

The American Lutheran.

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NO. 1.

Poetry.

Lament of the Irish Emigrant.

BY DUFEIN.

I'm sitting on the stile, Mary,
Where we sat side by side,
On a bright May morning, long ago,
When first you were my bride;
The corn was springing fresh and green,
And the lark sang loud and high;
And the red was on your lip, Mary,
And the love-light in your eye.

The place is little changed, Mary,
The day as bright as then;
The lark's loud song is in my ear,
And the corn is green again;
But I miss the soft clasp of your hand,
And your breath warm on my cheek;
And I still keep listening for the words
You never more will speak.

'Tis but a step down yonder lane,
And the little church stands near;
The church where we were wed, Mary,
I see the spire from here;
But the graveyard lies between, Mary,
And my step might break your rest—
For I've laid you, darling, down to sleep,
With your baby on your breast.

I'm very lonely now, Mary,
For the poor make no new friends;
But, O! they love the better still,
The few who "other" send;
And you were all I had, Mary—
My blessing and my pride;
There's nothing left to care for now,
Since my poor Mary died.

Yours was the good brave heart, Mary,
That still kept hoping on,
When the trust in God I left my soul,
And my own young rough was gone;
There was comfort for you on your lip,
And the kind to be on your brow—
I bless you, Mary, for that same,
Though you cannot hear me now.

I thank you for the patient smile,
When your heart was left to break—
When the hunger pain was gnawing there,
And you hid it for my sake;
I bless you for the pleasant word,
When your heart was sad and sore—
O! I'm thankful you are gone, Mary,
Where grief can't reach you more!

I'm bidding you a long farewell,
My Mary—kind and true!
But I'll not forget you, darling,
In the land I'm going to;
They say there's bread and work for all,
And the sun shines always there—
But I'll not forget old Ireland,
Where it fifty times as fair!

And often in those grand old woods
I'll sit, and shut my eyes,
And my heart will travel back again
To the place where Mary lies;
And I'll think I see the little stile,
Where we sat side by side,
And the springing corn and the bright
May morn'g, when first you were my bride.

Communications.

For the American Lutheran.

Religious Fanaticism.

BY J. H. MYERS.

Fanaticism is a very convenient word for those persons who wish to condemn others for taking more interest in anything good than themselves do. It is a word that is used on a sliding scale somewhat similar to the word wealthy. Neighbor A who has always lived from hand to mouth and does not know how a man feels who has a dollar in his pocket, will tell you that neighbor B who is worth a thousand dollars is wealthy. Neighbor B, however, denies the charge and says neighbor C, who is worth ten thousand, is wealthy. But go to neighbor C for a contribution and he is too poor, but he will refer you to rich neighbor D, who is worth a hundred thousand. Stephen Girard is said to have asserted that it is nothing to get rich, when one has once secured a million dollars to start with. In this way the word fanatic is used and it would be as difficult to ascertain who is a fanatic as who is a wealthy man. People slide the word up and down and locate it just where they please for the occasion. I choose to define fanaticism to be any enthusiasm on any subject which leads one to give more time and attention than its importance warrants and consequently to neglect other things more than their importance justifies. Any thing short of this is simply enthusiasm but fanaticism. Looking at it in this light we are all fanatics, not religious but worldly fanatics. We give our attention too much to the things of this world and neglect the one thing needful. We are fanatics in the business of money getting, but no one censures us, because it is popular. But should any one lag in his worldly fanatics and show a disposition to give to religion a small amount of the attention it deserves he is pronounced a religious fanatic, because earnest christianity is not popular. Suppose a man gives one-tenth of his net profits to religious matters and by only nine tenths for his future temporal welfare, then is he either a fanatic, or else a man's religious welfare is of one-tenth as much importance as his temporal welfare. Some, however, have given all their time, energy and talents to religious matters, keeping only so much as is necessary to keep them from actually suffering and they are called fanatics; whether they are or not, depends on whether or religion is of as much more importance than temporal matters as the time and energy devoted to it is more than that of worldly pursuits. But some will claim that a man may be a religious fanatic who gives much less attention to religious and much more to worldly matters than is indicated by my definition. Very well, then, Paul was pre-eminently a fanatic, so were all the apostles, so were all the martyrs, so were Luther, Wesley, Knox, and innumerable others, to whose fanaticism under God we are indebted for what yet remains of vital religion in the church. Were it not for the religious fanaticism of the past, where would the church be? Where would be our knowledge of the bible, our civilization, our religious and civil liberty? And what will become of these in the future, if religious fanaticism dies out? We need more of this fanaticism. Would to

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer-Meeting.

A VOICE FROM OVER THE SEA.

A Gentleman, apparently a merchant in middle life, said he was from England. "Your meetings," said he, "are well-known all over England—indeed all over the world. You cannot go into any part of Great Britain but you will hear of the Fulton Street Prayer-Meeting. It has a wide, wide world renown—I do not use the word unwittingly. The meeting is far-famed, not for any pretensions which characterize it, but it is far-famed for the blessing of God which rests upon it. This is regarded to be a sacred place of prayer. It is one of those agencies, raised up in the Redeeming providence of God, for great and perhaps unexplained purposes of good in these last times. But something of the purpose is seen already. Many places of daily prayer are established in England, modeled upon this. But not so much its influence in establishing similar places of prayer as its influence in illustrating the power of prayer, is to be considered when we contemplate the good which has been done by this meeting. I congratulate you, dear brethren of this meeting. I told them in England before leaving that I should find out this place in New York."

LETTER FROM DR. HURST.
Dr. Hurst is traveling in Germany at this time and writing letters to the "Methodist" of New York. His description of Luther's cell at Erfurt and his room on the Wartburg will interest every Lutheran reader.

AT THE WRONG DOOR.

It is a short ride from Weimar to Erfurt. Here there was a party of us, all intent upon the same object—a visit to Luther's cell. After engaging rooms and leaving our baggage at the first hotel we came to, we hurried off in search of the cloister where Luther had once been a monk. Several persons whom we met in the streets could give us no more answer to our inquiries as to the locality, than if such a man as Luther had never lived! "Don't know anything about it," was the actual response we had from as many as four or five persons. At last we seemed to be on the right track, and finally passed under the archway of what proved to be a large court, surrounded by a very cloister-like building. On being told where the place of admission was, we went to it, rang the bell, and soon heard hasty footsteps along the hall. The door was opened by a nun, clad in black, with the usual broad linen collar and black gown. We were as deferential as we knew how to be, in asking to see the cell where Luther had been a monk. The "sister" gave a very porcine grunt as the only answer, flushed up in her face, and then she opened the door and bellowed it, and left us no wiser than we were before.

We were knocking at the wrong door, for it was the entrance to a nunnery, and it took a good quarter of an hour to find the Protestant Martinistift, or Orphan House, lying in quite another part of the city, where Luther's cell really is. We were here received in a friendly manner by a young woman, who gave us ample time to inspect the quaint old portraits adorning walls the entire length of the building. The cell is very small, probably not larger than eight feet by ten. Several old men, who were Lutherans, are still shown the visitor, and there are a number of books containing elaborate notes in his own handwriting. The walls are adorned with passages, in part derived from his works, and in part descriptive of his life. Our guide was not impatient, but allowed us as long as we wished, in spite of the twilight to examine every little object of interest as leisurely as one could desire. Besides, she had the excellence, so rare in her craft, of not bewildering and disgusting you, in the midst of your reflections, by some monotonous set speech on the glories of the spot. It was enough for us to be told that we were where Luther found the light; the rest belongs to history.

THE WARTBURG.

The road from Erfurt to Eisenach is very beautiful. On our way up the Wartburg at Eisenach, we passed the now and lately mansion of the celebrated Lord German poet and novelist, Fritz Reuter. In less than an hour afterward we were in the small, plain room where Luther worked day and night, from May 4th, 1521, to March 6th, 1522, on his translation of the Bible. The guides have become ashamed of inking over the place where he threw the inkstand at the devil's head. Indeed, it would now consume a good-sized bottle of ink to carry out the practice, for the relic-house has, therefore, not been the inkstand at the devil's head. Indeed, it would now consume a good-sized bottle of ink to carry out the practice, for the relic-house has, therefore, not been the inkstand at the devil's head. Indeed, it would now consume a good-sized bottle of ink to carry out the practice, for the relic-house has, therefore, not been the inkstand at the devil's head.

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The Reprive.

It is some years since this intrepid African traveler left England, after a brief visit to his native land, and during this period the literary, scientific, and religious world have looked toward the field of his labors with anxiety, and yet with great expectations. When intelligence was received of his death, nearly three years ago, which was credited by nearly every one except Sir Roderick Marchison, the world believed that it had lost, not only the most renowned explorer, but one who alone could have untied the geographical problems respecting the source of the Nile, and the character of the country of the interior of Africa. The report proved to be false, and once more public curiosity impatiently awaited the discoveries of Livingstone. For some time in the present year considerable apprehension was felt for his safety. A very recent report, however, has allayed these fears. The latest communication from the doctor was dated in July, 1868, and gives the particulars of the discovery of a chain of lakes, which are almost certainly the source of the Nile. His description of the country, which was supposed to be little else than a sandy desert, represents it as abounding with vegetation, and literally a land—in the language of the natives—"of rivers upon rivers, and plains of fertility." Not the least important of the discoveries, and certainly not the least curious, is that of a new race of men called "Rua," who dwell in excavated caves, and show a singular physical construction.

DOCTOR LIVINGSTONE.

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The importance of the facts which Dr. Livingstone has communicated can not be overestimated. To the religious world this is an era in which the greatest achievements of the Christian missionary in Africa will begin. It is difficult to conceive of the great and wonderful results that will follow the final settlement of the long-mooted questions concerning Africa, but it is somewhat curious that the revolutions now made tend to confirm Ptolemy's opinion of the source of the Nile given nearly seventeen centuries ago—*Methodist*.

Gleanings.

Lord Derby left behind him a fortune yielding a million of dollars per year.

Never pride yourself on having done a particularly wise thing; it may hereafter show itself to have been particularly foolish.

A little hole in a ship sinks it; so a little sin sometimes produces a man's utter ruin.

We should guard against "small vices" as well as great ones.

An Iowa editor acknowledges the receipt of Congressional documents in advance of the mail. The way it occurred was this: A wolf chased the mail-carrier about four miles. They want the Government to put on that road a number of able-bodied wolves to facilitate matters.

The largest bull that has been lately imported into this country, was exhibited by Rev. Mr. Frothingham in sixth avenue when defending himself for his performance as the Astor House bignamy. He said: "So long as I am a man, I will stand by the innocent until they are proved to be guilty."

I've watched and watched, and seen how slowly Great truths emanate the mind;

Even sunbeams, though so bright and holy, And yet I feel and know securely

That light will force its onward way; And out of night bring morning surely—

Morn, brightening into perfect day.

The Musceter (Iowa) Journal says:

"Four miscreant children—two boys and two girls—fourteen years of age, having become enraptured with the life of a hermit and the romance of a forest life, took to the woods across the river recently for the purpose of digging a cave in the depth of the woodland, away from the cares and sorrows of civilization. The parents, however, got wind of the affair before the wanderers had reached a secluded spot, and brought them home."

In the good time coming, when women have all their rights, announcements like the following will be frequent: Died, in the thirty-fifth year of his age, Mr. John Smith, husband of Hon. Jane Smith, at her residence, in Meriden, this morning, at six o'clock. Mr. Smith was a meek and quiet husband, beloved for the graces of a cultivated and trained man. He excelled in the domestic virtues—as a cook he was surpassed by few; as a nurse he was equalled by none."

"My dear," asked a husband, on observing new striped hose on his only heir, "why have you made barber poles of your Ernest's legs?" "Because he's a little shaver," was the reply.

JOHN BILLINGS says: "I will state for the information of those who haven't had a chance to lay in their insect wisdom as freely as I have that one single hornet, who feels well, will break up a large camp-meeting."

"Patrick," said a priest to an Irishman, "how much hay did you steal?" "Well," replied Pat, "I may as well confess to your reverence for the whole stack, for my wife and I are going to take the rest the first dark night."

One of the speakers at a meeting in Cincinnati of the opponents to the use of the Bible in the public schools, having said that the perusal of it when a boy often made him blush, a paper of the city advised him to read it again, in order that he may enjoy the novel sensation.

A young lady, who was employed in waiting a guard-chain for a gentleman's watch, was asked what it was for. "A bell-rope," replied she. "I acknowledge it is a bell-rope," rejoined he, "and a pretty one too; but I suspect we shall have attached to it when it is finished."

Children's Department.

PEN PICTURES.

A row of bright little faces,
A patter of dear little feet,
And lovely arms closely entwining,
Mother's warm kisses to meet,
Three little cups on the table,
Three little chairs by the wall,
Three little curly heads nestled,
Each on its pillow so small.
Ah! who cannot read this riddle of joy:
They're mother's own darlings, each dear little boy.

Three little tear-stained faces,
Little bare, unwashed feet,
Shrinkingly, timidly stealing,
In terror, lest blows they meet.
Bare dry bread on the table,
Cold hard bench by the wall,
Stare, and a scanty, torn blanket,
That will hardly cover them all.
No kisses to-night on each little brow:
God pity and help them! They are motherless now.

Make Your Own Sunshine.

"Oh, dear, it always does rain when I want to go anywhere!" cried little Jennie Moore. "It's too bad; now I've got to stay in-doors all day, and I know I shall have a wretched day."

"Perhaps so," said Uncle Jack, "but you need not have a bad day unless you choose."

"How can I help it? I wanted to go to the park and hear the band, and take Fido and play on the grass and have a nice time, and pull the wild flowers, and eat sandwiches under the trees; and now I'm stuck in here!"

"I'll just have to stand here and see the water run off the duck's back all day," said Uncle Jack.

"Well, let's make a little sunshine," said Uncle Jack.

"Make sunshine?" said Jennie; "why how do you do that?" and she smiled through her tears. "You haven't got a sunshine factory, have you?"

"Well, I'm going to start one right off, if you'll be my partner," replied Uncle Jack. "Now, let me give you three rules for making sunshine. First, don't think of what you might have done if the day had been better. Second, see how many pleasant things there are left to enjoy; and lastly, do all you can to make other people happy."

"Well, I'll try the last first," she went to work to amuse her little brother Willie, who was crying. By the time she had him riding a chair and laughing, she was laughing too.

"Well," said her Uncle Jack, "I see you are a good sunshine-maker, for you have got about all you or Willie can hold just now. But let's try what we can do with the second rule."

"But I haven't anything to enjoy, 'cause all my dolls are old, and my picture-book all torn and—"

"Hold!" says Uncle Jack, "here's an old newspaper. Now let's have some fun out of it."

"Fun out of a newspaper; why, how do you do that?"

But Uncle Jack showed her how to make a mask by cutting holes in a paper, and how to cut a whole family of paper dolls, and how to make pretty things for Willie out of the paper. Then he got the tea-tray and showed her how to roll a marble round it. And so she found many a pleasant amusement, and when bed-time came she kissed Uncle Jack and said:

"Good night, dear Uncle Jack."

"Good night, little sunshine-maker," said Uncle Jack.

The Book of Psalms.

The Bible, from the beginning to the end, is indeed a lamp to our feet and a light to our pathway. It is all "given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." It is the word of God bidding man to turn from the vanities of this life, and seek after true wisdom.

But just now we would linger a while over that part called the Book of Psalms. They are sometimes called the Psalms of David, because the most of them were composed by him. The Savior and the apostles frequently quote from this book. It prophesies of Christ. There is something in it adapted to every stage of Christian experience, and every feeling of the heart consistent with the love of Christ may find an expression there—sorrow, fear, trust in God, hope, confidence, joy. Hear the psalmist, as in deep sorrow he cries to God: "I am weary with my groaning; all the night make I my bed to swim; I water my couch with my tears. Mine eye is consumed because of grief; I watch old because of all mine enemies." Again, he expresses his confidence in God: "The Lord hath received my supplication; the Lord will receive my prayer." When in trouble, because of his foes, he raises his heart to the Lord, "O Lord my God, in thee do I put my trust." At another time in deep distress, he says: "Faintness and trembling are come upon me, and horror hath overwhelmed me." But he says: "What time I am afraid I will trust in thee. In God will I praise his word, in God I have put my trust. I will not fear what flesh can do unto me." Where are such expressions of joy to be found as are in the Psalms? "Praise ye the Lord; praise ye the Lord from the heavens; praise him in the heights; praise ye him all his angels; praise ye him all his hosts." H. E. J.

An English clergyman, on ordering a dinner for a number of clerical friends at a hotel, was gravely asked by the waiter if the party were High Church, or Low Church. "Now, what on earth," cried the minister, "do my friends' opinions matter to you?" "A great deal, sir," rejoined the waiter; "if High Church, I must provide more wine; if Low Church, more wittles."

Said an astronomer to a bright-eyed girl, when talking of rainbows: "Did you ever see a lunar bow, Miss?" "I have seen beaux by moonlight, sir, if that's what you mean," was the sly rejoinder.

Prevention of Scarlet Fever.

Scarlet fever is a highly contagious disease, and spreads from one person to another, and is thus propagated in families, towns, and districts. It is therefore highly desirable that every one should understand the nature of this disease, and the means of preventing its spreading. It is always attending with a scarlet eruption on the skin, and is mostly accompanied by a sore throat. Whenever children have sore throats or eruption on the skin, they should be separated from the rest of the family until a doctor has been seen, or these symptoms have disappeared. There is every reason to believe that during the progress of this disease not only the eruption of the skin, but everything that is thrown from the body of the infected person is heavily laden with the germs or seeds which are capable of propagating the disease in another person. The discharge from the nose and throat are especially virulent. There is also reason to believe that the discharges from the bowels are the same. The kidneys are frequently dangerous diseased in scarlet fever, and the secretion from these organs is also probably highly contagious; the power of spreading the poison by means of these secretions is not confined to their immediately leaving the body, but continues long after.

It is on this account that when these secretions have found their way to the cess-pool and sewer, they may still give off poison to the surrounding air, and persons breathing it may become infected. Taking these things into consideration, it will be seen that it is necessary, if possible, to destroy and annihilate this poison before it leaves the room where the person is whose body has produced it. The following directions, drawn up by Dr. W. D. Budd, should in all cases be carried into effect:

1. The room should be cleared of all needless woollen or other draperies which might possibly serve to harbor the poison.

2. A basin charged with chloride of lime, or some other convenient disinfectant, should be kept constantly on the bed for the patient to spit into.

3. A large vessel, containing water, impregnated with chlorides, or with Condy's fluid, should always stand in the room for reception of all bed and body linen immediately on its removal from the person of the patient.

4. Pocket handkerchiefs should not be used, and small pieces of rag employed instead, for wiping the mouth and nose. Each piece, after being once used should be immediately burnt.

5. As the hands of nurses of necessity become frequently soiled by the secretions, a good supply of towels and two basins—one containing water with Condy's fluid or chlorides, and another plain soap and water, should be always at hand for the immediate removal of the taint.

6. All glasses, cups, or other vessels, used by or about the patient, should be scrupulously cleaned before being used by others.

7. The discharges from the bowels and kidneys should be received on their every issue from the body into vessels charged with disinfectants.

By these measures the greater part of the germs which are thrown off by internal surfaces, may be robbed of their power to propagate the disease. The poisonous germs that are thrown off from the skin requires a somewhat different treatment. The plan recommended by Dr. Budd for the purpose of preventing the poison from the skin being disseminated through the air is to put oil all over the skin. The practice is to commence on the fourth day after the appearance of the eruption, and to be continued every day until the patient is well enough to take a warm bath, in which the whole person is well washed with disinfectant soap and water. These baths should be administered every other day, for four times, when the disinfection of the skin may be regarded as complete. This proceeding should not, however, be adopted without consulting the medical man who is in attendance on the patient. Speaking of the plans above recommended, Dr. Budd says:

"The success of this method in my own hands has been very remarkable. For a period of nearly twenty years, during which I have employed it in a very wide field I have never known the disease spread in a single instance beyond the sick room, and in a very few instances within it. Time after time I have treated the fever in houses crowded from attic to basement with children and others, who have, nevertheless, escaped infection. The two elements in the method are separation on the one hand, and disinfection on the other."

The Indian papers state that great damage has been done to the crops in Western India by locusts. In some districts they swarm like dust. An extraordinary flight of these insects has visited the Malakatta district. They cover a space of seven miles in length, five in breadth, and more than 300 feet deep. Green trees are stripped in five minutes, and large branches break down under their weight. It appears that these disagreeable creatures as soon as they are born, crawl in an easterly direction, destroying all vegetation in their path. When they get their wings they take to flight. A range of hills will deflect their course to the North or South, as will a crowd of villagers beating tom-toms. No other obstacle seems to stay their course. They will swim through water and climb over walls—many fall into wells, ditches, and pits, and many are destroyed by a bird called the "baya." They travel about twenty-four miles a day until they reach the neighborhood of the sea, then the taste of the salt kills them, and the people on the coast collect their dry bodies, and pound and eat them.

Said an astronomer to a bright-eyed girl, when talking of rainbows: "Did you ever see a lunar bow, Miss?" "I have seen beaux by moonlight, sir, if that's what you mean," was the sly rejoinder.

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THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR.
Sellinggrove Pa., Jan. 8, 1870.

Apology.—We owe an apology to our readers for the late appearance of this number of our paper. The arrangement of our new office and the necessary work and material required more labor and time than we had anticipated. The appearance and arrangement of this number is also not what we could wish it to be, and what we yet confidently hope to make it. We now have our arrangements nearly completed, and our readers may expect to receive their papers regularly every week hereafter. Morton & Mervine will do their best to get the paper out promptly and in good style.

VOLUME SIXTH

This number begins the sixth volume of THE AMERICAN LUTHERAN. Five years ago, in reliance on Divine aid, we commenced its publication, without a subscription list, and no capital, except a little help and type enough to set up a small five column paper. It was in the dark and gloomy days of the war. Many of our personal friends were dubious of its success, our enemies received it with derision. But God smiled upon that feeble effort, and has thus far crowned it with success. Friends arose in unexpected quarters, and subscribers came in from various directions. Our little paper grew with its age, and strengthened with its growth. From a small semi-monthly, it was after two years enlarged to a respectable size weekly; and then years later it has now again been increased to the size of the largest religious paper in the country. Truly the Lord has been with us and helped us to overcome the difficulties and trials connected with this enterprise.

We do not, however, wish to convey the impression, that all our difficulties in the publication of THE AMERICAN LUTHERAN, are already overcome. It has many adversaries who would like to crush it to death, and it needs many more subscribers to sustain it in its present enlarged form, which will require an increased outlay for additional labor and a large sized paper. But we trust our friends will sustain us, and send us in such lists of new and paying subscribers, as will more than compensate us for our additional outlay.

It is not necessary for us to say anything in regard to our theological stand point. All our friends, and enemies too, know this. Our course during these five years in which we have edited THE AMERICAN LUTHERAN, we can, without egotism say, has been consistent and unvarying in its advocacy of genuine revivals of religion, and aggressive Lutheranism, and its opposition to Symbolism, Unitarianism and Romanism in all its phases. And this tendency shall characterize THE AMERICAN LUTHERAN, as long as we have the control over its columns.

Rev. U. Graves of Milton, who has been such a warm friend of our paper, ever since its commencement, will render us valuable aid as Office Editor. This will give us nearly all our time to write for the paper, attend to our correspondence, watch over its financial interests, and visit distant congregations and Synods to canvass for subscribers.

And now we call upon all our friends to rally to the support of THE AMERICAN LUTHERAN. Let there be a united and general effort to secure subscribers. Come, friends, give us a long pull, a strong pull, and a pull together, and you will double our present subscription list in three months.

With these few remarks we wish all our readers a happy New Year.

THE AMERICAN LUTHERAN.

Reader with this issue, goes forth the first number of the Sixth Volume, of THE AMERICAN LUTHERAN. Five years ago, this enterprise was started. For some years previous, the Editor and Proprietor of the present sheet, published a German paper in the interest of liberal minded Lutherans; but, several reasons—no necessary to mention—at last induced him to enter upon the publication of THE AMERICAN LUTHERAN. This periodical as a religious issue, professing to be denominational and yet liberal, has seen bright and dark days; has had some things to encounter which have been most encouraging. It is the third enlargement, and, by it, it will be, if not positively the largest, the cheapest paper in the LUTHERAN church of AMERICA. If the consistent persistence of its editor (Rev. P. Anstadt) in the past, may serve in some way, a guide to the future, then with the additional help he has secured, both in a most accomplished practical printer, and with his excellent corps of helpers, we must have a paper worth many times the price its subscribers will be asked to pay for it.

Our paper is intended to be churchly in just so far as we believe it necessary, to the well-being of the church, as a post or branch of Christ's kingdom on earth. We do not ignore our denominational bonds. We say to all who ask of us a reason for our church connections, that we are Lutherans, because we believe we have, by virtue of this relation, THE LARGEST LIBERTY ON THE SURFACES BASIS. We are glad to feel that the Lutheran church has a history; and we never intend to forget that she is the church of the Reformation, and, that, as such, she was born in a revival, her first convert being Martin Luther, whose soul was soundly converted to God by the power of the Holy Ghost, in his cell at Erfurt. We are not of those who having a form of godliness, deny the power, and from whom the Apostle gave command to turn away, and while we shall not deny the strength and glory of our church culture, we shall always feel bound to warn the church, against losing her first love, as, by far the more important thing to be looked after. In a word we determine that our paper, shall be truly churchly, after the injunction of Jesus. "These ought you to have done and not to leave the other undone; that it shall possess an unassuming literary character, and, that above all things, it shall stand forth in defense of the truth as it is in Jesus. With these statements we send forth our enlarged edition of THE AMERICAN LUTHERAN, to greet our old friends, and to make for itself many new ones. We shall content ourselves with the masses; put ourselves on a level with the poor, and, in every possible way strive to make each issue the bearer of warning, reproof and consolation, to all who will read, ponder and receive.

As it regards my own connection with this sheet as Office Editor, I wish simply to say, I seek it only as a means for doing all I good I can to my fellow men. What time I have outside of my duties as pastor shall be given to the paper in any way best conducive to its improvement. With these few remarks I close this editorial by wishing the subscribers a HAPPY NEW YEAR. U. G.

A Visit to Chambersburg.

We enjoyed a very pleasant Sabbath on December 19, with Rev. A. Felker in his congregation at St. Thomas. It was at a communion season, which was characterized by much solemnity and earnestness. Twenty-two persons were admitted to membership in the church by baptism and confirmation, and the members were very much roused in their spiritual life. Brother Felker had been preaching during the week previous, every evening and intended to continue the meeting during the following week, with what result we have not yet learned, but from the degree of interest manifested by the congregation we anticipated a most blessed result. Bro. Felker, has occupied his present field of labor since last spring; he has a large and laborious charge, consisting of four congregations, located in different directions around the town of Chambersburg. By means of a well planned system, he has been able to visit the members in the four different congregations, and become acquainted with them. The attendance upon the preached word has steadily increased since he is among this people, and his labors are visibly blessed for their spiritual good. May the Lord continue to bless his labors to the conversion of many sinners and the edification of saints.

THE TRIP.

To and from Chambersburg was to us a very interesting one. We started early on Saturday morning, and crossed the river in a driving snow storm. This storm continued all day, but after we were safely housed in the city, it did not annoy us any longer. We even enjoyed through the window of our comfortable car moving swiftly along, the dancing snow flakes as they fell thick and fast along the track. When we arrived at Chambersburg on the evening it was still snowing, and on Sunday morning the snow must have been nearly a foot deep, and at places it was drifted into large heaps. On that morning we also enjoyed our first sleigh ride for the season. We rode out with Bro. Felker, from Chambersburg to St. Thomas, a distance of about six miles. And as it is said that there is no fun in sleighing without an upset, we also had the benefit of a most beautiful upset into a snow bank. But nobody was hurt, and everything passed off as merry as a Christmas bell.

RIDING ON A RAIL.
We found it "very pleasant riding on a rail" on the Cumberland Valley Railroad. This is one of the smoothest Rail Roads in the country. We believe the road has been lately balasted and laid with new rail. There is a great deal of travel up and down this valley, and much freight carried over the road. A few years ago, we understand, this road scarcely paid expenses, but owing to the good management of its present officers, the stock has advanced to such an extent that none is in the market for sale.

DONATIONS.

At this season of the year many of our pastors are receiving presents and donations from their members and congregations. These donations, prompted by the love of the people to their pastors, have a tendency to promote cheerfulness in the parsonage and strengthen the bond of union between pastor and people.

Rev. J. R. Sikks, who recently accepted a call to the Lutheran congregation of Stewartville, New Jersey, had a donation visit on the 21st of December. It was largely attended both by his own people and the Presbyterians. They left him and his family nearly \$200 better off than they found him.

We understand that on Friday last a number of the ladies of the Lutheran church at Fairfield, Adams county, got up a pleasant surprise for their pastor, Rev. E. S. Johnston, in Emmitsburg. Five wagon loads of eatables, flour, corn, potatoes, turkeys, apple-butter, &c., were driven to the parsonage and handed to the inmates. The affair had been quietly arranged, and its denouement took the good pastor by surprise.

TUCKERHOE.—This is the name of a beautiful little valley about two miles east of Northumberland. It is in the charge of Rev. G. W. Hemperly. We visited this valley during last summer, and preached in their school house. We were very kindly received and hospitably entertained by the people. Later Rev. Hemperly held a series of meetings in this same school house with very blessed results. The members of the church there were very much revived, and some accessions made to the church. Much permanent good no doubt, has resulted from these meetings in the Tuckerhoe school-house. The good people of the valley also gave a tangible evidence of their gratitude for these extra labors of their pastor by surprising him with a

DONATION VISIT.

consisting of various "good things" of life, and amounting in value to about sixty dollars, and coming most opportunely into the parsonage. Who after witnessing these spontaneous outbursts of affection of a kind people to their beloved pastor can yet rise up and say that "donations should be quelled out of the church?"

REASONS.

Why ministers, and church officers should take, and help to circulate THE AMERICAN LUTHERAN.

1. It makes Christians more intelligent.
2. It makes them more useful.
3. It is an adjunct pastor.
4. It secures better teachers for the Sabbath-school.
5. It secures better attendance at the prayer-meeting.
6. It leads to a better understanding of the Scriptures.
7. It increases interest in the spread of the gospel.
8. It helps to settle church difficulties.
9. It gives unity of faith and practice.
10. It exposes error.
11. It places weapons in the hands of all to defend the truth.
12. It affords a channel of communication between brethren.
13. It gives the news from the churches.
14. It brings out the talent of the denomination, and makes it useful on a wider scale.
15. It throws light upon obscure questions of practical interest.
16. It gives light on obscure passages of the Bible.
17. It cultivates a taste for reading.
18. It makes the children more intelligent.
19. It makes better parents.
20. It makes better children.
21. It awakens interest for the salvation of souls.

Agent Appointed.

Rev. H. B. Winton has been appointed Financial Agent of the Missionary Institute. It is expected that he will remove his family to Sellinggrove, and commence his agency as soon as practicable. He will solicit contributions to the completion of the endowment of the Theological Professorship and also collect backstanding subscriptions. We bespeak for him a kind reception and liberal contributions to the endowment fund wherever he may go.

We would embrace this opportunity to remark, that the article which lately appeared in the Lutheran Observer on the union of the Missionary Institute with the Theological Seminary at Gettysburg, was entirely superfluous, together with its editorial endorsement. That question has been settled long ago, and no possible good can result from agitating the subject anew. The Missionary Institute is a fixed fact; it cannot be removed from Sellinggrove. The chairman of the committee appointed by the Board of Directors of the Seminary at Gettysburg, to negotiate with the Directors of the Institute in reference to its removal to Gettysburg, reported that the removal was impracticable, and this result should now be regarded as final.

The Institute has its mission in the church; it has already accomplished much good and is destined under God to accomplish much more. Let all the friends of the church and of vital piety co-operate in promoting its prosperity.

WILLIAMSPORT, PA.—Sunday the 23rd of December we spent with Rev. A. R. Horne in Williamsport, Pa. It was a rainy Sunday and consequently the attendance on preaching was not as large as usual on a clear day. Still the house was tolerably well filled with an attentive audience both morning and evening. The Sabbath-school in the afternoon was well attended. This, we were told, is the largest and best regulated Sunday-school in the town. We regard their library arrangement a most excellent one, that might profitably be adopted by other schools. They speak of building a new Lutheran Church in Williamsport. We should think there were Lutherans enough in the city of Williamsport to build two Lutheran churches, namely, one at each end of the city. We obtained a few subscribers to the AMERICAN LUTHERAN, but hope to obtain many more in that rapidly increasing and thriving city on the West Branch of the Susquehanna.

The Ecumenical Council.
Advices from Rome state the Council has as yet been unable to form a commission and to regulate the relations between the Church and State, and define the rights of each. Several votes have been taken but were indecisive. No unanimity exists in regard to the health of the Pope. The recent decree providing for the election of a successor should the Pope die during the session of Council, was but a formality, addressed to all the members of the Council. Letters from Rome report the Pope urges the appointment of Galician bishops on the leading committees. It is generally understood the object of the recent decree of the Pope dissolving the Council, in case of his death, is to prevent the election to the Papacy of any but an Italian.

Conversation in the Sanctum, Between Peter, James and John.

Peter. How are you getting along with the paper this week?

James. We have a great deal of trouble, and delay in getting it out in its enlarged form. In the first place the press and type had to be removed and set up anew, and then we needed new cases and column rules, and a large sized paper. All these things had to be procured and arranged in a week's time. You know how soon a week slips around.

John. I am afraid some of the readers will become impatient, if they don't get the paper soon. One of our ministers asked me, why he did not get his paper last week. I told him, we did not issue one last week, like nearly all other papers, who omit one number during the holidays to allow their workmen a little recreation such as all christian people ought to have, and I referred him to the editorial notice in our last number, announcing that there would be no paper published the next week. But he said he had forgotten it and still looked for his paper. It shows how regularly our readers await the arrival of THE AMERICAN LUTHERAN, and how disappointed they are if they don't get it for one week.

Peter. I hope all our readers will feel themselves more than compensated by the enlarged size and improved appearance of our paper. If I do not mistake THE AMERICAN LUTHERAN is now the largest paper published in the Lutheran Church, and contains also more reading matter than any other. It is certainly the cheapest paper for its size that has ever been published in the Lutheran Church. In its general appearance, and "getting up," it is not surpassed by any other church paper published by any one, or any other denomination. Of literary character and intellectual qualifications, my own innate modesty forbids me to speak, but I can say this much without boasting, that our original contributions this week will be found most interesting and appropriate, and our selections made principally by our new office editor, Rev. U. Graves, are very edifying and instructive.

John. There is a communication for our sanctum. It consists of resolutions offered at the late meeting of the Lebanon Conference, but which were not passed by that body. Some one obtained possession of them, however, and regards them as too valuable to be lost to the world, and sends them on to us for publication.

Peter. Read them and let us hear what they are.

John. Reads to the trio in the Sanctum of THE AMERICAN LUTHERAN:

The following paper was presented at the late meeting of the Lebanon Conference by some factious member, and strange as it may seem, it was not adopted!

Whereas, This day is signalized by the inauguration of an ecclesiastical convention of the most imposing character, one unequalled since the days of the Reformation, and almost without parallel in the history of Christendom—an Ecumenical Council of the whole Roman Catholic World; and whereas, the great Pontiff himself in the Euclychael which convokes this August Conciliar has made certain overtures to those outside of "Mother church," inviting the Protestant world to return to her kind and loving embrace; and whereas, certain Protestants, and Protestant associations, such as the late "General Council," in session at Chicago, have taken cognizance of said Ecumenical

salvation of our fellowmen, and we shall succeed, without so much care for "Dis- tinctive peculiarities."

I have written the above, not from a love of controversy, for I deprecate it, but prompted by a love of truth. And I repeat, that I attribute no impure motive to the author of the communication I have reviewed. I believe him to be sincere. It is only an error of the head; that is all.

J. R. SIKKS.

Justification and Sanctification.

That we should clearly distinguish between Justification and Sanctification, is necessary both for our comfort and benefit. Yet dare we not separate them in practice, so long as we do not distinguish between the two we cannot have clear views of the plan of salvation; and when we separate them, or believe and teach that an individual can be justified without being sanctified, at least in part, we are in danger of making shipwreck of our souls and the souls of others. The former leads to confusion and disorder, the latter to pride and presumption.

We are taught that by nature we are in a state of condemnation; are resting under the sentence of God's violated law. But when we are justified, or pardoned, our state is entirely changed. The sentence of condemnation is revoked. The curse of God's violated law is removed. We are then regarded in the eyes of the law as innocent and just. All this God does for us on the condition that we repent and believe in Christ Jesus.

Sanctification, however, has reference, not to a change of state, but a change of heart, to the removal not of sin, but the pollution of sin. Hence when a man is sanctified, his sin is not only forgiven, but his heart purified. To effect this change from moral pollution to holiness is the work of the holy spirit. "Being sanctified" by the Holy Ghost." Again justification takes place, not as some suppose after the soul has passed into eternity or at the day of judgment, but at the moment "the sinner puts his trust in Christ. Then for Christ's sake the curse of the law, the sentence of condemnation is removed. "Christ is the end of the law for righteousness to every one that believeth." "He that believeth on the Son hath everlasting life." Then it is that God's Christ's sake regards the sinner as righteous, as innocent. Hence it is an act that takes place in time and is done at once, or instantaneous and is complete.

Sanctification, on the other hand, is a gradual or progressive work. It commences simultaneously with the act of justification, but continues during life. It is characterized by an increase of spirituality and a delight in holy things and duties; also, by a growing conformity to the will of God in thought, feeling and purpose, as well as in an increasing ability from day to day, to fill the requirements of God's law. Hence the inclination to sin, which is not entirely overcome in this life, is weakened more and more by means of sanctification, so that we find that it is less frequently the case in our christian experience, that when we would do good, evil is present, and that the good that we would do, we do not, and that the evil that we would not do, we do.

In short, sanctification enables us to triumph over our sins, so that notwithstanding we may feel the motions of sin in our mortal members, yet do they no longer reign over us. We are not masters. When a man is justified, then he obtains a title in fee-simple to heaven. He secures a deed to his everlasting inheritance in glory without incumbrance. Then he can in truth say:

"Now I can read my title clear,
To mansions in the skies."

But while we thus distinguish between justification and sanctification, we must be careful that we do not practically separate them. To believe and act as though a man could be justified without being sanctified, will result in the most serious consequences. It will prove ruinous. As in the case of husband and wife, we should distinguish between the two but not separate them. If we separate them, we destroy all domestic happiness, and frustrate the end contemplated by God in creating them male and female. Just so with in the case before us. To distinguish between justification and sanctification is right and attended by the best results, but to separate them in practice is wrong and attended by the most serious consequences. And yet many live as though they could be justified without being sanctified. We need the one just as much as the other. In fact we cannot secure the one without enjoying the other. The one implies the other. This truth is prominently set forth in many passages of scripture. The apostle says: "If any man be in Christ (i. e. justified) he is a new creature" (i. e. sanctified).

Suppose a man pardoned or justified without being sanctified, if such a thing could be possible, he would no more be able to see the kingdom of God than before he was justified; and if he were, under these circumstances, admitted into heaven, he could not, from the very nature of the case enjoy its society or be made a partaker of its happiness. It would be an unbecoming place for him. In the exercise of praise and adoration to God, he could neither take part nor delight. Hence the necessity of both pardon of sin and holiness of heart. To illustrate more fully. Suppose you have a son, you forbid him going to a place of contagion on pain of losing his inheritance. He disobeys and goes and is seized with the infection. He is now guilty, not only of transgressing your commands, but he is also diseased. Do you not see that although you freely forgive him, that will not heal him. He now needs, not only your forgiveness but the physician's aid. In vain will you confer upon him your estate if you leave him under the power of his disorder. From these considerations, how necessary that all should have correct views on the subject of justification and sanctification. We might indicate numerous evidences of the work of sanctification, that we must content ourselves with reference to a few.

New discoveries of the sinfulness of our hearts, implies additional light and consequently becomes evidence of the work of sanctification.

Increased dislike or hatred of sin is an additional evidence of this work. For just in proportion as a man advances in holiness will his feelings become hostile to sin. Again in proportion as we become assimilated to God, that is become like him, God in our hearts, and more zeal for the

in holding communion with him in his word and the ordinances of his house. The unregenerate man cannot relish spiritual exercises. He may observe them externally, but enjoy them he cannot. Like a man taking a dose of worm-worm, he may force himself to do so, but he will not enjoy it is impossible.

EVANGELIST.

For the American Lutheran.

INSTALLATION.

On Christmas, Rev. B. Weiser was installed as pastor of St. John's Lutheran Church, Mahanoy City, Pa. Rev. D. Steck preached the sermon, and charged the pastor. Rev. S. Curtis delivered the charge to the people. Both addresses were excellent and to the point. The congregation is in a prosperous condition, and the prospects for building up a fine large and efficient congregation in that flourishing place, are very encouraging.

LIBRARY.—Thoma Co., Pa.—Dear Bro. A. I take the liberty to say that the Lord has again graciously revived his work in our charge. Having held protracted meetings for nearly six weeks—at three of our appointments—40 accessions to the church was the result.

My prayer is, and hope it ever shall be: O Lord, revive thy work, for many are yet out of the ark of safety. I understand that faith in God, fervent prayer, and active labor of all believers, are to accomplish the purposes of God. May he grant it. J. P. N.

Sunday-School.

Bible Questions.

1. Who was the mother of David?
2. Whose bones restored a dead man?
3. When was the beginning of the year changed?
4. Who chose their wives at a dance?
5. Where did Moses die?

Correct answers to Bible questions in last issue of paper were received from M. A. Milfontown; J. K. P. McKees; J. Falls, and S. J. A. Sellinggrove.

OUR BLACKBOARD.

Sunday last coming so near Christmas, we took occasion to present to our Mission School the following lesson on our black board. We will only give one of the questions to show how the subject was gotten out of the children. To the question "what is Jesus called in Heb. 2:10, a scholar arose and read the verse, when we wrote: "Captain of our salvation," and by questioning, we had the words as below, and the school, we believe, saw with the eye, heard with the ear, and we trust, understood the plan of salvation, and the cause of Christ's coming to earth.

Every one High Priest,	Heb. 2:17
Every one that asketh,	Luke 11:10
Redeemer lives!	Job 19:25
Righteousness to every one &c.	Rom. 10:4
Yoke is easy.	Matt. 11:30
Captain of salvation,	Heb. 2:10
High Priest,	Heb. 3:1
Rook,	1st Cor. 10:4
Immanuel,	Ira. 7:14
Savior,	John 14:6
Mediator,	1st Tim. 2:5
Advocate,	1st John 2:1
Savior,	Luke 2:11

The Manner of the Teacher.

Not long ago, a gentleman visited a Sabbath-school, and being a little before the young people without the presence of the teacher in the catechism. The scene was truly impressive when these twenty-seven communicants stood up to receive the solemn admonition from their ministerial monitor. The entire circle before the altar was filled, and the sight was such as must have given every friend to christianity present a feeling of joy to see so many together attending to the path of righteousness. In the afternoon, at two o'clock, a meeting of the Sunday school children was held at the Church, and addressed by the different speakers present. As the Sunday school will continue to be held in the Hall of Father's Block, and as the children had expressed a desire to attend the Church in a body, this opportunity was given them to view the beauties of the newly renovated building. A happy and profitable time was spent by both old and young at the afternoon meeting.

In the evening the installation ceremonies were performed, Rev. A. C. Durenfeld, delivering an address to the members of the Church, and Rev. Stelling speaking in forcible tones of the duties of the pastor. The remarks of both were listened to with the closest attention, and abounded with wholesome and plainly-spoken truths. The installation service was read in a very impressive manner by Rev. J. W. Godwin of Tiffin, and as the congregation and pastor arose and solemnly renewed their obligations to each other, the scene was awe-inspiring, and all seemed to feel, as they had never before felt, the sacredness of the pastoral relation. Rev. J. J. Fast, the first pastor of the Canton congregation was present at the evening services. The presence of this venerable servant of Christ within the altar railing, endeavoring with the aid of an ear-trumpet to catch the sound of the Gospel which he once delighted to preach, gave increased interest to the exercises, and must have impressed his younger brethren in the ministry with the importance of laboring with diligence while it is called to day, for truly the night cometh.

Sunday Schools in Winter.

DEAR BRO. REDMAN.—A few weeks since among other questions, you asked, "Ought Sunday Schools suspend operations during the winter?" I have waited, hoping some one more able than myself would answer the question. But why should they suspend? Do not children die in winter time? Is it not important to strive to save souls in winter as well as summer? No, it seems to me there is no excuse or plea sufficiently strong for closing these doors of light and salvation three or four months or during a season the most favorable of all others for sowing the good seed, and for gathering in the lambs of the flock. The winter, in many respects, is the best time for studying, for reading God's word, for meditation and prayer. Besides, I can not think it possible, that where children are gathered five days in the week to day school, they cannot be gathered on the Lord's day! Is it the children who break up Sunday schools in winter? Not at all. Children becoming interested in the exercises of this blessed institution, cannot easily be induced to stay away. They will go joyfully, cold or hot, rain or shine, through fire and water, if superintendents and teachers will meet them fully prepared at the house of prayer and praise, with souls on fire with holy love. The "Christian Intelligencer" closes an article on this subject as follows:

"These facts have been tested a thousand times by those who will have cause to praise God for ever, for their self-denial and perseverance in doing good."

There is a joy in doing good,

In sowing tares. While men sleep the enemy came and sowed tares among the wheat and went his way. During the long winter evenings he hides not only his regular meetings, but makes protracted efforts to drag souls to perdition."

And shall not we, the servants of the Most High, do all in our power to counteract his infernal work, and snatch the rising youth from the devouring jaws of the destroyer?

Instead, then, of closing the doors of Sabbath-schools in winter, the teachers should open them wider, and make special efforts to increase the number of their pupils and lead them directly to Christ. R.

Church News.

Rev. M. H. Hreckman has resigned the charge at Gettysburg, Darke Co., O., and accepted a call to Carroll, Carroll Co. O.

Rev. Father Heyer arrived at Bombay on the 23d of October. The vessel on which Rev. H. C. Schmidt takes passage for India will leave Boston in the beginning of January.

An English Lutheran Congregation has been organized at Troy, N. Y., under the title of the "Evangelical Lutheran Church of the Messiah." The congregation is temporarily supplied by neighboring pastors belonging to the Hartwick Synod.

Rev. W. H. Steck, of Columbia, Pa., has accepted the Kansas City Mission. His address is now Kansas City, Missouri.

Rev. J. A. Earnest has accepted a call to Waverly, Md., expects to enter upon his pastoral duties with the beginning of the New Year, and requests correspondents to address him accordingly.

Prof. Davis Garber, as in Muhlenberg College, expects to enter upon his duties after the Christmas vacation.

VACANT CHURCHES.—The only Run pastored to announce that the Run is vacant, and is desirous of securing, at an early day, a suitable pastor. Further information may be obtained by addressing Barlett Sams, or the Lutheran Church Council, 11, Bloody Run Post-office, Bedford county, Pa.

MISSOURI CONVENT.—The Missouri Synod has five German churches in Chicago, but not one of their ministers extended an invitation to any of the ministers of the General Council to occupy his pulpit during its last meeting in that city.

From the Repository and Republican.

Re-dedication of the English Lutheran Church.

Last Sabbath was a memorable day for the congregation of the English Lutheran Church of Canton. For some months services have been held in Harter's Hall, while repairs were being made to the Church building. These completed, the edifice was re-dedicated and Rev. L. M. Kuhns, late of Bellefonte, Pa., installed as pastor.

There were present, as officiating and assisting ministers, Rev. G. F. Stelling, of Harrisburg, Pa.; Rev. J. W. Godwin, of Tiffin, O.; Rev. A. C. Durenfeld, of Indiana, Pa.; Rev. Prof. S. A. Orr, of Springfield, O., and Rev. Daniel Worley, of Canton, the first named being Mr. Kuhns' immediate predecessors. The church was crowded at the time of opening the morning services by an array of faces eager and anxious to witness the dedication ceremonies. After soul-stirring strains from a powerful chorus of voices in the choir's receptacle, reading from the 8th Chapter of the First-book of Kings, and the dedicatory service by Rev. Kuhns, a highly interesting sermon was delivered by Rev. C. F. Stelling, founded upon the 12th verse of the 4th Chapter of Songs of Solomon. The proceedings of the day were concluded by receiving into the folds of the Church twenty-seven additional members by baptism, confirmation and certificate. A number of these were young people who had been members of the church in the catechism. The scene was truly impressive when these twenty-seven communicants stood up to receive the solemn admonition from their ministerial monitor. The entire circle before the altar was filled, and the sight was such as must have given every friend to christianity present a feeling of joy to see so many together attending to the path of righteousness. In the afternoon, at two o'clock, a meeting of the Sunday school children was held at the Church, and addressed by the different speakers present. As the Sunday school will continue to be held in the Hall of Father's Block, and as the children had expressed a desire to attend the Church in a body, this opportunity was given them to view the beauties of the newly renovated building. A happy and profitable time was spent by both old and young at the afternoon meeting.

In the evening the installation ceremonies were performed, Rev. A. C. Durenfeld, delivering an address to the members of the Church, and Rev. Stelling speaking in forcible tones of the duties of the pastor. The remarks of both were listened to with the closest attention, and abounded with wholesome and plainly-spoken truths. The installation service was read in a very impressive manner by Rev. J. W. Godwin of Tiffin, and as the congregation and pastor arose and solemnly renewed their obligations to each other, the scene was awe-inspiring, and all seemed to feel, as they had never before felt, the sacredness of the pastoral relation. Rev. J. J. Fast, the first pastor of the Canton congregation was present at the evening services. The presence of this venerable servant of Christ within the altar railing, endeavoring with the aid of an ear-trumpet to catch the sound of the Gospel which he once delighted to preach, gave increased interest to the exercises, and must have impressed his younger brethren in the ministry with the importance of laboring with diligence while it is called to day, for truly the night cometh.

Mr. Kuhns has been with his present charge only a few months, yet in that time notwithstanding the disadvantages of being compelled to hold their meetings in a third story hall, the membership of the Church has increased in a manner that may justly reflect credit upon the untiring efforts of the pastor. And we are pleased to learn that his services are liberally appreciated by his flock, who in the midst of a great expense in repairing their place of worship, (amounting to about \$5,000) have voluntarily added to his salary two hundred dollars. The Lutherans have now the nearest and most attractive (if not so commodious a chapel), audience room in the city, and we hope their unceasing efforts may lead to glorious results in causing the worldly people to come and worship God therein.

We rear this sacred temple, Lord,
To hear the teachings of thy Word;
And draw us nearer to Thy throne,
To worship Thee, and Thee alone.

Here may Religion's soothing power
Descend and brighten every hour;
Its peaceful spirit, here enshrined,
May calm the sorrows of the mind.

Oh! may it be ours to know,
The truths that from thy volume flow;
The pure delight Thy law imparts
May strengthen and improve our hearts.

Long may this hallowed temple stand,
To aid our cause, to bless our land,
And faithful followers come us draw,
To worship Thee, and keep Thy law.

COLUMBIA, DEC. 19, 1869.—At a meeting of the Sunday School Teachers of the E. L. Lutheran Church, of this place, held on the above day and date the following preamble and resolutions were unanimously adopted:

Whereas, At a meeting of the Teachers' Association, held December 15th, 1869, Brother W. H. Steck, tendered his resignation as Superintendent of this school, and President of the Teachers' Association, and whereas it becomes our painful necessity to accept the same, therefore

Resolved, That we accept Brother Steck's resignation and tender our heartfelt gratitude to him for his patient labor among us and for the faithful and efficient manner in which he has discharged the duties of his office.

Resolved, That by cherishing the Christian lessons he has taught us—by the moral and liberal discharge of our duties, we will endeavor to prove our gratitude for all his labors.

Resolved, That though we shall miss his presence—hear his voice no more in the midst—yet,

