

# The American Lutheran.

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## Communications.

For the American Lutheran.

### Practical Infidelity in the Church.

Infidelity is unbelief. This is manifested, not only by those who boldly proclaim their disbelief of the inspired word of God, but by many who profess to believe it. In uniting with the church they give expression to their faith in God and his Word. But how few, comparatively, give evidence of this in their life and conduct? It is to be lamented that in the midst of so much theoretical faith there is so much practical unbelief.

The Bible teaches us that upon the conditions of repentance and faith in the Lord Jesus Christ, we shall be saved. All persons, therefore, capable of exercising these, or complying with these conditions, may become participants in this salvation. All who believe the Bible to be a revelation from God to man have some desire, at times at least, to be saved. None have the most distant idea of making their bed in hell, nor have they any desire to bring themselves there. They acknowledge the truth of the Bible by their observance of the externals of religion. They unite with the church and obligate themselves to observe and do what the Bible teaches. They avoid gross and flagrant transgressions and conform to outward ordinances of religion. They will support the gospel, respect religion and its teachers. They preserve such a beautiful moral exterior, so nearly resembling the genuine, that it is difficult to detect the deception. Is not the church full of such? Do they not constitute the majority of the membership? But we have reason to think God that there are still those who not only profess Christ, but who live Christ—who are Christians not only in theory but in practice. But these are the smaller number. The majority use religion simply as a cloak, because it is respectable. Now, are not all the moralists and formalists theoretical believers, but practical unbelievers? They know their lost and depraved condition by nature and that in this state they can't be saved. They know that they can't deliver themselves from this condition, and that Christ is the only deliverer, and yet they never apply to him for pardon. They are aware that there is no other name given among men whereby we must be saved but the name of Jesus, and yet they ignore him by their efforts to save themselves by their own works. They learned from their Bibles that Jesus declares that except men repent they must perish, and yet they manifest their unbelief in this by living without repentance. The language of Christ is sounding in their ears, positively declaring, "Except ye be born again, ye cannot enter into the kingdom of heaven." "For in Christ Jesus neither circumcision nor uncircumcision availeth anything, but a new creature." "If any man be in Christ Jesus, he is a new creature; old things have passed away; behold, all things have become new." These, and kindred passages, show the positive necessity of a radical change of heart, and the utter insufficiency of external amendments for salvation. This all Bible readers know; and it is presumed that all church members read their Bibles, and hence cannot be ignorant of these vital truths. If then they know and believe these things, why don't they do them? If they know and believe that without a radical change of heart, they cannot enter into the kingdom of heaven, why are they satisfied with the form of godliness, while they deny its power? If I believe that what God says is true, I will order my life accordingly. I am a believer just so far as I practice what I profess to believe. If God has assured me in his word that I must be regenerated, or born again if I would be saved, and I do not seek this important change with all my heart, and by all the means in my possession, I am simply a theoretical believer, but a practical unbeliever. If I act in this way, one of two things must be true: Either I don't believe the word of God to be true, or I think that God is trifling in his threats and promises, and will neither execute the one nor fulfill the other. Men say they believe in the existence of a just and holy God and would be offended if we were to call their faith in question, and yet these very men daily take God's name in vain, and insult him to his very face. They believe that God will eternally punish every transgressor, and yet they knowingly, intentionally, and often with forethought, transgress his laws, disregard his authority, and disobey his commands. They profess faith in Christ and the Holy Spirit, and yet ignore the saving benefits of Christ's death by their efforts to save themselves by their own works and merits, and by seeking to discharge their Christian duty without the enlightening influences of the Holy Spirit. They know that Jesus Christ came into the world to save men from their sins, and yet by their conduct we infer that they expect to be saved in their sins. They believe in the operations of the Holy Spirit on the hearts of men, and yet ignore his cleansing and sanctifying power on their souls. They have no care or desire to give that Spirit a place in their hearts, for they love their lusts and passions more than the joys of the Holy Ghost.

Men believe in the existence of heaven, with its indescribable happiness and glory, and yet give themselves very little trouble to obtain it. They believe that there is an awful hell, with inconceivable wretchedness and misery, and yet make no real earnest effort to escape that fearful doom. With all their profession of faith, they make no honest, persistent effort to please God, or to secure eter-

ternal life on the one hand, nor to escape the ruin and misery of the damned on the other. Now what is the difference between the real infidel and such a professor? The one professes to believe in a divine revelation and in future rewards and punishments, while the other denies all this; the one will be doomed to eternal night for his outspoken, and the other for his practical unbelief. If I believe in God as an Almighty being, who is angry with the wicked every day, in whose hand my life is, and who will punish me for my sins with banishment from his presence and the glory of his power, I will try to obey and please him. If I have faith in the atoning merits of Christ, that "no man cometh to the Father, but by him," I will apply to him in deep humility, confess my sins and repent of them, and pray God for his Son's sake, and in view of his merits to pardon them, and receive me into his favor. If I believe that heaven is that glorious and desirable place, and hell that terrible abode of misery and wretchedness which the Bible represents it to be, I will use all the means in my power to escape from one and secure the other. Any other course would brand me as a theoretical believer, but a practical unbeliever, or infidel Reader, the same holds good in your case. SIGMA.

### THE BIBLE IN CINCINNATI.

The progress of the suit in Cincinnati, respecting the Bible in the public schools, is watched with great interest. The decision of the question, which has been submitted to the Court, is one of very great importance. On the one hand, the plaintiffs, who ask that an injunction may be served on the School Board forbidding them to expell the Bible from the public schools, contend that religious instruction in the contemplation of the law is an essential element of our common school system of education, and that the Board of Education of the city of Cincinnati has not power to forbid all religious instruction in the schools of the city. In support of these propositions the laws of various States have been cited respecting the establishment of public schools in the United States, and it has also been shown that the laws of other countries all contemplate religious instruction as part of the system of public education. The rejection of the Bible, it is argued, is a repudiation of Christianity and not only so, it is a rejection of all religion, and the great argument of Daniel Webster in the celebrated Girard will case, was adduced in support of the plaintiffs' plea. On the other hand, the counsel for the Board of Education contends that Christianity is no part of the law of the State, and while admitting that certain Christian virtues are enjoined, he argues that these are enforced solely because they are essential to the good order of society, but the State enforces no duty as Christian duty. The Jewish religion has the same rights and recognition as the Christian. The civil government, he insists, has no power over things spiritual, etc.

The facts of the case, whatever the arguments of counsel, *pro or con*, may be, are that, unconstitutionally, the State has incorporated Christianity into its common law. The laws protecting the Christian Sabbath prove it. It is idle to say that this is done for the sake of good order, for it is tantamount to declaring that Christianity is essential to the protection of society, and such it is in fact. Every oath administered in public halls of justice, in court, or in legislature, or in the inauguration of important officers of the State, is a proof that the State recognized Christianity. That Jews have equal privileges before the law, is due not to their equal recognition, but to the mild, liberal and catholic spirit of the Christian religion; but the Jewish Sabbath is not recognized by law, though the Jews are protected in the observance of it. The removal of the Bible from the public schools is due to the hatred with which the Roman prelates and hierarchy of Cincinnati regard that book which is the great enemy of their false and apostate religion. It is because they hate the liberal spirit which it inculcates, and the progress which it insures in every work which aims at the elevation of the masses, and the diffusion of the blessings of true Christian civilization, that these men have pursued their bad purpose of casting out the Scriptures as a text-book of religious instruction. Whether the people are prepared to acquiesce in this procedure, remains to be seen. The issue will be transferred to the political canvass, and the election of the School Directors will be an index of popular sentiment, provided the anti-Bibleists do not stuff the ballot-boxes.—*Ch. Intel*

What we comprehend of God is, not what he is in himself, but what he wills that we should comprehend. The treasure of divine knowledge is twofold: the full, entire, and final verity, which is God himself; and these minor verities—eternal, indeed, but only half revealed—which he enjoins, that is to say, imposes on the children of men.

Photographs are now, it is stated, printed with the ordinary printer's ink in London, 12,000 impressions being struck from one plate in a day.

Despite not the little sins; they have ruined many a soul. Despite not the little duties; they have been to many an excellent discipline.

The triumphs of the Gospel are unlike every other, for in them both victor and vanquished rejoice together.—*Heubner in Lange*. Our sins are as far transcended by the divine pity, as the numerable by the infinite.

## Practical.

From the Christian Intelligencer.

### The Fulton Street Prayer-Meeting.

THE MISSIONARY.

A clergyman, long a missionary of the Presbyterian Board in India, made an effort to get the floor so as to address the meeting, but failed, said to your reporter: "I heard not one word of prayer for the heathen world. I wanted to ask the meeting to pray for the salvation of the perishing heathen. I live now in the far-West, and this is the first time I have ever been in the meeting. You have no apprehension of the power for good this prayer-meeting has become. The religious papers tell us something about it every week, but there is much about the place of prayer which cannot be written or printed. It is a blessed place. I have enjoyed very much this hour of prayer. I shall go home and tell my people about it, and encourage them to prayer. Go round the world and you will scarcely get beyond the reach of this meeting."

On a succeeding day the facts above were stated, and the meeting was called to prayer for the heathen world. Also for the disappointed missionary, that God would pour out his Holy Spirit upon the place where he now resides.

"I WAS A BLIND MAN ONCE."

A speaker said: "When Christ was called after by Bartimeus, it was when he had been told that Jesus of Nazareth was passing by. And when he was brought to Christ, after his much crying, he was interrogated by the Master to know what he wanted, and he said: 'Lord, that I may receive my sight.' And Jesus answered, 'Receive thy sight.'"

So it is now. Poor, blind man, go at once to Jesus. He can do all for you, and take the blindness all away.

"I was a poor, blind man," said a man, springing to his feet. Four long years I tried in vain to get relief. I did everything. Went everywhere but to Christ. To prayer-meetings, to preaching-services, and all grew darker and darker. I got no help from any of these things. It was a four years' effort.

"At length I went into my room one night and fell down on my knees, and told Jesus all about it. I acknowledged I could do nothing more. I begged Him—all compassionate as I knew Him to be—to send me peace to my troubled soul. And no sooner said than done. I had lived forty years a sinner, and four of them in great distress. Oh! what joy sprang up in my soul. It has been joy and peace with me ever since.

REFORMED, REINSTATED, DISENTHRALLED.

Several requests for prayer had been read for drunkards, and tipplers, and dissipated men generally, and some of them of a deeply touching character. One, especially, in behalf of an able Presbyterian minister—as he once was—but now a ruined, prostrate, broken down man, on a bed of sickness, brought there by his intemperance. From imploring friends came the cry for prayer, for his complete physical and moral recovery. It was a sad case.

When the request was read, up sprang a man, to most a stranger, perhaps to all, who said: "Do not despair of this man. I have been just such myself. Often going to my home, to see my wife cry over the condition in which she would find me on coming into the house. It was a wail of distress from a poor heart-broken woman. But that wife is with me here, in this pew, to-day, as happy a woman as there is in the world. I have been saved in answer to prayer. O what a salvation! A wonderful salvation! Don't give up the poor intemperate. God is able to save him. Don't be of little faith when you pray for him but pray in great faith."

CONVERSIONS.

Accounts come often of conversions in answer to prayer, like the following: "Dear Friends of the Fulton Street Prayer-Meeting:—Praise God with us that a dear son and brother—exposed to all the temptations of college life—for whom we asked your prayers some months ago—is now rejoicing in Christ, and desires to be engaged actively in the service of the Master.

"He feels a deep interest in the salvation of a young man, also in college, who has been an intimate friend for years. This friend has a praying mother, but his father is a sceptic. Oh, pray earnestly for him, that he may be brought to the foot of the cross and consecrate himself wholly to the dear Saviour."

The leader read many such acknowledgments of the Divine power and mercy in saving souls for whom prayer had been asked.

"We should strive," said one, "to persuade men and women to go at once to God and ask Him to help, and not wait to send to this meeting, and then, when they give a feeble knock, run away for fear the answer would come. But with a holy boldness, yet also with weakness and humility, we may go to God and ask with all importunity and assurance for the salvation of our impatient and unconverted friends. Like the mother, who sent her praying requests for ten long years for the conversion of her sons, and whose prayers were answered."

"GOOD BREAD—GOOD WATER."

It was an aged Christian that uttered these words. His head was silvered over with the frosts of many winters, but his heart was full of the fire of love to sinners and to souls.

"What a blessing it is that we have such

good bread of which to eat, and such good water of which to drink. Bread of which if a man eat he shall hunger no more; water of which if a man drink it shall be in him a well of water, springing up unto everlasting life. Oh, good bread, good water! I pity the poor famishing, thirsty soul who has never partaken of this water and this bread! Come sinner! there is a full supply for you and me! for all! Come to the fountain! Come to these rich supplies—Come now—before the meeting closes, as many a sinner has come in these meetings. Set about laying in supplies for time and eternity. Now mercy waits for you with open doors! waits for you with ten thousand welcomes, if you will come within them and be saved! Come! Oh, come!

"Jesus paid it all,  
All the debt I owe."

Said a clergyman of the Reformed Church: "The lesson of this hour speaks of rest. Nothing is more delightful to the new-born soul than the reflection, the consciousness, that the great change has been all wrought of God. You do not hear him say, 'I have saved myself. I have worked out my salvation.' No. He says God has effected this change by the efficacious working of His Holy Spirit. His struggles, his anxieties are over. He has entered into rest.

"I lay my sins on Jesus," is the language of his heart. I lay my sins on Jesus' feet—everything. He takes all into His own hand. He leaves me no room to doubt or be troubled. I come to him, and all my affairs to Jesus, and I feel that He takes my burdens from Himself, and feeling thus, I am at rest.

"For four years I have been a poor sinner, and I cannot describe the satisfaction I have had, I trust His love. His mercy and His grace, assure that I can and will do for myself more abundantly above all that I can ask or think. Oh! if there is one poor, anxious sinner here, go to Jesus just as you are, and lay still at His feet."

From the Philosopher.

## Self-Control.

Few things are more necessary to the comfort and happiness of an individual than to be able to govern his own temper. To have perfect control of his own temper is to be victorious over the greatest adversary. For a person to have perfect control over himself is to control all the passions to which he is heir.

Solomon says, that the control of one's self is greater than the exploits of the greatest and most distinguished general. The man who can control his own passion is worthy of more honor than the most renowned hero that ever led an army to victory. Nations may be subdued, the flag of victory may be unfurled over conquered cities by men of very little moral worth, but he who is able to conquer himself, deserves not only praise and honor, but sets an example for the world to copy.

Alexander, the great, and Caesar, who conquered kingdoms and empires, found that the greatest power with which they had to contend was their own passions. The one was conquered by his own desires for strong drink which caused him to die a drunkard. The other died with his own ambition unsubsided. They were brave men, but they never had that true moral courage that would enable them to control their own passions.

The injunction of the Bible is: "Be swift to hear, and slow to speak and slow to wrath." Anger most generally creates anger. One angry word most generally brings on another, like oxygen strengthens fire until it becomes an unconquerable flame which once might have been extinguished by a few drops of water, but left to itself results in a great deal of damage. There is something noble in the man who can rise above the sins of this world, or the community in which he lives, and bear persecutions without being irritated in the least. We have but a few examples of self-control. We might refer you to the Apostle who were mocked, scoffed, and persecuted, and seldom, if ever, gave vent to anger. Now and then we meet with persons who are of such peaceful and amiable dispositions that self-control seems to be an easy matter with them, but such dispositions are few, and are generally acquired by great exertion and prayer.

To be calm and self-possessed in the midst of tumult, and excitement, and to control anger instead of giving it vent, is a sure evidence of true religious principles. There are many advantages resulting from self-control. A person exercising self-control while being injured is surely benefited by it. He gains in influence, reputation, and all ways enjoys peace of mind. In his hours of meditation and reflection, he has nothing to cause him to wish for the past to live over again. To be called cowardly does not disturb him in the least; he delights in being called a coward rather than to permit his temper to control him. True moral courage does not consist in retaliation, but it is to return good for evil. Returning good for evil is beneficial to the offender, for, as anger increases anger it is better to meet it calmly and self-possessed. It is the soft answer that has the power to turn away wrath. The man who can regulate his own temper exerts a good influence on all who associate with him. He gains two victories, one over himself, and one over his adversary. If all persons would try to control their passions, society would not be so vexed; congregations would not be broken up; nations would not be divided. In short, he who acquires the power of self-control acquires the ability to be happy under adverse circumstances, and the power of doing the greatest amount of good to his fellow men.

### Peter Paasch, the German Confessor.

In the year 1717 there was a war between the Germans and Turks. The brave marshal, Prince Eugene, won many victories over the infidels; and such was the spirit abroad in Germany that nearly every village sent men to assist the Emperor. From the village of Hermannsburg rode forth the brave knight Staffhorst, with his two esquires, Peter Paasch and Hans Puffel. Peter Paasch, full of grief at the death of his beloved master, pursued the flying Turks, was surrounded, and taken prisoner. They tied him to his horse's tail, a Turk mounted the horse, and Paasch had to run by his side barefooted. The Turks had robbed him of everything.

Late in the evening they halted in a wood, to take revenge on their Christian prisoner at their leisure. First they crossed two sticks, and spat on the cross, and tried, by blows and tortures, to force Paasch to do the same; but in vain. Then they tied his hands and feet together, and stuck him with their knives and daggers, to force him to spit on the cross, but all to no purpose. Then they nailed his hands, over his head, to a tree, and whipped him, to make him pronounce the name of Mahomet, but he knew that this would mean, in their view, a denial of his Master, Christ, and as often as they told him to say Mahomet, he cried out, "Jesus Christ!"

The Turks then kindled a fire at his feet; he now believed his end near, and prayed earnestly and devoutly, God gave him such inward peace in this terrible conflict, that, in imitation of Stephen, he prayed sincerely for his enemies; and having done so, he was tied with such a holy joy, that he sang, with a strong voice, the German hymn—  
"O, innocent Lamb of God, slain on the cross for us!" &c.

When he had sung to the end of the third verse, ending—  
"Grant us Thy peace, O Jesus, Amen!"

The clang of trumpets was heard outside the forest. Soon some German horse-men rode in; the Turks fled; and the soldiers beheld with horror, poor Paasch nailed by his hands to a tree, and a fire burning at his feet! When they unbowed him, he fell, fainting, into their arms.

After they had bound up his wounds, he was clothed and refreshed him, his first question was, how God had sent them to his aid, just at the right moment to save him from a cruel death.

He then pursued the story of his captivity of the Turks; and when we heard from the forest the sound of the hymn—  
"O, innocent Lamb of God!"

"There is a Christian," we said; and so rode, with all speed, into the wood. It is the Lamb of God, in whom thou trustest, Paasch, who saved thee."

So they brought him to Belgrade, and told his escape to Prince Eugene, who had him cared for, and visited him. As he was now unfit for service, the Prince sent him back to his own country.

Ten years after this event, he died, singing upon his death-bed his favorite hymn, the memorial to him of his wonderful deliverance.—*Missouri Press*.

From the Philosopher.

## Giants.

Nature is said to be perfect in all her works, and in those cases in which there is a deviation from her ordinary course, it is not owing to want of skill or ingenuity on her part, but altogether referable to a cause foreign to herself. We frequently see a vast difference of form and bulk in animals of the same species. So in vegetables the monstrosities exhibited in their formation, call forth our warmest admiration, whilst we are frequently at a loss to account for the least aberration of nature.

But Zoologists and Botanists will clear up these difficulties by telling us that they are not the mishaps of nature, but the results of conflicting circumstances. In the same manner Anthropologists account for the great diversity of physical forms and structures in man by telling us that he is the same now, and has been through all past ages, as he was the moment he came forth a perfect being from the hands of his maker, and that when we behold him dwindling into the insignificant form of a pigmy or standing forth in the majestic form of the giant, it must not be supposed that these are the legitimate productions of nature, but they must be attributed to causes not known.

In short, they say there are no-giants, that is, no nation composed of giants. Ancient history is full of accounts of giants, both individuals and whole nations. But to believe all that is said by heathen authors of these "wonders of creation," would require more than an ordinary share of credulity.

We shall then not rest our arguments upon the fabulous tales of the early writers to prove the existence of nations composed of giants.

The earliest account which we have of giants is contained in scripture. About the time of Noah or immediately antecedent to the flood it is said (Gen. 6th, verses 2 and 4): "That the sons of God saw the daughters of men, that they were fair, and they took them wives of all which they chose; there were giants in the earth in those days and also after that when the sons of God went in unto the daughters of men, and they bare children to them the same became mighty men which were of old men of renown."

Though this does not conclusively prove that there existed at that early period of the world's history a nation of giants, yet we have

presumptive evidence that a large part of the world's inhabitants were giants. We are however further told of another celebrated tribe of giants; the sons of Anak, who lived at Hebron in Judea. These were the gentlemen of whom the spies sent out by Moses to reconnoiter the land of Canaan, gave the following description. "And there we saw the giants, the sons of Anak, which came of the giants; and we were in our own sight as grass hoppers, and so were in their sight."

Although only the sons of Anak are previously mentioned it is elsewhere said: "It is a land which eateth up the inhabitants thereof and all the people that are in it are men of great stature. Their history is continued and we are told of Og, king of Bashan, in the same region, who is described as the last of the race, and moreover it is said that Bashan was the land of giants.

This we think goes far to prove that a tribe if not a whole nation of giants existed at this period of the world's history. But we learn from reliable sources, that at the present day, a nation of giants is found in the southern part of South America. These have been known to exist there for nearly a hundred years. The earlier navigators to the straits of Magellan assure us that there existed a whole nation of giants in that region called Patagonians. Subsequent navigators and missionaries who have been sent among them, attest the same thing, so that now there is no doubt as regards their existence.

From these facts we can safely infer that giants are not a mere aberration from the usual course of nature, but are perhaps the scattered specimens of man's primal stature. At all events, those who affirm that giants are only a deviation from "natures unerring laws," will find some difficulty in reconciling their theories with the above facts.

Who knows but what our first progenitor, old Adam, was a giant. If I should desire to speculate on this subject, I should certainly adopt this latter theory; for there is more reason to suppose that we have degenerated in our physical form, since all things have this tendency, than that now and then we should find individuals as well as nations, who have risen so far superior to us as to occupy the enviable position of giants.

We are told many wonderful things about the skeletons and partial remains of giants, and if we are permitted to form an opinion of their size from the few fragments which we have, we must conclude that giants of enormous size have existed. To give but a few examples Pliny tells us of a skeleton found in Africa, 40 cubits long, which is more than 70 of our feet; Strabo gives an account of one 60 cubits long; it is said that the skeleton of King Theutobochus was 25½ feet long, 10 feet across the shoulders and five feet deep from breast to back, and that his teeth were the size of an ox's hoof.

What has been said concerning the size of giants is equally applicable to giantesses; for we must not think that these were solitary beings, and were left without proper companions.

No they had their sweethearts whom they loved as ardently, and caressed as affectionately, and bestowed as much time and attention upon as modern pigmies do upon theirs. As a suitable companion for the gentleman whom we have noticed, above we may mention the lady whom Olans Magnus tells us, was only fifty cubits high, and four wide across the breast.

But the fragments of these gigantic races, which are frequently discovered, still increase our admiration. Thus it is said that a single tooth of the King of Bashan, weighed 4 lbs; we are told that at Rouen the skull of a giant was disinterred which held a bushel of corn; another writer tells us that in Bohemia, a head of one of these individuals was found that could scarcely be encompassed by the arms of two men, and that his legs were 26 feet long.

EPHIALES.

### DISCOVERIES MADE BY ACCIDENTS.

Many of the most important discoveries in the field of science have been the result of accidents. Two little boys, sons of a spectacle maker in Holland, while their father was at dinner, chanced to look at a distant steeple through two eyeglasses, placed one before the other. They found the steeple brought much nearer the shop windows. They told their father on his return; and the circumstances led to a course of experience which ended in the telescope. Some shipwrecked sailors once collected some sea weeds on the sand and made a fire to warm their shivering fingers and cook their scanty meal. When the fire went out they found that the alkali of the sea-weed had combined with the sand and formed glass, the basis of all our discoveries in astronomy and absolutely necessary to our enjoyment.—Sir Isaac Newton's most important discoveries concerning light and Gravitation, were the result of accident. His theory and experiment, on light where suggested by the soap bubbles of a child; and on gravitation by the fall of an apple as he sat in the orchard. And it was hastily scribbling on a stone a memorandum of some articles brought him by a washerwoman that the idea of lithography first presented itself to the mind of stenographer.

To believe that aught can be needful which God denies, is a most stupid error.

From the Philosopher.  
All is not Gold that Glitters.

As we gaze upon the things around, how much is there that at once strikes us as beautiful, and irresistibly draws us by the cords of attachment. Almost every object that comes within our observation seems to utter in tones that cannot be mistaken: *we live for admiration*. From the lily of the field, dressed in its garb of purity, to the lovely landscape stretched far and wide—from the sparkling rivulet, as it joyfully skips along, to the mighty cataract plunging heedlessly into the foaming abyss below—from the smallest to the grandest object in the Natural World, we find this general principle running throughout.

But, passing by the works and admiration of nature we come to man; the highest type of creation. In him we find a world of wonders! Prompted by motives whether honorable or dishonorable, he moves forth upon the avenues of life, either to be a benefit or a curse to his fellowmen, himself and his God. One principle feature found implanted in man and which has long since been proved as an established fact is, that he always strives to appear to the best advantage before his fellowmen. This in one sense may be right and commendable; but when employed for the purpose of deceiving in order to gain personal and selfish ends, is most abject, and deserves the condemnation of those who with the dictates of a pure conscience, strive to act their part honestly. But is not man, with the experience of ages, capable of judging the genuineness of character? In too many cases he is not; and not until the evil has done its work, does he find, that within an exterior charm there may be a fatal ruin, and that *all is not gold that glitters*.

Placed in circumstances of peculiar advantage, surrounded by personal favor, decked with petty popularity, man can shine with a lustre that will dazzle the eyes of unsuspecting confidence, and class him as being of true worth. Examine into the true condition of his apparent genuineness, and you find it without foundation. Test it by the penetrating rays of justice, and it withers, never to bloom again. It is while dwelling in the sunlight of renown and favor, cheered by the propitious smile of prosperity, that man moves gaily along. But when the chilling blasts of adversity begin to sweep across his pathway, then it is that he feels the truth of the words of Walsey:—"Vain pomp and glory of this world, I hate ye, I feel my heart now open'd; O, how wretched is that poor man that hangs on princes' favors! There is betwixt that smile we would aspire to, that sweet aspect of princes, and their ruin, more pangs and fears than wars of women have. And when he falls, he falls like Lucifer, never to hope again."

The dazzling splendor of the palace, all the glittering show which wealth is able to accumulate, the pomp of power, the boast of heraldry, all are doomed to sure and certain decay. Neither are they what they appear to be. But by how many is this condition of life longed for, yea even looked upon with envious eye. How many are there, who blindly rushing after this delusive phantom, grasp it only to find continued woe; and not until it is too late, do they learn that 'tis better to be lowly born, and range with humble lives in content, than to be perked' up in a glittering grief, and wear a golden sorrow."

Almost every day's experience shows the deception which exists throughout. We meet a fellowman, and are attracted by his actions, conversation and almost angelic appearance. Yet who knows, but that within there burns a hell of passion, and deepest crime, who that one dressed in the cloak of religion, who with pharisaical acclamation attracts the attention and calls forth the admiration of his fellowmen. No one suspects any wrong there. How could they? Do not that fair exterior, those careful actions speak for themselves? But finally the truth begins to dawn; the veil of concealment is drawn aside, and there, in vivid characters we see inscribed upon the tablets of his heart—*what care I if I can but accomplish my own desires, how it is done*. The devil can cite scripture for his purpose. An evil soul producing holy witness, is like a villain with a smiling cheek; a good apple rotten at the heart; O, what goodly outside falsehood hath!"

To find the genuineness then of glittering things around us, they must be tested. And as, when a metal subjected to the fire and crucibles, and separated from the dross, comes forth pure and in its true value, so is it only that we are able to know when we possess the true man. Although the character, disposition and true value of man is often tested and known in this world, yet it is sometimes the case, that he is allowed to pass down through the channels of life, apparently pure and holy. He may deceive his fellowmen, draw from them the unearned shouts of praise, wear the victor's laurel, be celebrated in the songs of poets, but the time will come, *must* come, when, stripped of all his earthly show, he shall stand before that pure, white throne in his true character. Then will the test be made, not by the partial, sympathizing hand of man, but by the impartial, and decided hand of Heaven's Justice. Then shall he go away to reap the bitter fruits of his false, deceiving actions while here on earth. And from the boundless depths of Eternity may be heard the voice arising:—*Beware the actions of man, for all is not gold that glitters*.—PATH.



## Editorial Items.

NO PAPER NEXT WEEK.

There will be no paper issued from this office next week, and for two reasons:

1. Because Christmas comes next week and our hands wish to enjoy the holidays.
2. Because the changes and improvements which we contemplate making on the AMERICAN LUTHERAN for the coming year will require at least a week to complete. We intend to enlarge the paper by four columns and will therefore have to procure larger column rules and large chases, as well as a large size printing press. To make all these changes will require time and money. Now, as all these improvements are for the benefit of our readers, for which they will not have to pay any thing extra, we hope they will cheerfully excuse us for not publishing a paper next week.

## The American Lutheran for 1870.

With the beginning of the year 1870 we intend to increase the size of the AMERICAN LUTHERAN, FOUR COLUMNS in width and proportionally in length. This will involve considerable outlay both to make the necessary changes and to cover the additional expense for paper and labor to get out the enlarged edition for the coming year. But we trust in God and the hearty encouragement received from the friends of the paper in different parts of the church, that we shall be sustained in this enterprise. We hope to be fully and more than compensated for our additional expense and labor by the steady increase of our subscription list. With the contemplated improvements the AMERICAN LUTHERAN will be as large, if not larger than any other Lutheran paper published in this or any other country; and as the subscription price will remain the same as heretofore, namely \$2.00 a year in advance, it will be the cheapest Lutheran paper in the world.

## THE FORM OF THE ENLARGED PAPER.

We intend to retain the same form in the enlarged issue that the paper has now, namely the folio form. We think this has decided advantages over the quarto form, which has become so fashionable of late. Readers of newspapers generally prefer the folio to the quarto form, because it is much more convenient to read; every page of the paper is more easily accessible without refolding or mutilating it, whereas in the quarto form the unpracticed reader often finds it difficult to follow the paper consecutively, and must either refold the paper several times or cut it in two. The consequence is that the inner pages of the quarto are often left unread.

## THE PRINTING OF THE PAPER.

Morton & Merwin of Milton, Pa., to print the AMERICAN LUTHERAN. They will attend to the composition, presswork, and mailing, thus relieving us of all the labor of superintending the printing office and mailing the paper, and leaving us all our time and strength to devote to the interest of the paper. They will get the paper out in a style that cannot be surpassed in the cities or anywhere else. The publication office will, however, remain in Selinsgrove, as heretofore.

## THE INTERNAL IMPROVEMENTS.

It is our purpose not merely to enlarge the size but also to improve the contents of our paper. With the arrangements which we have made we can devote all our time and strength to the editorial duties instead of superintending the printing office and mailing the paper, which heretofore took up so much of our precious time. These duties will now be performed by other hands and we can devote our whole time to the literary and financial interests of the paper. In addition to this we expect to have the assistance of a corps of able contributors. Some of the best writers in the church have contributed to the columns of the AMERICAN LUTHERAN. These we expect to retain, with, perhaps, a single exception. But there are others whom we hope to enlist into this service. We believe there is a latent talent buried and hid among our younger ministers which we should like to bring forth and develop. We know there are some writers among them who might make themselves very useful with their pens, but have hitherto been too diffident and modest to let their productions appear in print. We would urge and encourage them to send us communications, not dry philosophical discussions which the people do not understand nor even the ministers feel interested enough to read, but practical articles on live subjects of present interest.

With such changes, improvements, and helps we hope to make the AMERICAN LUTHERAN a First Class religious family newspaper, yea the best popular paper in the church.

And now we call upon all our friends in every part of the land to go to work in getting subscribers; let there be a general and concerted effort to swell our list. Go to work at once, let every subscriber try to get another, let pastor present the claims of the AMERICAN LUTHERAN to their congregations and by such a united effort, 2000 new subscribers can be sent in by the first of January next.

DER LUTHERISCHE KIRCHENFREUND will be removed from Richmond, Indiana, to Oswego, N. Y. The editor, Rev. Severinghaus, has accepted a call to a Lutheran congregation in this place, and all letters, communications, and exchanges should be addressed to him there. We understand, he has hopes of commencing the New Year with 2000 subscribers, and then the paper will be self-sustaining. This will be doing very well when we take into consideration that the great body of the German Lutherans in this country do not belong to the Gen. Synod, and the fierce opposition of the other German papers. Bro. Severinghaus is having the same experience

in the publishing of his "Kirchenfreund" that we had with the "Kirchenbote," the vulgar and unchristian opposition and persecution of the Symbolists. If any one wishes to become disgusted with symbolism, let him edit a paper for a year or two in the interest of the Gen. Synod and endure patiently their supercilious abuse.

With the removal of the "Kirchenfreund" to the State of New York, that State will have four or five German Lutheran papers published within its borders.

We direct attention to the advertisement of the "Kirchenfreund" in another column of this paper.

THE CHRISTIAN CONVENTION.—Rev. Geo. Sinsbaugh writes to us: "I have just returned from the Ohio State Christian Convention. Perhaps it was one of the most interesting meetings ever held in the state. Nearly all the Evangelical churches were represented. It continued three days in session in the city of Columbus, O. Nearly 400 delegates were present mostly ministers. We also received documents containing the minutes of the proceedings of the Convention from which we may make some extracts in future numbers of the American Lutheran."

CONFERENCE REPORT.—We direct the attention of our readers to the abstract of the proceedings of the Lebanon Conference, by Rev. S. Dömer. We regard that as a model document of its kind. It embraces all the proceedings of the conference, that it is interesting for the public to know, without going into minute details and copying lengthy reports and resolutions.

THE PHILOSOPHIAN.—This is the title of a neat little paper in quarto form published by the Philosophian Society of the Missionary Institute, W. P. Evans, Editor. The contents are nearly all original, and were composed by students of the Miss. Institute, members of the above named society, the articles do great credit to their authors, and will compare very favorably with those written by students in highest classes of the principal colleges of the land. We have transferred a number of the articles from the Philosophian to our own columns, and our readers will be able to judge for themselves in regard to their merits. We wish the young men success in their enterprise; it will help to improve them in the art of composition. It is published once a month and costs only 75cts a year. Those who take an interest in literary composition will find the Philosophian worth five times its subscription price.

LUTHERAN S. S. HERALD.—The readers will find in another column an advertisement of this excellent little Sunday School paper. Sunday School Superintendents and teachers should supply their schools and classes early with the paper, so that they may all commence with the beginning of the year. Rev. M. Sheeleigh, the editor, is doing all he can to make it interesting and instructive to the little folks, and the church should encourage such efforts of new subscribers.

## Revival at the Center Church.

BROTHER ANSTADT.—For some few weeks past, I have been engaged in a meeting, in a place, which is known as "Center Church." This church for some years past has been served by the different pastors of Milton and Lewisburg. The church was last served by the lamented Evans. After his death, I, having previously preached in the interest of their then living, but sick pastor, they thought it best that I should serve them once every two weeks. Since April I have been serving them as well as I could; and about four weeks ago began a meeting, which has just come to a close. The result of this meeting has been an addition of 19 to the church and the formation of a class of catechumens—mostly young men and women—numbering 25. The meeting throughout was characterized by solemnity and earnest thought. Devout prayer went up to God, and truth fell upon the heart which by the blessings of God must bring forth faith to His glory. The church at large, at the present time, needs nothing so much as she needs a genuine revival; by the by, it seems most strange to me to see in nearly every church paper, an outcry against fanaticism. I must confess, I see a great want of earnestness, and it is my humble opinion that the church is in no present imminent danger of becoming fanatical, her excessive coldness being a most positive prevention. O ye wonderful writers, first preach, write, and labor to inspire earnestness of action and life, and then if the necessity presents itself, there will be time and opportunity to administer the now useless admonition. "Oh, that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people." U. G.

## For the American Lutheran.

## WHAT IS LOVE?

"Love is the fulfilling of the law;" and that law, is the law of kindness. Love is the fountainhead of all goodness. Love is the smiling covering of faults in others, and a kind admonisher to our own, oft misguided footsteps. Love is the transparency of a pure soul. Love is a blessed prompter, to a holy life. Love is a sure guide to happiness.—Love is the rich man's chief blessing, and the poor man's crown of rejoicing. Love is emphatically the offspring of Deity, and the mainspring of all benevolent action. Were a man possessed of the talents of an angel, yet, might he not cherish, even the smallest hope of enjoying heaven, while a stranger to love's transcending glory. "If a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" "We know that we have passed from death unto life, because we love the brethren." U. G.

NOTICE.—Any person sending us a complete set of the AMERICAN LUTHERAN for 1869, will receive the same paper free for 1870. Address the Editor of the Sunday School Column, J. J. Reiman, Harrisburg, Pa.

## For the American Lutheran.

## The Cross and the Crown.

BY REV. N. KLOCK.

The Cross of Calvary with its sacrifice, like the sun at meridian, stands between the two extremes of time, and casts a halo of glory that enircles all ages. Here the victim became the victor, as He said, "It is finished, and gave up the Ghost." What "Jerusalem with its altar and offerings, was to the pious Jew, such is the cross of Calvary, with its offering, to the Christian world. The one as a type of the other passed away before the announcement, "Behold the Lamb of God," and whilst the former sacrifice must be daily renewed, the latter is perpetual, and is not affected by time. Seasons may roll their rounds, generations may follow each other down the stream of time, kingdoms and republics may rise and fall, revolutions may drench the earth with blood, famine and pestilence may do their worst, yet as the heavens are ever above us, and the Paradise of God loses none of its attractions, so stands the cross of Christ dressed in perpetual youth, fresh before the world, having lost none of its efficacious power.

The Christian need not take a pilgrimage to the Holy Land to behold this cross, for in whatever clime he is, the telescope of faith brings him to the foot of the cross, where his heart feels again the mingled emotions of penitence and holy joy, for the same faith that leads to the cross, gives a view of the crown. Besides the offering on Calvary has its attractions because of the tender love which prompted it, for it is written, "If I be lifted up I will draw all men unto me, but if any man will come after me, let him deny himself take up his cross, and follow me." Self-denial is the beginning of the Christian life, and must be practiced throughout the whole probationary state—it crucifies every worldly desire, inconsistent with a holy life—it discards every self-serving power, and rests its faith only upon the merits of Christ. But there is a cross connected with the accomplishment of this, it may not be termed self-denial itself, which must be taken up and borne, if we would wear a crown, not that our crosses save us, for they are only obstacles thrown in our way by the enemy of our souls to keep us from the cross of Christ. I mean by this that Christian duties are not crosses in themselves, but are made so by the influence of Satan and the world. Ah! my Christian friend, you have experienced nothing but freedom and holy joy in communing with Christ; you find your cross before you reach His throne of grace, and then as you gaze on Calvary's cross your eyes hide away, as darkness flies before the light of day. It is said that Constantine on the verge of battle, beheld in the sky a miraculous cross on which were inscribed the words (In Hoc Vinces) "In this conquer." What a beautiful device or motto for the Christian, on his pilgrimage to the better country, whilst the hosts of sin are pressing hard, and he earnestly contending for the faith, like a valiant soldier, he is cheered by this assurance, and in the hour of temptation, he can do all things through Christ which strengtheneth him, and as he feels his own weakness he readily adopts the poetic language as that of his heart.

"In my hand no price I bring, Simply to thy cross I cling." Here then, is the cross, up there is the crown which they shall obtain who follow Christ. Follow me, is the command of the heroic Captain, as he leads his hosts to the mortal combat; follow me to victory, or to death—to fresh honors or the grave. But the great Captain leaves no room for doubt nor defeat, but says, follow me to victory and eternal life to crowns and unfading glories. And should the Christian soldier's sky grow dark with heavy clouds of trial, and the star of his faith be lost in the gloom, let him with the wise men from the "morning land," search the Holy Scriptures, which will not only remind him of Christ's birth in Bethlehem of Judea, but will cause him again to feel that he has born within his soul the hope of glory and as it points unto the way to heaven, and the star of faith appears, it seems more brilliant than ever before, which leads him to rejoice "with exceeding great joy." The captain of the sacramental hosts does not ask his followers to endure what He has not endured, but commands them to follow Him through evil as well as through good report, not only when the sky is clear and dews of heavenly grace are falling around like manna to the soul, but when the tempest madly howls, and graceless winds are rocking them to and fro upon life's billows, still, above the din of conflict, the Saviour's voice is heard, be faithful unto death, and I will give thee a crown of life. Does He indeed offer a crown of life? What honors are bestowed upon the crowned heads of this world, after which the masses dare not even aspire, and yet how soon they fade away!

In the autumn of 1860, when the Prince of Wales arrived in New York, Broadway was packed with anxious spectators to catch a glimpse of that then beardless boy, so wonderful because he was heir to an earthly crown. Lieutenant General Scott, and the Mayor of the city became his escort, whilst a military company was called out as a safeguard to assist the police in maintaining order. But what is all this compared to the most obscure Christian's honor, glory, and a prospective crown, for when he becomes an heir to a heavenly crown there is joy in the presence of the angels of God, for heaven is made a witness of the scene. The Christian does not need the frail escort of great earthly names, for ministering spirits are sent to minister unto the heirs of salvation, and the angel of His presence shall ever attend them. Besides whilst the earthly crown placed on the monarch's brow by mortal hands can be worn but a few days or years, the heavenly is placed upon the immortal brow by the Infinite Redeemer to be worn forever and forever. Well may the Christian sing,

"We speak of the realms of the blest  
Of the crowns which the glorified wear,  
Of the church of the first born above,  
But what must it be to be there?"

## For the American Lutheran.

## Lebanon Conference.

This Conference met pursuant to adjournment, in Maytown, Lancaster Co. Pa. on Monday evening, Dec 6th '69, charge of Bro. F. F. Hoover. Conference continued in session until Wednesday afternoon—adjourned to meet again in Myerstown, Lebanon County, on Monday evening, March 14th, '70.

## ATTENDANCE OF MEMBERS.

Fourteen ministerial members were present, viz. Dömer, Fensler, Halderman, Henry, Hoover, Kaempfer, Klinefelter, Riemsnyder, Rhodes, Rizer, Reemmler, Steck, and Stelling. Absent, all the rest, seventeen in number!

Lay Delegates present; Henry Sheetz, John Fack, John Martin, Samuel Oberlin, and Philip Hoffman.

## ELECTION OF OFFICERS.

It was the annual meeting. The term of office for the old officers, viz. President Ditzler, Secretary Klinefelter, Treasurer Henry, having expired, an election for officers for the coming year was held. Result; President, Riemsnyder; Secretary Dömer, Treasurer, Henry.

PREACHING DURING CONFERENCE. Opening sermon by Pres. Ditzler; subsequent discourses by Kaempfer, Dömer, Halderman and on Wednesday evening again by Dömer.

## BUSINESS.

1. The division of Conference proposed at a former meeting, indefinitely postponed.
2. Treasurer's Report; amount received, \$46.96. Amount disbursed, \$34.40. Balance in Treasury, \$12.56.

## VACANT CONGREGATIONS.

a.) Dauphin was reported vacant. This congregation was referred to the Committee on the Harrisburg Mission.

b.) Manheim. This congregation was recommended to reunite with the Petersburg charge, and by resolution Conference requested the Advisory Board of Synod to secure Bro. Kaempfer, aid for one quarter more, and that in the meantime, the Board inform the charge that no further Missionary aid can be given.

c.) Lykenstown and Westminster. These points were presented as important and promising to our church. A suitable minister for this district, including these two places, is earnestly desired. The President of Conference was added to the former Committee, with instructions to look after the interests of our church here, and to have the want supplied as soon as possible.

## DISCUSSIONS.

The following questions were discussed. They excited much interest. 1. "How can children best be trained so as to be early brought into full communion with the church?" 2. "What are the best means for promoting a revival of religion in a cold congregation?" The members of Conference generally engaged in the discussions. Had a good time! Questions were submitted for the next meeting. 1. "What are the best means for promoting a revival of religion in a cold congregation?" 2. "What the duty and relation of the church in reference to prayer-meetings?"

To open the discussions the following brethren were appointed: 1st question, Hoover, Kaempfer, Klinefelter, Kutz. 2nd question, Martz, Raby, Riemsnyder, Reed.

## RESOLUTIONS ADOPTED.

1st series, presented by Stelling. On the supposed conflict impending between Protestantism and Romanism in this country.

The first resolution calls attention to the approaching issues "so intimately related to the preservation of our civil and religious institutions."

The second regards the reading of the Bible in the Common Schools as a Civil and Religious necessity.

The third calls on men irrespective of political parties or religious creeds, to resist Romanistic encroachments, and to sustain the State in fostering the Bible in our schools.

The fourth cautions Protestant parents against employing Catholic teachers in their families, and against sending their children to Catholic schools.

## 2ND SERIES, PRESENTED BY DÖMER.

1. Recommending to Synod the propriety of providing for Sunday School work during its sessions.

2. Recommends special memorial services for the dead, instead of the present uninteresting and formal method of disposing of the Synod's mortuary record.

## SUNDAY-SCHOOL EXERCISES.

On Tuesday afternoon, Conference met in session with the Sunday-schools of the village. The church, notwithstanding the snow, was filled. The exercises consisted of singing by the Schools, and addresses by members of Conference. Addresses were delivered by the brethren Rizer, Klinefelter, and Riemsnyder. The addresses were listened to with much interest, and an excellent and profitable season of service was enjoyed by all present.

DÖMER, Secy.

Reading, Dec. 13th '69.

## From the Philosophian.

## MEMORY.

Memory has been properly termed, "the treasure house of the mind," and as such, is a subject full of beauty and philosophy.

We might pour over the innumerable volumes of literature and science, and upon the wings of imagination, soar through this vast universe, and we would fail to be able to grasp a subject opening a wider field of delightful reasoning. We, however, will attempt to touch lightly, only those points within the limited horizon of our conception.

We, as a Christian people, delight in those things which give to the soul pleasure, satisfaction, and happiness in this life, and through which we may entertain the hope of eternal peace and felicity in the world to come.

For finite minds to preserve the true value of any blessing, and to realize the comfort and happiness derived therefrom, it is necessary to imagine the circumstances in which we would be placed if deprived of that blessing.

Before discussing the value of the memory, let us notice that it naturally divides itself into two different faculties: the reproductive faculty, or that part of mental activity by which all former perceptions and sensations are reproduced in thought, and the cognitive faculty, to which belongs not only the recalling and mere perception of an object, but also the conception of ourselves as the ones perceiving. The two constitute that distinct faculty of the mind, called memory.

All the scenes of our past lives may have vanished, the happy, smiling faces that once formed the family circle, with countenances radiant with love and fondest wishes—the gentle mother who first taught each one to lip the name of Jesus, and with persuasive accents planted within each tender heart the love of virtue—these all may have passed away; but by the power of memory we may bring before the mind's eye all these former enjoyments in their original splendor, while the soul may drink in the sweetness of all past sensations.

By a wise provision of Providence the memory enters into all our senses.

It would require the lips of angels to express the joy and satisfaction that is derived from the communication of thought through the medium of vocal sounds.

The child first becomes acquainted with simple sounds which are retained by this faculty, until it has treasured up the sounds indicating all the different ideas, and is able to call them forth at will, when the mind is prepared to exchange thoughts with great facility. Music, a characteristic of the truly refined, depends upon memory for its existence. Long after we have gone down from the sanctuary, the gentle chanting of the choir finds its way back to the soul with all its former melody, and pleasant associations, which, without the memory, would be essentially lost. Indeed the value of this faculty is incalculable. Without it the passing moment, the impression and sensation of the instant, would be the sum total of our intellectual life. We would be unconscious of our continued existence or personal identity,—each moment of our lives would be isolated, disconnected from the knowledge of the past, and consequently without the hopes of the future. Alas! How narrow would be the boundary of our mental vision.

The passing moment is fleeting as an airy phantom, and when past, is apparently gone; but memory snatches the picture, and hangs it in the immortal chambers of the soul, to be looked upon at will.

In consequence of the multitude of visions that are continually crowded upon the mind, some may be long neglected and seemingly forgotten; but by a mere exertion of the will, image after image may be brought forth from the background of the past, and thrown upon the mental canvas in almost living light, thus converting past joys into present pleasures, and we become mental possessors of all our former knowledge.

Memory, when rightly cultivated, and brought under strict subjection, retains all that once enters the mind, as a permanent possession. This faculty of the mind, as well as all others, admits of an unlimited degree of cultivation. This can be done only by using it, and making it do its work accurately and with readiness.

Let everything that is presented to the mind be carefully defined, associated with natural objects of frequent appearance, and it cannot fail to be recalled with facility and readiness.

The art of printing, however blessed in its invention, and glorious in its results, has beyond doubt, been the means of effacing the memory. Our present large libraries have taken the place of that great treasury of the mind,—memory, and have in part destroyed the interests of her cultivation. Indeed modern memories come far short of comparing with those of ancient times.

Among the noted memories of the past was that of Cyrus who is said to have been able to name every soldier that ever served under him, and that of Themistocles who could call by name each of the twenty thousand citizens of Athens. Hortensius could sit all day at auction and in the evening recall every article sold, the name of the purchaser, and the price.

It has been supposed that where memory is present in so high a degree the power of judgment will be more or less impaired.

This may be the case in part, yet, that a lively and accurate memory together with a sound understanding, may exist in the same personage, is true beyond all controversy.

When the vigor of manhood is fled, and the grim shadows of the setting sun lengthen on the pilgrim pathway—when his head is already blossoming for the grave, and the wild commotion of the world around, no more produces a sensation of interest—the mind, yet active and free, calls upon memory to comfort and entertain.

With the rapidity of thought she flies back, even to the hours of childhood, and as it were, lives again in the busy hours of sporting boyhood. In rapturous fancy he joins his first associates in the well known games, and recognizes his well scored seat in the village school. Thus, in his old age man lives in his youth, and in a continual present of bygone days.

But life is not all sunshine. The brightest days of our lives are clouded with sorrow and disappointments.

The well known fact that the mind is inclined to recall, in old age, the scenes and incidents of the past, should be a great incentive to live a pure and holy life that may cast a cheerful radiance in the house of gloom and despondency, brighten our prospects, give peace to the troubled conscience, and confirm our hopes of entering into that rest which is prepared for the finally faithful.

## Sunday School.

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

## St. James Luth. S. S. of Gettysburg.

Gettysburg Dec. 8, '69.

Dear Bro. Reiman

St. James Luth. S. S. gave an entertainment in Agricultural Hall on Friday night (Dec. 3) which was a marked success. The exercises were the most interesting of any S. S. entertainment I have ever seen. The programme was judiciously arranged; each exercise aiming to convey some spiritual truth. There were five special exercises in addition to a number of S. S. songs sung by the whole school. Of the special exercises, "The Children's Home" was participated in by one hundred and five scholars from the Infant Dep. It illustrates the place children occupy in the kingdom of Him, who said, "suffer little children &c." In this piece the "little ones" sang selections from sixteen different hymns, all of which had to be committed to memory. Taking in consideration the fact that very few of this number could read; some idea can be formed of the self-imposed labors of those having it in charge.

"Busy Bees," the motto of the Infant Dep. was well rendered by thirty-six scholars. They illustrated their motto admirably and gave good evidence that they were indeed "busy bees." The promptness with which each one performed his or her part elicited the applause of the audience, and confirmed the appropriateness of their motto, "The Temple," consisted in the building of a miniature church by forty five Infant scholars, interspersed with appropriate singing and Scripture recitations.

A marked feature of the entertainment was a "Solo" by a little girl of the Infant Dep. aged just two years and a half. She sang the 1st & 3rd verses of "Jewels" from "Fresh Laurels." Dressed in white she looked like a bright jewel and sang correspondingly. She drew from the audience the most rapturous applause.

The "Christian Armor" was engaged in by sixty scholars from the senior Dep. The exercise was accompanied by a living representative. One of the boys of the school was dressed in armor expressly made for him; the different pieces were fitted on at the proper time in the order of exercises. This feature was very interesting and as it was strictly scriptural, it no doubt left a lasting impression for good on the minds of all who witnessed it. Its rendering occupied about half an hour. The "Tribute of Praise," was an exercise treating of the three great events in the life of Christ—his birth, death, and resurrection. This piece was rendered by eighteen girls selected from the Senior Dep. and was the most artistic performance of the evening. It occupied about twenty minutes. Though the point aimed at was not so clear to the mind of the audience as in the other exercises. Still in simple language and happy song the truths intended to be conveyed were well appreciated by all.

The singing was excellent and varied, comprising selections from about forty-five S. S. songs. This part of the entertainment spoke well for the musical talent in St. James S. S., quite a number of the pieces were solos, duets, trios, and quartets, all rendered by the scholars of the different departments.

In fact, every part of the performance had evidently been prepared with great care. But a little over three weeks had been spent in preparation, the brevity of time made the labor connected with its preparation a heavy tax upon the time and energies of these having it in charge; but all were unremitted in their efforts to make it a success.

The stage had been enlarged to accommodate the whole school and was tastefully decorated with festoons, mottoes and pictures, presenting a very attractive appearance to the beholder.

The large Hall was crowded with an appreciative audience whose attention was closely held for two hours and a quarter. All went away happy and well pleased; and more than ever impressed with the fact that the S. S. cause is a "living thing" of mighty power." S. S. WORKER.

## Answers to Bible Questions.

MR. REIMAN:—I again send you answers to your spiritual questions in the "American Lutheran" of Dec. 4th.

11. Isaiah—2 Kings 14: 21.
12. Eliphaz—Genesis 36: 4.
13. The Lord God—Gen. 3: 21.
14. The transfiguration of Christ.
15. Luke—Colossians, 4: 4.

I find so many things St. John omitted that are recorded in the other three Gospels that I am not certain I have answered your questions correctly. I will write some of the incidents mentioned in the three Gospels not found in St. John's.

- Baptism of Christ.
- Temptation of Christ.
- Imprisonment of John the Baptist.
- The call of the Apostles.
- The cure of Peter's mother-in-law.
- Leper cured.
- Cure of a paralytic.
- Call of Matthew.
- Christ defends his disciples for plucking grain on the Sabbath.
- Cure of the withered hand.
- Parables of the sower and the mustard seed.
- Cure of the man with the issue of blood.
- Raising of Jairus daughter.
- Sending forth the twelve.
- Doctrine of divorce.
- Visit of the rich young man.
- Cure of the two blind men.
- Destruction of Jerusalem foretold.
- The exorcism of demons.

I like your Sunday School column and I think it becomes more and more interesting. I hope you will continue your Bible questions. I give my class a question every Sabbath, I only tell them the book it is found in.

My letter is none too long. May God's richest blessings be thine.

Respectfully, MOLLY ANTHONY.

We have also received correct answer from J. Kohler Peck, and A. Wetzel of McKees Falls and D. I. Koser, Gettysburg.

## BIBLE QUESTIONS.

17. What became of the brazen serpent?
18. Who was made king when only eighteen years old?
19. Who caused iron to swim?
20. Whom did God command to go barefooted for three years?

## Literary Notices.

IMMANUEL: or The life of Christ, illustrated. By Rev. Z. Eddy, D. D., with introduction by the Rev. Richard S. Storrs, Jr., D. D. W. J. Holland & Co., Publishers, Springfield, Mass. Through the kindness of the publishers we have received a copy of this splendid subscription work. Elegantly bound and finely illustrated.

We do not hesitate to characterize it as one of the best popular histories of our Lord's life and ministry. The style is elegant and forcible, and more than usually befitting the grandest of themes which can engage a human pen. The author evidently writes from a true stand-point. He has put himself in full and sweet sympathy with his subject. His work has been helped forward by prayer,—it breathes throughout such a humble, loving, reverent spirit. It abounds in rich original thoughts, striking illustrations, and important descriptions of the customs and manners of our Lord's time. It is a matter of congratulation when a pious heart, vigorous mind, and polished pen, combine their powers to illustrate and make clearer such a subject. We cannot think of a more acceptable gift-book for the coming season than this work.

Rev. Dr. Schmucker says of the work: The plan of the author is comprehensive, he professedly avails himself of the most approved materials extant, and in illustrating the physical and topographical peculiarities of the Holy Land, he will throw around his subject all the light afforded by the most recent authentic travelers.

CHILDREN IN THE TEMPLE.—By the same publishers. We made mention of this book in a previous number, but again with pleasure call attention to it, and can heartily endorse every word said of it in the following notice clipped from the "S. S. Times":

It is a new and needed thing in Sunday school literature, and the author has done a grand good service to his many fellow-workers who have been long wanting just such a manual. The painstaking accuracy of the author, his fidelity and industry in harvesting the whole field, his choice exercise a full of pure scripture words, his admirable selections of outlines of blackboard and other specimen lessons, and addresses to children from other representative Sunday school men, his thorough and thoughtful historical review of the whole subject of children's worship, with exhortations and many other peculiar exhortations, combine to make it the first as it will be a lasting standard on the subject to which it is devoted. The book is singularly valuable. As a piece of authorship it is unusually conscientious and faithful. No teacher or pastor or superintendent's library is at all furnished without it.

THE CHILDREN'S ALBUM.—One must see this book to appreciate its worth, filled with a multitude of lovely pictures, and every picture full of instruction. We handed this book to a mother (and who knows so well as she the value of such a book), to give us her opinion about it, and we feel we can do no better than give her own words: "A more acceptable book for the amusement and instruction of children has never been made. I have just spent an hour with it among the little ones; it is full of pictures, and every picture teaching a moral lesson, commend it heartily, for every mother who has the good fortune to possess it will bless the author for his rival to 'Mother Goose,' and the publisher for putting it in such rich, strong-binding and fine type." Parents who find it so hard sometimes to interest the restless little ones, will find this book invaluable to them. The above books are sold by subscription, and students or persons out of employment, and desirous of work, will find no better business than canvassing for the above three excellent books. For particulars address the publishers, W. J. Holland & Co., Springfield Mass. or John W. Young, Esq., Harrisburg, Pa. who is the authorized agent for central Penna.

THE SUNDAY SCHOOL TIMES.—On and after Jan. 1, 1870, the Sunday School Times will be enlarged from twelve to sixteen pages, without any addition in the price of subscription.

The record of this "Times" is already World wide, and every Sunday School Teacher ought to take it. In addition to the increase in size the paper will be cut and stitched.

We will send the AMERICAN LUTHERAN and S. S. TIMES to any address for \$3.00 a year.







