

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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NO. XX.

## Editorial Correspondence.

Baltimore, May 11, '69.  
DEAR BRO. ANSTADT: Permit me to say that I am once more in the home of my children, No. 88 Hill Street, Balt., where letters will find me until further notice be given. I was not tired of western life nor of western people, but I had many ties and interests to cause my return again to "my Mary land." I have spent another Sabbath in the Old Monumental City, and I was permitted to see many things, some of which I will note down for the benefit, I trust, of your numerous readers.

In the first place I will give you my impressions on attending the German services in St. Stephens, under the pastoral care of Rev. F. P. Hennighausen. It was confirmation day, which usually takes place a week before the sacrament of the Lord's Supper is administered. As I might be suspected of being somewhat partial in my account of the discourse delivered on that occasion, I will merely remark that it must have edifying and instructive from the marked attention manifested on the part of a very crowded house. Of one thing I can and ought to speak viz., the assiduity with which the Pastor trains his catechumens for a worthy seat in the congregation of believers. There were about 20 candidates to be admitted to church fellowship. These candidates were under the instructions of the minister three times every week for the last 7 or 8 months. They were made fully acquainted with the doctrines and usages of the Luth. Church, and the general facts of the Bible. They were well trained in the entire church culture as adopted by the Mt. Synod in its session at Hagerstown. This is true not only of the Catechumens, but was signally carried out by the whole congregation. The Liturgical service consisted of an anthem by the choir, introit, and the Gloria Patri, and the reading of the creed by the Pastor, &c.

### THE CHURCH.

This structure is plain and unpretending on the external appearance. Internally it is neat and chaste. On the present occasion, however, the profusion of flowers, with evergreen, in vases, wreaths, festoons, and encircled pillars, &c., was emblematic of the goodness of God and making the place also most gylvanic in appearance.

Flowers are said to be the smiles of the Lord. They are so indeed to all who see them as such. On the devout worshiper the Lord is smiling from every point. His flowers are everywhere. They delight the weary pilgrim on his lonely journeys to the other world and the busy men of the worlds well.

But do these outward beauties suggest feelings of devotion? Do they kindle a flame of love in the soul of man to his God? Is the heart impressed by them? There can be no doubt of certain influences exerted upon the mind and feelings of the heart of man. Human nature is not insensible to the beauties of nature or of art. There are deep tones of the human soul that make themselves heard at the sights and the sounds of a hallowed nature around. The man cannot be trusted, who is not "moved with the concord of sweet sounds." His taste can be cultivated to a high degree of refinement, and may have all the appearance of the religion of the Lord Jesus Christ, but it is the religion of Jesus? Is the soul, from these externals, led to God, in most hallowed devotion, as the giver of every good and perfect gift? "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." If the well-trained eye of the Corinthian, and the equally cultivated ear of the Greek, cannot comprehend the great truths of God from the beauties of nature and of art, no more can we. They must be "revealed to us by his Spirit; for the Spirit searches all things, yea, the deep things of God," and "he takes the things of Christ and bestows them upon us." The question, then, is not altogether irrelevant: Are we more devout on a bed of roses, than under a crown of thorns? In both God is seen and felt, but which leads the heart of man to God in humble devotion? The beauties of nature please, the crosses of life humble.

Flowers too are symbols. They are a natural medium of communicating ideas of the love and goodness of God. They have as much meaning in the language of symbols as the cross and creed. If we must have the symbols of the cross and the creed, why not of the flower? The connection between the cross and crown is intimate: is not the connection between the floral wreath and the harp of gold the same? God gave originally, neither cross nor creed but he strewed paradise with flowers. In this sylvan garden, God was pleased to walk with man in his innocence; will these smiles of the Lord, then, cease to awaken the tenderness of devotion, when man needs them the most? Perverted nature may trample unheeded the little hearts-ease, and neglect the tender lesson it teaches, but does it not still teach? The cross, the creed, the flower, are symbols of the true, the good and the beautiful, may assist in a devotional frame, but they cannot supply the place of the word and the spirit.

These things are palpable and patent to the eye, but they do not reach the Infinite and the Eternal. The intellect and the heart may be pleased but is the soul profited? Any worship short of God is idolatry. "God is a Spirit and they that worship must worship him in Spirit and in truth." Any other

kind is idolatry. My readers may inquire whether I mean to say that the worshippers at St. Stephens were of this cast? I unhesitatingly answer, No. Whilst the cult was simple, it was, at the same time, impressive. Under the addresses to the congregation and the catechumens, there were many tears shed, and I should judge many prayers offered to God in behalf of the young people about to be received to the communion of the church. It was not the spirit, either of formality or idolatry. It was the spirit of Christ, and of true worshippers. So I judged it. So may it be everywhere. There are now about 400 members connected with this congregation.

In the afternoon of this same Sabbath day I had a sight of a most peculiar demonstration of the Catholic church, an account of which I will reserve till next week.

Yours truly, C. L.

## Practical.

### The Fulton Street Prayer-Meeting.

A minister from Iowa spoke of the blessings he had received in attending this meeting for a few days of his sojourn in this city. In the place of his residence the Lord had been pleased to renew his work, and ninety converts had united with the church upon profession of faith, and all through that part of Iowa, and across the river in Illinois, a great outpouring of the Spirit had been manifested. "We had," he said, "great reason of thankfulness to the Lord for such displays of his grace." There was a seminary for the education of females in the place of his residence, for which he requested special prayers.

Another said: "The religion of Jesus never appeared to him more of a divine reality than since he had enjoyed the privilege of meeting here. The first time I attended this meeting I went away under the conviction that I was a great sinner—condemned and lost. I was in great trouble, and knew not what I should do. I had my confidence in prayer; at least my own, and sought for the place where Christians meet to pray. I met the missionary who has charge of this meeting (Lanphier) who took me to his room and prayed with and for me. He confessed my sins for me; I felt it, and confessed too. The meeting prayed for me, and the Lord was pleased to hear and answer, and now, after a long season of absence from this place where the Lord first blessed my soul with evidences of his pardoning grace, I come to ask you to unite with me in thanksgiving and praise, that I have been kept thus far in the hopes of the gospel. The Lord has been good and merciful to me." O how merciful the Lord has been to me!

Acknowledgments of God's favor to his praying people come daily to the meeting to encourage Christians to be constant and sincere in prayer. A city merchant said he had received a letter which he would read, as follows:

"I have several times requested your prayers at the Fulton street meeting, and I feel quite satisfied that blessings have been conferred in answer to them. A friend induced me to request your prayers for him, which I did upon the imposed condition that he should pray for himself, and I send you what he has written to me about it: 'Just as you sent off that request I began to feel that it was a serious matter, and I became anxious about the result, and this anxiety constantly increased until I was compelled to cry and pray to God for mercy.' I thought before that I should never pray but then nothing could keep me from it until I found relief in Christ, and now nothing can keep me from it. It is the means of great, unspeakable blessings to my soul. Tell your friends who pray for me their prayers are answered, praise the Lord." The letter says: "I may add that he now gives evidence of a genuine work of grace in his heart."

Another writes: "I believe it is in answer to your prayers that I am relieved from the load which was crushing out my hopes; now they are brighter than ever before."

Another says: "I requested you to pray that I might be saved, that the Lord would come to my poor sinful heart, and give me purity and peace, pardon all my sins, and let me know that I am forgiven and accepted of Him; and so He has, as I believe. I know that I feel different; my soul is in peace, and I cannot express how thankful I am to God and all his instruments. I believe that Jesus has come to save me, and this is joy unspeakable. Oh that all might taste and see how good and gracious the Lord is."

Another says: "Your prayers were requested for a young man who was thought to be at the point of death, and was hopeless of salvation; that young man now writes this to tell you that his health is improved and his physicians say that he is no more danger of immediate death than men of his age ordinarily are. But the best of all, he believes that his sins are forgiven and hopes that Christ will save him. He can't be present with you to speak his thanks to God, but the Lord hears them, blessed be his holy name."

Several missionaries spoke of the duties which devolved upon them. One said: "When I went to my labors this morning I first at the door met a poor woman who was waiting to tell me about her sick and dying husband, who was destitute and wanted help. On arriving at the lecture-room I found a note informing me of the death of one of our Sunday-school scholars; just then a man

came to tell me of the death of a poor woman who was in the care of the church. Going forth into the street I met a poor man, who, two days before came into the prayer-meeting, now evidently under the influence of intoxicating drink. These were edifying and almost simultaneous demonstrations of the power of God in answer to prayer, that he might have the appetite for strong drink taken away and become a sober man and do good in the world, and now I ask prayers for all these cases, that the poor inebriate may become a sober man and a Christian; that the deaths of the poor woman and Sunday-school scholar may be sanctified to their surviving families and neighbors. The died in hope; and that the poor sick man may find relief and restoration to health if the will of God be so, but especially, that he may be converted and prepared for death whenever it comes. Other cases are known to me of men, women and children who are in need, and I would ask your prayers for them and above all, grant them the blessing of salvation."

The leader read from a letter: "About a year ago, under circumstances of peculiar trial, I asked your prayers for my family, and especially for my husband. I do not know that my request was ever received by you, but I know that afterwards, when the troubles of my heart seemed enlarged, a measure of the peace which passeth understanding beyond any I had ever before experienced was granted to me." This letter he said had been before the meeting before, again he said: "Since I requested your prayers for my family and husband and was conscious of having been the partaker of a great blessing from the Lord, God has more graciously interposed for me; my husband and three sons are hopefully converted, and both of my daughters are inquiring and praying, and I come to ask your help in prayer for them."

A brother requested a continuance of prayer for the friend for whom prayers were requested a week ago. (Others requested prayers for themselves to help them to repent, to believe, to overcome in trouble and temptation—that God would convert their souls; and the last appeal heard that day was from a stranger who really cried: "Pray friends, pray for me, that God may have mercy on my soul."—*Chr. Intell.*

## Speculative Belief.

To belief in the Lord Jesus Christ is to begin the Christian life. Heresy is Christ torned within us, and there is the commencement of every christian grace, and of all evangelical obedience. Accordingly we read, "Believe on the Lord Jesus Christ and thou shalt be saved." "He that believeth on him hath everlasting life."

Such belief, however, we have reason to fear, is much less common than speculative belief, which is nothing more than a simple, intellectual assent to what Scripture teaches. Multitudes have a speculative belief. They believe, and yet they do not believe. They believe with the head, but not with the heart. Their belief carries the understanding with it, but not the affections and the life. It is not spiritual and operative, but is cold, inert, and nominal. Be content, reader, with no such faith as this, for it is not saving faith. To be saved, you must have something beside your reason convinced that the Bible is from God. Its great truth must come home to you with renewing, comforting and governing power. May you so lay hold upon Christ that you shall be vitally united to him, and be saved and moulded by his grace. May you be enabled to believe to the saving of your soul.

THE GREAT CONTINENTAL RAILWAY AN ACCOMPLISHED FACT.—The Pacific railroad is completed. The way to India, foretold by Benton, is open for the travel and the commerce of the whole civilized world. It is an achievement without parallel in the history of human enterprise and industrial activity. It is a spontaneous outburst of the joy and thankfulness and pride with which the people there regard the success of a project so fraught with benefit to their prosperity and well-being, and was alike worthy of the occasion and the good bearing State. The celebration at Chicago yesterday was also a worthy tribute to the same great and memorable event. Everywhere, indeed, the event has been hailed with real though usually unadorned joy and gladness, and will add greatly to the fame and the renown of the American name. All honor to the men who projected it, and have labored faithfully for its successful completion; and all praise to the representatives of the people whose statesmanship was never better exemplified than when giving their sanction to the legislation under which we could rejoice over this work as we do to-day, and which fairly and worthily reflected the sentiments concerning it of the only nation of earth which either would or could have built this magnificent national highway. The first Atlantic cable message is here wonderfully appropriate: "Glorify to God in the highest; Peace on Earth, Good Will to Men."

An auctioneer, while engaged in his vocation, thus exalted the merits of a carpet:—"Gentlemen and ladies, some folks sell carpets for Brussels; but I can most positively assure you that this elegant article was made by Mr. Brussels himself."

## MISCELLANEOUS.

### Good Physicians Needed.

Instead of ignorant, swindling quacks and impostors who fatten on their ill gotten gains, flouted from poor diseased creatures, we want well instructed physicians and surgeons, to teach the people not only how to throw off disease, but how to keep in health. It is so much easier for the indolent doctor to prescribe bitter pills, cod-liver oil, porter, ales, wines—so called—and pungent, burning whiskey to a helpless patient, than to take hold and do something for him. One now gets only a look, a now, a prescription, and a bill to pay, whether the case is a "kill" or a cure. But there are educated physicians who are honest Christian gentlemen and who do not prescribe alcoholic stimulants to every nursing mother; but these are exceptions to the rule, who reduce the craft from the cursed of an outraged public. Is there any way to put down and root out the wicked vendors of the vile slop, and who practice on the depleted bodies and the depleted bodies and pockets of these helpless victims? Must educated physicians stand by and look on in silence while the quack and impostor cheats a patient, first out of his money then out of his life? Should not our physicians take the necessary steps to put a stop to this robbery and murder?—From *Phrenological Journal*.

## A Ministerial Error.

It is, I think, an error into which many of our modern ministers, whose education has been carried to a high pitch, have fallen, that everything is to be done by the head rather than the heart. We know very well that the true method is to reach the heart through the head, and men must be made to feel by being shown why they should feel, and what is to make them feel. But in many cases, especially in the least educated, the head is to be reached by appeals to the heart. We often hear the remark: "Yes, it was a smart sermon but wanted heart. It 'sparked like the stars or shone like the moon on a wintry night, but it warmed no one.'" I have been sometimes struck, as every one must have been, with the varying effect produced by different speakers at a public meeting; and how much more power over an audience, and how much more the object of the meeting has been accomplished by a few gushes of simple eloquence from the heart of so earnest and ardent advocate, than by the elaborate, but passionless pleader. The latter was coldly admired, and admitted to be an eloquent speaker; but the former melted and moved his audience by the depth and intensity of his own feeling.

## A New Religion.

A new religious community, numbering sixteen hundred members, has purchased thirteen hundred acres of land on the margin of Lake Erie, in the county of Chautauque and township of Pomfret, in Western New York. A perfect social quality if enjoyed between all the members of this strange community, who all work at the same tasks and enjoy the same privileges. Their temporal affairs are under the control of nineteen trustees or directors, who can do nothing except by unanimous consent. Their religious belief is thus stated: "They reject the Trinity, but recognize Jesus Christ as the one and only true God. Beyond this there is nothing tangible in their tenets. Personal revelation from on high: a mysterious connection with the Godhead, which they call a divine inspiration, conducing to newness of life; a consciousness of the spiritual transformation, and subtle, undefinable repulsion by which they recognize and reject the unregenerate." They have no church edifice, or devotional services at the present moment, and it does not appear what ritual, what forms of prayer, if any, what ascriptions of praise, what means of religious instruction they will adopt.

At the heart of the enterprise is the Rev. Thos. Lake Harris, an Englishman by birth, at one time an Universalist clergyman in charge of a church in this city, and at another a banker and farmer in Dutchess county. Associated with him is Lawrence Oliphant, late M. P. for Stirling, England. In literature he is known as the author of many books of travel, of which are "The Russian Shores of the Black Sea," and "A Journey to Katmandu." He was in Ceylon with his father, Sir Anthony Oliphant, who was Chief Justice there; he went with Lord Elgin to China; he contributed to the recent triumph of Reform in England. With his mother, Lady Oliphant, a woman of rank and culture, he is said to be engaged heart and soul, in this earthly Paradise on Lake Erie.—*N. Y. Obs.*

### The Great Secret.

"Why have you prospered while so many around you have failed?" inquired a man of a rich merchant one day. The merchant turned to the Bible and read the words: "Acknowledge Him in all thy ways, and he shall direct thy steps." Then closing the Bible, he added, solemnly, "This is the great secret of my success in the world." Let every youth take possession of this secret, and begin to acknowledge God in all his ways.

### Utterly Impossible.

That the old lady who believes in "signs and symptoms," always looks out for the new moon over her left shoulder, and never makes pickles on a Friday, will not know something to happen within the year, particularly if she has the bad luck to break the looking-glass! As the old Dutch farmer said: "Things are always happening, most years!"

That the man who says, "plenty of time, there's no hurry," should not miss the boats, lose the trains, and get generally behind-hand! Just notice whether people that have "plenty of time," don't usually end with having no time at all.

That the woman who puts off her baking until the washing is done, and the washing until the weather is a little warmer, and sits down to read a dog's-eared novel in the meantime, should have anything but a drinking husband, shiftless children, and a desolate home!

That the man who carries his hands in his trousers pockets, should ever possess anything else to carry in his pockets!

That the young lady, who sleeps in kid gloves and powders her face "for the benefit of her complexion," should have more than her share of common sense!

That the man who wears an imitation diamond ring, will ever own a real one! For mock jewelry indicates a lack of brains, and it takes a certain amount of brains to make money enough for real diamonds, or anything else that is genuine.—From *Phrenological Journal*.

### The Penitent Thief.

A clergyman in Germany who was too weak to go about his parish on foot, and too poor to buy a horse, had a Swedish pony given to him by a good nobleman. One day he rode two miles from home to see a dying woman, and fastened his horse to a post near the tavern. When he had visited the woman and wanted to return home, he found that somebody had stolen his horse, so he had to make his way on foot as best he could, and did not get home till late at night, feeling very tired and very sorry over his loss.

The thief was a wicked young man, whose pious father had died only eight days before. The young man had not ridden far before his conscience was aroused, and he thought of what his father had said to him just before he died: "Take care, my son, lest through a little temporal gain, you lose a whole eternity." These words now troubled him, and he resolved to give the horse back to the owner, if he could find him, and four times its value besides.

Ere long a rich man came along and offered him a hundred dollars for the horse, which was just such an animal as he wanted for his children. The young man told he did not own the horse, but he would venture to sell it for a hundred and fifty dollars, and make it all right with the owner. He then gave up the horse and took the money. After some days he succeeded in finding the owner, and asked him this question:

"When a man has taken the property of his neighbor and sincerely repents of his sin, and return him fourfold, can he hope for the mercy of God?"

"Yes, answered the clergyman, "certainly." "I know," said the young man, "that your horse was stolen from you. What was he worth?"

"His worth in money," answered the minister, "was very; I should hardly have got more than twenty dollars for him. But his true worth to me was the fact that I could not do my work without him, and I have no money wherewith to buy another."

"Here," said the young man, "are two hundred and fifty dollars. For fifty dollars I hope you can buy another horse. Take the other two hundred dollars as a small compensation for your sorrow, and as an evidence of my deep repentance, for I am the thief that stole your horse. But God has opened my heart and made known to me my sins, and has given me the means to make restitution for what I have taken. I pray you forgive me my great crime, as I hope that God forgives me."

The clergyman, astonished at the ways of God, could for a long time say nothing. At last he said to the poor fellow: "You thought to do me injury, but God overruled it for good to you and to me."

### "The Coming Girl."

The following under the above head, is from the *Church Union*. It may have been designed for burlesque, but if it prove reality, so much the better for the 'girl' and the world. If young misses should drive out of their heads their love of pleasure and dress and fashion, and the idea that they were created only for these things, and study how they can make themselves useful as human beings, they would be far happier and more healthful.

The coming girl will cook her own food, will earn her own living, and will not die an old maid. The coming girl, perchance will vote, will not wear the Grecian bend, dance the German, ignore all possibilities of knowing how to work, will not endeavor to break the hearts of unsophisticated young men, will spell correctly, understand English before she effects French, will preside with equal grace at the piano or wash-tub, will spin more yarn for the house than for the street, will not disparage her plainly clad mother, her poor relations,

tions, or the hand of an honest worker; will wear a bonnet, speak good, plain, unclipping English, will darn her own stockings, and will not read the *Ledger* more than she does her Bible.

The coming girl will walk five miles a day, if need be, to keep her cheeks in a glow; will mind her health, her physical development and her mother; will adopt a costume both sensible and conducive to health; will not confound hypocrisy with politeness; will not place lying, to please, above frankness; will have courage to cut an unwelcome acquaintance; will not think refinement French duplicity; that the assumed hospitality, where hate dwells in the heart, is better than condemnation; will not confound grace of government with silly affection; will not regard the end of her being to have a beau.

The coming girl will not look to Paris, but to reason, for her fashions; will not aim to follow a foolish fashion because milliners and dressmakers decree it; will not torture her body, shrivel her soul with puerilities, of ruin it with wine and pleasure. In short, the coming girl will seek to glorify her Maker and to enjoy mentally his works. Duty will be her aim, and life a living reality.

### Honorary Church Members.

The question is, whether it is right to have "honorary members" in a church. We all know how it is in a society, a benevolent society; certain men join and pay their subscriptions, and appoint committees to do the work and regulate affairs. And so some subscribe and some do the work.

Then, in time and for various reasons, certain persons are elected honorary members, or they pay a certain sum and thus are constituted honorary members. They do no work, they have little or no power, they have no special place, unless it be a place of honor.—Unless their names are influential, they add in no way to the strength of the society.

Now it strikes me, there are too many such in our churches; men who think, or seem to think, that their names are of importance to the church. They do no work, they give very little, they never go to the meetings, they seem to be, in fact, no part of the body of the church. The church has learned to expect nothing of them, and she gets just what she expects.

But is it right so? There are, indeed, diversities of gifts, but will it do to have no gifts at all? Some may have ten talents and some but one; but there are very forcible words used in the case of the man who rolled up his one talent and laid it away. Go work in the vineyard.

### Anecdotes of Edwards.

The great theologian was extremely absent minded, carrying about with him every where the atmosphere of the study—reading on clouds and breathing rarefied air—in the world, but not of it. A country parson, at a loss for topics of conversation, once asked him how many cows he possessed. "Really, I do not know," he replied; "but Mrs. Edwards could tell you. She attends to all such matters." Now, Mrs. Edwards was fully as pious as her husband—almost a religious devotee. She was often in her closet than in her dairy; yet she knew how many cows paid tribute to the house of Edwards, which fact would seem to prove that a woman may be eminently spiritual and eminently practical at the same time.

The lofty abstraction of Mr. Edwards caused frequent domestic disarrangement, sometimes playing strange pranks with his costume, especially with his wig; while his profound ignorance of ordinary worldly affairs gave rise to many ludicrous incidents. One of the old family stories runs thus: Mr. Edwards, having preached to a poor country parson, found to his dismay on Monday morning, that there was no man or boy about the premises to bring up his horse for him. On his confessing that he knew little about such things, his hostess, "on hospitable cares intent," went to the pasture, caught and bridled the staid, clerical steed, and led it up to the gate. Then, as she was about to put on the saddle, the great minister came out, and gallantly protested against her performing any further groom service, saying he thought he could manage the rest for himself. So she went about her household affairs.

The good man was a long time wrestling with the mysteries of that saddle: but just as the lady was going again to his assistance, he came in to get his saddle-bags and take his leave. "Ah! Mr. Edwards, how have you succeeded?" she asked. "Very well, madam I thank you," he replied, "but it was unusual employment for me, and I was a little awkward. I had some difficulty in properly adjusting the straps and buckles; and there is still a superfluous piece of leather, the office of which I cannot divine. But it hangs over the neck of the animal, and will not incommodate me at all."

The lady, somewhat curious, stepped to the gate, to find that Mr. Edwards had put on the saddle reversed—the pommel pointing backwards; having, perhaps, a vague idea that, as he was going back to Northampton, that was the way to do it. The "superfluous piece of leather" was the crupper.

A nobleman, who was a great amateur painter, showed one of his performances to Turner. This great artist said to him, "My lord, you want nothing but poverty to become a very excellent painter."

### Use Plain words.

Little boys sometimes put on their father's boots, or their big brother's clothes, and act as though that had made them larger and more important; but nobody is deceived and they are only laughed at. Young writers and speakers should remember this when clothing their thoughts with language. Never try to find large or high sounding words. They are not natural, they will be awkwardly used, will often show mis-fits, and expose the author to ridicule. An ambitious young student, in writing his composition thus attempted to describe a very dark night: "tenebrous gloom obscured the darkening shade." The teacher, on reading it, remarked, "this being translated into plain English means, dark darkness darkened the darkening dark." A young lady thus expressed the idea of a fire sunrise: "the royal king of day, clad in glorious golden poppy of dazzling effulgence, flooded the earth with gorgeous brightness." "It is easier to swallow a dictionary than to to digest it," remarked the teacher, on reading that outburst. In all writing, strive to express the thoughts most clearly. Nobody cares to unwrap a dozen or more coverings to get a small parcel of candy. If you have a pleasant idea, out with it in as few and plain words as possible, and not oblige the reader to strip off a pile of waste word wrappers. Use the language in which you think and converse; that will be entirely natural. In time you may learn to make it elegant. Strive for excellent thoughts, and to express them clearly; they will be valuable even in the homeliest words, just as a beautiful face is attractive in the plainest garb.

### The Power of Forgiveness.

A soldier, whose regiment lay in a garrison town in England, was about to be brought before his commanding officer for some offense. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned; "everything—flogging, disgrace, imprisonment—has been tried upon him." Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir."

"What is that?" was the inquiry. "Well, sir," said the sergeant, "he has never been forgiven."

"Forgiven!" said the colonel, surprised at the suggestion. He reflected for a few moments, ordered the culprit to be brought in, and asked him what he had to say to the charge?

"Nothing, sir," was the reply; "only I am sorry for what I have done."

Turning a kind and pitiful look on the man who expected nothing else than that his punishment would be increased with the repetition of his offense, the colonel addressed him, saying: "Well, we have resolved to forgive you!"

The soldier was struck dumb with astonishment; the tears started in his eyes, and he wept like a child. He was humbled to the dust; he thanked his officer and retired—to the old refractory, incorrigible man? No; he was not the man from that day forward.

He who tells the story had him for years under his eye, and a better conducted man never wore the Queen's colors. In him kindness bent one whom hardness could not break; he was conquered by mercy, and, forgiven, ever afterward feared to offend.

An old lady on a steambot observed two men pumping up water to wash the deck, and the captain being near, she accosted him as follows: "Well, Captain, got a well aboard, eh?" "Yes, ma'am, always carry one," said the polite captain. "Well, that's clever. I always dislodge this nasty river-water, especially in dog-days."

Magreor, the famous canoe traveler, has been exploring the rivers of Damascus, Abana and Pharpar. These rivers have been laid down inaccurately on the maps heretofore, owing to the difficulty of tracing them, the savage Arabs joining with the wild beasts in keeping travelers ignorant of them. Mr. Magreor in the course of his explorations came upon a "giant stone town," which dates before Christian era, from the Greek inscriptions on the door of the houses.

Rev. Dr. Cattell, President of La Fayette College, has gone abroad to spend a year in the examination of the Polytechnic and other institutes of instruction in Europe. Enthusiastic in his pursuit of ways and means to promote the advancement of his own College, this visit will be of great advantage to him and to La Fayette.

The *Examiner* and *Chronicle* in an article on "Palpit Stiles," gives expression to the following:

"The chief end of preaching is to instruct men in the truth, and to persuade them to accept the salvation offered in the gospel. It is certainly important, then, in view of the great use of the object to be accomplished that the preacher accustom himself to the use of language and forms of expression that may be clearly understood by his hearers of every class."

An Indiana clergyman makes his pastoral visits on a velocipede. He was a colonel of cavalry during the war.



## THE AMERICAN LUTHERAN.

REV. P. ANSTADT, EDITOR & PROPRIETOR.  
REV. R. WEISER, CORRESPONDING EDITOR.  
Sellingrove Pa., May 22, 1869.

### Editorial Items.

We have just returned from the General Synod, and cannot therefore give as much attention to this number of the paper as usual. The Synod had not adjourned on Wednesday morning when we left and it had not yet been determined where it will meet next year. We expect to give a more extended account next week.

#### Frankan Synod.

Will the members of this body give their attention to the P. S. of the notice published in the LUTHERAN, of the annual meeting to be held on the 3d prox. The "special business" mentioned is of a character to require the whole Synod the whole day. Hence every member, and every candidate for examination should, without fail, be on the ground by 10 o'clock A. M. of the 2d.

We direct attention to the card of Mr. Knoche in the advertising columns of this paper. Any persons in want of Musical Instruments of any kind or sheet music would do well to write to him or give him a call.

### Missionary Institute.

The Annual Examination of the Classical Department of the Missionary Institute will take place on Friday, May 28th and Monday, May 31st.

Alumni Address by the Rev. A. W. Lentz on Monday evening.

The Examination of the Theological Department will take place on Tuesday the first of June.

Annual Address before the Literary Societies on Tuesday evening by Rev. Dr. T. Stork.

Contest between the two Literary Societies on Wednesday evening.

As will be seen from an advertisement elsewhere, the publishers of "Hearth & Home," offer for a limited time, to give every new subscriber a copy of Mrs. Stowe's new novel, "Oldtown Folks," which is just published and retails at \$2.

THE NEW BELLS.—The two bells recently noticed in our columns, are being placed in the chime on the First Lutheran Church.

The larger bell, weighing 701 lbs occupies the position of B in the scale, and is inscribed;

"Zealous to Good Works."

Dedicated to

Rev. G. F. Stelling,

by the

Chime Committee.

The smaller bell, weighing 392 lbs., is an E flat, with the following inscription:

"As a Shepherd seeketh out his flock."

Dedicated to

Rev. C. A. Hay, D. D.

by the

Chime Committee.

The bells were cast at the foundry of Jones & Co. Troy, N. Y. Mr. Jones, a member of the firm is here, superintending the placing of the bells in their places. The chime is now complete, and national airs as well as others can be played thereon.—*Har. Tel.*

### CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John.—The completion of the Pacific Railroad is an auspicious event in the history of our country, and of the world and it seems to have been suitably celebrated in a great many places all over the country.

James.—We did not find out anything of it here in Sellingrove, although we have a telegraph station here too. What were the ceremonies on the occasion?

John.—It was arranged that the last rail that should be laid at the Junction of the road, should be made of Rocky Mountain laurel, tipped with Colorado silver, and the last spike that should be driven was to be made of California gold. The driving of the spike was to be telegraphed at the same instant to every part of the Union. As the time drew near the operators kept pestering the operator at Omaha with questions. But he replied, "Keep quiet. When the last spike is driven at Promontory Point, we will say done." By-and-by he sent the word "Hats off! Prayer is being offered." Then at the end of thirteen minutes he says, "We have got done praying. The spike is about to be presented." Half past twelve of the 10th inst. was the moment for driving the golden spike, and then began the celebration of the event all over the country. Chicago made a procession seven miles long. New York hung out the national flag, fired a hundred guns, and held thanksgiving in Trinity church; Philadelphia rang the old Liberty Bell; Buffalo sang "The Star Spangled Banner"; and many towns kindled bonfires and burnt gunpowder in honor of this remarkable event which gives us the highway to the Indies, and a new guarantee for the perpetuity of the Union. One of the poets of the occasion wrote,

"Hail to the pathway of nations here,  
It runs to-day through a hemisphere."

James.—That reminds me of what a friend remarked to me in reference to this event. He said we have now found the Western passage to the Indies, which Christopher Columbus sought when he discovered the continent of America.

John.—Three great events have marked the last quarter century of the world's history. The discovery and application of the magnetic telegraph; the laying of the telegraph

cable in the Atlantic Ocean, thus binding Europe to America; and the construction of the Pacific Railroad, uniting the Atlantic with the Pacific Ocean, and thus constructing a highway of nations to China and the East Indies. This will no doubt produce a revolution in the commerce of the world. But from a christian standpoint it may have a still more important bearing, as it is not only bringing heathen lands nearer to us, and opening communications with them, but as it were drawing the heathen over to this country and to our very doors.

James.—A friend gave me the following lines lately, which I think contain a good deal of truth as well as poetry. (Reads)

#### Angry Words.

Angry words are lightly spoken  
In a rash and thoughtless hour,  
Brightest links of love are broken,  
By their deep, insidious power.  
Hearts inspired by warmer feeling,  
Ne'er before by anger stirred,  
Offense rent past human healing,  
By a simple angry word.

Poison drops of care and sorrow,  
Bitter poison drops are they;  
Leaving for the coming morrow  
Saddest memories of to-day.  
Angry words, O let them never  
From the tongue unbridled slip,  
May the heart's best impulse ever  
Check them ere they soil the lip.

Love is much too pure and holy,  
Friendship is too sacred far,  
For a moment's reckless folly,  
Thus to desolate and mar.  
Angry words are lightly spoken,  
But the heart's best impulse ever  
Bitterest thoughts are rashly stirred,  
Brightest links of love are broken,  
By a single angry word.

Peter.—(Enters the Sanctum during the reading of the above poem.) Good evening. How are you getting along with the paper?

John.—We are getting along as well as we can without you. But you said longer than usual. The attractions in Washington must have been very strong to keep you so long.

Peter.—That is truly so. The Lutherans of Washington are a very kind and hospitable people, and then to meet so many brethren from the different parts of the church is delightful; it was almost impossible to get through sooner, although I was anxious to get home.

James.—Well now tell us something about the Gen. Synod.

Peter.—I arrived on Saturday afternoon. The Synod commenced on Thursday morning, and was opened with an able sermon by the president, Rev. Dr. Pholman, on 1 Cor. 12, 13, "Covert earnestly the best gifts." The election of officers resulted in the choice of Dr. Pholman, Pres., Dr. L. E. Albert, Sec., A. F. Ockershausen, Treasurer, and Rev. A. Trimmer, Assistant Sec.

The usual routine of organization and business was gone through with, of which I can not enter into detail.  
On Saturday morning the whole Synod went in a body to pay their respects to Pres. Grant at the White House. Dr. Pholman made a very appropriate little speech, and then introduced each member separately to the President who gave each a hearty shake of the hand.

On Saturday evening we had an enthusiastic time at the memorial Chapel. They are building an edifice there that is to represent the whole Lutheran church in the capital of the nation, and be an honor to us as a church. The chapel for Sunday-school purposes is already finished, and the church proper, it is thought, will cost about \$50,000 more. The Lutherans in and about Washington will raise the half of this sum if the church will raise the other half. Two thousand dollars were subscribed on the spot, and several pledges of \$1000 each were made by individuals and churches, and it is confidently believed that the money will be raised by the churches. The foundation will be laid immediately with the \$2000 that were subscribed on Saturday evening. I wish this enterprise most hearty success.

On Sunday morning we had very interesting exercises and speeches in Dr. Butler's church in the Sunday-school. A very able and instructive sermon by Rev. Stelling, many of the ministers preached in the churches of the different denominations of the city. On Sunday afternoon, we had an anniversary of all the Lutheran Sunday-schools in Washington in the Congregational church, a very large building which was quite full of children and visitors. Besides Revs. Officer and Jarnitz, Gen. Howard gave us a very able and earnest address.

John.—What report do you make about the attendance and business of Synod.

Peter.—There were said to have been about two hundred ministers and laymen present. The proceedings were very harmonious and we had no angry discussions in those days when the symbolists were still among us. I cannot give you the details of the proceedings on the hymn-book, liturgy, constitutions, the different Societies, embracing Home and Foreign Missions, Education and Church Extension. We will probably have some of these details in the paper hereafter.

James. I suppose you enjoyed yourself in seeing some of the notable sights of the city.

Peter.—I believe the delegates and visitors generally employed their leisure time in visiting the most remarkable places and buildings, such as the Capitol, Patent Office, Smithsonian Institute, Arlington, &c. For my part I did not visit these places, having seen them on former occasions. But I must mention one delightful visit. The Lutheran congregation had kindly chartered a steamboat to take the whole Synod to Mt. Vernon to visit the tomb and home of General Washington, about 18 miles down the Potomac. This excursion came off on Tuesday afternoon. About 300 persons were on the boat and we had a most delightful excursion. When we arrived at the place the whole company marched in procession to the tomb, there we sang the hymn,

"My country, 'tis of thee,"

a preamble and resolutions were read, Dr. Ziegler read us in prayer, the Doxology was sung and we were then dismissed with the benediction, all of which was very solemn and impressive. After this we strolled about

over the grounds and through the mansion in which Washington lived and died. Mr. Lepley, our associate editor, will give us a full account of this excursion next week. Altogether it was a most delightful meeting of the General Synod which will long be remembered by those who participated in it.

#### For the American Lutheran. FINAL REPLY TO R. W.

The opinions of others should always be respected, especially when presented without a use or passion. It may be a question who manifests the most respect—the one who carefully refrains from calling the other's doctrinal position "heretical," "erroneous," &c., or the other who proceeds to use these words of reproach and obloquy. By answering this, we may determine who really can claim to be the injured party. With all due respect for R. W. (for I know the brother and esteem him highly for his labors in the cause), and hope, even if "heretical," to form his personal acquaintance in Christ's coming kingdom, where we will talk this matter over) and his opinions, he certainly will allow me the privilege to correct any published mistake, made through inadvertency or otherwise, which are calculated to excite prejudice against and injure others. Indeed, if it were not for one or two sentences in his last article, we would cheerfully refrain from any reply and accept of his extravagant conclusions in silence. These, however, influence us, as honest and careful of our reputation, to a brief and final rejoinder. We do this, not with the idea of impugning the motives of the brother, for we are willing to accept of them as explained by himself, but to answer some new charges which cannot be historical ly substantiated.

In his argument against Oallman he calls my special attention to an alleged fact to be found in Neander's Church History, viz: "It is a remarkable and most damaging fact, that all the early advocates of the unscriptural notion of a personal reign of Christ on earth were without a single exception Montanists." We regret that we are compelled in self-defense, to deny this assertion, and think that a little reflection on W's part especially after having as he said "looked into the works of the Fathers," will influence him to change his mind. That he is utterly mistaken, can be easily proven.

1. Montanus arose sometime (for authors are conflicting) between A. D. 157 and A. D. 175. The Montanists did not appear before the origination of the sect; and hence, how can our friend call the worthy Fathers Barnabas, Ignatius, Polycarp, Papias, Justin Martyr and others, who preceded this period, Montanists? If we are to credit his statement then in the early history of the church all the Fathers were Montanists, seeing that at one time all were Chilists. We have the testimony of our enemies and friends, of bitter opposers and ardent supporters, that down to Origen and Dionysius A. D. 250 all the Fathers, saving Caius, were Milleanians. According to W, then, the whole church was "heretical" and all these ancient worthies were miserable deluded by "the phrenzied vagaries of the heretic Montanus." Surely this is drawing the long bow at a venture, and with damaging effect to the drawer alone.

2. In the previous communication (the one which elicited my first answer) he himself says that "even some of the orthodox christian fathers" were Chilists. When penning his last article this previous concession, stamped with the printer's ink, was overlooked or forgotten. How comes it then that in one article he himself makes a number of exceptions and in another he refuses to make a single one. We leave him to reconcile this slip of the pen.

3. We appeal to Neander, to whose history he invited our attention. We cannot find the fact as stated by him. Neander does state that the Montanist system as developed by Tertullian and others had in one point a coincidence and sympathy with many of the Fathers, viz: in the Chilistic tendency and teaching, but he expressly asserts that those Chilistic Fathers are not to be mistaken for Montanists, seeing that they differed widely from that formed the peculiar, distinctive doctrinal position of the Montanists. In no shape or form does he intimate that the Fathers previous to Montanus entertained his views, whilst, on the other hand, he in explicit terms defends the Chilistic Fathers from this charge who lived when Montanus was prominently developed through the labors of Tertullian. Thus to illustrate: when speaking of Irenaeus, one of the firmest of Chilists, Dr. Neander says, when alluding to the letter relating to Montanism sent by the church at Lyons through Irenaeus on the supposition of its being written in a moderate spirit:—"this supposition accords best with the character of Irenaeus, a man of moderation and a lover of the peace; as also with his opinions, which, without being Montanistic, were yet not wholly unfavorable to the Montanists." (vol. I. p. 525.) Again (vol. I. p. 679) whilst admitting that on some subjects he agreed with Montanists, yet Dr. Neander in direct terms declares that this "is a circumstance, which, after what has been said before respecting the relation of Montanism to the views of the church, cannot possibly serve to prove that he was a Montanist himself." Thus our friend's author, to whom he so confidently appealed to sustain his assertion and to appear as an arbitrator between us, decisively contradicts him and gives sentence in my favor. If this is said concerning Irenaeus, one of the most ardent Chilists, we have sufficient to guide us in the opinion entertained by Neander affecting others. We need not detain ourselves with his evidence. Had my friend expressed himself with the calm, dispassionate dignity of Neander, no rejoinder of mine would ever have appeared. My admiration of that great historian is excited by the kindness of his heart which finds much to admire even in these Montanists, and which loves rather to portray the good than the bad side of men under discussion. We might introduce testimony from other Church Historians to corroborate Neander, but do not deem it necessary, for no one

who is posted in the early church history, will for a moment entertain W's statement.—It is an exaggeration; and in kindness and clarity to our friend, we suppose that it originated in his not properly distinguishing between errorists and the orthodox, because both happened in this instance to hold some things in common, he, inadvertently, classed them as identical. Such judgment, although thoughtlessly or undesignedly given, is not altogether blameless. This is seen if we turn the tables, thus, i. e.,—because some gross errorists endorse and teach some of the views entertained by friend W., it does not follow as a sequence that he too is one of these errorists.

4. His alleged fact is contradicted by the noted circumstance that in Asia, where, as W. says, Chiliasm flourished. Montanism was condemned by large assemblies of the clergy and that these condemnations were introduced in the West and that the Chilists of the West, like Irenaeus, coincided with their Asiatic brethren in the condemnation of Montanism. Thus Eusebius in his history which corresponds with what Origen also says, although Dr. Neander thinks that Irenaeus occupied rather the position of peace maker between the parties. Whatever opinion we may accept of respecting Irenaeus' position, one thing is evident that these condemnations of Montanism in strongly Chilistic communities show that the two parties were antagonistic. This is apparent to every candid mind that not merely "looks into," but consecutively reads any of the prominent Chilistic Fathers. Take Justin Martyr for an example, and we find that those distinctive peculiarities relating to the Holy Spirit &c., which designate Montanism as such (viz: views originating with Montanus) are not taught; and if we take writers, such as Irenaeus and others who lived when Montanism was in full blast, we find nothing to show that they sympathized with its self-appropriating notions. Indeed we are sorry that such a charge against us should be published, since it is one that originated with Ration-lists and Infidels against the church itself. The line of argument employed by them is this:—if all these early Fathers can be shown to be Montanists then it is proven that the immediate successors of the Apostles and their disciples were deluded by error, fanaticism and pretended revelations and we can have no confidence in the authority or doctrine of the church. This proof they also try to make out by linking Chiliasm with Montanism and making them synonymous, convertible terms.

The remainder of W's article will admit of a few words. The point of controversy between us is misapprehended, (not purposefully I hope,) by W. It is not as he attempts to show, (1) whether Chiliasm is true or false, seeing that in my article no effort is made to prove its truthfulness; (2) whether his doctrine is true or false, for I have said nothing about his doctrinal position; (3) whether his theory is held by multitudes and by able persons, for this is not denied, and we are not so foolish to build an argument on the number of adherents or their learning, to prove the validity of any doctrine, nor do we seek to disparage the talent or ability of his theologians to advance our own—but it is whether R. W. ought to place Chiliasm in the same category with gross errorists such as he enumerated in his first article, and with the Montanists in his last. The honored names mentioned by me were given, not to prove the correctness of my doctrine, but to show him how he uncharitably classified and judged some of the best men in the best men in the church. He admits that the writers alluded to by me were christians; admission is what I sought to obtain, viz: that those who are Chilists may also be true, faithful christians. His charity is evidently enlarging toward us, even if, leaving the fundamental errorists, he still places us under the Montanistic scourge. We commend to his own repudiation his own words so well expressed in the *Evang. Review* for April, (p. 265) on the subject of private judgement. Indeed I have hope that before long he will regard us as very companionable after all.

For himself personally, he will accept of my best wishes for his present and future welfare and attribute my motive in writing, to my self protection against a charge which I am sure, on reflection, such a man will abandon as gratuitous and far-reaching.  
Before closing, he will also allow me to remind him that a number of the names adduced by him as opposers of Chiliasm are equally antagonistic to his own favorite theory respecting the future Millennial age. Luther, among others, is quoted, and as my friend is author of a work on Luther, he no doubt is aware of the fact that Luther did not occupy the same doctrinal position that R. W. now does. Otherwise, like Luther himself, my friend would look for the speedy personal Advent of Christ, the six thousand years duration of the world under the curse, &c.—Surely Luther, although holding in common with us Chilists many of our views, (especially that the world is not to be converted prior to the Advent; (which appears, when we teach it, so dreadful a doctrine), is not vainly eulogized in W's work in consideration of his excellencies in other respects. It is willing, although judging the man to be in error on grave subjects, to pass by those errors and forms the most charitable opinion. We ask, why not apply the same just principle to all others. Suppose Chilists are in error, cannot R. W. in that noble list of martyrs, confessors, writers, theologians, missionaries and others, find some redeeming qualities, that christian integrity, faith and holiness, which should cause him to treat them with respect, and to avoid such an unfair classification of them.

G. N. H. P.

### THE SYNOD OF CENTRAL PENNA.

Will hold its regular annual convention at Liverpool, Perry County, Pa., on the second Tuesday (8th) of June, 1869.  
The Synodical sermon will be preached on Tuesday evening.

G. E. SCHAEFFER, Sec.

Newport, Pa., May 8 1869.

## Sunday-School.

All communications intended for this Department should be addressed to  
JOHN J. REBMAN, Editor of S. S. Column.  
HARRISBURG, Pa.

### Patience, Friends!

We have several very interesting communications, which we had to defer until next week, desiring to give place to some of the sayings and doings of the Great National Convention, held at Newark last week.

### Questions.

By a good brother and superintendent. We have been asked our opinion upon the following questions, and should be pleased to hear from our friends upon the same. We shall withhold our own opinion until we hear from those who may be better able to answer the questions propounded by our brother Superintendent.

1st. What value do you place upon question books?

2nd. Ought they not only to be as a guide to the study of the lesson?

3rd. Should they not be kept out of the Sunday-school room?

4th. Are they not an invaluable help to "lazy teachers?"

5th. Ought not the teachers to be so full of the lesson, that they could teach the simple story without leaning upon a crutch?

We are of the opinion our good brother has thrown a hot shot into the camp of doleful teachers, and we have only to say, wake up, brethren, there's something for you to do, and to our correspondent, fire again.

### National Sunday-school Convention.

A complete Photographic Report of the entire proceedings of this important body, including the addresses of Rev. Stephen H. Tyng, D. D., Rev. John Hall, D. D., Rev. Henry Ward Beecher, Rev. H. C. Trumbull, Rev. Edward Eggleston, Rev. J. H. Vincent, Ralph Wells, B. F. Jacobs, William Reynolds, and others, is to be published in a neat and desirable form. This document will be of permanent value to Sunday-school workers everywhere. Persons desirous of subscribing for the Report, will please make early application, stating how many copies are wanted, to the publishers of *The Sunday-School Times*, 603 Arch street, Phila.

(Concluded From Last Week)  
Gleanings From the Great Convention.

#### THE JEWEL ROOM.

Mr. Stuart's remarks he gave a graphic description of the worth of the soul. While on a visit to London several years since, he visited the Tower, one of the great wonders of the Old World. Having as he thought, seen about all worth seeing in that immense structure, he was about taking his leave, when the attendant informed him there was yet an object of great interest and value he should by all means gaze upon, which would cost him an extra shilling. He followed the attendant through the labyrinth of halls and apartments, until apparently one end of the building was reached, barred and grated.—Entering a room, with sides of stone, and arched with rock, dark and gloomy enough for a cell, he noticed at one end thereof in a dimly lit recess so nothing to glitter and sparkle; a near approach to the object being guarded by iron bars. "See," said the attendant, "the crown jewels with which Her Majesty, Queen Victoria, was crowned—the crown with which King George III was crowned," and then he went over the long list of heads on which the crown had rested. Somewhat attracted by its sparkling brilliancy, our American friend, Yankee, like, inquired, "How much would such a thing cost?"—"4,000,000 of pounds," exclaimed the attendant—"4,000,000" (\$20,000,000)—Says Mr. Stuart, "I gazed at it a short time and went away, since pondering in my mind, how much good that hoarded treasure might accomplish in the world."

A short time after, while visiting Silver street mission, he observed, sitting right before him, a little girl, whose very soul appeared to look out of her bright blue eyes with a sparkle from heaven, and the earthly treasures he had seen but a few short moments ago paled before their brightness! To use his own language, "Ah, that little soul," thought I, "is worth more than all the crown jewels of the British throne, and of all thrones of earth combined; for it must live when kings and queens and presidents have passed away from earth forever! Teachers of the Sabbath schools of America! think upon your trust, and in this connection allow me to give you a motto from our Saviour for this meeting—Feed my Lambs."

#### MISSIONARY WORK.

Street preaching was held in Newark last week, in the public squares, during the day of the National Convention.

#### NEW JERSEY IN THE MISSIONARY WORK.

It was asserted, on good authority, that the Sabbath school interest of New Jersey gives \$100,000 a year for missionary purposes.—Where does Pennsylvania stand?

#### SUNDAY SCHOOLS OF ILLINOIS.

Number of conversions last year through the workings of Illinois Sabbath-schools, over 10,000. New schools, over 1,000. Business men give so much of their time there every year for the cause; 20 of the most prominent citizens of business having agreed to divide the State up into canvassing grounds this year, each man leaving his regular occupation from two to four months to engage in the work of organizing schools, or throwing new life into those already established. Look at the result of last year! Should the lead of Illinois workers not instill into the hearts and minds of Pennsylvania Sabbath school men and women a determination to move forward with renewed energy in the great and glorious work? It is the "old, old story," but in

the words as sung at Newark last week, by Chaplain McCabe:

"Tell them the old, old story,  
Of unclean things above,—  
Of Jesus and His Glory,  
Of Jesus and His Love."

#### Pleasant Surprises.

"Oh, I am entirely discouraged about my class."

"Why?"

"I thought to-day's lesson was so interesting, so practical. I studied it and prayed over it, and felt sure it would reach some of my class, but it did not."

"How do you know?"

"They were more careless than usual. My words were wasted."

"You do not know that. God's word will not return unto him void. Not long ago a minister was preaching in A—. A lawyer from an adjoining town, who was a skeptic, came to hear him preach. He heard several sermons, was interested in the preacher but not in the truth, nor was he convinced. He went home untouched. As he drew near the house he began to think of the truths, that he had heard, and recall them to his mind that he might tell his pious wife about them when she should inquire. All at once the Spirit sent the word home with power. A terrible sense of his lost condition as a sinner came over the avowed skeptic. He was overwhelmed with his guilt, and could only find relief by going to Jesus. Then such a sweet sense of Christ's love filled his heart, that he cried aloud, 'Had I a thousand hearts to give, Lord, they should all be thine.' The next day he could not help going back to the minister and telling him how his words had borne fruit. What a pleasant surprise to the weary minister; and yet if the lawyer had never gone back to tell his story the result would have been the same, and heaven would at last reveal it. God only knows how many pleasant surprises await faithful Sunday school teachers in heaven. There they will know and see the results of their labors, here they must wait and trust.—S. S. Times.

#### For the American Lutheran The Christian Convert.

MY DEAR BROTHER:—Be careful in the choice of your companions. Nothing can do so much, as a human instrumentality, to your weal or woe, as the associations which you form. If your companions be honorable and truly pious, you have little to fear; if the opposite, you are in imminent danger. "Evil communications corrupt good manners," the associations of men of evil hearts, and perverse tongues, must indeed prove a great snare to those in the way of such evil. I do not say, my brother, that you should throw out and turn away from your heart's warmest affection, those whom you, while yet in open rebellion against heaven, were wont to love; but let your life be such, that they, while in your company will see, that if, as before, they would enjoy your fullest confidence, then must they come to your standard. The world cannot in the very nature of the thing, be a friend to grace, but must hate it, as she abominates every thing that is really good.

Your associations as a christian should be single-eyed. You should come in contact with men only that you might be a blessing to them, be it either as a reprover of their sins, or as a gentle reminder of their oft misguiding footsteps. If associated with those who love the Master, then "provoke ye one another to good works;" if in the society of sinners "whose glory is their shame" then let your light shine, as the "candle of the Lord" in a dark place, that so it may shine even to those "whose minds are darkened" the true way of life.

Remember, that, either will you win your companions to Christ, or else they will drag you back into the world and her sins. It is conquer or be conquered. Wage a successful warfare with sin and the devil, and by the grace of God, in Christ, do not allow yourself to be defeated by bad and wicked associates. Let your intercourse with your fellowmen be such as shall lead them to respect your profession. Just here it is, that we, as professors, often lose our influence; men hear us speak of the love of Christ, and then, in our lives, see a perfect contradiction. The church should really look for nothing else, than infidelity, as the result of such inconsistency.

The church, in her very origin, it should be remembered, is the deadly opponent of sin and Satan, therefore, what is pleasing to one cannot be otherwise, than displeasing to the other. To be the friend of Jesus Christ and His church, is to be an enemy to the world; and to be the friend of this world, is to be the enemy of God. Oh, that we who profess to love Jesus, were, what it really is our privilege to be, brave soldiers of the cross, whose every act would speak with an irresistible union the glory of the gospel.

Let me remind you of the fearful fact, that this world is to be, to a very great extent, what we who are christians, by name, make it. If we are inconsistent in our lives, then will this inconsistency make room for doubt and unbelief in the minds of those, who have not themselves seen and felt the power of that grace which can alone save man. Because of this disposition to carelessness, many of us will have occasion to ask, with Cain, "Am I my brother's keeper?" but to hear the great God, our judge, saying "thy brother's blood cryeth to me from the ground."

Watch, then your associates my dear young friend, conscious of the danger to which you are exposed on every side. Give ear to the Spirit's voice, and be sure to know the will of the Divine Master in every transaction of life. See that young man just starting out in life; in his brow manliness has written itself in no unmistakable character there. High toned virtue seems now the grace of every life act, and rapidly he makes his way to position and power among those who love virtue. In an evil hour he meets an enemy, who, while he flatters leads on his unsuspecting victim, until character and standing are gone, and the poor young man

either plunges headlong into sin, and sinks beneath the brute in his wickedness, or next from such a cause, puts an end to his own life, and awakes in hell. O fly from the sinners' path, and remember the sayings of the Psalmist, "Blessed is the man that walketh not in the counsel of the ungodly &c."—Psalm 1st.

IOTA.

### What has been done by the National.

It is too late to talk of the importance of insuring one's life for the benefit of those dependent upon him. What was, some years ago, accounted by many scrupulous and doubting ones as "a tempting of Providence," has become the recognized duty, as surely due to a man's family as the daily labor for bread, clothes and a home. The number of new insurance companies which are yearly started upon their course prove the extent of the popular feeling in favor of these beneficent provisions. The two plans upon which insurance is offered—the Stock and the Mutual—are industriously presented by their respective adherents, and the merits of both fully discussed.

A significant indication of the popular choice is found in the great success of the National Life Insurance Company of America, which began business in August last, and has, since that time, been rapidly extending its agencies throughout the country, as well as in the Dominion of Canada. Upon the 1st of May, only nine months after its beginning work, the Company had issued five thousand policies—a success unprecedented in the history of insurance. This is a purely stock company, for which there is this to say: that while it does not always make as glowing promises to the insured as some of the companies organized upon the other plan, it faithfully fulfills every letter of the plain business contract which it makes with its customers. It has low rates for a certain fixed return; there are no possible uncertainties of notes or dividends, and no complications or disappointments at the death of the insured. The simplicity of the system, and the certainty of the position occupied, are recommendations too strong to be overlooked.

We have spoken of the large business already done by this Company. It has also met with losses by death of the insured, but these losses have been of such a character and so promptly adjusted, that they have strengthened the Company, where the circumstances were known. Rev. Lambert S. Fine, a clergyman of Troy, Bradford Co., Pa., paid \$100.25 on December 1st, 1868, for a \$5,000 policy. He died March 5







