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Communications.

The Testimony of a Boulder as to the Age of the World.

A Boulder is a loose stone or rock found by itself on the prairie, or on the mountain side. It differs from the rock, and soil where it is found, and any one may easily be satisfied that it is not in its own native position. The boulders are sometimes very abundant as in Peble county Ohio near Eaton the nigger-heads or black granite boulders are very numerous covering whole farms. At other times you may see but a solitary boulder over many square miles. Sometimes they are small not weighing more than twenty or thirty pounds while at other times they may weigh as many tons. The boulder that gave occasion to this article has two histories—one within the history, and the other in the ante-historic period. We can give the former history, but the latter we can only guess at. This boulder was a large one and was of sedimentary lime stone, and occupied a little elevation in a beautiful prairie in Iowa. We first saw it in 1857, and were so taken with it that we were induced to purchase the 80 acres of land on which it was located. It was about ten feet in diameter, and lay imbedded in the earth with about six feet out of the earth, and looked like a large rock that had thrust one of its protuberances up to the earth's surface to see what was going on above ground. We intended to build a house, and as lime was then selling at 80¢ per bushel we calculated to use up the old boulder and burn it into lime. A neighbor informed us that it would make about 250 bushels, just about the quantity we wanted. This would be a saving of \$200. But alas! all our visions of economy took to themselves wings and flew away. When we went to look after the boulder, it was not there—some thief had stolen it. Yes he burnt it into lime on the spot, and sold the lime in the city of Des Moines—where the calcined remains of this once famous boulder, may be seen for many a long day. This could hardly be called petty larceny, it was stealing on a large scale.

We will now attempt to give a geological history of the stolen boulder. Where did it come from—and how did it get there? According to Prof. Owen's Geological Exploration of the North West, there is no limestone corresponding with this solitary boulder nearer than the southern shores of Lake Superior which is a straight line from the locality of boulder is about 600 miles. Now this boulder must have come from that point. And if we would only give anything like a correct history of the boulder, what a flood of light might we not throw upon the history of the world. Long before Columbus reached America—yes long before Eric the leader of the bold Northman ever set foot on this continent—yes long before Noah entered the ark, and ages before Adam walked in the Garden of Paradise—this solitary boulder had exposed itself to the beatings of the rains and storms of heaven! It had no legs and yet it made the long journey of 600 miles—no human eye followed it in its journey—no one knows how it journeyed, but it has kept its own record, and though much of that record is obliterated, yet enough of it can be read to satisfy us, that we are on the right track. Often have we stood by that boulder, and gazed upon its venerable brow, and tried to follow it through the long cycles of its existence, until the mind became bewildered in the long ages of the past. Al though its head was hoary with the long centuries that have passed over it, compared with the great frame work of our globe, it is but of yesterday, a mere day rock in age not yet out of its swaddling clothes! This boulder is evidently a native of the Tertiary Period—which is the highest ante-historic period.—The only one that lies above it, or that is more recent, is the Alluvial or Drift Period. The Drift Period is supposed to be 100,000 years old. Now if our boulder existed before the beginning of the Drift Period, then it must be over 100,000 years old. The Tertiary Period has three different ages, viz: the Pliocene, the Miocene, and the Eocene. Between these periods a million of years may have intervened! And it may have been formed in the lower or Eocene Period which would give it the age of 3,100,000! Venerable boulder, thou art indeed a relic of a past age! But what is this compared with the far older formation—the Cretaceous, the Colitic, the New Red sand stone, the Carboniferous, the Devonian and still farther down into eternity of past ages the old Silurian, down into the still more remote cycles of the oldest Metamorphic or first found rock.

But stop, stop, says one, are you not treading on the toes of Theology? Does not the Bible say that God made the world in six days, and was not the world made about the time Adam was formed, some 6000 years ago? David says Ps 102: 25. "Of old hast thou laid the foundation of the earth." And in Genesis Moses says, "In the beginning God created the heavens and the earth," but does he tell us when that beginning was? And the Hebrew *Tohu uan vohu* a confused mass, how long it remained in that state Moses does not state. He has left that problem for the science of Geology to solve. There need be no conflict between the Bible, and the testimony of the rocks, all teach one and the same thing when properly understood. The earth is

God's first revelation, and surely he would not contradict himself in his second revelation which is the Bible. For ought that the Bible says to the contrary, the world may be ten, yea twenty millions of years old! Geology reveals no less than twenty-two distinct periods from the oldest granite formation up to the Post Pliocene, and from 1 to 20 millions of years may have intervened between each! And yet this fact does not conflict with the Bible! Only shallow pated geologists who never look into the Bible can see the contradictions referred to Dr. Henderson, Hugh Miller, Prof. Hitchcock and Dr. John Page Smith, and the great Chalmers, and the still greater Dr. John Harris, could see no contradiction between the Bible and the testimony of the rocks. But we are not yet done with the history of our boulder. We have tried to learn its age, and we have approximated it. Now let us try to learn how it got its lonely situation in the wide prairie. It had its birth somewhere on the southern shores of Lake Superior, 600 miles in a direct line from Des Moines. It could not walk, nor swim nor fly, and there was nobody living there at that time to carry it on its long journey. We will tell the reader the way and manner of its transportation. Although we were not there at the time, and did not see it starting nor stopping yet we think we know how it was done. Thus when we enter into a large limestone cave and see a large mass of material in the bottom of the cave, called stalagmite, we know exactly how it got there, it got there by a well known law of nature, and the man that would object to the well known theory by which it is supposed to have got there, would be considered a stupid fellow.—Now the Geologist knows that there was a period called the "Drift Period," or the "Glacial Age" when all the immense valley extending from Lake Superior to the Gulf of Mexico, was under water, and under immense beds of ice, and the flow of these waters was from North East to South West, it was during that period that our boulder in the course of ages was rolled and carried down to Iowa. We say rolled and carried, because that is the true state of the case. It may have been pushed from its native bed of rocks, by an iceberg and rolled by a strong current part of the way, then it may have been brought to the top of the ice by the freezing process, and carried hundreds of miles in that way, and then the current may have rolled it to the spot where it was found in 1844 when that part of Iowa was first settled. See those beautiful smooth round "nigger heads" that are found on sand bars in large rivers, have all been worn and rounded during the "Drift, or Glacial Period." We have gone over this Drift Territory for more than 2500 miles, and noticed the evidence of its Glacial character all along the route. In the large rocks at Alton Illinois you can see the hand writing of the icebergs and moving glaciers as plainly as you can see anything of past ages. You can see the rasping and grooving process of the moving glacier in the distinctly marked striata. This whole continent was at one time all under water, and it rose gradually out of the water, first here and there an island, volcanic action assisted in draining the continent. This continent is older than Europe. Europe is supposed to have been under water long after North America was laid back. The Alleghany mountains are much older than the Alps, but the Andes and Rocky mountains are more recent. Perhaps the reader wishes to know how the Geologist learns these facts, we would state the fossil remains found in the several mountains show unmistakably which is the oldest. The leaves of the book of Nature are all beautifully and regularly paged by the fossil remains they contain, and all the Geologist or Mineral Conchologist has to do, is to read the hand writing of nature. To do this he must learn the alphabet, then he must learn to spell before he can read. We desire to assist those who think, to spell out a few simple sentences in nature's great book.

The Christian Race.

NO. II.

"Repent and turn yourselves from your idols," said God, by the mouth of Ezekiel. "Repent ye," cried John the Baptist, "for the kingdom of heaven is at hand"; and the voice of Him, who spake as a man never did, is heard responding, "Repent ye, for the kingdom of heaven is at hand." "Ye must be born again," said Christ to Nicodemus. The burden of Peter's preaching on the day of Pentecost was repentance. "Repent ye and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." Here the high and the low, the rich and the poor, the learned and illiterate, all are brought to one common level. The door by which all must enter, is as wide for the poor as for the rich, and He who is the "author of our faith" is no respecter of persons. Here too, there can be no deception. He who admits all who come aright, allows none to enter who are insincere. God looketh on the heart. He knows who are sincere and who are not; and while He spurns from His throne of grace, the hypocrite, His heart softens toward the honest penitent, whose language is that of Job, "Wherefore I abhor myself, and repent in dust and ashes," or who, like Peter can "go out and weep bitterly"; whose repentance is a "godly sorrow," which "worketh repentance to salvation not to be repented of." Such a repentance brings the applicant at once upon the course, and puts him in position to be fully prepared to run the "race which is set before him."

As professors of christianity we should at once "lay aside every weight," that we may run successfully. And what are these weights? The would be follower of Christ gathers about himself so many worldly cares, as to make it almost certain that he will fail of Heaven. While he seems in the discharge of many duties, in themselves important, they are counterbalanced by the world and the things of time, in which he really has a much deeper interest. Whenever our worldly business gets into the way of our christian duty, we are in great danger of losing the prize. With how much power does not the world lay hold of our entire man. Does not the world hold of only a worldly nature? Our minds are distracted and torn from God. Thus we often fly from one thing to the other, and like the poor, half-crazed individual, who the busy rounds of life's toil, a poor miserable drudge, how can such an individual expect to obtain the crown? When was God last in his thoughts? Where has he distinguished himself as a worker in the vineyard of the Lord? When has he made an effort commensurate with his ability? When and where has he been seen a humble and devout worshipper at the altar of his God? Is he not dreaming himself on the road to Heaven while he is actively engaged in the service of the world? See how the present, and the present only, controls his every thought. To you let me say, "O man of the world," mottled, cankered and full of rust, your treasure is only in this world.

You never can run the heavenly race with such encumbrances, with the remotest hope of gaining the crown. If we carefully look about us, we shall every one, find weights keeping us down and threatening our destruction. But our text says, "Let us lay aside every weight and the sin which doth so easily beset us." To every man there is a well circumscribed sin, a sin, most compatible with his own depraved nature. It is his besetting sin. It has greater power over him, it is more fully under its control; then, it is so agreeable to his feelings; it gives him so much momentary pleasure; in a word, it is every way calculated to control the man. This sin may answer to the long gown or over-garment worn in those days, and with which the runner most reluctantly parted; for it was the garment after all, which distinguished the racer from his fellowmen. All now see who he is, and what he intends to do. Thus it is with the professor of religion; so long as our christianity amounts to a mere profession, the Devil is indifferent, and the world undisturbed. But make a true and faithful discovery of your inborn corruption, obtain the grace by which to renounce the devil in the flesh and heart, and at once you meet powerful opposition from both.

The keen eye of criticism is fastened upon you. How will this man run? What will this battle say? O how we shrink from the gaze of the world. What shall I do for my outer garment, if unsuccessful in the race? Ah! thus thinks the young convert only too often. If I leave my old associates, and then cannot hold out, what, on my return to the world and its allurements, will my old companions think and say of me? How can I give up my gay companions, and sacrifice all my earthly enjoyments for the dull monotony of a christian's life. My friend, you mistake christianity entirely; but Christ teaches us, "If any man love the world more than he loves Him, he is not worthy of Him." Religion will not afford us any pleasure so long as we are unwilling to give up the world and its smiles that we may follow the Master.

Do not comfort yourself, dear reader, with the idea that you have no besetting sin. Let me ask; are you not naturally proud, or lurks within you no selfish spirit? Have you no dishonest practices? Are you quite sure that you are not self-willed, heady and boastful? Have you no secret or possible bad habit? Can you say with the young man who addressed our Lord, "All these things have I kept from my youth up." If you will be honest enough to make an impartial examination, it will take all the starch of pride out of you, and without doubt expose to view in all its dire darkness even your besetting sin.

A late incident in Western Turkey shows the determination of the missionaries that the converts shall support their own worship. Rev. C. C. Tracy, of Marsovan, visited Amasia, and found that the people had not been able to raise more than half of the required sum. He conferred with them with little success. Noticed that at every conference they filled the room with tobacco smoke He made them reckon up just how much they paid a year for tobacco, and found it would more than pay the monthly deficiency of 25 piasters. He urged them to give the expenditure to the Lord's treasury, and refused further aid. He says the missionaries are constantly uneasy lest some smoking clergyman from America should make them a visit. He begs such to stay away.

The Algerian Government has offered a reward of \$100 for every two hundred pounds of locusts eggs which may be gathered. It is hoped that by a wholesale destruction of the eggs the locust plague may be averted.

Practical.

The Fulton Street Prayer-Meeting.

A speaker said it was about three years since he first attended this meeting, and he could say with truth, and he took great pleasure in saying that his attendance had been a great blessing to him. When he first came he was a stranger to the hope of salvation, but he had learned the way to the cross, and the mercy of God by his attendance here. He said, "I here learned to feel that I was a condemned sinner, and through this instrumentality mainly, I have been brought to hope that Jesus is my Saviour, and I have enjoyed many blessed seasons of communion with the Saviour and those who love his cause, and believe that your prayers are answered in behalf of those for whom you pray. For these reasons I ask you to pray for my brother. He has just returned from a long journey, and is not in the enjoyment of any religious hope. Our parents prayed for us while they were here. I can just remember my mother, she died when we were both quite young, and my brother has none to pray for him but me of his blood relatives, and I hope your Christian sympathies and prayers may be extended to him as they have been to me. Pray for his conversion."

Another asked: "Will you pray for me, that I may be more devoted, and spend my days in the service of my God. He has been good to me, and I wish to do all I can to glorify his holy name."

Another said: "I have some hope, but my fears prevail. I want a deeper work of grace in my heart. An aged friend has asked me to request your prayers for her. She has a hard lot. Those who should be a comfort to her, can give her no encouragement, for they are enemies to religion. She is striving to lead a Christian life, but has fears that she is not accepted of Christ, and she begs an interest in your prayers, that God in mercy will give her faith and well-founded hopes in Christ."

Another said: "I have been a church member for several years, and am conscious that I have not lived up to my privileges. I desire to be brought into full communion and fellowship with Jesus; but I am far from it, and am in fear for my own safety. Once I felt tender in the services of religion, but now they seem not to affect me; my peace is gone, and it is with many forebodings and little of faith that I attend your prayers. I know I must pray if I would have these dreadful forebodings removed, and I hope you will pray earnestly for me, that I may have faith and a spirit of prayer, and better hopes."

Another, after some appropriate remarks respecting the freeness and fullness of the salvation offered in the gospel, said: "I request your prayers in my behalf. Important responsibilities rest upon me as a minister of the Lord's gospel. I feel them, and feel too that God graciously answers the prayers of his people. The members of my charge are not large, but there are precious souls there that need salvation, and the great salvation is graciously applied in answer to prayer. And what more could I say?"

The prayers of the meeting were requested in behalf of a lady advanced in years, who on the verge of the grave, fears that her hopes are not well founded. To all human appearance she has been a devoted Christian, and some of her friends are surprised that she should doubt or fear, when the gracious assurances of God to the faithful are so many and so full. Yet, said the leader, it is not wonderful, when the soul is brought near to the end of all things human, and the holiness without which none shall see the Lord is presented to the mind well may a mortal shrink and fear and tremble; and it is at last such a time that the faithful prayers are felt as a great blessing, because in answer to them the blessing is promised, and will surely come. Let us pray that this dear child of God may be able to forget herself, her works and ways, and look to Jesus. His righteousness, his perfect love, his atoning blood, and mercy and love for the feeblest of those who put their trust in him; let us pray that she may be encouraged to put her trust in Christ exclusively—not in herself, not in anybody's prayers, but in Christ, in Christ alone. These remarks were made, he said, that the person who brought that request may go to that sister, and tell her that Jesus saves, and He alone.

A young man said: "Some time since I requested your prayers for my father, an aged man, who was then, we thought, brought near to the grave, and was not a believer in Jesus. His friends were very anxious for him, and his case was noticed here in several prayers on different days. I believe the Lord answered prayer in his behalf. Although he is old his faculties are good, and he speaks of the grace of Christ, and of his willingness and power to save with wonderful intelligence, and his sick room has become a place where the presence of the Lord is wonderfully manifested, and it is good to be there one hour to hear him tell how precious is the love of the Saviour to him, and how firmly he hopes in salvation. I feel this to be a case for encouragement and grateful thanks to God."

One who said he was a business man from a western city, and was desirous for the prayers of this meeting that the Lord would be gracious to him, and give him clear views of truth and duty, and a willing and obedient spirit, that he might walk humbly before God in all matters of business, and be just and merciful; that if it was God's will he might

be called into the immediate service of the Lord. Said he: "I wish to see the path of duty made plain before me, and that by God's grace I may be wholly his."

Many lips continue to give thanks to God for these blessed hours of prayer.—Chr. Intelligencer.

The Religious Character of the Presidents.

A correspondent of the Boston Journal gives the following account of the religious character and associations of those who were elected to fill the office of the Chief Magistrate of the United States. He prefaces his statement with the remarks that, "it is a somewhat singular fact that, as far as is known no President since the days of Washington has been a communicant in a church."

John Adams was the representative of the liberal community of his day. Jefferson was styled a free thinker. An attempt was made when Jefferson was a young man, to make the Episcopal Church the established religion of Virginia. John Leland, a traveling Baptist minister, preaching a sermon in the presence of Jefferson, on what he called "incestuous connection of church and state." This sermon converted Jefferson to that doctrine.

His persistent opposition to a state religion caused him to be stigmatized as an infidel. Mrs. Madison was a communicant at the Episcopal church. Her husband was not. Monroe was a member of an Episcopal parish, but not a communicant. John Quincy Adams, though a member of a Unitarian parish in Massachusetts, held a pew in the Second Presbyterian Church in Washington, of which he was a trustee, and there he worshipped until his death. In a violent snow storm, I saw him wading to church, one Sunday, with the snow up to his knees, and he was one of the seven persons who composed the congregation that morning. He never communed in the church. General Jackson was a regular attendant on Sunday morning. He worshipped in the Second Presbyterian church till the quarrel with the pastor about Mrs. Eaton. He then left for the 41 Street church, and took his cabinet with him. He always came early and entered his pew, which was on the right side of the church as he entered. Earnest and devout attention he gave to the sermon. It was his custom, at the close of the sermon, to rise in the pew, make a very courteous bow to the minister, and then walk out, the audience waiting in their pews till he had reached the vestibule.

Van Buren's home church at Kinderhook was Reformed Dutch. At Washington, when he went to church, he attended St. John's Episcopal in the morning. Mrs. Polk was a devout and earnest Christian woman, belonging to the Presbyterian church. Mr. Polk accompanied his family every Sunday morning to the 41 Street church. Mrs. Polk usually attended the Second Presbyterian Church in the afternoon, where she held a pew. The President seldom accompanied her at the second services. General Taylor was not a professor of religion. When he attended church he sat in the president's pew at St. John's. President Pierce was a member of a Congregational society in Concord, New Hampshire, but not of the church. He was very regular in his attendance at the Presbyterian Church in Washington on the morning of each Sabbath. Buchanan attended the small Presbyterian church on F Street, near the White House. This was his religious home during his long senatorial life. He was not a member of church. He came to worship usually on foot and unattended. His pew was on the side, about two-thirds of the way from the door. He usually walked up the aisle with a cat-like step, went to the extreme end of the pew, curled himself up in the corner, and seldom moved till the service closed. He rarely spoke to any one, and hastened from the church to the White House. Mrs. Lincoln was a communicant at the New York Avenue Presbyterian Church—Mr. Lincoln was not; but he was a regular attendant at worship. Johnson seems to have no religious home, but rather inclined to the Lutherans. General Grant is not a professor of religion. He is a trustee of the National Methodist Church at Washington, and is a frequent attendant on the preaching of that church.

What A Sinner Needs.

Two things man requires to know and feel, not intellectually, but with the heart; not theoretically, but experimentally:

1. That by nature he is utterly lost and undone; that he is altogether corrupt and completely estranged from God; that he is deep in the "horrible pit" of original guilt and fast in the "miry clay" of actual sin; and that, in his own strength he is totally unable to raise himself from the former and powerless to extricate himself from the latter. Jer. xiii. 23.

2. That in Jesus Christ there is help and deliverance for him. He is lost, but Christ came to seek and save the lost. He is unable to effect his own deliverance; but Christ is able to save them to the uttermost that come unto God by him." Without knowing experimentally the former of these truths, man will never seek the Saviour; and should he come to the experimental knowledge of the latter, he would soon be overwhelmed by despair. In the Bible they are placed side by side. Hosea xiii. 9: "O Israel, thou hast destroyed thyself, but in me thine help." Here is the evil and its remedy; destruction in and from self; salvation in and from God.

Two things man requires to have done for him before he can be admitted into heaven:

1. He needs his sins forgiven.

2. He needs his nature sanctified.

The forgiveness of sin alone will not suffice, though many seem to think that this is all they need to secure them an abundant entrance. Hence they put off all concern about salvation till the last, thinking they have only to seek pardon to get it, and that all will then be well for eternity. Pardon by itself might pave the way for escape from hell, but it will not serve as a passport to heaven. The soul must not only be delivered from the burden of sin; it must also be delivered from the pollution of sin; it must not only get pardon, but purification. To get the curse removed is not enough; the defilement of nature must be done away.

Now, forgiveness is extended to all who lay hold of Jesus; coming to his cross, the sinner gets pardon; and the impurity of nature is removed by the mighty inward operation of the Holy Spirit. I am justified, or obtain forgiveness of my sins, by faith in Jesus; I am sanctified by the indwelling of the Spirit of grace. When the sinner lays hold of Jesus Christ, then, for his sake, God pardons all his sins pronounces him righteous. But the sinner must be sanctified as well as justified. And thus by keeping a firm and constant hold of Jesus, he secures the indwelling and the agency of the Holy Spirit in the soul, by which all "old things are done

away, and all things become new." That which he formerly took pleasure in, now he despises; new feelings, desires and aspirations are implanted in him, he longs and thirsts after holiness, without which he knows he cannot see God. In justification, the sinner is called upon to be passive; he does not require to work in order to obtain justification, only to avail himself of the means of grace, such as the preaching of the gospel, and all other instrumentalities God has been pleased to employ for the conversion of sinners, for God works by means, "and it hath pleased him by the foolishness of preaching to save them that believe"; for justification is an act of God's free grace. But in sanctification, the believer is called upon to be active, to "give diligence to make his calling and election sure."

Let every sinner accept the gift of grace, lay down the weapons of his rebellion, humble himself before his God, and there acknowledge his wickedness of heart and life, and in the exercise of saving faith in the atonement and sacrifice of his blessed Saviour, obtain the pardon of his sins for Christ's sake; and then let him give earnest heed to the injunction of the Apostle, Philip. ii. 12, 13: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." This injunction of the Apostle implies that the believer has something to do, in order to the enjoyment of salvation now, and the full and perfect enjoyment of a complete deliverance in heaven, when we shall be free from all care and sorrow, partakers of the rest of the people of God. And this is obtained not only by the sanctifying influences of the Holy Spirit, but by the use of means—Searching the Scriptures, which are given as a sure and safe guide, enabling them to sail along the troubled and dangerous ocean of life; pointing out the sins to be avoided and the graces to be cultivated. Prayer is another means; this is one of the channels through which God has promised to supply all the spiritual wants of his people. Watchfulness, a necessary and important duty; no Christian can be safe who neglects it. Watch and pray, that ye enter not into temptation." These means employed, and God's blessing imparted, we shall be prepared for the habitation of the sanctified at the Father's right hand.—Christian World.

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The Royal Workman.

Peter the great, of Russia, was at all times careful to visit the works and manufactories of the countries through which he passed.—Having gone to see the ironworks at Istria, remained there for some time, in order to learn the manner of conducting the manufacture. When he left it he had, with his own hands wrought eighteen "puds" of metal, each pud weighing forty pounds. His attendants were employed in carrying fuel, lighting the furnaces, and blowing the bellows.

On his return to Moscow, the Czar went to visit Muller, the proprietor of the works, and after bestowing great praise upon his manufacture, asked him how much he paid his workmen for a pud. Muller said he generally gave them three "cookeks," or an "altin."

"Very well," replied the Czar, "I have then, earned eighteen altins."

Muller immediately pulled out eighteen ducats, and presented them to him, saying that a workman like his Majesty ought not to receive less.

"No," said the Czar, stepping back, "I will have none of your ducats; I have wrought no better than a common workman, and therefore you must pay me only as such. With the money I have earned I intend to buy a pair of shoes, of which I am, at present in great need."

He then, showing him the shoes he had on, which were very much worn, and had already been soled, took the eighteen altins, and actually bought himself a pair of new shoes; and every time he put them on enjoyed particular satisfaction in telling that he had procured them by the labor of his own hands.

A gentleman traveling in a railway-carriage was amused by a constant fire of words between two ladies. One of them, at last, kindly inquired if their conversation did not make his head ache. When he answered, with a good deal of ingenuousness; "No, ma'am; I've been married twenty years."

A gentleman of Rochester, N. H., saw an advertisement that a receipt for the cure of dyspepsia, might be had by sending a postage stamp to the advertiser. He was a victim, and sent his stamp. The answer was, "Dig in your garden, and let whiskey alone."

Miss Jones, Postmistress at Winterset, Iowa, recently married Mr. Alfred Smith. Mrs. Smith is not known to the Department as Postmistress, Miss Jones has no longer a legal existence. Is there a Postmistress in Winterset? and, if so, who is it?

One of the Norwich clergymen preached a sermon on Sunday one hour and twenty minutes long. To his credit, however, he said that in the middle of the sermon he requested the choir to sing the doxology and gave all who wished an opportunity to retire.

Somebody says the Mississippi has raised one foot. When it raises the other it will probably run.

away, and all things become new." That which he formerly took pleasure in, now he despises; new feelings, desires and aspirations are implanted in him, he longs and thirsts after holiness, without which he knows he cannot see God. In justification, the sinner is called upon to be passive; he does not require to work in order to obtain justification, only to avail himself of the means of grace, such as the preaching of the gospel, and all other instrumentalities God has been pleased to employ for the conversion of sinners, for God works by means, "and it hath pleased him by the foolishness of preaching to save them that believe"; for justification is an act of God's free grace. But in sanctification, the believer is called upon to be active, to "give diligence to make his calling and election sure."

Let every sinner accept the gift of grace, lay down the weapons of his rebellion, humble himself before his God, and there acknowledge his wickedness of heart and life, and in the exercise of saving faith in the atonement and sacrifice of his blessed Saviour, obtain the pardon of his sins for Christ's sake; and then let him give earnest heed to the injunction of the Apostle, Philip. ii. 12, 13: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." This injunction of the Apostle implies that the believer has something to do, in order to the enjoyment of salvation now, and the full and perfect enjoyment of a complete deliverance in heaven, when we shall be free from all care and sorrow, partakers of the rest of the people of God. And this is obtained not only by the sanctifying influences of the Holy Spirit, but by the use of means—Searching the Scriptures, which are given as a sure and safe guide, enabling them to sail along the troubled and dangerous ocean of life; pointing out the sins to be avoided and the graces to be cultivated. Prayer is another means; this is one of the channels through which God has promised to supply all the spiritual wants of his people. Watchfulness, a necessary and important duty; no Christian can be safe who neglects it. Watch and pray, that ye enter not into temptation." These means employed, and God's blessing imparted, we shall be prepared for the habitation of the sanctified at the Father's right hand.—Christian World.

The Royal Workman.

Peter the great, of Russia, was at all times careful to visit the works and manufactories of the countries through which he passed.—Having gone to see the ironworks at Istria, remained there for some time, in order to learn the manner of conducting the manufacture. When he left it he had, with his own hands wrought eighteen "puds" of metal, each pud weighing forty pounds. His attendants were employed in carrying fuel, lighting the furnaces, and blowing the bellows.

On his return to Moscow, the Czar went to visit Muller, the proprietor of the works, and after bestowing great praise upon his manufacture, asked him how much he paid his workmen for a pud. Muller said he generally gave them three "cookeks," or an "altin."

"Very well," replied the Czar, "I have then, earned eighteen altins."

Muller immediately pulled out eighteen ducats, and presented them to him, saying that a workman like his Majesty ought not to receive less.

"No," said the Czar, stepping back, "I will have none of your ducats; I have wrought no better than a common workman, and therefore you must pay me only as such. With the money I have earned I intend to buy a pair of shoes, of which I am, at present in great need."

He then, showing him the shoes he had on, which were very much worn, and had already been soled, took the eighteen altins, and actually bought himself a pair of new shoes; and every time he put them on enjoyed particular satisfaction in telling that he had procured them by the labor of his own hands.

A gentleman traveling in a railway-carriage was amused by a constant fire of words between two ladies. One of them, at last, kindly inquired if their conversation did not make his head ache. When he answered, with a good deal of ingenuousness; "No, ma'am; I've been married twenty years."

A gentleman of Rochester, N. H., saw an advertisement that a receipt for the cure of dyspepsia, might be had by sending a postage stamp to the advertiser. He was a victim, and sent his stamp. The answer was, "Dig in your garden, and let whiskey alone."

Miss Jones, Postmistress at Winterset, Iowa, recently married Mr. Alfred Smith. Mrs. Smith is not known to the Department as Postmistress, Miss Jones has no longer a legal existence. Is there a Postmistress in Winterset? and, if so, who is it?

One of the Norwich clergymen preached a sermon on Sunday one hour and twenty minutes long. To his credit, however, he said that in the middle of the sermon he requested the choir to sing the doxology and gave all who wished an opportunity to retire.

Somebody says the Mississippi has raised one foot. When it raises the other it will probably run.

Editorial Items.

A PATENT CRIB.—We call attention to the poem on a patent crib, in our advertising columns. In every family where there are little children this kind of a crib, we should think, would be just the thing desired for the safety and the comfort of the little ones. The poetry in which the advertisement is written might be liable to criticism, but the article which it commends is unquestionably a good one.

SUSQUEHANNA COLLEGE.—It will be seen by an advertisement in this paper that Prof. Notling has taken charge of Susquehanna Female College in Selingsgrove. Prof. N. is an experienced teacher, who has made this the business of his life. He enters upon his work with much enthusiasm, and we are glad to learn, has already met with much encouragement. We have no doubt he will establish a first class school. Parents and guardians who have girls to educate could not send them to a better institution.

SUSQUEHANNA SYNOD.—We have received an abstract of the proceedings of this Synod, which closed its session in Bloomsburg, on Monday evening, but the manuscript came too late for insertion this week. We have only room to say that it was a very pleasant and harmonious session, and that it will meet next year in Selingsgrove.

THE SYNOD OF CENTRAL PA. is at present in session in Liverpool, Perry Co., Pa. So far the business of Synod has progressed pleasantly and profitably. We hope to have an abstract of its proceedings for publication next week.

The Travelling Circus.

A few weeks ago we had a travelling Circus and Menagerie here in Selingsgrove. Large crowds of people from the country came to town; much money was uselessly spent, and considerable drunkenness and dissipation followed in its wake. These useless and demoralizing exhibitions should be frowned down and discouraged by the religious community. We are glad to see that at least two secular papers have openly denounced this circus as a nuisance, namely the Milton Herald and the Lewisburg Chronicle. We copy their remarks merely stating that the pulpit of Selingsgrove did not wink at this circus, like that of Lewisburg, but denounced it in appropriate terms.

"The citizens of Milton escaped the circus which was through this region lately. It passed on to exhibit itself to our neighbors in Muncy. We felt much gratified that this pest of the country, this fungus of community did not stop in our town or we might have reckoned as once a bill of fare as our neighbors at Bloomsburg presents. Why do we suffer from this nuisance? Why are they permitted to circulate around and drop down where they please and fleece the people of their hard earnings? Do they give an equivalent for what they receive? If the arousing of the baser passions of our nature—if drunkenness and disorder—if a perverted intellect and vitiated taste are equivalent—then we are more than paid. Let the pulpit and the press unite in opposition to these perigrinating representatives of pandemonium." [Milton Herald.]

"Sorry we were less favored, neighbor; and we are also sorry that your pleasant borough has at last apparently outranked us in the outward semblance of morality. In our place the pulpit winks at circuses; and for the press to denounce them previous to their arrival, notoriety is given, which serves very well as an advertisement. Again, what power can both pulpit and press wield against these deplorable evils, when so many of our highest esteemed citizens patronize them? There lies the greatest difficulty; and more young persons are led astray by the example thus set them than by any other means. If parents in good standing in society and church thus lead their children to ruin, let the fault rest upon their own heads." [Lewisburg Chronicle.]

The Cobbler's Prayer.

I believe I never heard a more effective praying man than the cobbler. He hadn't the grammar, hadn't the style, nor the many words; but every sentence from the start was a blow in the right place, and drove in the nail. And people loved to hear him pray. And it made the tear start in my eye when he prayed—and he moved the assembly by his fervent prayer. Notwithstanding his want of advantages in other matters, he could still ask, though with mighty spirit for his desires, and could carry the people with him. And why was it? Because he prayed like the publican, straight at the point, without any unnecessary preliminaries or painstaking to get around it. He said just what he intended, and then passed on and said something else. He asked for those things which his own soul needed, and spoke likewise for other souls.

He prayed fervently and pointedly, and with his whole heart opened. He didn't make any speech, nor cover all the praying ground, nor yet make a Sabbath morning prayer, nor utter a fine prayer. (Save us from your fine prayers; they are like statues, beautiful, possibly wonderful, but cold as a rock.) But he just prayed, and you felt that he was praying, and you were praying with him, for he was in earnest, and asked as if he wanted an answer, just as your child asks when he wants anything very much. And then, best of all, when he got through praying, he didn't go off into exhortation, but stopped. That is half of the power of prayer to stop when you get done.

There is always an unseen power in such prayers. They prevail with God. Would that more of them were offered in all of our churches.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—We do not hear much of the re-union movement in Philadelphia, about which so much interest was manifested a few weeks ago. Can you tell us what is the present status of this movement?

John.—The Philadelphia re-union movement seems to have come to a "dead lock." Dr. Stork still prosecutes it with a slight change of base, but the other two editors, Conrad and Hutter have abandoned the campaign entirely, having "backed down." The Philadelphia Conference appointed a committee to meet a similar committee to be appointed by the conference of the Old Pa. Synod in order to inaugurate a re-union of all the Lutherans on that territory. I have not yet heard whether the respective committees have met, and what measures have been agreed upon for the promotion of the proposed object. Probably we shall not hear until the next meeting of the Philadelphia Conference. They will probably "report progress."

James.—When the *Observer* was removed from Baltimore to Philadelphia it was with the avowed purpose of meeting the General Council in its stronghold, and reconquering our lost possessions in that city. But recent events make the result of this conflict exceedingly doubtful. The position of our "leading minds" there is very much like that of an intrepid soldier of the Union Army I once heard of. He had got some distance in front of our lines and came up to a rebel, whom he found it difficult to manage. So he called out: "I have caught a rebel!" "Well bring him in," shouted his captain. "He won't come." Well, then, come back without him. "He won't let me."

Peter.—Well, I hope none of our brethren will be taken prisoners by the symbolists. If they should permit themselves to be taken they would deserve a worse fate than Liby or Andersonville.

John.—Here is a letter just received from a minister that wants the AMERICAN LUTHERAN. It seems, he used to be a member of the Old Pa. Synod, but has left it in disgust. Just listen to what he writes. (Reads)

"If your columns are open, I may possibly ventilate some of the transactions of the Pa. Synod before long. The great mass of the ministers of that haughty, tyrannical body, talk nothing but doctrine—doctrine first, doctrine last, doctrine all the time; but beyond doctrine—into genuine, vital piety—they never get. I was raised in the very midst of an old school community. I belonged to the old mother (?) Synod, and hence believe I know something concerning the state of religion in a number of old school communities."

The piece on the first page of this week's "Luth. & Miss." written by "Berks," is so far as it speaks of the attachment of the people to the Word of God and the Symbolical Books, not reliable. If you go among those people now, I venture to say out of every ten Luth. church members in that community, not more than one, if that proportion, ever read the Augsburg Confession even, not to say anything of the other Symbolical Books, except the smaller Catechism.

Hoping soon to have the first No. of the "American Lutheran," I am &c."

Peter.—This minister having been brought up among the symbolists ought to know all about them; yet I think he is almost too sweeping in his declarations. There are doubtless some pious men among them, notwithstanding their belief in Baptismal regeneration and the Corporal Presence. I myself once met with an ultra symbolist who had family worship and who I believe was truly pious in spite of his bigoted symbolism.

James.—This reminds me of an incident which I have lately heard related of a pious American Lutheran carpenter who did some work for a symbolical old Lutheran preacher. This preacher had no family worship, which appeared strange to the carpenter. Somebody speaking about old measure Lutherans and new measure Lutherans asked him to which class of Lutherans he belonged. He replied that he belonged to the "Old Lutherans." "Why," said the person, "I supposed you belonged to the New Lutherans and the preacher to the Old Lutherans." "No," said the carpenter, "it is just the reverse. Luther used to pray three hours a day, and I do not see that this preacher prays in his family at all. Therefore it follows that my brethren and I who have family worship are Old Measure Lutherans, and this preacher and his like are New Measure Lutherans."

John.—That was ingeniously put by the carpenter. (Enter Willie with the mail.) Peter.—(Takes up the Luth. Observer.) I see that Dr. Stork gives quite an interesting account of his visit to Selin's Grove. He speaks very favorably of our institutions here and regrets whatever he has on former occasions said against them. Let me read to you the last two paragraphs of his article. (Reads)

"So thoroughly are we convinced of the beneficent instrumentality of the Missionary Institute, that we desire now to retract whatever we may have said at any time in its disparagement, and most heartily to commend its several departments to the patronage, confidence and liberality of the whole Church."

"We enjoyed a very pleasant time with our genial friend, the editor of the AMERICAN LUTHERAN, and indeed, all the brethren were so cordial and sympathetic that we left them with painful reluctance. Bro. Price, of Lutherbaum, who was our companion by the way, and the cheerful participant of our mutual enjoyments, was equally impressed with the unaffected kindness of the brethren. As we took our last look of the village, and waved our farewell to the friends on the banks of the river, we lifted our hearts to Heaven in a parting benediction upon them and the Missionary Institute."

KNOXVILLE.—Rev. A. Wieting has accepted a call to the Lutheran church in Knoxville, Illinois, and requests correspondents to dress him accordingly.

For the American Lutheran.
A Church Built in Five Days!

Rev. F. R. Scherer and others who were willing to assist went to work May 11th, hewed logs for sills, and by Saturday night put up a plain church, 20 X 30 feet, enclosed it laid loose boards for a floor, put in temporary seats, and on Sabbath the 16th of May, dedicated it to the service of God.

Rev. M. G. Boyer of Atchison, was present, and assisted the pastor, Rev. F. R. Scherer on the occasion.

The church cost about \$350, all of which was paid but \$110. This amount was borrowed by Br. Scherer, in order to have a place of worship and Sunday-school, and must be refunded soon.

Waterville, where this church was built, is a thriving town at the terminus of the Central Branch of the Union Pacific R. R., 100 miles west of Atchison, and has no church organization but the Lutheran.

A congregation of 16 members was organized on Saturday before Easter, which will, no doubt, be increased at their next communion, as a number have moved in since. Two fine lots were donated to the congregation on which their church is erected. A promising Sabbath-school was organized on the day of dedication—a Library, Bibles, and Testaments, amounting to about \$20 was donated to the school, by the American Sunday School Union.

Here, reader, is a small congregation with no other church organization in the place and no Lutheran congregation within 80 miles, with settlements around, that are entirely destitute of preaching!

Will you not aid in planting "the church of the Reformation in such a country? I hope you will? Send your contributions to Rev. F. R. Scherer, Waterville, Marshall Co. Kansas.

The Lutheran congregation at Ottville, Ill., gives \$7.00; D. Harbaugh, Mendota, Ill., \$10.00.

Keep the ball rolling, and the church debt will soon be paid.

D. HARBAUGH.

Mendota June 3rd, '89.

WHAT WILL YOU DO WITH THAT VOICE IN ETERNITY?

A minister of Jesus, while attending church in a strange city, was struck with the surpassing sweetness of the voice of a young lady who sat near him. Being afterwards introduced to her he inquired, with much anxiety, whether she loved the Saviour, and belonged to his fold. She replied without evincing much interest on the subject, "I am not a Christian, and so I suppose that I do not love the Saviour." "Then, my dear young friend," said the minister, "what will you do with that voice in eternity? Shall it be spent in uttering the wailings of the lost, for ever and ever?"

He said no more, but turned, with a saddened heart, and left her to her own reflections. But that solemn question followed her everywhere—that rang in her ears by day, and mingled with her dreams in the still hours of the night. Nor did it ever leave her till she found peace in believing in Jesus—till she was prepared joyfully to sing the song of redemption—love with the people or laid on earth, and to join in the new song with the redeemed around the throne in heaven. —*Religious Herald.*

Dangerous Medication.

Thousands of deaths occur every year from the unadvised use of dangerous medicines. It often arises in this way: A person is suffering, the family physician is called, he writes a prescription, it is taken, and instant and grateful relief is experienced; the patient desires to know the name of the marvellous remedy, bears it in mind, and if there is a recurrence of his ailment or if there is something similar, he ventures to send (for the remedy) direct to the druggist. On being relieved again, he becomes enthusiastic, and volunteers advice to his friends. They are relieved—sometimes!—and forthwith he begins to think he knows "about as much as any of the doctors." A little later, it is not unusual to see a record in the newspapers that Mr. — was "found dead in his bed this morning."

In the cases above, all were men of intelligence and position and yet they allowed themselves to fall into the habitual use of the most dangerous remedies known to science. We would advise every one:

1. Never to keep dangerous medicines in the house.

2. Never to use a dangerous drug, except by the immediate advice of your family physician.

3. When, in the use of any remedy, you find yourself inclined to employ it oftener or in larger quantities to produce the same effects, whether it be spirit, tobacco, snuff, tea, coffee, chloroform, ether, or any other stimulant or poison, be assured that you are on the verge of destruction; and that you are liable any day to instant death.

4. When you find yourself inclined to "take" anything, even a cup of tea or coffee, to enable you to perform any work in hand, mental or bodily, avoid it as you would a deadly poison. The three greatest men of this century in our country, in pulpit, bar, forum, died drunkards; and long before their death, it was known to their friends that they were "incapable of an effort" without being first "fortified" with a glass of brandy.—*Hall's Journal.*

DEATH OF A DISTINGUISHED DIVINE.

We see it announced that the Rev. Dr. Ernst William Hengstenberg, of Berlin, Prussia, is dead. He was a distinguished theologian of the Evangelical Church, representing, however, the Lutheran or more churchly portion of it. He was born at Frodenberg, in 1802, studied at Bonn, and at an early age achieved distinction as an Oriental scholar. He afterwards qualified himself for a teacher of divinity, and in 1829 was made a Doctor in Theology. His most important theological works are Commentaries on the Apocalypse and Psalms. He was also, for many years, the editor of the *Evangelische Kirchenzeitung*.—*Ref., Mess.*

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, EDITOR OF S. S. COLUMN.
HARRISBURG, PA.

STATE SUNDAY SCHOOL CONVENTION.—Owing to very pressing business engagements we were prevented from attending the State Convention last week as we had intended, but shall give extracts of interesting matters transacted as they may come under our notice.

Should the Pastor be the Superintendent?

In a letter from a good brother a few days since he asks the above question, and we answer, emphatically, in our opinion, *No he should not*, unless no one else can be found. It would be well we believe for the pastor to spend a portion of each Sabbath in the school, occasionally, open or close the school, or teach a class, he should be intimately interested in all its workings, and consulted in all changes or introduction of new methods or measures. If possible he should know the name, secure the confidence, and have the affection of every child in the school, especially should he know personally and even intimately every teacher. To aid him in successfully accomplishing this, he should often pass around and through the school (always remembering never to disturb the teacher while teaching) quietly and as unobtrusively as possible, taking the hand of the teacher, giving the scholar a pleasant smile, and speaking to them pleasantly and cheerfully; a pastor of our acquaintance not long since, who was in the habit of thus passing through his school, stopped at one of the classes, greeting them all kindly he said, "I hope, by and by to have the pleasure of meeting you all in heaven, as I meet you now so pleasantly in Sabbath-school." Two of that class have since become lambs of the upper fold, and just before death took of them, she turned around upon her bed, and said to the pastor who was in the room, "I'm going to heaven now, by and by you'll meet me won't you?"

In this way we are satisfied the pastor can do much more good than he were to be the prime officer of the school; let him thus treat the children, and little eyes will brighten, and little hearts overflow with loving gladness every time he crosses the threshold of the room.

DEAR BRO. REBMAN.

Permit me to offer a few reflections on the "Question-book question."

1. The question book is valuable as a help. The Bible should be the text book for the Sunday-school teacher. Its sacred truths must be pondered over. The teacher must meditate upon the lesson. If a question book is relied on, there is little thought. By its use many are led into the error of substituting it for the Bible; studying the former more than the latter.

2. It should only be used as a guide to the study of the lesson. All teaching should be systematic. The majority of teachers have not thoroughly disciplined minds, enabling them to be methodical, to say the right thing at the right time. Making each question open up or suggest the succeeding one, taking in the subject in all its bearings, so that when finished, there is in one idea running through the whole. For this purpose the question book is an essential help. After the lesson is prepared there is no further use for it.

3. It should be kept out of the school-room. Its use there has a tendency to lead the teacher into a dull routine. The true idea of teaching is not to have one, rigid plan. The teacher must consider the circumstances and dispositions of his scholars and frame the questions from his own mind accordingly. To suit each case, he may find it necessary to change his plans many times in the course of his intercourse with his pupils. The young mind delights in novelty, and it is wrong for one man or any set of men to prescribe a plan for S. S. teaching. Fixed plan will be used mechanically. Mechanical teaching is ineffectual, it cannot bring the mind of the teacher in contact with that of the scholar. There must be enthusiasm; but the teacher seldom becomes enthusiastic when asking questions propounded to him by another. To win souls the question must come directly from a heart glowing with love for the Divine Master.

4. Nothing promotes indolence more than a question book.

A few weeks since I chanced to get to S. School before the Librarian had arrived. Fifteen minutes before the time for opening the school, I heard a teacher inquiring for the Librarian; when she heard he had not arrived, a shade passed over her countenance. Observing I I questioned her as to the cause of her anxiety. She replied, "I want a Bible to study my lesson." I offered her a New Testament, which she accepted with many thanks, and in fifteen minutes, in the midst of the usual confusion consequent upon the assembling of the school, prepared the lesson. This one is a representative of many. But there are many even worse; whose only preparation is taking the question book out of the drawer when the time for teaching arrives.

Therefore would it not be advisable to abolish the use of question books in our schools? Abolish them and teachers will be compelled to study their lessons beforehand. When there are no question books to rely upon, the drones will either become workers, or resign their classes. Would not this be the easiest and shortest mode of clearing away the rubbish that clogs the wheels of the Sunday-school?

5. The teacher should be so full of the lesson that there will be no danger of exhaustion. The Bible is the great store-house of light. Here a boundless supply can be had. Let it be received as freely as it is offered, and it can be given freely, without the aid of a crutch.

If the teacher has not sufficient confidence in himself to teach without leaning on a

crutch, it is not likely the scholar will have even so much confidence in the teacher.

Again—it is impossible to have much interest in a lesson while depending upon human help. The interest excited in the minds of the scholar can be measured by the interest felt in our own mind. The whole secret of securing attention is to awaken a lively interest in the minds of those we teach. This can never be done by human helps. The on-effectual help is the Holy Spirit.

FRATER.

Sabbath School Anniversary.

The anniversary of the Sabbath School in connection with the Ev. Luth. congregation of Selingsgrove, took place on Sabbath afternoon, May 30th. It was truly a joyous occasion, bringing gladness to many hearts and we believe inciting parents, teachers and scholars to new zeal in the cause of Christ and especially recommending to the favorable consideration of all active Christians, the Sabbath school work. It affords me pleasure to be able to furnish you with a list of the designs and mottoes, together with the amount contributed by each class. I would like, also, to give you some of the addresses delivered by the editor of the AMERICAN LUTHERAN and others on this occasion. They were interesting and spicy, profitable and instructive; but I will not trespass on your space. The church was well filled, the middle block being occupied by the school. The exercises were opened by a well selected and inspiring Sabbath school hymn, followed with prayer by Rev. P. Born.

MALE CLASSES.

No. 1. General Synod Class.—R. H. Shindel teacher. Design—A large photograph of the Gen. Synod, surrounded by a beautiful wreath of green, clasped hands, etc. Motto—United and Progressive. Contribution, \$9.35.

No. 2. M. L. Shindel Class.—E. H. Leisner, teacher. Design—Goblet of Wine and Serpent. Motto—"Look not thou upon the wine." Contribution, \$8.10.

No. 3. Kurtz Class.—Mr. Zinn teacher.—Design—A Sower Sowing Seed. Motto—In the morning sow thy seed. Contribution, \$2.30.

No. 4. Temperance Class.—F. S. Albert teacher. Design—Goblet of water surrounded with choice flowers. Motto—This was a beautiful and an appropriate verse on temperance. Contribution \$308.

No. 5. Reuben Wiser Class.—M. L. Wagenseil, teacher. Design—Bible and Sword, (decidedly expressive). Motto—"For the Word of God is quick and powerful, etc." Contribution, \$7.80.

No. 6. J. S. Burkhardt Class.—T. W. Auker, teacher. Design—Cross and Crown. Motto—"He that taketh not his cross and followeth after me is not worthy of me." Contribution, \$3.50.

No. 7. Melancthon Class.—H. E. Miller teacher. Design—Portrait of Luther and Melancthon. Motto—"Thy deeds shall not pass away, thy name shall not wither." Contribution, \$3.63.

No. 8. Band of Hope Class.—A. M. Carey. Design—Globe. Motto—"The wide, wide world is our field of duty." Also Phil 4: 8. Contribution, \$6.00.

No. 9. B. Schoch—Contribution, \$5.00.

No. 10. Zion Class.—F. J. Schoch, teacher. Design—Church surrounded with shrubbery and walks, etc. Contribution, \$12.25.

No. 11. Union Class.—M. Shroyer, teacher. Design—Vine with Branches. Motto—"I am the vine, ye are the branches." Contribution, \$3.00.

No. 12. Theodore Greiner. Design—Star of Bethlehem. Contribution, \$2.00.

No. 13. St. Paul Class.—M. L. Shindel, teacher. Design—Tabernacle. This was ingeniously and beautifully contrived. For this design we are indebted to Mr. J. C. Miller of Sunbury. Motto—Psalms 61: 4.—Contribution \$17.00.

No. 14. J. W. Reese. Design—man on a rock. Motto—Ps. 41. 1 Cor. 10: 4. Contribution, \$4.30.

No. 15. Martin Luther, J. G. L. Shindel teacher. Design—Open Bible and broken chain. Motto—"The just shall live by faith." Contribution, \$22.50.

No. 16. Colored Class, Albert Bridges, teacher. Design—Angel with a dove. Contribution \$1.00

At this point the Infant Class, taught by Mrs. Kate Schoch, arose and sang one of their select pieces. Their name being "Buds of Promise," the design consisted of silver basket filled with the choicest buds and flowers. Amount contributed \$16.05.

FEMALE CLASSES.

No. 1. Bible Class, Mrs. Sarah Miller.—Design—Bible and Lamp. Motto—Thy word is a lamp to my feet, etc. Contribution, \$5.50.

No. 2. Florence Nightingale, Mrs. Carey. Design—Vase of flowers. Contribution, \$10.28.

No. 3. Diadem Class, Miss Kate Schoch. Design—Crown. Motto—"Be thou faithful unto death and I will give thee a crown of life." Contribution, \$12.28.

No. 4. Faith Class, Miss Annie Lloyd.—Design—A Cross. This was magnificently worked of wax and enclosed in a glass vase. Motto—"But God forbid that I should glaze save in the cross, etc. Contribution \$3.17.

No. 5. Miss A. Schoch. Design—Rebecca at the Well. This design was well conceived and very expressive. Contribution, \$4.78.

No. 6. Mrs. M. Shroyer. Design—Mount Calvary, with three crosses, trees, rocks and walks. Motto—"It is finished." Contribution \$5.28.

No. 7. Mr. Lentz. Design—Moses viewing the promised land. Contributed \$2.16.

No. 8. Golden Nine, Mrs. Lizzie Burkhardt. Design—Nine banners with the fruits of the Spirit inscribed thereon. The class sang while exhibiting each motto. This was warmly received. Contribution \$6.18.

No. 9. Miss Ada Wagenseil. Design—Basket of fruit. Motto—"By their fruit ye shall know them." Contribution \$3.05.

No. 10. Devotion, Miss Ettie Ziegler.—Design—Form of Devotion. Motto—We will

early devote ourselves unto the Lord. Contribution, \$2.50.

No. 11. Gleaners, Miss Lou. Waters. Design—Field of wheat and sheaf and sickle. Motto—"Put ye in the sickle, etc. Contribution, \$3.20.

No. 12. Mrs. Maggie Schoch. Design—A house upon a rock and one upon the sand. Motto—"I will liken him unto a wise man who built his house upon a rock, etc. Contribution, \$8.50.

No. 13. Miss E. Ruthrauff. Design—Flowing Fountain. Motto—"I will give unto him that is athirst of the fountain of the water of life freely." Contribution, \$7.50.

This design, with many, indeed almost all, was gotten up with much skill, care and taste. The fountain was so arranged, that for half an hour it threw several jets of water a foot above the fountain. It was exquisitely beautiful.

Officers of the school, J. S. Burkhardt, W. F. Eckert, W. F. Wagenseil, H. C. Haitheox, G. I. Stahl.

Their design represented the River of Death, the Angel Boatman, the Gate of the Eternal City and Crowning Angel, etc. Contribution, \$25.00.

During the exercises at proper intervals, the audience were furnished with excellent music by the school led by Miss E. Ruthrauff. We cannot speak too highly of the energy and patience of all the teachers, and of the liberality of teachers and scholars and here to express our belief that never was there presented a more appropriate and beautiful set of designs. May God bless parents, teachers and scholars, and give them a desire for a still higher degree of excellence and advancement in the Sabbath school cause, and finally bring them to the full enjoyment of that blessed and eternal Sabbath in heaven. The amount contributed during the year, by the school exceeds the amount last year for which we render thanks unto God. Whole amount of contribution, \$235.00.

The Pulpit.

How Ye Hear.

"Take heed, therefore how ye hear."—LUKE 8: 18.

How do you hear? There are critical hearers. These hear, not to be profited, but to criticize. They have a very refined taste, and, as they think, readily detect the smallest deviation from correctness, either in matter or manner. Though they would not like to be thought destitute of sense, and it might not be right thus to characterize them, yet it may nevertheless be truly said that they are better pleased with sound than with sense, inasmuch as they are more tolerant of a discourse that sounds well, though not overburdened with sense, than they are of one full of good sense, but not dressed in words that sound harmoniously. But it is not genuine good taste nor sound criticism to reject what is true because it is not elegantly expressed. Take heed, therefore, how ye hear.

There are captious hearers. These hear to find fault; and they differ from your critics in this, they are pleased with neither sound nor sense. Critical hearers are sometimes pleased, captious hearers never. The critical hearer is delighted when his ear is tickled and his heart untouched; but the captious hearer is pleased with nothing. He has no ear to discern what is beautiful, no heart to feel the force of what is true, and no ingenuities to acknowledge what is excellent. Can anything be more unfriendly to spiritual profit than this same captious hearing. Yet there are those who hear sermons just to pick them to pieces, like the poor maniac who tears into shreds the garments which were intended for his comfort! The Saviour had such hearers; those who endeavored to catch him in his talk; and the servant must not expect to be greater than his Lord, nor more privileged, yet may say, as his Master, did, Take heed, how ye hear!

There are benevolent hearers. These are very liberal. Indeed, they seem disposed to give away all they hear to their neighbors. Paul commends the Gallatians in that, if it had been possible, they would have plucked out their own eyes and given them to him. And these hearers are so exceedingly charitable that they seem to keep their ears for the use of others, and employ them every Sabbath for the benefit of their neighbors. This is a kind of benevolence which the gospel does not seem to contemplate. The Saviour, who best knew what was the spirit of the gospel, and what is the practice which it requires, says repeatedly, If any man have ears to hear, let him hear; hear for himself and not for others. The duty of hearing for our own benefit is implied in the words, Take heed how ye hear. We are to hear for ourselves, and not for others. To give away all we hear is a kind of benevolence which makes us poor, and enriches nobody. And the great difficulty is that they who are so benevolent in this regard, are very apt to forget to practice the virtue in other things; they are too apt to commend the duty to others when there is real need that they should practice it themselves. Buy the truth and sell it not. Hear it and take it home; believe it and obey. Take heed how ye hear! W. J. M.—*Chr., Intel.*

The Pastor's Wife.

ONE of the most unreasonable of the many demands upon the long-suffering of pastors, is the exacting spirit which, in some congregations, requires pastoral duty from the wife of the settled minister. She is expected to do almost as much visiting as her husband; if she does not, she is seriously blamed as derelict in the discharge of plain duty. This is most unjust. When a pastor is called and accepts the position, it should be understood, that he is to perform the duties of his calling, and his wife is to discharge hers, and we submit that her sphere is usually sufficiently extended by her domestic affairs, without burdening her with the affairs of a whole parish. It is all true; that the influence a pastor's wife will always

be important in the church, and that as she has opportunity and strength, she will be happy to prove herself a helpmeet to her husband, and in times of sickness among members of the flock of her own sex she may render the service of an angel of mercy; all true, that a prudent, earnest, sensible woman at the pastor's side is worth more than a whole Consistory in time of trouble, growing out of dissatisfaction or dissension. Verily, such a woman is from the Lord, and she will always deem it a privilege and a joy to aid in every good work that properly pertains to her province; but she is not to be regarded as under obligation to take charge of the duties which are the province of her husband. Sometimes good people are apt to forget this. They make a minister very uncomfortable by finding fault because his wife does not visit the congregation, while she, poor soul, is busy nursing her sick children, or playing her weary fingers to ease out their scanty wardrobe, by all sorts of cunning devices, which she only knows how to invent. Instead of grumbling, when she is not about, for they dare not do it in her presence, let these folk pay her a visit and see what the domine needs to make him comfortable, and, if they take her into their confidence, she will tell them, for she knows all about that matter; but, for the sake of all that is gentle and lovely and of good report

