless brain must labor. If the preachers in the Church of England were converted, and had the root of the matter in their hearts they would not need to buy, borrow, nor steal the labor of other men's brains. These brailess preachers should read Baxter's "Re-

formed Pastor," and ask God to give them new hearts. This preaching other men's sermons is preaching by proxy, and is nowhere commanded in the Bible. It is one of the inventions of the wicked one, and like all his contrivances does more harm than good. R. W.

For the American Lutheran
Duty of Parents to their Children.

The proper training of children is one of the most important, as well as most difficult duties devolving upon the parent. Other relative duties are of small account when compared with this one. A man may have duties to perform as a citizen, a neighbor, or a magistrate—or as a professional man, it may be required of him to discharge many and important duties in the capacity of a lawyer, a physician, or a minister of the gospel, but none of these duties, or all of them combined, impose such serious and weighty obligations upon him as those he owes to his children. This may be regarded as an exaggeration by those who have never seriously considered this subject in all its relations and far reaching consequences. But it is nevertheless true whether realized or not.

We need no better evidence of the importance of properly discharging this duty than the indisputable fact that the weal or the woe of both parent and child, but especially of the latter, in a great measure, depends upon the degree of faithfulness with which this duty under consideration, is observed by parent. Does the parent consider it of any importance to himself, his child, or the world, that his child should become a useful member of society, an ornament in the church, a blessing to the world and an heir of glory? Then let him remember that in order to secure these ends, more will depend on the instruction and the example afforded by himself to his child than that of any other instrumentality, or of all others combined.

To train our children for usefulness in time and glory hereafter is therefore a work that is paramount to every other relative duty.—This fact parents should realize and exemplify. How many families, however, do we find in which there is, not only no system of training fixed upon by parents, but by whom the duty is entirely neglected. There will be system observed, energy evinced, patience exercised and perseverance displayed in the securing of worldly and competitive, trifling objects, but very little, if any, in the training of those children which God has given them. Just as though children would grow up of their own accord to be virtuous, useful and happy.

I have known a father exercise more patience, devote more time, and evince more interest in the breaking and training of a promising and spirited colt, for the wagon or the plough, or the saddle than in the training and instruction of his children for usefulness in time and heaven hereafter. I have seen that same father carefully stable and care for his horses every night lest they might get into mischief, or receive harm, or stray away from the premises, while he pilloved his head without a thought or any concern about his boys, where or how they spent their evenings, or passed their nights. Should a promising colt receive more attention to fit it for usefulness than a son? I have known a kind and affectionate mother, a christian mother, exercise a greater degree of watchfulness over a dirty little cur, or a filthy poodle than for her sweet angelic child. For I have known that mother to confine her cur or poodle within doors, and even tie him lest he should find his way to the street, and his precious life become endangered by the ruthless treatment of some unthinking boy or the bite of a rab-dog, while her innocent child possessed of an immortal soul, was permitted to roam the streets without restraint, exposed to temptations and influences that sully the purity of innocence and start the feet of inexperienced and innocent childhood in the path that ends in shame and disgrace. Should the life and morals of a dog be cared for and those of a child be neglected? How many young men are this day the bane of society, a source of sorrow to their parents from the fact that their home and early training was neglected. How many females who are now the inmates of houses of ill-fame, might have been saved from a doom so fearful and a disgrace so revolting had the proper care been exercised over them at the proper time; or had their education not been neglected in early childhood. The path that leads "down to the chambers of death," is often entered upon at an age and under circumstances that parents least suspect it. We can assure parents that we know whereof we affirm.

Now to train children aright may not be an easy task. It may require, as it certainly does, much care and vigilant watchfulness, still more prudence and patience—much more of all this than to render our domestic animals subservient to our purposes—but we would ask is it not something worth doing in the most careful and thorough manner? Can we, as parents, employ our time to better advantage and for the attainment of a better end? Is the acquisition of any earthly object, such as wealth, honor, power, pleasure or glory; of more importance to ourselves and our children than their proper training and instruction? Will it not pay better and afford more real satisfaction than any other work, be that work what it may, in which we can be employed? Can parents transmit a more profitable and more enduring inheritance to their children, one that will be of

more value to them? Is there any legacy that can add more to the welfare and happiness of our children during life, or give us a sorer joy in the hour of death than the consciousness that we have given them the advantage of a christian education, enforced by a consistent and pious example? Let parents reflect seriously on this subject. Let them realize that if they bring up their children to the practice of virtue and in the fear of God, they are not living in vain, but are doing a great work for the church and the world, and a far greater work for themselves and their children than if they accumulated wealth equal to an Astor or a Girard, or transmit their own names on the page of history as renowned warriors or distinguished statesmen or eminent physicians or learned divines.

As parents we should also remember, that with the most strenuous efforts, we may not succeed in the attainment of any of these earthly objects but that the most obscure parent may succeed in leaving the legacy of a pious christian life to his children, an inheritance that will be a source of joy and honorable pride to them and with which his children would not part when he has passed from the earth for all the earth contains or the world can bestow. For who would be willing to exchange the remembrance and influence of a pious father's or mother's example for ought the world possesses? Is not the world too poor to buy it? What the example of our parents is to us, ours will be to our children. God does not make it imperatively binding on parents to transmit wealth or earthly distinction to their children, but he does make it binding on parents to give them the benefit of a christian training and the example of a holy life.

PARENT.

Practical.

The Fulton Street Prayer Meeting.

A minister said; "I live in the country, so more than a hundred miles from here, and I have often asked your prayers for myself and the church of which I have the charge. Many of my flock do not believe in spiritual regeneration, but I do, and I want all my congregation converted. We are holding extraordinary meetings, and are striving to have God's truth felt by the people. God has blessed our efforts—has given us some success, and this seems to have stirred up the spirit of opposition to a great height. So long as the Lord continues to bless us we mean to persevere. We have struggled long without any tokens of his favor in the conversion of sinners, but now we are doubly encouraged—Stout-hearted sinners have been led to bow before the Lord, and have sought and found his mercy in the forgiveness of their sins. And I desire that you will continue to pray for us."

Another said; "My heart is hardened by sin, and I long to be released. I want you to pray for me."

The leader read a request from a young girl, anxiously imploring prayers for her salvation, and another from a young lady who is almost despairing, for prayers in their behalf. "Will you not pray," says one, "that Christ may reveal himself to me, and lead me in his own way, saving me from the power of Satan?"

Another said: "I believe that God has graciously answered many of your prayers, and I have come to ask you to pray for the husband of a lovely and believing wife, and the father of two promising children. He is addicted to the awful sin of intoxication. Once, through the prayers and entreaties of friends, he was induced to sign the temperance pledge but has again fallen."

Another said; "Some weeks since I sent a request for your prayers in my behalf. That I might be brought out of darkness, in which I could not see the Saviour's face. Now I wish to return thanks to God for the light and peace which he permits me to enjoy, and to ask a continuance of your prayers for myself and family."

Another stranger said she desired prayers for her mother. She is quite old—surrounded by worldly comforts, but is without faith in Christ. Said he, "My anxiety for her is great, and I desire every individual christian now present to pray for her." He also requested prayers for the church of which he is a member."

Another said: "A year ago I requested you to pray for the conversion of two young students just commencing their college life, and now ask you to thank God with me that they have become christians, and are pursuing their studies with the purpose of preaching the gospel of salvation to a dying world."

Another said; "You have often prayed for cases like mine, and your prayers have been answered. Now will you pray for me, that I may be strengthened in faith in the great truths through which I am passing? It has pleased the Lord to afflict me. Help me to see that it is the Lord, and to say, 'Thy will be done.'"

The leader read the following: "I am a very hard case—a bad case—and I would go and ask you at your meeting to pray for me, but I have not the courage. I once tried to be a good man, but by evil companions I fell, and I fear I am now beyond hope. Will you pray for me?"

The leader presented the request of a mother, who asks prayers for the conversion of her

son, who seems to reject God's truth. Years ago in a time of revival, he appeared to take an interest in religion, but the cares of the world are undermining him, and he has lost all hope, and all desire to live a christian life.

A stranger said he wished to give a statement of what had occurred under his own observation. "Your prayers were requested, some years ago, for the conversion of two young men, brothers, who were then commencing studies preparatory to professional life, that they might be converted, and devote themselves to the gospel ministry. It would be interesting, if I had time to trace the workings of God's Spirit upon the minds of these young men, as they related them. Suffice it to say, prayers were answered for them, and they are now proclaiming the good tidings of salvation to lost sinners, and God is blessing their labors. I make this statement to encourage you, for none can tell what great results may follow the most humble prayers, which may be prompted in the hearts of the most humble of the children of grace."

Another said; "I am concerned for myself, and began an interest in your prayers as a member of the Church, and hoping I am a christian. I confess that I have not lived up to the duties of my profession, and I desire to be brought into full and holy communion with the love of Christ."

Another said; "Will you pray for me earnestly? I am in great distress of mind and body. I feel that it is caused by my disobeying God, and not looking to Christ as my Saviour."

The attendance is large, and at the close each day the remark is often made that "the meetings grow better and better."—*Christian Intelligencer.*

REV. GEORGE B. MILLER, D. D.

This venerable and faithful servant of our Lord departed this life on the morning of April 6th, 1869. We thus announce a fact that will awaken painful regrets in many a heart throughout the church; for to many the name of Dr. MILLER was familiar, and in their estimation his character was lovely and precious. Yet the friend who promptly sent us the information states that "he entered into his rest." So there is comfort for mourners; and the grief that we feel in the joy of the assurance that the deceased has been blessed with the blessing of them that die in the Lord.

Dr. Miller occupied, for many years, a prominent and influential position in the Church. As the principal professor of Hartwick Seminary, New York, his services continued through many years, will be long and gratefully remembered for their ability, their fidelity, and their success. It will be for some one of his pupils, many of whom occupy posts of distinction, to record in fitting terms the memory of his gifts and his graces; but it may be allowed to us, in connection with the announcement of his decease, to utter our high appreciation of his virtues and his worth.

He was a gifted man; and his natural endowments, developed by a high degree of cultivation and sanctified by the grace of God, were such as to enable him to discharge the responsible duties of the high office, even to the end, with honor to himself and to the glory of the Master.

The extensive learning of the scholar, the enlarged experience of the teacher were, however, eclipsed by the gentleness and simplicity of the Christian; and no one could associate familiarly with Dr. Miller without discovering that his proudest, noblest aim was to be a follower of Him who is meek and lowly of heart.

With characteristic energy he still persisted in occupying his old posts of duty, even after he had been greatly weakened by the ravages of disease. But at last, surrounded by a sorrowing family and sympathizing friends, himself longing for his release, he laid his armor off and went to receive his crown.

The institution of learning over which he presided so long and with so much dignity will no doubt feel his departure as the absence of one who could not be well spared, and his name and his memory will ever be linked with its history as inseparably as is that of its benevolent founder himself.—*Luth. & Miss.*

Philosophy of High-Churchism.

Why such extraordinary pretensions should be made by high-church prelates is sometimes a question to persons who are accustomed to ask a reason for everything. The explanation will probably be perceived in the following story, related by Rev. Newman Hall, in the course of a lecture in Sheffield, England, his subject being his recent visit to America:

An illiterate preacher said to his congregation: "My brethren, when do you think Adam was made, he was made of wet clay, an' set up agin de pallings to dry." "Do you say," said one of the congregation, "dat Adam was made of wet clay, an' set up agin de pallings to dry?" "Yes, sar, I do." "Who made de pallings?" "Sit down sar," said the preacher sternly, "such questions as dat w'd upset any system of theology."

This, we think, sets in a clear light the late declaration of *The American Churchman*, that a bishop of its church "is utterly above any judgement of ours or any other man."

About the Doctors.

A correspondent sends us the following incidents of medical consultations:

"Your 'Few Words About the Doctors' brought to my mind something told me many years since. A young woman whose only child was so ill as to be in need of a consultation of physicians; in her anxiety to know the worst at once, listened at the keyhole of the door which shut in the medical men. She heard nothing to alarm her—some gossip of the town—but I think she told me the little boy was not even mentioned. Some years later, the same 'doctors,' were in council respecting an elderly lady whose case was somewhat singular. Her sister also listened at the door. A long discussion of an article in the last *Blackwood* went on, and as they rose to leave the room the elder said: 'I suppose we may as well continue the same treatment?' These were no quacks, but among the most skillful medical men of a large New-England town."

This reminds us of an incident related in the life of the Rev. Dr. Bethune, which occurred during the year 1837, when he was in Europe on account of the ill-health of his wife. His biographer relates: "During his absence, Mrs. Bethune had been transported by water, from Liverpool to London, in order to consult Sir Astley Cooper and Sir James Clarke. At this place her husband joined her to make the discovery that even the most learned doctors may be caught napping. The accommodations not being extensive, when the two physicians retired for consultation, Mr. Bethune was in a position to overhear their remarks. They had a pleasant interview: one relating how he, on a certain occasion, came near fighting a duel. The difficulties and danger of the position occupied some time to describe, and they were about to separate, when one recalled the patient. 'But what shall we do with Bethune's wife?' 'Oh! give her the old pill,' was the ready reply. It is superfluous to add that this most expensive medical attendance quickly terminated."

Doctors should examine the doors and partitions before holding consultations!—*Methodist.*

How to Overturn the Pulpit

Spurgeon says; "It might be done by putting empty-headed men in the pulpit—men who have no sense, and who are not to be feared by feathery men—men who would introduce a joke in the pulpit for joking's sake, and who not being particularly conscious of any other mission in the world made themselves generally agreeable, and thought that sufficient. Iron men, too, were dangerous in the pulpit—men who, in preaching the wrath of God, did it without a tear—men who would discuss and wrangle, clearheaded, but cold and hard, like a snowy night with the moon shining. Then there were idle men. Idle students were bad enough, but idle ministers—what should he say of them? There were also what he called men of putty—men who were influenced by everybody, and had no opinions except those of the last person whom they met. There were starchy brethren—men wrapped in dignity, who came from the pulpit, and walked down the aisle, their minds absorbed by heavenly contemplation. Finally, there were weather-cock brethren—men whose religious opinions veered with the prevailing doctrinal current in their neighborhood—men who, in their time, had boxed the spiritual compass, and said that every point was the North Pole."

The following, from the *Christian Herald*, a correspondence, is "a good thing." The writer in speaking of a great revival in Jackson, Michigan, and finds a fatal effect of the work in one of the churches. He says: "In the other churches in Jackson the young converts say they are just beginning to live. But in the Baptist church they all die as fast as converted. I have not had time to go and witness this strange result, but have information from a source which cannot be doubted. The pastor of the church, a very excellent brother, full of love and good works who must be almost crushed under this appalling affliction, told me a few evenings ago that the evening before he had 'buried' a large number of converts. I am sure he would not bury them alive in this christian land, when their help is so much needed. Let all good people remember the brother in his sore affliction."

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The *Western Christian Advocate*, Cincinnati, closes an article on the scriptural argument for the Separate Existence of the soul after death, in the following terms, which, we think, well represented the general sentiment of Christendom:

"To be 'present with the Lord' is something more than to lose connection with earth—Paul looked upon it as desirable; yea, as far better than to live in the flesh; 'For I am in a strait betwixt two, having a desire to depart and to be with Christ' which is far better.' It can mean nothing less than conscious communion with Christ. Whether when the self-hood departs from the body that finds prepared for it a special vehicle in which to live, or whether the soul itself forms a spiritual vestment for the conscious self and divine life that reside within it, or whether for the time being the soul, including all the qualities and characteristics of the spiritual nature, remains 'unclad' till the period of the resurrection of the dead, we may not positively

affirm; but that the departed saint lives with Christ, where Christ is, and in joyful fellowship with Him is the plain teaching of this passage, and of the whole tenor of the apostolic writings: 'Wherefore we labor, that, whether present or absent, we may be accepted of Him.'"

TAKING THE MINISTER'S WIFE.—The *Christian Examiner* mentions an instance of a congregation which, in making its annual assessment for raising the pastor's salary, laid a tax of thirty dollars on the pastor's wife, which assessment they enforced by deducting the amount from the salary. Things just in that form we suppose are of rare occurrence, though we have some recollections of once serving a congregation which laid great stress on its business-like manner of conducting things, and which had actually so taxed the wife of our predecessor. When the attempt was made upon our own wife we protested, and we are happy to add, with success. But we were beaten after all; for when the salary was made out, it was so measured that our wife was taxed, at the lowest honest calculation that could be made, at least five times as much as the richest parishioner we had.—*Telegraph.*

A London paper says; For a fortnight past a remarkable work has been going on among the fishers of Aberdeen. During the last week numbers of strong men, young and old, have been prostrated, and have declared they saw visions—they, meanwhile, crying out to the Lord to have mercy upon them. Some have cried out they see departed relatives in heaven, and reply to the beckoning of those relatives that they are coming. Their eyes are fixed, their lips quiver, and they lie in the ground, their limbs quite rigid and motionless. This is declared by the converted fishermen to be the genuine work of the Spirit. The revival work still continues. The fishermen went to sea the first time on Tuesday for a fortnight past. They have not been eating or sleeping with regularity.

A DAILY paper in New York gives the following advice to newspaper writers, which contains some sound sense even if the poetry is not perfect:

"When writing an article for the press, whether prose or verse, just try To utter your thoughts in the fewest words, And let them be crisp and dry."

"It is done exactly brown, Just look over it again, and then Boil it down."

—We find the following remarkable item going the rounds of the press: "The Wisconsin Assembly has passed a resolution to 'promote good morals by prohibiting the chewing of tobacco in the Assembly Chambers.' "Model Wisconsin legislators! If there be found anything more remarkable in the current history of the times than this we have failed to see it.

The Prussian journals state that it is in contemplation to have a Protestant demonstration at Berlin in the coming fall, as a counterpoise to the Romish Council called by the Pope to meet at Rome in November. A meeting is to be held soon at Worms (a very appropriate place), for the purpose of making arrangements for the convocation.

A correspondent writes to us that the Roman Catholic priests are many and active at Albany to secure the passage of bills to promote their sectarian schemes. They want appropriations for their parish schools, they want free lager and no Sabbath laws. There is great reason to fear that they will succeed in some of their measures.

CONSCIENCE MONEY.—A minister in Georgia who had been receiving only about fifty cents on the dollar of his salary, lately took from the post office an envelope, which, on being opened, disclosed a five dollar bill. It was 'conscience-money' sent by a delinquent parishioner.

The Rev. George Gillilan has recently declined the honorary degree of LL. D. from an American university, on the ground that "degrees have of late been conferred in a manner so scandalously indiscriminate that there is a greater honor in the want than in the possession." Mr. Gillilan has thus given proof of his incorruptible virtue by rejecting an honor which he plainly not worthy to bear. So we will forgive him for refusing an American compliment.—*Telegraph.*

Referring to a current report that marl has been found in Vineland, a resident of that remarkable community writes that the story originated from an anonymous writer, who stated that he had found something that had the smell and something the color of marl. It was merely something as black as a crow.

The late Fitz-Greene Hallack, before he left New York began to declare his preference of the Roman Catholic Church over other denominations, though his manner of stating the argument in its favor might not perfectly satisfy its friends. "It is a church," he was wont to say, "which saves you a deal of trouble. You leave your salvation to the care of a class of men trained and set apart for the purpose; they have the charge both of your belief and your practice, and as long as you satisfy them on the points you need give yourself no anxiety about either."

The General Synod

Will meet this year in Washington City on Thursday the 13th of May next. As this time will fall on Whitsuntide the request was made by some of the members that the time might be changed. We see, however, from a card in the *Luth. Obs.* that the officers of the General Synod decline to make this change, partly because they doubt whether they have the right to make the change, and partly because the time would now be too short.

The Synod will meet in Dr. Butler's church and he and his congregation will provide for all the delegates and visitors who may desire it. Those who wish to have places provided should, however, inform Rev. J. G. Butler, D. D., of their wishes at least by the first of May.

Women and children, however, cannot be provided with free lodgings by the congregation, but Dr. Butler will provide boarding for any that desire it, at from \$7 to \$10 a week. By a vote of the last meeting of the General Synod, collections are to be taken up in the congregations to defray the travelling expenses of the delegates to the next Synod. We hope this collection will be taken up in all the churches of the General Synod before the meeting, so there will not need to be any hesitation on the part of the delegates in attending the convention.

How IT WAS DONE.—Rev. B. F. Alleman, pastor of the Lutheran church at Bloomsburg, Pa., recently sent us twenty-one names of new subscribers from his congregation, which he obtained in about ten minutes time. The question naturally arises, How could this be done? The process was a very simple one, for which he claims no patent right. At the close of the Sunday morning service he spoke to his people of the importance of subscribing for and reading their own church papers, and expressed his desire that every family in his congregation might take and read the AMERICAN LUTHERAN. He then descended from the pulpit and passed through the congregation, soliciting every one who had no church paper to subscribe. The result was as stated above, and he hopes to get a few more. Why could not some other of our pastors adopt this plan which commends itself as the simplest and easiest. Try it, brethren, you will surely meet with success.

OUR SUNDAY SCHOOL COLUMN.—It will be noticed that the name of MR. JOHN J. REBMAN stands at the head of this column. He is the originator of it, and has been its editor ever since it was commenced. In order to save time and trouble, a communication sent directly to him, at Harrisburg, Pa. This new feature of our paper has met with much favor among Sunday School teachers, and the column has been read with interest and profit by all. Brother Rebman is himself an earnest laborer in the Sunday School cause, having had many years of experience in the work. Having enjoyed the advantages of a liberal education and spending much of his leisure time in reading and studying Sunday School literature, he is probably the most suitable man that could have been found in the church to edit such a column. We hope superintendents and teachers will send him communications and interesting incidents and thus make this column mutually beneficial to each other.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—What is this blue paper lying on the table here?

John.—It is the circular of the German-town Lutheran Orphan Home. It represents that this institution is very much embarrassed for want of means and by its heavy debt. It is contemplated to hold a fair in Philadelphia some time next fall for the benefit of this institution, and they solicit contributions from everybody in all parts of the country.

John.—Who has the control of this institution?

Peter.—It is a Gen. Council Institution, and is controlled by the Old Pa. Synod.

John.—Well, how did they get so much embarrassed?

Peter.—They were unfortunate in the selection of their superintendent, that vile impostor, Wendt, who not only squandered their money, but also committed the most abominable crimes, from the effects of which the institution has not yet recovered.

James.—What has become of that vile wretch?

John.—I have heard a vague report that he has escaped from the penitentiary and gone to Europe.

Peter.—I very much question the truth of this report, for I do not see how a prisoner could possibly escape from the Eastern Penitentiary, nor have I ever heard that the Governor had pardoned him. But let me look at the circular. (Looks over the list of officers on the circular.) Why here I see a good many familiar names. For instance, Martin Buehler, W. A. Wisong, Jno. Sadler, J. B. Eby, of Harrisburg, John George, of Lebanon, Chas. A. Morris, of York, Geo. R. Messersmith of Chambersburg, and Prof. M. L. Stever. I believe nearly half of the vice-presidents are prominent General Synod men!

James.—Do you suppose these Gen. Synod men had anything to do in getting up this fair for the benefit of the Gen. Council Orphan Home?

Peter.—I hardly think they had, I suppose their names were put on the list of officers merely as a compliment to them, with a view of securing their co-operation. I suppose they were not even consulted about hav-

ing their names placed on the list of officers, and will probably be as much surprised to find them there as we are. I understand that at the dedication of the building our East Pa. Synod men considered themselves snubbed by the managers of the concern.

James.—An idea strikes me just here and I want to give expression to it before it escapes me. As you say that nearly half of the officers are prominent Gen. Synod men, perhaps they would be willing to divide the profits of this proposed gigantic fair between the Gen. Council Orphan Home and the Orphan Home of the Gen. Synod at Loysville, provided we all go into this matter with a good will.

Peter.—I am afraid your proposition would not be accepted. In the first place our synodical friends don't love us very tenderly, although they seem to be very willing to take our money, and in the second place it never works well for two families to cook in one kitchen. The best way is for each party to manage its own concerns, and as the Gen. Council claims to have a larger membership than the Gen. Synod they will be abundantly able to pay for their orphan house, while we of the Gen. Synod should redouble our efforts to establish our Orphan Home at Loysville on a firm basis. I understand there are about 21 orphans supported there now, and many more would be taken in if the superintendent had the means to feed and clothe them all. Any contributions either in provisions, clothing or money, sent to Rev. P. Willard at Loysville, Perry Co., Pa., will be thankfully received and judiciously applied. Charity begins at home. Let us in the first place make a proper provision for all the destitute orphans in the Gen. Synod, and then, if our synodical friends cannot get over their financial embarrassment we can also help them.

John.—I see the *Luth. Observer* has published this circular entire with the exception of the list of officers containing the names of our Gen. Synod men.

James.—I suppose this is a part of that reunion movement, which appears now to be taking such an inglorious end.

Peter.—We must not judge the editors of the *Observer* too harshly. They published this circular, no doubt, to show their impartiality. I suppose they feel just as friendly to the Gen. Synod Orphan Home at Loysville, if not more so, than to the Gen. Council's Orphan Home at Germantown. But let us change the subject. I see you have the "Church Union" there; suppose you read us something interesting out of it.

John.—I see here a good hit at the "Examiner and Chronicle," the most prominent Baptist paper in the country. (Reads.) The *Examiner and Chronicle* makes the following point under the head of "Methodist ministers giving out."

"The daily papers report that sixty-six new converts, members, of a Methodist society in Quincy, Ill., were baptized in the river Sunday before last, and forty more intended to be, but the minister gave out from exhaustion! What better proof could we have baptized three thousand in one day, and not a word is said of their giving out from exhaustion!"

We commend this to lawyers as an excellent illustration of what different interpretations may be put upon circumstantial evidence, according to the kind of eyes which look upon it. If we were the Methodists in question, we should make a stand from a national point of view on the matter of muscle and physical endurance, and claim, on the contrary, a proof here quite as possible, that the Apostles did not immerse their three thousand, particularly as it is quite certain that their divine commission did not exempt them from the ills and bodily weaknesses common to humanity. Or, again, we would grant the Baptist assumption that there were seventy immersers, and show that this weak Methodist did more than Pentecostal work.—*Church Union*.

James.—That is a hard nut for the Baptists to crack, but here is another good bit out of them which I have selected for the first page of our paper this week.

John.—Let us have it.

James.—(Reads.) The following, from the *Christian Herald*, correspondence, is "a good thing." The writer in speaking of a great revival in Jackson, Michigan, and finds a fatal effect of the work in one of the churches. He says:

"In the other churches in Jackson the young converts say they are just beginning to live. But in the Baptist church they all die as fast as converted. I have not had time to go and witness this strange result, but have information from a source which cannot be doubted. The pastor of the church, a very excellent brother, full of love and good works who must be almost crushed under this appalling affliction, told me a few evenings ago that the evening before he had 'buried' a large number of converts. I am sure he would not bury them alive in this Christian land, when their help is so much needed. Let all good people remember the brother in his sore affliction."

Peter.—Have you anything encouraging from our correspondents this week?

John.—I received a good many encouraging letters expressing great satisfaction with our paper, and assurances of cordial sympathy, but I have received very little money of late, and you know we cannot live of sympathy alone, we must have some of the substantial of life along with it.

Peter.—That is true, but let us hear some of the encouraging words from our correspondents.

John.—One man writes to us. "Your paper last week is tip top. Who is Unitas that wrote on the union movement in Philadelphia?" A young man writing from the West and sending his subscription says, "Although I am a theological student and cannot afford to read as many church papers as I desire, yet I cannot afford to do without your paper." A friend to whom I sent a bundle of papers for distribution, writes back; "The bundle of papers came to hand. I will give them the best circulation I can. The number is a good one and made a very favorable impression."

The first article "Unitas," is regarded as racy and sharp, and I think it will do good." One of our subscribers from Maryland writes as follows: "I am upon the whole very much pleased with your paper. It is lively, racy, sharp, yet overflowing with kindness and good cheer. Some of the articles of your correspondents ring with telling effect. These correspondents hold the pen of a ready writer." That article on the Phila. movement is full of points not easily controverted. And so of the other articles of like import. If you can hold your present correspondents and gradually add others, you cannot but have an interesting paper. Your style of filling up editorial columns with "Conversations in the Sanctum" is not only novel, but exceedingly interesting."

James.—I am glad to find that the people take such an interest in our conversation.

John.—You had better be a little more careful to bridge your tongue, when you find that so many people are listening to you.

Peter.—Well, you need not read any more letters; we will close the sanctum.

Editorial Correspondence.

Scandinavian Movements in the West, Miss. Meetings, Lay Missionaries.

DEAR BRO. A: I do not know whether I am inflicting a penalty upon your numerous readers or not, by giving you so much news. As you have not filed a bill of injunction upon me thus far, I will still persevere. This country, like the soil, is fruitful of all kinds of subjects good and bad.

In company with our good bro. Trimmer, a visit was made to Altona, a Rail Road town, on the Chicago, Burlington and Quincy Road, about 20 miles north-east of Galesburg, Ill. At this place we visited the Swedish Lutheran Church, in which we found a large congregation of Swedes. It was a Missionary meeting. There seemed to be a deep interest manifested. An impatient fifty man like myself had to exercise, I mean exhaust all his patience, in sitting still four mortal hours, listening to men, whose words have no more meaning to you than so many Paul Parrotts. Still there was an interest in looking at the countenances of these men. I noticed tears in the eyes of one man, a minister, whilst speaking with much earnestness. I noticed the audience moved to tears, and a death like silence pervaded the entire church. What does this mean? These men are surely in earnest about something. There were 5 or 6 speakers, I judged them all ministers, but I found only 3 were ministers. This meeting was a Swedish.

MISSIONARY SOCIETY, composed principally of Laymen. The object of which was to give reports, and discuss subjects connected with their work. This society is unique in its operations. Laymen are sustained by voluntary contributions, whilst they itinerate through Swedish settlements, visiting families, conversing with them on the subject of religion, reading the Bible to them and engaging in worship with them.

These laymen hold meetings at such places as it is convenient for them. They read and expound the word of God to their countrymen as well as they can. Some of the ministers of the Augustana Synod give aid and comfort to these men, others again do not. There is a deep interest manifested everywhere in this movement. It is Pietistic in its nature. It originated in Sweden in the years from '56 to '58, during a great religious awakening in that country.

These men find a great field of usefulness amongst their brethren in this country. I was much surprised to find the extent to which this work has gone. To these men the field is the world, and through sun-shine and rain, heat and cold, with and without money, onward they go, preaching Jesus Christ to their countrymen scattered through these vast plains of the great West. They traverse the distant lands and settlements of Iowa, and in the States of Minnesota and Illinois, from the North to the South. Some young ministers assist them in this work, and when they hold their missionary meetings, which takes place every two months, they usually have passages of Scripture on which they comment and edify each other with practical remarks. Several congregations have been formed composed of a membership of this kind, and many more are in the way of forming and will, as some have done already, unite with the Northern Ills. Synod.

In one case a congregation has been formed only a few months since, and it now numbers 80 members, from 80 to 100 Sunday School scholars, 20 prayer-meetings, average attendance from 40 to 60, subscription to a church fund of \$5,000 after purchasing a lot for \$1200. In another place a lot was bought for \$5,300, and arrangements are now being made to erect a church edifice upon it. The work is going on, and most singular to say that Laymen are mostly engaged in it, without the sympathy of the Synod. L. Dixon, April 16, '69.

"Refreshments from the Presence of the Lord."

In a letter received a few days since from Rev. D. H. Buttle, we have the following gratifying intelligence: "My meeting has closed. I confirmed 22 last Sunday and received 6 by certificate and restoration. The interest still remains to a certain extent, though I do not continue the meeting. Yesterday a young man called at my house inquiring the way of salvation."

Among the number added to the church are —, and persons of real standing. Rev. Dosh writes: "Our meetings will probably be continued after Easter. It is now increasing in interest, and many are serious." We may be allowed to add to the above, that we are in the midst of a meeting which promises to result in much good.—*Luth. & Vis.*

LITTLESTOWN, PA.—Rev. M. J. Alleman, of Middletown, Md., has resigned his congregation and accepted a call to Littlestown, Adams Co. Pa.

Is America Mentioned in the Bible?

Where stood the cradle of humanity? Evidently in Asia. This is the opinion of Schubert and other distinguished writers on the origin of the human race. The Bible often speaks of this, and the names of the streams mentioned in connection with Eden, point to Asia as the birth place of man. The Bible also speaks of Africa and Europe, but never of America!

This silence of the Bible was taken very deeply to heart by an American Savant, whose name is George Brown, and he has written a book on the subject under the title of "Palaeo-rama," which has also been printed in Germany. In this book Mr. Geo. Brown has undertaken to show as clear as the sun that the Bible speaks in the beginning exclusively of America. From the Book of Genesis he deduces that Adam was a born Yankee; Noah lived on the Island of Cuba; Esau in Brazil; Ruben, one of the sons of Jacob, was in North America. The latter was the Egypt of the Bible, from which the children of Israel emigrated. The Red Sea through which they passed was Behring's Straits, &c.

Mr. Geo. Brown evinces an extraordinary degree of patriotism in demonstrating so conclusively to his own mind that the Bible speaks of America. The ingenuity and boldness of the author is truly wonderful. His theory is at least as reliable as the reports of some of our modern geologists, who write as though they had been looking out of their garret windows, and seen how the Lord created the world. They talk about thousands and millions of years as though they were mere trifles. But as a man may be a good man, and yet a bad musician, or a good musician, and yet a bad man, so our savant Geo. Brown is a good patriot, but a bad philosopher.

Death of a Notorious Infidel.

Samuel Ludvig, the notorious German Infidel died lately in Cumminsville, near Cincinnati, Ohio. He was born in Gues, Hungary, in 1801, and came to America in 1837. Here he began his editorial career in the publication of that most vile and infamous paper, *The Packer*, which advocated the most low and vulgar infidelity. He was naturally a talented man, but his infidel brethren permitted him to contend all his lifetime with want for the necessities of life. Infidelity does not understand that it is more blessed to give than to receive. Even on his death-bed poor Ludvig suffered the most pinching want, and the Turners of Cincinnati projected a theatrical exhibition for his benefit. But this came too late. Ludvig died before the exhibition could take place, and now the proceeds are to be given to his poor widow and six children.

Why do not those for whose principles this man devoted his life take up a general collection among all the infidel brethren, by which the family might have been raised a princely sum? The answer is, that genuine practical love to the brethren does not flow from this cold materialistic world, but springs only from the fountain of love on Calvary, from him who has shed his heart's blood out of love to the brethren. A living faith on the Redeemer will also kindle in the heart a love to the brethren.

Prof. M. Diehl.

At a meeting of the students of Wittenberg College held April 13th, for the purpose of expressing their feelings with regard to the death of Rev. M. Diehl, D. D., the following preamble and resolutions were unanimously adopted.

Whereas; It has seemed good to our Heavenly Father, in his infinite wisdom, so suddenly to remove by death, our former teacher and beloved friend Rev. M. Diehl, D. D., therefore,

Resolved; That while we submit to the will of "Him who doeth all things well," we deeply mourn the loss of our former professor; but in this severe stroke, we see the hand of our Heavenly Father directing us to follow the many spiritual lessons which he taught.

Resolved; That, in his death, we have lost one of our best Christian advisors; the institution one of its most faithful friends and successful laborers; the church one of the highest type of its ministers, whose graces were harmoniously developed in a beautiful Christian character, and whose last words were: "Let me give my testimony for the religion of Christ, the idea I have ever taught."

Resolved; That we deeply sympathize with the bereaved family and friends, commending them to the all-wise and merciful God, praying that he may comfort them and sanctify this affliction to their eternal good.

Resolved; That we attend the funeral services in a body, and that we wear the usual badge of mourning for thirty days.

Resolved; That a copy of these resolutions be sent to the family and be published in the *Lutheran Observer*, the *Christian Radical*, the *Kirchenfreund*, and the *Springfield papers*.

Committee.

F. C. Hornel,
John P. Sanderson,
Luther M. Sprecher,
George A. Smith,
A. J. Crigier,
G. W. Snyder.

Acknowledgement.

Received one hundred Dollars (\$100) from Mr. Henry Stroup of Frosty Valley, Monroe County, Pa., as a gift to the Lord, for the Missionary fund of the Susquehanna Synod.

J. H. ENGEL, Tres.

MIDDLETOWN MD.—Rev. A. Buhrman has been elected as pastor of the Lutheran congregation in Middletown, and we understand has accepted the call.

Sunday-School.

All communications intended for this Department should be addressed to
JOHN J. REBMAN, EDITOR OF S. S. COLUMN.
HARRISBURG, PA.

Life Insurance Versus Salvation

"Insure in the ——— Life Insurance Co. Cash Capital one Million, paid in full."

This was the reading on the blotter we just used to dry the ink upon a directed envelope. Great stress was placed upon the paid in full Capital, and upon the following:

Remember, life is but a shadow;
Is date the intermediate breath we draw;
Ten thousand accidents in ambush lie,
To crush the frail and feeble tenement,
Which, like the brittle hour-glass measuring time,
Is often broke ere half its sands are run.

As we read this, a question of infinitely more importance arose in our minds. Is my soul saved? Are the souls of my Sunday School class insured in the greatest of insurance companies of which Christ is the head? Have they a title clear? Have I? Have you dear reader? If life is but a shadow, a vapor which appeareth for a little while, and then passeth away, if all of life we can call our own is the present fleeting moment, if danger in such numerous forms is everywhere and continually around us, threatening to shorten the life so very brief at longest, if the hour-glass is so brittle, is there anything half so important as the salvation of an immortal soul? O, dear teachers, is not this immensely important? Is not this business urgent? We are Christ's agents, are we living, active, advertisers of our great Captain? do we as earnestly urge our pupils to insure for Heaven, bliss, eternity, as do these worldly agents to insure for time?

Can we, dare we for a moment compare this business of Life Insurance with the benefit of an insurance in the righteousness and blood of Christ? It is indeed true, that by a life insurance we can provide for our families and friends for a short time, when we are called upon to die; but by working out our salvation, and being in the Christian company, we provide for ourselves in death, and in that "great beyond," whether we are all so speedily hastening; and may we not be, by giving our hearts more laboriously and energetically to the Master's work, taking out a policy, which will be of lasting benefit to others.

A few thousand dollars, at most, is all we can leave our friends in this worldly insurance, and that even with them is only temporary, while by accepting God's free grace, and urging our scholars and friends to do likewise, we may become heirs and joint heirs with Christ in an inheritance that will never break up, but is incorruptible, undefiled, and fadeth not away forever.

Oh then dear fellow laborer in this great work of winning souls for Christ, will we not more urgently and frequently press upon our scholars the importance of taking out a *true policy*, in the company of Christ's followers, for we can assure them that He will give them a policy, the value of which none will ever be able to comprehend until we occupy those mansions he has gone to prepare for all who now do his will.

The policy he will give us them, comes without money and without price, he has already sealed it with his blood, and stamped it with his life, let us then be faithful to diligently urge our scholars to come to Jesus Christ and be insured for eternity.

Sunday S. Lesson.

FROM LUKE 2, 40-50.

What is the subject of our lesson to-day?
How old was Jesus at this time?
Where did he live?
What was his father's trade?
To what place did Jesus go with his parents?

How far was Nazareth from Jerusalem?
What did they go to Jerusalem for?
Why was it called the feast of the Passover? Ex. 12, 26-27.
Is this feast called by any other name?—Matt. 26, 17.

How long did it continue?
Did they stay all the time?
What does this teach us when we attend S. S., or public worship?
When they left for home what became of Jesus?

What is meant by "baptized behind"?
Where did they find him?
What was he doing?
Who were these doctors?
What was their business?
Give the first recorded words Jesus ever spoke.

How had his parents first sought him?
How should we seek Jesus?
Why?
What did Jesus say he must be about?
What was his "Father's business"?
What was the great business for which Jesus came into the world? Luke 19, 10.

Did Jesus come to save children as well as grown people?
Are you like Jesus glad to be found in the temple?
Has Jesus any work for children to do?
What is it?
How may we be sure God is our Father?—John. 16, 27.

What is the great business of every one in the world? Rom. 15, 6.
Why is it easier and wiser to become a Christian when young, than to wait for old age?
Need we seek out a special city, or place to find Jesus?

Where may we find him?
After this where did Jesus go?
How did Jesus act towards his parents?—51st verse.
What duty does this teach children? Eph. 6, 1-3.

With whom did Jesus grow in favor?
What is it to grow in favor with God?
How may we grow in favor with Him?
Have you the favor of God?

Are you working for Jesus?

How?
Where?
What?
The above is a synopsis of questions, just as given to the class, by a teacher in the 1st Lutheran Sunday School of HARRISBURG.

Two Drops of Oil.

A lover of Jesus gathered many into the Sunday School "from the broad highway." After the days duties were done many thronged to him for advice and relief of one kind and another.

Among them came a sin-hardened youth, not for venture or encouragement, but for relief from a painful wound he had received in a street revel, and which, from neglect, was growing serious. The kind man gently poured two drops of oil on the surface of the wound. The pain subsided. The wound was finally healed.

The wild boy never forgot the act. He could not dismiss the thoughts it occasioned. That small act of kindness was the means of leading him to Jesus, the great Physician, and to-day that boy stands as an ambassador of Jesus Christ.

Are there not comforting words for you to speak? Can you not pour oil on some wounded spirit? Or can you not lead some soul to the Balm of Gilead? Now is the time to do it! Do it. W. C. E.

A large gathering of the friends of Sunday School is expected at the National Convention at Newark, N. J., Wednes. April 28th. Sunday school workers from all parts of the land are invited. Prominent Sunday school men have been engaged to attend and take part in the proceedings. Persons wishing entertainment should apply at once to Sam'l W. Clark, chairman of the local committee, Newark, N. J. The committee—consisting of G. H. Stuart, chairman of the committee of '69, and Rev. Edward Eggleston, chairman of the committee of '68—invite all Sunday school associations of every kind to send at least one delegate.—*Independent*.

A Sabbath among the Saints.

A strong desire had been cherished, while crossing the continent, and plans laid accordingly, to spend a few days—and one of them a Sabbath, in Salt Lake City. This with a desire of personal observation concerning this most wonderful modern fanaticism, delusion, knavery, imposture or whatever else it may be termed. There are in its workings its marvellous developments and success—many grave and unsolved problems for the statesman, philanthropist and Christian.

Because of various hindrances and delays in the rugged overland winter-staging through Nevada and Utah, it was late on Saturday night, instead of Friday morning, when we entered the Capital of his Excellency Brigham Young. Two principal hotels are in the city, one kept by a Mormon, the other by an intrusive Gentile. My visit being to Mormondom, to the Mormon house I went. The landlord is an important character among the Saints, and keeps a quiet, comfortable, home like house. After breakfast on Sabbath morning I introduced myself to mine host, stating my profession, mission, correspondence with the press, and desire, without impertinent inquisitiveness, to learn as much of the place and people as my limited stay would permit.

"What do you wish? Happy to oblige?" "First, an introduction to Brigham Young."

"He is away sixty miles South, on a mission tour."

"Who is next in authority?"

"George Smith, nephew of the sainted Joseph. He is at home and it will afford me pleasure to give you an introduction."

We were presently away and soon at the rather spacious mansion of Mr. Smith, Governor in the absence of the great Brigham. A meeting of fifteen or twenty elders, prophets, apostles and bishops, was being held in his reception room at the time of our entrance. My profession mission and design in stopping to spend the Sabbath, was briefly made known to the assemblage. A seemingly cordial and even gracious reception was given me, with an introduction to and shaking of hands with each dignitary. Mr. Smith as leader, then addressed me, saying, "Brother, we are glad to see you in the city of Latter Day Saints. This is the Sabbath of our Great Communion, on which two of the elders preach. Will you take the place of one of them?"

"Certainly, sir, preaching the gospel is my business."

At the hour for service, I was escorted into the Tabernacle of the congregation by the attentive and obliging landlord, and on entering, the elders motioned me to come upon the platform and seated me in the veritable chair of Father Brigham. "Will you preach first or second?" was interrogated. "Would prefer to follow the elder."

The elder accordingly opened and talked for two hours and a half; during which time he went over not only King James' Bible and that of Joe Smith, but also traversed all the rest of creation. When finally through, my suggestion to the prophets was, "You have had preaching enough for one diet."

"Not at all, we continue our meetings four hours; occupy whatever time you wish."

My impressions were that should ought to be said specially inflicting upon or in direct antagonism with Mormon notions, some of these shrewd leaders would follow with attempted criticisms and emendations. This, my desire was to avoid and present before that immense mass of listeners the simple gospel of the kingdom not wont to be heard by them in its purity. The Lord helped me and when I thought, I felt no uneasiness about criticisms from preachers among Latter Day saints.

There were none; but before closing the service, some of the patriarchs came around me and inquired: "Will you not preach again this evening?" "With pleasure; preaching is my calling."

THE TABERNACLE.

The Tabernacle of Congregation for saints of the latter kingdom is by far the largest audience hall in which it has ever been my privilege to speak—much the most spacious on the continent. The entire structure is wholly unique, and certainly without any architectural likeness in the world's history. The sanctuaries seem to have a pride in the belief that it baffles all intelligent description. The best comparison now thought of would be an enormous elongated hay-stack; or half an egg shell; the convex side upward. The lengthened dome like roof rests upon fifty-five abutments of sand stone, fifteen feet high. The interior is an arch with an apparent support, and no ornament with an extreme height of sixty feet. The floor of the Tabernacle is two hundred and fifty feet long, and a hundred and fifty feet wide in the clear; on which there are seats for ten thousand people. At one end is an immense platform, which will accommodate as large an audience as one of our churches in Eastern cities. Here are the speakers, desks and where all the dignitaries of the latter kingdom are assembled on set occasions. On this platform there is also being erected by Mormon architect an enormous organ of eight thousand voice power.

Not a seat was empty, some groups compelled to stand as I preached. The large audience I ever addressed; army experience not excepted. Undivided attention was given by all present. It was their great communion day. The bread was blessed in scriptural language by a prophet, and handed from seat to seat on silver plates by a dozen elders, occupying an hour in its distribution, during which the saintly preacher continued his harangue. A bishop then asked him to wait for a moment while he blessed the water. This element is instead of wine, for what reason was not ascertained—perhaps on account of the expense of giving such a multitude wine; perhaps, from the fact that the Mormons, with respect to intoxicating drinks, are teetotalers; or the sainted Joseph or uncle Brigham may have had a revelation on the subject. During the hour's distribution of water the unwearied elder preached on. The communion was over when I rose to preach.

EVENING SERVICE.

The assembly was more crowded than during the day, and myself the only formal preacher. Never had minister more attentive or seemingly interested audience. My text and aim in preaching was, "Jesus Christ and Him crucified." It was an unspeakable privilege thus to present the scriptural plan of salvation to this immense mass of deluded, human beings. After closing, a leading Bishop arose and complimented the speaker, by saying; that he would take an excellent Latter Day saint-preacher; that he wished I was one; and that I would be if I would only believe the revelations from the Lord, which he and the bishops would tell me. At which grave announcement I could not refrain from laughing, in which the large bench of holy magnates good-naturedly joined. In one thing the Bishop went on to say, he disagreed with the speaker stating to the audience his point of Theology. I arose and stated, that the Bishop had misapprehended, and showing his mistake; whereupon he turned to me in the blandest manner, thanking me for the correction,

