

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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NO. 6.

Poetry.

The White World.

By CORA.

Not alone the light of sunshine,
With its precious rays of gold;
Nor the crystal, pattering rain-fall,
Bidding leaf and flower unfold.
Not alone the leaning grain-fields,
Nor the bending orchard's store,
Though the "rains and fruitful seasons,"
He has said shall fail no more.
Yet not less of God the giver,
Speaks the earth in winter dress,
When beneath a spotless cover
Leaf and flower together rest.
Mere of wondrous beauty;
Every tiny twig and bough;
Nearer with baby-bud and blossom,
Fairer to the heart than now.
"Snow like wool" our Father giveth,
And for sin of scarlet dyed,
Promises of a spirit whiteness,
And a new life by and by.
Hidden just beyond our reaching,
Till is passed earth's winter time,
And our eyes from this frost-work,
Open on a Spring-bright clime.
"Robed for tomb or robe for bridal"
Earth in snow-dress lures care,
Till the dark despairing spirit
Folds a white hope unware.
Yet to bear a life immortal
Where the garments all are white,
And where never comes dark
Showering of frost or blight.
CLEVELAND, Jan. 1870.

Communications.

For the American Lutheran.

Was Peter a Converted Man Pre-
vious to His Denial of Christ?
CONTINUED.

But again, we read in Luke, 22:31-32: "Simon, Simon, behold, Satan hath desired that he might sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." Our Lord here addressed to Peter what he meant for all with reference to Satan's desire, for he used the plural pronoun you, but when he spoke of faith failing, he used the singular and referred to Peter. Now faith could not fail where it had no existence, and Peter certainly must have had faith and that faith which pleased God, or the Saviour could not have prayed, "that thy faith fail not." The fact that he was told, "when thou art converted, strengthen thy brethren," was based upon the Saviour's knowledge, that he would fail, but not utterly. The word converted means turned, changed, recovered, and does by no means imply that Peter was not then a converted man. James says, "Brethren, if any of you do err from the truth, and one convert him," &c. Here the term convert clearly implies the recovery of one who had fallen into error after his conversion. In the case of the rebuke administered to Peter, in Matthew 16:23, for his officiousness in a matter he did not understand, we can find nothing to justify the conclusion that he was unconverted, unless it can be shown that a converted man can make a mistake in council or advice. If such a matter could be maintained we fear it might seriously affect the writer in question.

But we rest our case here, and think we have shown beyond the power of successful contradiction, that Peter was a converted man previous to his denial of Christ. If the evidence we have adduced is not sufficient to establish that fact, then it cannot be proven from scripture that any of the apostles were ever converted, for there is nowhere more positive and direct declaration of the fact recorded, than those we have brought forward. If we are right, and of that we feel confident, then the proposition which the writer in question labored to establish that, "Any minister, who by vice or crime once dishonors the sacred office, should be forever excluded from it," clearly falls to the ground, because under our Lord's ruling in the case of Peter, which was certainly ecclesiastically correct, a minister "who by vice or crime once dishonors the sacred office," if he goes out and weeps bitterly—repents of his sins or is "converted," should not be "excluded from it." And so far as the example of Peter goes, such an one will ever after be one of the most devoted, faithful, fearless and useful ministers of Jesus Christ, and particularly so, if he can go forth under the auspices of such a spirit as possessed the Divine Master and the Christians of his day. Whether Peter would fare quite as well now, as he did then, is very questionable; for Phariseism had not then become christianized.

The example of Peter also flatly contradicts the idea advanced, that such an one will not, or dare not preach against the vice or crime he himself was guilty of, for he certainly did not shun to declare the whole council of God. If genuine repentance and sound conversion do not cure and wipe out all these defects, and all hesitancy on this point, then we cannot see but that the same argument would also exclude from the ministry all who were wicked and dissolute in their unconverted state, and yet it is well known that many such after their conversion were among the most useful men the church ever had. Jesus "came not to call the righteous, but sinners to repentance," and he commissioned converted sinners to continue that call in his name. He might have laid hold on strong and unfaithful angels to preach his gospel, but he chose to commit this high trust to weak earthly vessels, and of the first twelve he commissioned, one betrayed him and went to perdition, and the rest all forsok him on the first trying occasion. And though Peter denied him with bitter cursing yet the others had very little occasion and less disposition to hurl anathemas at him. It is true the man who like Peter, dishonors his sacred office by vice or crime is unquestionably a greater sinner than ordinary unconverted men, or ordinary back-

sliders, but if repentance and sound conversion is granted him, he rises just as much higher as he had fallen lower. The principle enunciated by our Lord that he who has much forgiven, loves much, has not grown obsolete in fact, if it has in theory. Men are to be measured according to the depth of their nature and not by the amount of bone and sinew they possess. The intensity of life—of soul power—characterizes the measure of manhood. This manhood existed in Peter to a much greater extent than in any of the other apostles, though they were all extraordinary men. His nature had a compass which theirs could not reach, and it was this fuller development of manhood in him that brought him forward as the leader among them, and the Saviour's saying that he had prayed for him, indicated most clearly that he was the man among them, and that upon him the enemy would exert his greatest efforts. In the offense which followed the apprehension of Christ, he fell the deepest and but for that prayer, might have fallen to an immeasurable depth; but his recovery raised him again as far above the others as he had fallen beneath them; hence the injunction, "when thou art converted, strengthen thy brethren."

Little natures never fall very deep nor rise very high. Their descent or ascent from the line which separates the clean from the unclean is often so imperceptible as to be scarcely known, and only as the depth of nature, or soul power or vitality increases, so they recede from that line and stand forth more conspicuously. This intensity of life is not intellect, for the same phenomenon of low susceptibilities is just as manifest among intellectual and cultivated men as among other classes, whilst the depth and general vitality of manhood as evinced by a deep moral nature—a living soul-power, manifests itself quite as often, if not often, among the uneducated and ignorant as anywhere else. It is true, such men cannot long remain ignorant, and they may never become scholars. Such men were Peter, Barnabas, John Newton, and many others. It is well known that ringleaders in wickedness, when converted to God, generally become leaders in the Church of the Redeemer. The worst men often become the best. The intensity of life then does not allow them to be medium men anywhere; they must generally be either very good or very bad. The Christian Church in her mission of mercy has picked up many Simons who became Peters, and many Sams who became Pauls, and though her early history may not record many early and restored Peters, yet the unmistakable teachings of our Saviour in such cases is, that conversion wipes out the past, and converts the sinner to their former position, not only in form but in heart and spirit. And Paul's aid to the Galatians, "Brethren, if a man be overtaken with a fault, ye which are spiritual, restore such an one, in the spirit of meekness," most sweetly harmonizes with the Saviour's ruling. The fact that the Saviour could see the future and know the heart of man, cannot and does not argue that this is an exceptional case and dangerous for men to follow; because he knew when he called them that they would fall and his calling them with such a knowledge, gives the precedent established by him in Peter's case, additional force. Augustine says, "There is no sin which any man hath done, but another man may do the same." And Luther says, "Pastors should not be rigorous and unmerciful to the offender, but think thus with themselves: This man is fallen; it may be that I also shall fall more dangerously and more shamefully than he did. And if they which by so ready to judge and condemn others, would well consider their own sins they would find the sins of others which are fallen to be but notes, and their own sins to be great beams."

But our knowledge of the dishonoring of the sacred office by any one, comes to us generally through the official act of suspension or excommunication, and whilst they proclaim "crime or vice" as the cause, they are by no means sure evidences of it; and hence a lack of the principle indications of sound conversion, viz: Confession and repentance, do by no means prove disqualification for the sacred office. An innocent man cannot repent of, or make confession of guilt. To look to such an one for the indications which precede or attend the conversion of the fallen or wicked is preposterous, and to keep such an one under ban is extreme wickedness. It is not unfrequently the case that excommunicators act with precipitate rashness, and utterly refuse the safe-guards which law and common justice and the word of God have thrown around individual character, viz: a fair and impartial trial, and proclaim their victim guilty of "crime or vice," upon perhaps the simple statement of personal foes, who, when they have an object to accomplish, know well enough how to cover up all personal animosity. Where the accusers can play prosecutors, and be judges and jury, there is but little chance for fairness. We speak of things as they are and have transpired, and not as they should be. Is there room for doubts in such cases, and does the accused get the benefit of them? He is proclaimed guilty right or wrong, and Synodical etiquette is compelled to chime in guilty, and the writer in question puts on the climax by urging once more, always out. Such wrongs when once committed invariably lead to others in the same direction, for ecclesiastical power has ever been prone to claim infallibility, and will not admit its capability of wrong by retraction, or even an implication of it by side issues. But proclaim with Pope Gregory, "It is the part and property of great minds to be afraid of a fault, where no fault is." And again, "Our censures must be feared, yet though they be unjust and wrongful." Thus the actors in excommunication not unfrequently, by their utter disregard of Divine teachings in such cases, damn themselves much deeper in the end than they do their victim.

The Lutheran Church had her origin in and assumed the name of an excommunicated minister, and for that too, which was reported by ecclesiastical authority the worst of all crimes. But ecclesiastical infallibility has been so often at fault, that it should cease its pretensions. Night cannot make wrong right, though clothed in sacerdotal robes, but it may do immense harm by perverseness. Those who built the sepulchers of the prophets whom their fathers slew, were not all destroyed at the sacking of Jerusalem. A seed was evidently preserved.

The Angels of the Bible.

CHAPTER II—CONTINUED.

BY J. H. P. FROST, M.D.

V. CHERUBIM.—In the sacred scriptures the word cherub, or cherubim, occurs twenty-three times. In numerous instances it stands for certain "symbols of the divine majesty and power, which were placed over the ark of the covenant, as pillars of the throne, and engraven on the walls of the temple." "Over the ark of the covenant, at the two extremities, were two cherubim, with their faces turned towards each other, and inclined a little to the lid—otherwise called the Mercy-Seat. Their wings, which were spread out over the top of the ark, formed the throne of God, the King, while the ark itself was its footstool." The cherubim were thus placed over the mercy-seat, as emblems denoting the visible presence of the Lord himself. Such appears to be the meaning of the following passages, among others: "That they might bring from thence the ark of the covenant of the Lord of Hosts, which dwelleth between the cherubim." I Sam. 4:4. "To bring out from thence the ark of God, whose name is called by the name of the Lord of Hosts that dwelleth between the cherubim." II Sam. 6:2. So Ezekiel in his prayer seems to refer to the same manifestation of the Visible Presence on earth, as if an earnest of the Saviour who was to come. "O Lord God of Israel, which dwelleth between the cherubim"—II Kings, 19:15. And in the passage where it is said, "And David went up, and all Israel—to bring up thence the ark of God the Lord, that dwelleth between the cherubim whose name is called on it." (I Chron. 13:4.) it seems plainly stated that the ark itself was placed "between the cherubim," or Sacred Symbols.

To the same manifestation of the Lord's visible presence on earth, the Psalmist seems also to refer when he exclaims: "Give ear O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubim, shine forth"—Ps. 80:1. But when in another place, and in a still loftier strain, the Sweet Singer of Israel cries out: "The Lord reigneth; let the people tremble: He sitteth between the cherubim; let the earth be moved"—we are in doubt whether reference is made to the symbols of his visible presence over the ark of the covenant, his mercy-seat, on earth; or whether, as is more probable, reference is made to the principles and powers in heavenly places that surround his throne above.

At the close of the account of the fall of Adam and Eve, we read, "And he placed at the east of the Garden of Eden cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3:24. In like manner the entrance to the Holy of Holies in the Temple of Solomon—furnished on pain of death to all but the high priest on duty—was guarded on either side by emblems of cherubim. I Kings 6:23-28 and 8:17. In the vision of Ezekiel, (8:16) the prophet was brought "into the inner court of the Lord's house;" and presently he saw "the glory of the God of Israel was gone up from the cherub whereupon he was to the threshold of the house." Ez. 9:3. In the next chapter, in the continued account of the same vision, we read, "Now the cherubim stood on the right side of the house." "And the sound of the cherubim's wings was heard even to the outer court, as the voice of Almighty God when he speaketh." Ez. 10:5. This vision seems to refer to the Hebrew Church. But the vision which he relates in chapters 40-43, seems plainly descriptive of the future glories of the New Jerusalem. "And it was made with cherubim and palm trees, so that a palm-tree was between a cherub and a cherub; and every cherub had two faces." Ez. 41:18.

The terms cherub, cherubim, or, in accordance with the literal form of the Hebrew, cherubim, by some supposed to be derived from a Chaldee word which signifies a little boy, or youth. And the cherubim themselves were usually represented as winged boys. Without doubt the term originally signified a swiftly-flying being. Thus we read, "And he rode upon a cherub and did fly; yea, he did fly upon the wings of the wind." Ps. 18:10. "The Lord descended from above, And bowed the heavens he: And underneath his feet he cast The darkness of the sky. On cherubs and on cherubims Fully royally he rood, And on the wings of all the winds Came flying all abroad."

Old English Psalm.

The angels may therefore be said to have been styled cherubim, on account of their swiftness and activity. Jerome, § one of the early Christian Fathers, thinks the name is derived from the same root or word that Rabbi is, signifying a learned Teacher. And he says the angels are called cherubim from the abundance of their knowledge. According to Addison, a well-known English writer, "Some of the Rabbinists tell us that the Cherubim are a set of Angels who know most, and the Seraphims are a set of angels who love most." But since those who know most necessarily love most, the comparison, by contrast, would seem more correctly stated thus: the angels are called cherubim with reference to the wisdom which they derive from the Lord; and Seraphims with reference to the love.

VI. SERAPHIMS.—This name comes from a Hebrew word which signifies to burn, to be high, lofty, to excel in nobility and glory. The same word in Numbers 21:6, is applied to serpents, and translated fiery. "And the Lord sent fiery serpents among the people." And in Psalms 104:4 the same word is used as descriptive of the angels, "Who maketh his angels spirits (literally winds); and his ministers a flaming fire." So seraphims primarily signified burning or fiery ones. In the Bible, the angels are called seraphims only in the second and sixth verses of the sixth chapter of Isaiah. "I saw also the Lord sitting upon a throne high and lifted up, and his train filled the temple. Above it stood the seraphims." "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken from the fire on the altar." In this connection Gesenius' remarks, "An order of angels and ministers of God, who stand around his throne, each having six wings, also hands and feet, (verse 2) and praising God with their voices. They were therefore of human form, and furnished with wings as the swift messengers of God, like the cherubim; though by no means identified with them, as some have supposed. They are so called (seraphim) as being elevated rank, princes—as in Daniel 10:13, (compare 8:25)—the archangels are also called princes." Milton, in his "Paradise Lost," gives the following description of one of these heavenly beings: "A seraph winged—Six wings he wore to shade his face from the full blaze of heaven. His garments divine; the pair that clad each shoulder broad, came mantling o'er his breast. With regal ornament; the middle pair like a starry zone his waist, and round skirted his thighs and thighs with downy gold. And colours dyed in heaven; the third his feet shadowed from either heel with feathered mail. Sky-tintured gown."

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Knapp's Theology, p. 213. I John's Biblical Archaeology, p. 422. See minute description of the ark and cherubim, Ez. 37:26. Jerome belonged to the Latin Church; he was born A.D. 347 and died A.D. 420. Gesenius Hebrew Lexicon.

Watchman Tell Us of the Night.

The following paragraph appeared in the *Lutheran and Missionary* of last week under the signature of Watchman: "The last correspondent of the *American Lutheran* appears to be Rev. R. Weiser, who is now writing the conservative, churchy, and Lutheran articles for the *Observer*, over the signature of *Incognitus*. One of these articles declared that the hindrance which had kept the Lutheran Church so long in the background was the attempt to ape after the ways and style of the Methodists, and that her only salvation was to throw away these unchristian, and untrue to her own peculiarities and doctrines. If Bro. Weiser's conversion is genuine, now will give him a heartier welcome to his new field of labor in Eastern Pennsylvania than ourselves."

From this it is natural for one to draw a lesson. It teaches that to ignore revivals of religion in the church is to constitute one a welcomed brother among the symbolists. Was the Reformation a revival? If it was to reform the Roman Catholic Church, then it was a most decided failure; but it was a restoration by a revival of the doctrine of justification by faith, which is the agent of all genuine revivals of religion. In this sense it was an unparalleled success, and a wonderful work. Otherwise it is silly to talk of what the Reformation, as it is called, has done for the church.

Dare the editors of the *Missionary* give us the means to be employed for the winning of souls? Or would they reply of "Watchman," or "any others. Perhaps they will, perhaps they won't."

JOSEPHUS.

Practical.

From the Christian Intelligencer.

Fulton Street Prayer-Meeting.
The number in attendance is very large, estimated to be larger now than in any former year, and a revival spirit seems to pervade the meeting. It is the same now as prevailed in 1857 and 1858; perhaps not so intense, but of the same character.

REVIVAL EPOCHS.
A Reformed clergyman said: "The Church in her grand history has had four revival epochs, each designed to teach its own special lesson."

The first began with the day of Pentecost, and the lesson taught was the necessity and power of the Holy Spirit—the endorsement and promise of the Father, and the gift of Christ as the great agent in the salvation of men, convincing the world of sin, righteousness and of judgment. The Church was to effectually learn that nothing could be done without the aid and power of the Holy Spirit.

"The second began with the Reformation under Luther, and Calvin, and Knox, and the great Reformers. The great lesson taught was the truth and importance of the doctrine of justification by faith, as lying at the very foundation of the gospel of salvation. It was to be indelibly impressed upon the heart of the Church as the grand, cardinal, fundamental doctrine of religious belief, to be taught and insisted on in all ages.

"The third was the great revival in the time of Edwards and the Tennants, and Wesley and Whitefield, and others. The lesson taught was the necessity of conviction of sin in order to conversion—in opposition to the errors of dead forms, such as baptismal regeneration, and profession of religion without a change of heart and life. Hence you know, if you are acquainted with the history of those revivals, how long and painful were men's convictions of sin in those times. It became a feature of those wonderful revivals.

"The fourth and last, is the great revival of 1858 and subsequent years, and the great lesson taught throughout all the

Church, of every name, in every land, was *Christian Union*. This has been the great feature of the revivals of these last times, and a wonderful feature it is; and also an amazing power it is. It is not union of different denominations, though Christian union may culminate in the consolidation of two or more great denominations into one; as in the case of these two great bodies of Christians formerly existing—the Old School, and the New School Presbyterian churches, as they were commonly called. But Christian union is something higher than these external combinations, something infinitely above and better than this. It is the union of Christian hearts in the strongest bonds of love. It is the unity of the spirit in the bonds of peace. It is that oneness for which our Saviour prayed.

"The Roman Catholics claim that they have Christian union. No, no! They have it not. They have not the slightest idea in what it consists, as a matter of experience. They may have uniformity, but they have no Christian union. They have divisions among them, more bitter than anything known to the outside world. They have their internal hatreds, and various and strifes. They know nothing of this Christian union, the union which is promoted by every revival of these modern times."

"Who can tell the power of Christian Union, as wrought in Christian hearts in these revival times? Who can tell how this spirit is increasing and spreading to all branches of the Church and to all parts of the world? Who can tell its power here, on this very spot, and in this hallowed place of prayer? Here, it is a felt power. It goes everywhere, subduing hearts to itself. We cannot tell what is to come. Whether there is to be a consolidation of denominations or not, we cannot tell. But one thing we do know. This spirit can never go back upon itself. It is the work of the Holy Spirit in the hearts of believers. With increasing strength it will gather to itself power, and the great Head of the Church will use that power to illustrate His own glory. Christian union is now pronounced and more established in the hearts of believers now than ever before. It is a chord which, if you strike it, vibrates over the whole Christian world.

"Ten years ago I made some remarks of this kind, in our old place of meeting. Seven years afterward, four men—one from India, one from Oregon, one from California, and one from Michigan, came into this meeting, and all within ten days of each other, and spoke of these remarks of these four great revival efforts. They were reported for the religious press, and they were read through the world. I mention this to show how wide and enduring are impressions made by this meeting, and also to show how the great heart of the Christian is touched by Christian union."

THE WEEK OF PRAYER—RESULTS.

The good news of revivals of religion come to the meeting every day, and requests for prayer come pouring into the meeting, asking prayer for the outpouring of the Holy Spirit upon the churches.

Pastors, of whom a great many are in attendance, rise in the meeting and tell of the rain of the heavenly grace is descending upon the places where they labor. Many laymen, travelers, and merchants from abroad, bring the glad tidings that the Lord is reviving His work in many places, and in some with amazing power, and great numbers are converted. A minister going to his place of labor, stood by a post in the Fulton Street Prayer-meeting, begging that he might be remembered in prayer, and that the Spirit of the Lord might be invoked to go before him. And now a letter comes from him saying that he is in the midst of a great work of grace, and some thirty have been hopefully converted, and a great many are in a state of religious anxiety. In these two great cities, New York and Brooklyn, many churches are now experiencing refreshing from on high. The same is true of all the cities around us. Many towns in this State, in this Union, are witnessing unusual displays of the divine power in bringing sinners to become obedient to the gospel.

Men who come in from the sea, as in the great revival of 1855, are found to be very accessible on the subject of their eternal welfare. Some are anxious. A seaman's chaplain said: "In my meeting last night twenty men of the sea arose for prayer, and many had, in his church, made public confession of their faith in Christ. Scores and hundreds and thousands, said another man, have been converted in the various churches of our land since the Week of Prayer. He could name churches who numbered their additions by hundreds within the last month. Surely God hears and answers prayer."

There is a story of an old hunter, who came into Chicago one day, and after wandering about for a while, looking at the public buildings and other improvements, got into a chat with one of the inhabitants, in the course of which he mentioned that he had once had a chance to buy all the ground that the city was built upon for a pair of old boots. "And why didn't you buy it?" "Well, I didn't have the boots just then," was the old man's calm reply.

In addressing Judge Straub, of the Cincinnati police court, in a case recently, an Irish barrister made use of the following beautiful figure of speech: "Your honor is sitting there on that bench, as the representative of the abstract figure of Justice, which is supposed to be blind, holding the scales evenly balanced between man and man and woman and woman."

A singular case of drowning occurred in the city recently. Two young men named Bellis and Jones, were rowing in a small boat near Tranmere. Bellis had his dog with him. The boat capsized. Jones, who was a good swimmer, tried to save Bellis, but the dog mounting on Bellis's back, bit Jones savagely every time he approached Bellis, and the poor fellow was drowned.

"DEY DON'T DIE DAT WAY."—It was an excellent remark of a negro preacher upon the text, "It is more blessed to give than to receive." "I've known many a church to die because it didn't give enough; but I never knowed a church to die 'cause it gave too much. Dey don't die dat way."

THE difference between perseverance and obstinacy is that the one is a strong will, and the other is a strong word.

How to MEET A CHALLENGE.—A rich merchant at Valparaiso, being challenged by an officer to fight a duel, wrote to his adversary the following simple letter. "I have no desire whatever to kill you, and still less do I desire to be killed myself. Here is what I propose. Go to the nearest wood. Choose a tree about as stout as you like, place yourself, fifty, thirty, or even fifteen steps from it—just as you like, and then fire bravely on the tree. If you hit it, I will admit that I was in the wrong, and will offer you an apology. In the contrary case, I shall be ready to receive yours. The officer laughed, and was dismissed. He invited his adversary to dinner, and—bump—in hand—the reconciliation was agreed upon.—*Daily News*.

PADDY MULDOON was arrested in Hudson City, N. J., a day or two since, and arraigned for stealing a horse. Mr. Lippincott, his counsel, defended him, and made such an eloquent plea to the jury that a verdict of "not guilty" was rendered, and Paddy was discharged. Counsel and client met outside of the court-house shortly afterwards, whereupon Paddy slapped his lawyer on the shoulder and said: "Misther Lippincott, entill I hard yer speach I thought I was guilty as stalin' the horse, but now, I know I was innocent. More power to you, Misther Lippincott!"

A gentleman in Washington apparently in a decline, called in one of the most eminent physicians, but as he did not rapidly recover, he told the physician that which had been recommended to him, and asked if it would be any good. "Yes," said the doctor, "it would help you." "Why, then, do you not give it?" said the sick man. "Because," said the physician, "I have given it to a dozen gentlemen, and all have become drunks!"

THE annual address before the San Francisco Medical Society contains the following in glorification of the climate: "San Francisco ought to be a healthy city. With strawberries at Christmas and overcoats in July, we have no summer, and our winters are never wintry. The sea-breeze may make us shiver and cough, but it purifies the atmosphere. It precludes that frightful infantile mortality from enteric diseases, which always comes with the heat of summer in the Atlantic cities."

THERE is an old lady in Maine who claims to have a lien upon the State, and having asked successive governors, ineffectually, for payment, she now announces that she will sell out the entire State at auction on February 1st, "said sale being for the purpose of realizing a lien she holds upon the said State and dependencies for a breach of the fundamental guarantees in the State of Maine and the United States Constitution. Terms cash."

THE *New Erie Press* tells the story of a young doctor of laws at Prague, who, on applying for a certificate of his right to vote, to which he was fully entitled, was informed that he had been dead for some time. As the gentleman in question obstinately refused to believe in his own decease, even on the authority of the magistrate, the latter at last gave way and furnished him with the necessary papers, but only on condition of his signing a declaration that he was still alive.

MORMON EXCITEMENT.—The proposed legislation by Congress favoring the suppression of polygamy in Utah has created much excitement among the Mormons. *The Evening News*, Brigham Young's organ, is particularly severe on the Utah bill introduced into the Senate, which it hopes will be resisted, if attempts are made to carry it out. The schism in the Mormon Church is also creating trouble.

A married gentleman, every time he met the father of his wife, complained to him of the ugly temper and disposition of his daughter. At last, upon one occasion, becoming weary of the grumbling of his son-in-law, the old gentleman exclaimed: "You are right; she is an impudent jade, and if I hear any more complaint of her I will disinherit her." The husband made no more complaints.

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THE difference between perseverance and obstinacy is that the one is a strong will, and the other is a strong word.

The Pulpit.

MINISTERIAL SUPPORT.

It is sometimes hinted that a minister in the city needs more salary to maintain his family, than the country pastor does. This is true in some respects, in others the discrepancy is the other way. Rents are higher in the city, but our city pastors seldom, if ever, need pay any. Wear and tear on clothing is greater in the country. Horse and buggy expense does not apply to city pastors. Vegetables, butter, eggs and meats, (at least some kinds) cost a little more in the city. But groceries, and clothing, furniture, &c., are cheaper in the city. In the fact there is but little difference, at least so far as the price of coal is concerned. Hence, there is not much difference between the necessary expenses of the two.

But I promised to give the bill of costs in a country charge. I will now proceed to fulfill my promise. And I shall take my own experience as a guide. I have seven members in my family. Five are children ranging between two and thirteen years. Often this number is increased by hired help. Our bill of fare stands as follows:

(Average)	
Flour—Wheat, corn and buck-	
wheat, per annum,	\$100.00
Meat—Pork, beef, fish, poultry, and veal,	150.00
Groceries—Including butter and eggs, with coffee, sugar and molasses,	100.00
Fuel—Wood, coal and light	50.00
Clothing—For whole family, (very common),	185.00
Sundries—Including vegetables, fruits, servant hire, &c.,	100.00
Horse keeping, (lowest proper rate),	100.00
Stationary—Including books and paper, per annum,	50.00
Wear and tear—On horse, buggy and harness, do.,	50.00
Mending—Including blacksmith's and shoemaker's bills,	40.00
Total average of living per annum,	\$925.00

Brethren be not frightened. I am not making an exaggerated statement. I feel confident that at least some of the counts I am below the mark. Of course, some of these items are too high for some pastors, but at the same time too low for others. Some pastors' families are larger than mine; and some charges impose more wear and tear, on horse, buggy, &c. In some churches, the salaries are much greater, and in others the roads are much rougher. But the above table will give our people a fair estimate of what it costs their pastors to live. And hence they must not think hard of us when we ask a salary from \$800 to \$1,000 a year. When you examine the above table you will find that the whole amount of edibles per annum is \$685.00.

Now if you divide this amount by the number of members in my family, you have a fair average, viz: about \$98.00 per annum. Multiply this amount by the number of your family, and add about \$250 for other necessary expenditures, and you will have your cost of living with tolerable accuracy.

Of course, \$98 is too high a figure for young children, but, at the same time, much too low for adults, and children of proper age, to be suitably educated. And pray where is the minister who does not want to educate his children well? Where the minister who ought not to educate them well? But without at present saying anything of a minister's common right and duty to make suitable provisions for sickness and old age; or the painful emergency of his being called away from his family by the hand of death, leaving them without any support, we will inquire how the country salaries generally square with the above table of necessary expenditures. Here, again, I must make reference to my own experience. I entered upon the duties of my present charge in the Spring of 1863. The amount of salary was to be dictated (according to custom) by the good will of the people. Well, I need not inform the Church that this good will is subject to many changes. Sometimes it is perched half as big as it should be; but, in most cases, not that, and in many instances nothing at all. Well the good will of the charge in contemplation amounted to about \$500. The perquisites the same year being very high for this field, amounted to \$227.55. Total salary, \$727.55. Hence I was out of pocket for that year about \$200. That was not very encouraging, you say. I found it so. But I must not grumble, lest I may be called a "wool preacher, caring nothing for the sheep." I must summon courage, retrench upon my narrow living, or else look in some other direction to make up the deficiency. No one likes this kind of sinking fund business. Nor do you like to curtail your living, when it already squares with the middle class, if not the humblest of your flock. Well I plead for more salary after the expiration of the first year, but it availed me nothing. Matters grew rather worse. My perquisites grew more than one half less, leaving me a salary for the second year of only \$608.75. This left me out of pocket about \$300 or more. I found out that by continuing this sinking process a few years longer, I must make shipwreck. The question now became one of "life or death," so far as my ministry was concerned. I must "sink or swim, survive or perish."

Well the civil war was upon us, yet to make matters worse, and I had the good fortune of drawing a prize—a suit of U. S. sky blue. I got out of the drafting jacket and raised a company of volunteers, went down to Dixie, amused ourselves a while at Petersburg, and finally started the Johnnies towards Clover Hill, where I suppose they are still grazing. But I was going to

say, that by this means, I managed to keep my head above water.

I will yet say, that my salary from 1863, up to the present time, averaged about \$700 a year, leaving me out of pocket about \$200 per annum. This is a heavy drain upon a man of small means, and cannot long be endured. But this sacrifice upon the part of the pastor here is not necessary. There is ample material, and ample means here to support a pastor well, and it will be done, if insisted upon by my successor, whoever he may be. I am not willing to serve any longer at this rate. I am willing to serve the Church in the future, if I will support me. But if she will not give me and my family bread and clothing sufficient to cover our wants, I shall, in that event, seek a livelihood in some other way. I do not propose to serve the Church merely for a livelihood. But I claim this as a small matter, and a necessity to sustain me in my high and holy calling. I wish to give my whole time and labor to the work of the ministry, and not, like in years past, one half or more to some other pursuit. Give me one or the other entire—the ministry first.

—*Reformed Messenger*.

AROUND THE WORLD.—The Erie Railway Company issues a circular, listing a statement of routes, times, and distances embraced in making a modern circuit of the globe. The circular says that "in all probability the time is not distant when we shall see advertised in our journals and on our thoroughfares the novel announcement, 'Through Tickets for Passage Around the World sold here; Baggage checked for Hong Kong, Calcutta, or Bombay; only two changes to Shanghai.'"

The statement of routes, times, and distances referred to takes the shape of a ticket a yard long, across the face of which is the painful joke, "Good for one lesson in modern geography, but not good for passage

Revivals of Religion.

From every direction we hear of extensive revivals of religion in our churches. The Spirit of the Lord is poured out in copious effusions; Christians are revived, and sinners are converted by scores and hundreds. This is a source of holy joy to every true believer, yea, it is a source of joy to the angels in heaven, for but one sinner repenteth, how much more joy must there be in heaven over the conversion of hundreds. Only a cold, lifeless formalist, or a bigoted symbolist, can look upon revivals with indifference, or treat them with ridicule and opposition. But to a genuine child of God no news can be more welcome than the intelligence of the conversion of sinners and the revival of the church.

We feel sure, therefore, that we cannot spread any more interesting intelligence before our readers than some brief accounts that have reached us of the outpouring of God's Spirit in different places:

GETTYSBURG, PA.:—One of the students of Penna. College writes to us as follows: "We are indeed enjoying a refreshing time at Penna. College. The Lord put it in the hearts of several of the young men to commence a series of prayer-meetings, which thus far have been very encouraging. Not only those who profess Christ have been built up in the Faith, but many have risen in the meetings and requested an interest in our prayers. Our prayer that many may give heed to the Divine command, 'My son give me thy heart.'"

SPRINGFIELD, OHIO:—One of the students of Wittenburg College writes under date of Jan. 28:—"We have done very little studying this week on account of a series of meetings in our church in the city and also among students. We have had some of the most powerful meetings ever experienced. By the help of God we have secured seven of our students to turn to God. The meeting is still in good progress. There were twelve out seeking the Lord last night. I hope it may continue."

ARGUSVILLE, N. Y.:—Rev. W. A. Julian writes: "While writing on business permits me to say that God is reviving his work at Argusville. Some ten or twelve have professed a hope in Christ; others are anxious. God be praised."

ORLANDO, N. Y.:—Rev. Markley writes: "We have a refreshing from on high. The church is extensively revived, and the interest is increasing. Four heads of families are forward for prayers, and others are anxious in their seats, saying, pray for us. Ten persons have already requested to unite with the church, and we hope to have large additions to our church at the next communion. The religious interest is rapidly increasing over the whole charge. The good Lord bless you in your efforts with the AMERICAN LUTHERAN to make it an auxiliary to the pastors of the churches in doing the Lord's work."

NORTHUMBERLAND, PA.:—A most extensive revival has been in progress about four weeks. We have not yet received an account from the pastor, Rev. Hemperly, persons profess to have found peace, and that the pastor expected to add about sixty persons to the membership of this congregation. It was stated as something remarkable in this revival, that the great majority of the converts were men, some of them the oldest men of the town and neighborhood, men who had never been in the habit of attending church. This is indeed a very large increase for the Lutheran church in Northumberland, in addition to the large accession of last year. At this rate they will soon need a larger church building. We hope to have a full account of this great work from the pen of the pastor.

Thus we might go on with our tidings of refreshings from on high of which we have indirectly heard, and we will let this suffice for this week. We hope to be able to record many more precious revivals from week to week. To God be all the glory.

Instrumentalities in a Revival.

Foolish—and I was about to say wicked—as it is to talk of "getting up a revival," nevertheless God does call to this work chosen instrumentalities. The means to be employed for the salvation of the human family, so to speak, is a two-sided one. Man, by his original fall, is morally a total wreck; as such he cannot help himself out of the pit into which he is fallen. In the purposes of God's grace, a plan has been devised for his recovery. This plan not only calls into requisition the power and grace of the Divine Being, but couples it with human agency, i. e. God plans, gives power and grace, but at the same time makes man a co-laborer with Himself from man's recovery from sin.

I propose to call the readers' attention to some of the instrumentalities on the human side, to be employed in the great work of soul-saving. Among the first and most prominent stands the ministry. As a human instrumentality, the preaching of the word stands deservedly first. God has ever recognized this agency in man's recovery, and it has pleased Him "by the foolishness of preaching" to save them that have believed. He has commanded His holy power, and has set His seal to the faithful delivery of His message by man to man. This was the special command given to the disciples when Christ bade them go into all the world and preach the gospel of the kingdom. Preaching, by whomsoever done, even when the messenger's life has but an ill correspondence with his work; if truly declared, often accomplishes much for the side of truth. Of this we have the best proof in Christ's own words when speaking of those who will say in the final judgment, "have we not prophesied in thy name, and in thy name have cast out devils, and in thy name have done many wonderful works?" Although the divine teacher denies their claim to a seat in his kingdom, yet he never once intimates that they have told anything but the truth. Preaching is therefore a powerful agency of the Church for helping on and giving success to a work of grace.

But allow me to stop here and inquire what kind of preaching is most successful, and best adapted to the work. Here no one could ask the writer to go into a lengthy rehearsal of the kind and style of preaching best calculated to make intelligent and true converts to the gospel faith. Nor would you ask us to stop and consider

the particular matter and its best method of presentation to the people? Let me answer briefly then, by simply saying, "Barnest Preaching!" Dear reader—especially if you are a minister—let me tell you this statement means more than at first sight you may think it does. Barnest preaching involves not necessarily one method of preparation, and one style of delivery; it sooner includes all methods and all styles which properly belong to the true science of the pulpit. A sermon, because it is dogmatic, is not therefore to be thrown away, as of no use for the enlightenment of the mind, neither is the sermon to be pronounced a success because it tempts with persuasive declamation, all but innocent of a positive dogma. Both have their places, uses and appropriate influences. The truth the preacher utters must come from the heart, must go forth from a deep seated conviction of its truth in the speaker's own soul. Now, when truth under such conviction presents itself to the ear and heart, whether in a studied modulation of voice and gesture, or like the hithermost tearing of a discordant mountain stream, it shatters ear and head, yet will it find the heart of the listener.

We need no new theory of preaching; we need no further instruction of those already instructed, but we need, alas, how sadly! more earnest preaching. We need men who believe what they preach, and men who will practice what they believe. This is the great need in this department of human instrumentality for the world's conversion to God. Allow me to close my remarks for this issue by an exhortation to my brethren in the ministry, while I say to them, be earnest; speak only what you believe; speak those things which most concern your people's salvation at the present moment; make them feel you are in earnest by every look, word, word and act; think of your final account, perhaps to be given before you have finished your next discourse; and by the grace of Him who is to be our model in all things, teach as if you knew the sermon you are now preaching was to be your last effort to discharge duty and save men.

Revivals.

The revival in the Punkstown charge, Md., alluded to by the editor in a previous issue, has just come to a close. The pastor commenced this series of meetings about Christmas, and notwithstanding the unfavorable indications of success arising from the inclemency of the weather, he has continued them until recently. His efforts, we are happy to announce, have not been in vain; we are informed that forty persons have been soundly converted to God, among which are found the whole class of catechumens. In a private letter, the pastor says, "this was a genuine revival" in opposition to that of fits and starts "prevailing the best families of our town." The work is not yet completed, but the evenings are too unfavorable to protract them. May the Lord multiply similar revivals everywhere, until not only families, but whole communities, yea, the entire church shall be pervaded by their salutary influence. Bro. Fair's pastoral labors are very arduous, since the churches constituting the charge are settled over a large territory. His zeal for the Master's work, and his fidelity to His cause, together with

element warrant that a not a little is left unperformed. May the Lord continue to bless him with greater displays of His mercy, in his labors of love.

We are also informed that the Rev. J. H. Weber, of the Leesville charge, Schuylkill Co., N. Y., is enjoying a precious revival in his churches. A meeting was held in the Centre Valley Church for several weeks, during which time believers were revived and edified, and about forty souls professed adherence to Christ. The pastor is now engaged in a revival at the other church, and with considerable success. May he be enabled to see the fruits of his labors, in a still more extensive work, in our earnest prayer.

We hope to make a change in the distribution of the matter, found in our paper hereafter, which we believe will render the AMERICAN LUTHERAN, even more pleasing to our subscribers, than until hitherto it has been. Friends send on your subscriptions; and as our list increases we will do the best we can to keep up with the times. Let the young men of our church, who are pastors get their hands in, and write short pieces, and living articles. Use our columns and speak out the truth as it is in Jesus. Send us any item of news, which we may have brethren, and we will use all that can be of any interest to our readers.

Mr. OSTRANDER, in the Journal, tells us how not to use the blackboard: 1st. Don't make it a hobby. It is not everything, any more than the organ or the singing. 2nd. Avoid its universal use. You can always write on your golden text or central thought. This should often suffice. 3rd. Do not attempt lengthy exercises. Be short, pithy, concise. 4th. Never use it aimlessly. 5th. Avoid extravagant elaboration. Simplicity in drawing finds no critics. 6th. Reject all personification. This kind is only evil continually. It often makes serious things comical and absurd. 7th. Avoid all attempts at display. Efforts of this kind have spoiled many a good impression.

SUGGESTION to pastors: Be often in the Sunday school. Speak to the young people personally, not forgetting the little ones. The pastor's smile and pleasant greeting will be a precious memory to that timid child. Hold children's meetings. Give them something in each service adapted specially to them—if nothing more than a word of recognition. Give them sometimes a part in the church service—a song, or response. So shall you feed the lambs of the flock.

"Why," says a writer in Cassell's Magazine, "should we not make our houses unflamable and our furniture fireproof? Timber may be prevented from firing by simply impregnating it with a concentrated solution of rock salt. The salt renders the wood proof against dry-rot and the ravages of insects. A solution of it pumped out of a fire-engine upon burning matter would be vastly more effective than plain water."

We call attention to the series of articles written by J. H. P. Frost, M.D., on "The Angels of the Bible." The Doctor, on one of our finest writers. Read his article in this week's issue on "Cherubims and Seraphims."

Conversation in the Sanctum.

Between Peter, James and John.

John—Somebody sends us an extract from Luther's writings, which speaks so beautifully of the spirit of that great and good man, and is so unlike the sentiments of the symbolists in our Church, who claim to be the only genuine Lutherans that I should like to read it to you.

Peter—Read it for us; I am anxious to hear it.

John—(Reads) "I see something," said Luther, "which blessed Augustine saw not; and those that come after me, will see that which I see not. It is in the studying of Christ, as in the planting of a new discovered country; at first man sits down by the seaside, upon the skirts and borders of the land, and there they dwell; but by degrees they search further into the heart of the country. Ah, the best of us are yet but upon the borders of this vast continent."

Peter—That is indeed a beautiful sentiment of Luther and acutest beautifully expressed.

James—Luther was no conservative, but a real radical in his time. With all his love for "blessed Augustine," as he calls him, he was still unwilling to pin his faith to Augustine's coat sleeve. Although Augustine was acknowledged to be one of the greatest Church Fathers, yet Luther does not hesitate to declare that he knew more than Augustine did. If any of our learned doctors of divinity should profess to know more than Luther did, would not all our symbolists look with holy horror upon that presumptuous man. And yet Luther himself declared that those who should come after him would be able to see further into the great continent of Christian truth than he did.

Peter—Luther was no symbolist, either. He would have been the last man to permit his faith to be hemmed in and fettered by a human creed. He rejected the symbols of the Roman Catholic church, consisting of the decrees of the councils and the bulls of the popes, some of which he publicly learned at Wittenberg. One of the most important of the so-called symbolical books, the Formula Concordia, Luther never saw, much less subscribed, for it was written forty years after his death. The catechisms which Luther wrote were not written by him with the remotest idea that they were to be binding creeds for the church in all ages to come, but he wrote them as guides to heads of families and ministers in the instruction of youth. Such guides they very much needed at that time, for having just emerged from the Roman Church, many of them were very ignorant in spiritual things. Even the Augsburg Confession, which was prepared with most care, was not designed to be a full exhibition of all that the Bible teaches; it is neither a full nor a systematic outline of Christian theology. But it was prepared to show how far the Reformers agreed in doctrine with the Romanists and the Christian Church in general, and in what points they differed particularly from the Roman Church.

John—Here is something in the Lutheran and Visitor concerning your visit to the Maryland Synod which I think is a disgrace to any paper making pretensions to decency, much less Christianity.

Peter—Let us hear it.

John—It is a correspondent of that paper signing himself "Lutheran," who in giving an account of the Maryland Synod writes as follows: "The white man was just as good as the nigger, provided he 'wells himself'; which Peter no doubt did. Well, de quibus non disputandum est."

"Could you, Mr. Editor, have kept your face straight, had you been on the floor of the Maryland Synod, when Rev. Peter Anstadt, editor of the American Lutheran, the venerable Peter of Sanctum notoriety, was introduced, and by vote, invited to a seat as advisory member, and immediately, upon acknowledgment of the honor, he read Rev. Cesar Peters and the Rev. Alexander Kennedy, 'colored,' both of the African Methodist Church introduced, voted in and invited to the same seat of honor? I wonder if Peter smelt anything unusual in this part of the proceedings. Upon his return home, he never alluded to the matter to John and James of the Sanctum. After all, I suppose the darkey was right when he said 'the white man was just as good as the nigger, provided he wells himself'; which Peter no doubt did. Well, de quibus non disputandum est."

Peter—I do not recollect of seeing those colored ministers in the synod, nor of hearing their names mentioned. They must have been very modest christian men, for they did not obtrude themselves in any way on public notice. I think, however, that the Synod of Maryland did itself no disgrace, but an honor, by inviting those colored ministers to take a seat with them. Above all things, I think we should make no distinction of race or color in religion, because God is no respecter of persons. He does not look upon the color of the skin, but upon the purity of the heart. Christ died for all, even the African included, and he incurs a fearful responsibility who despises a saint whom Christ has redeemed with his blood. I believe there are many pious Christians among the colored people, and when the Lord on the day of Judgment shall welcome them to a seat at his right hand in glory. I wonder if the Lutheran and Visitor and his correspondent will "smell anything unusual in that transaction?"

James—I have just been thinking about Philip and the man of Ethiopia of whom we read in the eighth chapter of Acts. Coming from Ethiopia he must have been as black as coal. But he invited Philip to take a seat with him in his chariot. Philip accepted the invitation, rode with him a distance, instructed him in the Scriptures and then baptized him. I wonder whether these brethren "smell anything unusual in this transaction?"

John—(Looking out of the window) Oh, see how it snows and blows! Yesterday was such a beautiful, sunny day, and to-day it storms most fearfully. I don't know when I saw the like of it. The snow must be over a foot deep already, and still it is coming down harder and harder. Everybody thought we were to have no snow and ice this winter, but from present appearances we shall have plenty of it yet. I am afraid it will stop all mail communications for a season.

James—How beautifully the Psalmist describes a snow storm, when he says: "He giveth snow like wool; he scattereth the hear-frost like ashes."

Peter—John, will you please to read the 149th Psalm, and we will close the sanctum for to-day.

John—(Reads) Praise ye the Lord. Praise ye the Lord from the heavens; praise him all his angels; praise ye him all his hosts. Praise ye him sun and moon; praise him all ye stars of light. Praise him all ye heavens of heavens, and ye waters that are above the heavens. Let them praise the name of the Lord; for he is commanded and they were created. He hath also established them for ever and ever; he hath made

a decree which shall not pass. Praise the Lord from the earth, ye dragons, and all deeps; fire and hail; snow and vapors; stormy wind fulfilling his word; mountains and all hills; fruitful trees and all cedars; beasts and all cattle; creeping things and flying fowls; kings of the earth and all people; princes and all judges of the earth; both young men and maidens; all men and children. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven. He also exalted the horn of his people, the praise of all his saints; even of the children of Israel, a people near unto him. Praise ye the Lord."

Communications.

An Apology for the Ledger—"Inadvertence."

The Observer speaks out like a child. How is it that upon any great question none of those entrusted with care of the reputation of our church ever rise above a fawning spirit and enjoy or treat their subjects with a dignified article. They say, "The latter (Phil. Ledger) omissions, doubtless, occurred not intentionally, but through inadvertence." Granted. Speak out then in behalf of a slighted church, and let the erring king their faults be conspicuous, and the future will not be a repetition of past blundering; refrain, and then, when want of space or some other trivial thing intervenes, the same thing will occur, because of the same "inadvertence." Is it possible, that the church of Luther has come to this; when not a man who has been entrusted with the direction of her religious journals has sterling courage enough to play the man for our people and for the cities of our God? Surely there ought to be another "change," and then the world would be treated with the cry of infamy! Oh for a Kurtz!

PRICE.

MY DEAR AMERICAN LUTHERAN:—Your appearance since New Year indicates that you are progressing: the increase of your subscription list, together with what you yourself have so modestly told us about the many flattering encouragements you receive from other quarters, all indicate that you are progressing; and I am about to whisper it into your ear that in these parts you are also progressing, and as a proof of this I send you two new subscribers, who are both sure pay. At the same time, I will not be sure, but what I may occasionally play you a similar trick. However, may your progress in holiness yet far surpass your progress in external greatness.

And now will you allow me to ask a small favor of you. Please thank my article of the Grindstone Hill congregation for their many tokens of affectionate regard towards their pastor and his family. Scarcely a week passes by, but what some of them reminds us of their friendship towards us by some valuable present. Not long since they unloaded several wagons of such things in front of the parsonage. But a few days ago Mrs. F. was made the happy recipient of a very valuable shawl and dress, nor were the children forgotten. The Lord bless this dear people and enable his servant to pay them back tenfold, and even more, in spiritual gifts.

No doubt many other, and at the same time very deserving pastors, whose hearts would leap for joy within them, were their people to go and do likewise. Yours in Christ, A. C. FELKER.

AN APPEAL.

Devoted Brethren and Sisters in Christ: Allow me to direct your attention to the Lock Haven English Mission of the Evangelical Lutheran Church.

This Mission was established in 1860, by Rev. D. Sell, and is at present served by the undersigned, who entered upon the active labors of the field in 1867. Lock Haven is situated on the Susquehanna river, about 25 miles above Williamsport, and is fast becoming one of the most important and enterprising places in the State. Its population is at present about 8,000. The German element is largely represented. They have one congregation, embracing a large membership, which has been served for several years past by the Rev. E. Grothe.

The English Mission is yet without a house of worship. We have been compelled to conduct our religious services in what is known as the Odd Fellows' Hall, on Main street, and for which we pay a rent of \$125 per year. The brethren have, after prayerful consideration, determined to place themselves in more advantageous circumstances, by erecting a church edifice. For the past two years they have been engaged in this good work, and have been very materially aided by the sisters, who with unflinching devotion and industry have stood by them. Through a kind Providence we have been able to secure a suitable lot, and have erected thereon a beautiful brick edifice 45 x 75 feet. The building is now under way. We are unable, however, to proceed further in the enterprise for want of means; and we would now turn to the friends of Christ's cause, in general, and to you who love our Lutheran Zion in particular, and kindly ask your mite to aid us in finishing the building. Our means are exhausted, a considerable debt is resting on us and must be liquidated. Many of the members have practiced the most heroic self denial in order to aid in this work, some giving even beyond their means. Will you not gladden their hearts and strengthen their hands by sending on your contributions in this the season of our sorest need? We feel proud that you will. We dictate not the amount, but will be thankful for whatever you may send us. Remember the words of our Lord Jesus Christ, how that he said "It is more blessed to give than to receive."

Please address H. F. HARR, Lock Haven, Pa. R. H. FLETCHER, Pastor.

Obituary.

DIED IN Muncie Looming Co., Pa., Dec. 24 1869, Mrs. M. Jane Beeber, wife of T. D. Beeber, Esq., in the 63d year of her age.

The lady whose death we here record, deserves at the hands of the Lutheran church, more than a mere passing obituary notice. She was not only the light of a religious household, a tender mother and the efficient wife of a devoted husband, but a constant and ever brightening example of piety and usefulness in the church.

The mother of three sons, she did not satisfy herself with performing her full part in the daily family devotions, but was assiduous in that private maternal instruction which so firmly lays the foundation of religious character in children. As a fruit of her labors, all her sons have be-

come members of the Lutheran church. One is a lawyer in the city of Williamsport, Pa., the second is a theological student at Andover Seminary, both graduates of Pennsylvania College; and the third is at Sellinggrove in his course of study, not having chosen his profession. To his mother's private and affectionate instruction, is the church indebted for this contribution to its literature and theology.

But she was not only useful in the family and through it to the world; her home was always open to the travelling ministers and agents of the church. She was therefore known to many of them by the smile of welcome which met them when they called at her door.

Constant in the meeting for prayers, in the Sunday School and in the church, she will be greatly missed by the Pastor and pious companions everywhere. Judging from these things, no one can doubt her readiness for death.

Disease, in the form of apoplexy, began to steal upon her bodily functions at noon, and continued to close upon the senses all six o'clock in the evening, when the redeemed soul silently bid adieu to earth. In six short hours she passed from the scenes of her cares, and prayers to the rest of the saints. Cares have ceased in rest, and prayers have turned to praises. She is absent from the family circle, the prayer-meeting and the church below. But she is present with the Lord. Her loss on earth is greatly felt by a husband and sons as well as by the church. But the change, to her, infinitely greater and is from earth to glory. We should not mourn her departure. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Rom. 8:18.

J. R. D.

Church News.

The Northern Conference of the Synod of Central Pennsylvania will meet in the Lutheran Church of Rhesburg, Centre Co., Pa., on Tuesday evening, March 15th, 1870. Rev. Wm. Pore, pastor of society. Brethren, be present. Business of importance will claim your attention.

Wm. H. GORTWALD, Sec. Loganville, Feb. 3, 1870.

The Lutherans of Hughesville are renovating the audience chamber of their church. The paper used is of a very tasty pattern. The pulpit is being changed into a more modern and convenient style, and the woodwork in the room is to be re-painted. The West Branch Conference of the Susquehanna Synod (Lutheran) will commence their on Monday, February 14, to continue in session for several days.

RESIGNATION OF REV. WM. P. RUTHRAUFF.—Rev. Wm. P. Ruthrauff has resigned the pastorate of Christ's Evangelical Lutheran Church of Easton Pa. We learn from the Evening Free Press of that city, that the citizens gave the reverend gentleman, as a parting blessing a purse of Seven hundred and Twenty dollars.

We have the substance of Rev. Mr. Ruthrauff's reason for leaving Easton in the following note: "I felt constrained from self respect to tender my resignation. It seems somewhat singular that the citizens should so highly respect a minister who only held the relation of a citizen to them, while the people of his flock should exclaim so little heart in the matter. We trust our brother will soon find another flock, and his new vacant church a pastor, to go in and out of his door. He needs much more, but we unto him by whom the offence cometh."

PASTOR WANTED.—The German Lutheran congregation of Lock Haven is at present without a Pastor, the Rev. E. Grothe having resigned. The congregation is desirous of obtaining the services of a pastor at the earliest possible period. A European German would be preferred. They desire one who is in connection with the General Synod, and who will also become a member of the Synod of Central Penn.

There is a large Sabbath school in connection with the congregation. A liberal support will be given. Please address JOHN KEER, Pres. of Council. WM. SHEPHERD, Sec.

For the American Lutheran.

A Generous People.

I would gratefully acknowledge the kindness of the people of my charge, as manifested in their attention to the wants of their pastor and his family since entering upon his labors in their midst; they have been unremitting in their bestowment of favors in the shape of the substantial and necessities of life.

On the 11th of January not less than one hundred came to the Parsonage, and made us the happy recipients of a valuable donation of provisions, amounting in the aggregate to eighty dollars, among which I found a nice pile of greenbacks. Such tokens of kindness and sympathy are worth more than their value in dollars and cents. They cheer and encourage the hearts of God's servants, and are not to be accepted without some expressions of thanks.

Allow me to state further that all our services, both on week and Sabbath days, are well attended, and we have reason to believe that the blessing of God is resting upon our feeble efforts to promote His glory.

May great grace and peace rest upon all the members of this flock.

E. DARON.

Fishersville, Pa., Jan. 25, 1870.

THE CUMBERLAND VALLEY CONFERENCE.

—W. Pennsylvania Synod—will meet in Oristown, Franklin Co., Pa., Monday evening, Feb. 14th, 1870.

Questions for discussion—"Infant Baptism"—Rev. Billheimer, Essayist. "What are Scriptural and Satisfactory evidences of genuine Conversion?"—Rev. G. A. Gotwald, Essayist.

The Sabbath School Institute will convene on Tuesday morning. All friends of the cause are invited to attend and take part in the exercises. The business of Conference will commence on Tuesday morning. Let there be a full attendance.

Random Readings.

Idleness is the sepulchre of a living man.

Charm strike the sight but merit wins the love.

Endeavor for the best, and provide for the worst.

Life is a morsel of frankincense, burning in the hall of duty, and the smoke thereof will rotter my daughter should have a man without money, than money without man.—*Themistocles.*

While we live, we are scholars—disciples; we cease to be Christ's followers when we cease to be Christ's disciples.

Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REBMAN,
Harrisburg, Pa.

Larger Scholars.

How do you properly manage to keep together so many young men and young ladies in your school? why, to look over a room filled with so many of the larger scholars is truly a delightful sight. These words were addressed to the Supt. of Zion's Luth. S. S., of—The Supt. replied: My dear Brother do you see that class of sixteen young men, and that other class of twenty-four young ladies. I'll tell you how they came, and how they are kept together. Neither of these teachers, Mr. F., or Miss B., have missed one Sabbath from their class for over two years, and whenever they lose a scholar they go out in the highways and find one to take their place, and so we have many more teachers. There sits our Patriarch who has been teaching in our school since 1824, and there is another who has been teaching since 1828, and so I might go on, as you see our room is full. Had we space we might have still more. The great secret of our success is, that we have no drones in our hive, all both teachers and scholars are workers, and we hope the Lord of the harvest will abundantly bless these faithful laborers, to which our venerable friend replied, amen.

Calling the Roll.

A good brother asks us in a recent letter, "do you call the roll in your Sunday School?"

We suppose he means the roll of teachers, for if we called the roll of scholars we would have little time left for any other exercise. No, we don't call the roll, nor do we think "roll call" a good thing in the Sunday School. It is a modern invention, and in our opinion a waste of time, our plan is to furnish every teacher with a class book, a correct record is kept in that, and the Superintendent's record book, and when any scholar is absent more than two Sabbaths, the teacher or Superintendent visits that scholar, or teacher, and ascertains the cause. Calling the roll in Sunday School is entirely too military for us, to say nothing of the precious time wasted.

Sunday School Singing.

We know full well that this is a subject that admits of such a diversity of opinion that scarcely any two can be found who will think alike upon what we should sing in our schools, and how we should sing it. But we are almost confident there are none who will deny that the main idea in singing should be to lead the mind away from the world, and direct it to Christ; therefore we should always select those hymns and that music which will best train, touch, and regulate the emotional nature, so that Christ may be indoctrinated into the heart. Singing should always be used as an agency, to be employed in doing its part in warning the little ones and youth, and all, to Christ. We are now speaking of singing in the Sunday School.

Our earliest recollections of singing in the Sunday School, carry us back to the days when Old Hundred, Near, Windham and such like tunes were about the liveliest airs that were known, and we fear some of the recollections are not pleasant, carrying us into a light and rapid order of song, which rattles along with wonderful airiness but carries in it no weight, and we would at all times denounce the "jolly, no religion" song, and say they are not in place in the Sunday School. In selecting either the words or tunes, we should never forget that the great end of singing is Praise. Hence a large proportion of the Sunday School songs should be hymns of praise; hymns filled with cheerful, hearty worship; for the very spirit of our religion is lofty and inspiring. While many persons may differ with us, yet we have always thought there was something ludicrous in a room full of children and youth, in whom there was life, sap and vim, drolling out "There is rest for the weary"

On the other side of Jordan."

And we pray to be delivered from such nonsensical songs as the following:

"Push things, Push things
Rally round the banner etc."

In looking over one of the many music books offered to the Sunday School we came across the following lines

"Once he lost them in his arms
Loving, gentle Jesus"

this may be very fine poetic taste, but when the words are continued, lowly contrite Jesus, then we say out with such stuff.

How shall we sing in the Sunday School?

Have a competent chorister if possible, and also an instrument, then be sure to select such hymns as have Christ in them—or at least will give the mind a longing for that which is higher and holier. Then be sure to get all to sing; let every mouth be opened and every one sing, no matter how ungovernable the voice, we want no lack-jaw, either of adults or children. Let all the singing be sprightly and hearty, "praise God, make melody in your hearts with the Lord," that's it; do just what it says and means. Always let it be decorous in the church, never introduce worldly tunes, no matter how good "they go to the words," on the contrary strive to have every hymn make its right impression, calling attention to some sweet thought contained in it, or fastening with a word some important lesson or truth. The subject might be continued at great length did our space permit.

Bible Questions and Answers.

Alla Wetzel of McKees Falls sends correct answers as follows to Bible questions:

No. 9, 1 Samuel 25-1. No. 10, Matthew 17-27. No. 11, Esther 9-24. No. 12, Judges 3-21. No. 13, 2 Timothy 1-5 and asks the following questions:

19. Who made a sword that had two edges?

20. Who wrung a bowl of water out of a fleece of wool?

21. Who cast two pillars of brass?

Our friend J. Kohler Peck is also on hand with correct answers.

Correct answers have also been received from Joseph Kdman, Madisonburg Pa., S. Snyder, Orangeville Pa., and E. B. Killinger.

We have received from an anonymous source this question, and we confess we cannot answer it, who can?

Who was David's Grandmother?

NATIONAL SUNDAY SCHOOL TEACHER, for February, is before us, with varied contents, to aid in the work of Sunday School teaching.

The Talmud.

WHAT OUR SAGES HAVE SAID ABOUT WOMEN.

Among the many splendors which have been spoken of us and our religion, perhaps there is none more widespread or less founded than this—that our law, if not absolutely teaching, at least permits respect to women; holds them in honor, and assigns them a degrading position. There is nothing on the face of it more untrue. Our history in the past, and our domestic relations in the present, our law, our sages, all point to a directly opposite conclusion, and if there be here and there a solitary instance to the contrary, it is the exception, and proves the rule.

To begin with the beginning—the very long ago. Could women have been held of value at the time when, without fuss or comment, a man was willing to wait and serve fourteen long years for his wife, counting "but as a few days for the love he had for her?" Could a wife be more mourned than this Rachel, or children more loved for the mother's sake? Modern concubinage and regard for women, with its "ordinary social civilities," somewhat pale, I think, before this love story of three thousand years ago. Again, are Deborah, Ruth and Esther unknown names? Or, take King Solomon's description of a virtuous woman, and we shall find in all these cases our forefathers had a very good notion of how to honor her when she fulfilled their ideal.

Now, I will give you some sayings of our sages, to show you how they thought, too, on the subject:

"A man who has no wife lives without peace or law."

"All blessings in a household come only through or because of the wife, therefore should her husband honor her."

Rabbi Papa said, "If thy wife is small bend down to her, and whisper in her ear."

The same Rabbi wrote, "that a man should always consult his wife, treating her as a companion, and not as a plaything, making her what God intended, a helpmate for him."

Rabbi wrote, "that

