

The American Lutheran.

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Poetry.

The Golden Gate.

Would my little daughter know
Where the sweetest waters flow,
Along the path of life?
Where the meadows are more green,
Where the brightest birds are seen,
Where the skies are all serene,
But where there is no strife?
Yonder is the "Golden Gate,"
All around the angels wait,
There the narrow path is straight;
My daughter enter in.
Here the Shepherd feeds his sheep,
Here the lambs securely sleep,
Here's a fountain pure and deep,
To wash away our sins.
Near there is a broader way,
Where the thoughtless and the gay
Throw their priceless souls away,
Forgetful of their God.
There the gate is opened wide,
And the tempter stands beside,
Luring on the thoughtless tide,
Along the dreadful road.
Daughter, turn not to the right,
Nor the left, but in the light
Of the gospel, pure and bright,
Seek to be forgiven.
Enter through the "Golden Gate,"
Where the angels gently wait,
Where the narrow path is straight,
Leading up to heaven.
—Baltimore Episcopate.

Communications.

For the American Lutheran.

A Divine, or a Human Saviour?

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

We read that in the olden time the Patriarchs believed in the Messiah who was to come, and their faith was counted unto them for righteousness. How should their belief in a merely human Saviour have availed to exalt those who were themselves the princes of their race? And why should they have believed in a human Saviour, who walked and talked with God himself, and to whom the angels ministered?

As a people, the Hebrews believed that the promised Messiah should be a prince and a ruler in Israel; should lead them to victory over their enemies, and raise their nation above all others. Hence they failed to see the Divinity and true Messiahship of Him who laid aside the glory he had with the Father before the world was; who was born of a virgin and laid in a manger; who went about doing good, conversing with publicans and sinners; who came to his own and his own received him not, and who finally suffered and died and rose again, and so he might become their Saviour. And in all succeeding ages, the Jews, scattered for their unbelief, as a nation homeless as he who had not where to lay his head, have still failed to see "God in Christ reconciling the world unto himself."

From the time of Stephen who was stoned, "calling upon God and saying, Lord Jesus receive my Spirit," to that of the Missionaries who were martyred but the other day, who shall tell us of the countless thousands of those who believing in his eternal truth who declared, "God and his Father are one," have sealed their faith with their blood? For if Christianity prevailed in past ages in spite of the opposition of heathen nations, it was in part because the blood of the martyrs became the seed of the church. But that was no merely human Saviour in whom these unnumbered thousands believed. It was to God the Father, the Son and the Holy Ghost, that they were baptized in the baptism of repentance, of blood and of fire!

As the wise men of the East, guided by the Star of Bethlehem, came and worshipped the child Jesus; so were these Christian disciples led by a still higher, because spiritual, light and faith to receive that great mystery of Godliness in which "God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." Surely it was no human influence, but a truly divine power, present with them in the agonies of torture and in the article of death, which enabled them to shout for joy and made their hymns of glorious praise resound above the crackling of devouring flames. For them, in their sore distress, there was no human eye to pity; no human arm could save; while God himself, infinitely afar off, would seem to have forsaken them! But in the divine humanity of Christ Jesus they found a near and very precious Saviour. Him they saw revealed with the same tender compassion as when on earth, "Jesus wept." In Him they trusted with an unflinching faith that as they thus confessed Him before men, so should He confess them before His Father and the holy angels. To none but a divine Saviour could they thus have confessed; none but a divine Saviour could have so sustained them and rendered triumphant and glorious the hour of their departure.

"O Lamb of God, who takest away the sins of the world, have mercy upon us."
"O Lamb of God, who takest away the sins of the world, grant us thy peace."

Such is the involuntary cry of the sick, self-convicted soul. Against an infinite God he has sinned, and he feels that no finite Saviour can avail him now! Conscious that he is scarcely worthy to fill the lowest place in hell, he knows that he can put his trust in none but a Divine Saviour, in Him alone who has ransomed and redeemed him, and still "ever liveth to make intercession" for his sins. In the profoundest depths of his agonized soul he realized, that only through his Divine and now glorified humanity can Jesus Christ, the everlasting Son of the Father, become the Saviour of sinners.

"I am the Vine; ye are the branches." The great Head of the Church in the world was no mere human being. Neither in joy nor in sorrow, neither in life, in death, nor in the hope of eternal blessed-

ness, does the great heart of the church in the world turn to any other than a *Divine Man*. Not to a far-off infinite God, the abstract Divinity, not to the angry Father, but only to the Divine humanity of a Saviour truly divine, could the repentant, broken-hearted sinner come with trusting confidence. "Our foundation can no man lay than that is laid, which is Christ." Thus was it ever felt that the hope of the world must be in a divine, and not in a human Saviour. For brother could not redeem a brother, nor give to God a ransom. So the Word became flesh and dwelt among us. The same divine Word with whom the saints of the most ancient church conversed; the same divine Word who revealed Himself in the form of an angel, to the prophets and priests and other devout members of the Hebrew church; the same divine Word who, in the fullness of time assumed the human form, appeared among men and became the crucified and risen Saviour.

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh and dwelt among us." This was the very Christ. Christianity therefore became an institution truly divine; and all true Christians, from the time of the ascension even until now, have held and still do hold communion with God the Father and with His sanctifying Spirit, through this divine Redeemer, Mediator and Intercessor. For thus, through his humanity purified and made Divine, He became the way, and the truth and the life to all who truly believe in Him and by following his precepts receive him as their Saviour. Through this divine humanity, through this great mystery of Godliness, men are reconciled to God, brought back to love and serve him here, and so become prepared to dwell with Him in heaven forever.

For ages the coming of this Divine being had been predicted by angels; his advent they attended and celebrated with celestial anthems, and there was joy in heaven and upon earth. Through all His earthly course, from the manger to the cross; in the garden, at the sepulcher, on the mount, near or afar off, they ministered unto Him with worshipful adoration, until he was again received up into heaven, hidden from human sight by his "great cloud of witnesses" and attendants: for all the angels of God are commanded to worship him. Heb. 1: 6, and Ps. 97: 7.

Such were the thoughts which crowded into my mind as I read the leading editorial in a "professionally christian paper"; an article which most cruelly wounds the Saviour in the house of His friends by virtually surrendering the essential Divinity of Christ. Truly and well is this paper called the *Independent*; for while claiming to speak for the Christian Church on the largest scale, and boasting of the half a million of readers, and thousands of ministers by whom it is supported, it lays the axe at the very root of Christianity by denying the Divinity of its great head, and in effect making him an impostor who claimed to be one with the Father! Built up and sustained for its feeble and able advocacy of Scripture truth, by many tens of thousands of the most intelligent, active and devoted members of the christian church in all parts of the country, it soon became a valuable advertising medium of communication with the very best, because christian, class of commercial men. Hence the princely income from "trade," which has now caused it to wax fat and kick! No man can serve two masters; he must reject one or the other. Thus, now, through the deceitfulness of riches, Mammon begins to show its cloven foot, which at the same time proceeds to undermine, so far as possible, the christian edifice by which it ascended. But while many, who love their Lord and look for his glorious appearing, will be most deeply grieved at this triumph of the enemy of souls, and will indignantly reject from their households this Judas-like betrayer of their divine Master, they will still remember that the christian church is founded on a rock of Divine, Eternal truth, and that not even the gates of hell shall prevail against it.

* "What is a Christian?"—*Independent*, Feb. 3, 1870.

For the American Lutheran.

ELECTRICITY.

BY J. H. MYERS.

The question for consideration in this article is, what is that agent which is used as a connecting link between mind and matter? If we find that agent similar to electricity in some respects, and not unlike it in any; and find it similar to no other essence save electricity, we shall be justified in concluding that the probabilities are, that electricity is the connecting link between mind and matter. We can easily show a similarity in the action of these two substances—if we chose to call them two, and we think no other agent than electricity, can be shown to be similar to the connecting link.

That electricity exists in the animal frame is known by all intelligent men at the present day, and many curious experiments have been made by different scientific and medical men, with a view to learn more of the nature of that mysterious agent, in the living body. Prominent among those who have made various experiments are Professor Muller of Berlin and Dr. Emil Du Bois Raymond. We mention these facts to prevent the uninformed from thinking that we are making assertions that are not well authenticated. Now here is the first fact in our favor: electricity is found in the living body. Whether it is the connecting link or whether it is there for some other purpose; but as we can find no other use for it there, and have reason to believe that it or something similar to it is needed as the connecting link, we at once recognize a fact very much in our favor.

Electricity can not be seen and handled, and we can only become cognizant of its presence, by its effects; in this, it is similar to the connecting link. There is also a similarity in the rapidity with which they act. A Telegraph operator makes a certain circuit at one office, and it is instantly read at other offices, many miles away. Take in your hands a piece of iron that has just come out of the fire; you may not have known that it had been in the fire; you may even have supposed it to be cold, but how soon you are informed that the article is hot, and that you must drop it, or be injured by it. By what means do you learn this? The hand does not know that the iron is hot. No knowledge is believed to reside in the hand, but the mind at once knows the danger. A dispatch is sent by the sensitive nerve to the brain that there is danger there, and the mind residing in the brain, at once commands the article to be dropped, and a current is at once sent over the motor nerves, which causes a contraction of certain muscles, which causes the iron to be dropped, and the hand to be withdrawn, and all this is done so quickly that you have not had time to take a second thought until after the act was performed. We remember our first ride, in the cars sitting by the window, we saw a pile of wood close by the track, and coming toward us, with almost lightning speed. It seemed as though our feet were in danger, and we withdrew them very quickly, now to the amusement of some of the passengers. Imagine how cheap we felt when we had time to think, and realize that the side and floor of the cars were a sufficient protection against a small pile of wood, but the brain, without consulting the judgement, sent a current of electricity into the muscles, which withdrew the feet in an instant.

Again when the dead forms of executed criminals have been experimented upon, they have exhibited the various phenomena of life. Dr. Huf of New York in his *Electro-Physiology*, says, "A few years ago we saw the dead form of Antoine Le Blanch, the murderer of the Sayre family, at Morris-town New Jersey, after his just execution, submitted to the action of the galvanic pile. The moment distant nerves were subjected to its influence, as those of the head, trunk and lower extremities, the executed criminal rose from his recumbent position, and with the blood rushing from the incisions made to lay open the nerves, apparently started wildly on the multitude who were witnessing this display of science. The arms moved violently to and fro, the eyelids opened and shut, the breast heaved convulsively, a horrid smile at times played on the grim features of death, the lips contracted and extended with great force. This artificial existence, if such it may be called, so nearly resembled the reality, that the populace ignorantly supposing vitality might be actually renewed, and the murderer again walk forth at midnight, to imbue his hands in the blood of the aged, and send into unconscious death the sleep of youth, insisted in a voice not to be mistaken, that the process should be no longer continued; and the ghastly and mutilated remains of the culprit were committed to the silent earth." The same author says, "A similar result was obtained by a corresponding experiment on the dead body of a convict executed at Glasgow, Scotland." Similar experiments have become so common that it is unnecessary to quote incipit to prove what is already too well known to be contradicted. In cases of apparent death from drowning, it is known that electricity will produce breathing and circulation, and restore the patient when all other remedies prove ineffectual. It has the above cases the connecting link was broken, and therefore there was no power in the body that could move it, but as soon as electricity was applied, the usual phenomena of life were exhibited, thus proving that either electricity is the connecting link, or it resembles it to such an extent, that it may be used in its stead. This can not be said of any other agent with which we are acquainted.

It has been well known for many years that there is constantly an electric current passing through the tissues of the living body. What other function can it perform than that which we attribute to it? When food is taken into the stomach it would be there unchanged forever, if it were not acted upon by some agent. Where then is the agent that digests the food? It is the nervous fluid, transmitted to the stomach by the Pneumo-gastric nerve. When that nerve is partly paralyzed, indigestion or dyspepsia results, and when the paralysis is cured, the dyspepsia is also cured. Dr. Wilson-Patterson of London if we mistake not—found by an experiment on a rabbit, that by cutting the Pneumo-gastric nerve, the food would lie undigested in the stomach until electricity was applied which as long as applied would continue the process of digestion.

The fact that the recent discoveries in Electro-Therapeutics enables skillful Electro-therapists to cure by this one agent alone nearly all disease to which humanity has fallen heir, is another reason in favor of our position. We think we have said sufficient to prove that the mind governs matter by a connecting link, which is either electricity, or very closely allied to it; so much so indeed that the one can be used for the other.

The question may be asked how then does God govern the universe by electricity, when we are not aware of any conductor existing between Him and it, to take the place of the nerves in man, and the wire in telegraphing? The answer is plain. When the lightning strikes an object, it does so without a conductor. The conductor is only necessary when we wish to conduct electricity over a certain route, or to a certain destination. The absence of a conductor can not prevent positive and negative electricity from uniting. We have in our bodies but a small amount of electricity, and have but imperfect control of that little, and yet we can send it to the right or left hand or foot at pleasure, but God, who has perfect control of all the electricity in the universe, can by directing His will to any object, throw a current of electricity with the same ease as to say the least, "with which we transmit a current to the part of our bodies to which we see fit to send it."

(To be Continued.)

The Pulpit.

The Valley of Esdraelon.

The valley of Esdraelon is a fertile plain in the southern part of Galilee—the largest one in the whole country, it being thirty miles in length, twenty in breadth, and extending from the Mediterranean Sea and Mt. Carmel to the southern extremity of the Sea of Galilee. It is surrounded by Mrs. Carmel, Gilboa and Tabor, and is watered by the river called by Deborah, "that ancient river, the river Kishon." This valley is noted for its battle-fields and encampment grounds. Here occurred the famous contest between Gideon, with his three hundred, and the army of Midian. At Megiddo, in this valley, Josiah was defeated by Pharaoh-necho. Here was Esdraelon, or Jezreel, a favorite abode of Ahab, where was Naboth's vineyard; and where Jezabel was killed, whose blood Hosea announced that God would avenge on the house of Jehu. In this plain was Shunem, where the Philistines met to oppose Saul, and from fear of whom he consulted the witch at Endor, also in this valley. Here was Nain, where Christ raised the Widow's son. But the most memorable place in the valley of Esdraelon, is Nazareth, where Mary dwelt at the time of the annunciation; where our Lord spent His life from the return from Egypt to the commencement of His ministry; where one day He entered the synagogue, opened the Scriptures, and read part of the sixty-first chapter of Isaiah, and spoke to the people; and where they took Him to the brow of a hill to cast Him down therefrom. On Carmel which forms the western limit of this plain, Elijah and Elisha dwelt. On Gilboa, a mountain on the eastern extremity, Saul's army was marshalled previous to battle, and here Saul and three of his sons perished. There also arose in this plain Mt. Tabor, where Barak and his ten thousand encamped, and whence they issued forth to encounter and to defeat Sisera, the commander of Jabin's army. Thus have we seen that the valley of Esdraelon has been the scene of numerous conflicts; and even in modern times, as late as 1799, Napoleon I. here defeated a body of Turks and Mamelukes; and travelers tell us that almost always at the present day this valley serves as the encampment ground of some wandering tribes of Arabs.

"Straining at a Gnat."

Two noted Greek pirates were once captured and condemned to death at Malta. It was observed that the beef and anchovies among the stores of a captured English ship had alone remained untouched. They were asked the cause of this singular procedure, and replied that it was the time of the great fast of their church. They would not commit such a sin as tasting fish or flesh. They were plundering and murdering men, women, and helpless children, but they would not transgress the canons of their church by eating meat on fast-day. They looked to their strict observance of these things as a merit for which God would grant them success in their infamous work.

A man came down from the hills to a Neapolitan priest to confess a sin which lay heavy upon his conscience. In the busy season of Lent, while engaged in making cheese, some of the whey had fallen upon his lips, and, miserable man that he was, he had swallowed it.

"Ease my distressed conscience," he besought, "from its agonies by absolving me from my guilt."

"Have you no other sins to confess?" asked the priest.

"No, I do not know that I have committed any other."

"We often hear of robberies and murders committed in your mountains. Have you never been concerned in these?"

"Yes, but all of us do these things. We never account of us as crimes needing confession and absolution."

We may smile at such a type of conscientiousness, but if we search strictly our own hearts, may we not find there some similar "straining at a gnat," which, with our greater light, is far more inexcusable?

Are we not all tempted to think more of a strictly outward observance of our religious duties, than deep, inward, hourly communion with Jesus—*N. S. Times*.

Preach Jesus Christ.

A minister in one of our large cities had prepared and preached, as he supposed, a most convincing sermon for the benefit of an infidel member of his congregation, who was known to be of an infidel turn of mind. The singer listened unmoved to the well-turned sentences and the earnest appeals; his heart was unaffected. On his return from church, he saw a tall, trembling in the eye of his little daughter, whom he tenderly loved; and he inquired the cause. The child informed him that she was thinking of what her Sunday-school teacher had told her of Jesus Christ.

"And what did she tell you of Jesus Christ, my child?"

"Why," she said, "he came down from heaven and died for poor me!" and in a moment tears gushed from eyes which had looked upon the beauties of only seven summers, as, in the simplicity of childhood, she added, "Father, should I not love one who has so loved me?"

The proud heart of the infidel was touched. What the eloquent plea of his minister could not accomplish, the tender sentence of his child had done, and he retired to give vent to his own feelings in a silent but pensive prayer. That evening found him at the praying circle, where, with brokenness of spirit, he asked the prayers of God's people. In giving an account of his Christian experience, he remarked,—"Under God I owe my conversion to a little child, who first convinced me by her ardent simplicity that I ought to love one who had so loved me."

(To be Continued.)

How The Bible Was Made.

It is wonderful how long a time it took to make the Bible. When men make books it does not generally take them very long; sometimes it does. Dr. Alibone has been engaged for sixteen years on his great work, in two large volumes, called the "Dictionary of Authors." An English writer, named Gibbon, was twenty years in writing a history of "The Decline and Fall of the Roman Empire." Adam Clarke spent twenty-six years in writing his commentary; Bancroft thirty-five years on his history, and Noah Webster thirty-six years on his dictionary.

But what are these to the time that was occupied in making the Bible! We read that God was engaged six days in making the world. But in making the Bible he was engaged *fifteen hundred years!* Yes, from the time when Moses wrote Genesis, the first book of the Bible, till St. John wrote the Revelation, the last book in the Bible, all those long years had passed away. That was wonderful.

And then it is wonderful *how many men* were employed to write the Bible! There were Moses and Samuel, and David and Solomon, and Ezra, and Isaiah, and all the prophets in the Old Testament. And in the New Testament, Matthew, and Mark, and Luke, and John, and Paul, and Peter, and others. There were more than *thirty* persons altogether employed in this work. And it is not only the *number* of writers, but the *great difference* between them, that makes it wonderful. Some of them were learned men, as Moses and Paul, and some were unlearned, as Andrew and Peter. Some of them were kings, as David and Solomon. Some were princes, as Daniel. Some were shepherds, and some tent-makers. And yet they all agree in what they write. How wonderful this is! How can we explain it? There is one thing about the Bible that explains it. It is this: *God did all the thinking in the Bible.*

The thoughts in the Bible are all *God's* thoughts. They were not just what God told them. This is the reason why they agree. We know that this is so, not only because nobody could have found out the things in the Bible unless God had told them, but because the Bible tells us that it was made in this way. Thus St. Paul says, "All Scripture is given by *inspiration* of God." 2 Tim. iii. 16. And what is inspiration? To inspire means to *breathe into*. Suppose when you go home from school to-morrow, your mother should say, "Come here, Johnny, I want to tell you a secret." You go up to her. She puts up her lips close to your ears, and whispers, "Johnny, father says if you are a good boy till your next birthday, he'll buy you a beautiful watch." Now, while your mother is whispering those words to you, she is *breathing into your ear*, isn't she? Well, that is inspiration. She is inspiring you with the thought of that beautiful watch. In this way God inspired the men who wrote the Bible. God breathed into their minds, or whispered into their ears, what they were to write. St. Peter tells us, "they spake as they were *moved* by the Holy Ghost." (2 Pet. i. 21.) "Moved" here means told. They said and wrote just what the Holy Ghost told them.

The time it took to make the Bible is wonderful. So the *many men* who helped to make it is wonderful. And it is wonderful, too, how *many different parts or pieces* it is made of. In the Old Testament there are *thirty-nine* different books. In the New Testament there are *twenty-seven*. Thirty-nine and twenty-seven are how many? Sixty-six. The Bible is a book of sixty-six different tracts, all bound up together. And yet they are not thrown together helter skelter, without any order. No; but they fit each other exactly. They have a beginning, a middle, and an end. The Bible is like a beautiful piece of mosaic work. Did you ever see a piece of this kind of work? It doesn't mean work done by Moses. The word *mosaic* comes from a Greek word, which means *decent, or polished work*. A mosaic work is a figure, or picture, of something made, not by using pieces of different colors; but by putting together a great many little pieces of stone, or glass, of different colors. These works are very curious, and look very beautiful. The different colored pieces of stone or glass, all unite together and make the picture. And just in the same way the different books, or pieces, out of which the Bible is made, all unite together to make one beautiful picture of Jesus and his salvation.

The first wonder about the Bible is the way in which it is made. Remember, under this wonder, three words: the time, the men, the pieces.—*Dr. Newton's B. Wonders*.

There is lyf without any death, And there is youth without any eld; And there is all manner wealth to weld; And there is rest without any travell; And there is pees without any strife; And there is all manner living of life;— And there is bright sunmer ever to see, And there is never winter in the ee; And there is more worship and honour Than over had king or emperor; And there is great melody of angles song; And there is preysing him among; And there is all manner friendship that may be; And there is ever perfect love and charite And there is wisdom without folly, And there is honestie without villenie; And there is a way more joye of hevene call; As quite the most sovereign joye of alle; To the sight of Goddes bright face And in whom sheweth all manners grace.

ANTIQUE DESCRIPTION OF HEAVEN.—The following curious and beautiful description of heaven is the production of an Augustine hermit by the name of Peelle, who lived in the fourteenth century:

There is lyf without any death, And there is youth without any eld; And there is all manner wealth to weld; And there is rest without any travell; And there is pees without any strife; And there is all manner living of life;— And there is bright sunmer ever to see, And there is never winter in the ee; And there is more worship and honour Than over had king or emperor; And there is great melody of angles song; And there is preysing him among; And there is all manner friendship that may be; And there is ever perfect love and charite And there is wisdom without folly, And there is honestie without villenie; And there is a way more joye of hevene call; As quite the most sovereign joye of alle; To the sight of Goddes bright face And in whom sheweth all manners grace.

What is the greatest want of the age? Want of funds.

Drift of Ritualism.

The *Examiner* and *Chronicle* notices a new phase of ritualism: The Rev. Mr. Ewer, whose anti-Protestantism is well known, is out against reading the Bible in schools. Hear his reasons:

"The catholic churchman holds that the Bible is the rule of faith to the Church, and not to the individual. And it is a serious question whether this reading the Bible, without note or explanation, does not foster unconsciously in the minds of the rising generation that spirit of individual interpretation of Scripture which strikes at the very foundation of churchmanship, indeed of Christianity."

If Mr. Ewer correctly sets forth the position of churchmen and the conditions of churchmanship, the necessity of notes and explanations to accompany the Scriptures is very obvious. Without some accompaniment of the kind we should never find out how unfortunate it was for Timothy that he had known the Holy Scriptures *from a child* (think of it!) or how presumptuous those Bercans were who searched the Scriptures daily to find out whether the Apostle Paul told them the truth or not. What ideas of churchmanship must one get from the nineteenth Psalm, taken raw, in which the impression is apparently conveyed that the word of God "makes us the simple," not to speak of the manifold chances of error in that one hundred and nineteenth Psalm, wherein the incautious reader may be made to think that he can even become *wiser than his teachers* by reading the Bible alone!

A Pithy Sermon.

Many a sermon has been spun out to an hour's length that did not contain a tithe of the sound moral instruction and counsel contained in the following brief and pithy sermon from the pen of that good man and pious writer, John L. Todd:

"You are the architects of your own fortunes. Rely upon your own strength of body and soul. Take for your motto self-reliance, honesty, and industry; for your star, faith, perseverance, and pluck; and for your banner, 'Be just and fear not.' Don't take too much advice; stay at the helm and steer your own ship. Strike out. Think well of yourselves. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility. You can't get above your level—water don't run up hill. Put potatoes in a cat over a rough road, and the small potatoes will all go to the bottom. Energy, invincible determination, with right motives, are the levers that move the world. The great art of commanding is to take a fair share of the world. Civility costs nothing and buys everything. Don't drink, don't smoke, don't swear, don't gamble, don't lie, don't deceive or steal, don't tattle. Be polite; be generous; be self-reliant. Read good books, love your fellow-men as well as your God. Love your country and obey the laws. Love truth. Love honor. Always do what your conscience tells you is your duty, and leave the consequences to God."

DESTRUCTION OF SODOM.—Modern scientific research confirms the Scripture account of the destruction of Sodom. "The tale of Sodom" or the ancient plain of Sodom, lay at the southern extremity of the Dead Sea, and was "full of alme pits," or wells of bitumen. Scientific travelers find a striking contrast between the northern and southern shores of the Dead Sea. The northern part of the sea is deep, but the southern is very shallow, with only a few feet of water over an extensive flat bottom, in which may still be seen pits of bitumen and masses of bituminous limestone.

The southern section evidently covers what was once the Plain of Sodom, and one passing over it may readily understand how the destruction of the guilty cities was effected. As the bituminous limestone abounded in the region, the houses would naturally have been built of it, and it is inflammable. The bitumen of the slime pits would serve as a mortar, as we know it was used in the construction of the Tower of Babel. The materials for a great conflagration, therefore, were at hand, and it needed only the fire from heaven to kindle the flames, and the fire would sweep over the whole plain, and the pits would add to its devouring fury, like the oil wells in Pennsylvania. There would be a literal reality in the language of Genesis: "And Abraham looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace."

A DROP OF WATER.—A small quantity of cold water, apparently the most innocent of substances, can be used so as to produce the most horrible torments. Drops of water falling a height upon the head, feel after a while like molten lead, and if the process be persevered in long enough, cause an agonizing death. This species of torment was well known to the officers of the Inquisition. Our readers may not be so well acquainted with another kind of torture by water which was practiced by the unfortunate English prisoners at Amboyna in 1622. The victim was fastened up with his arms and legs extended, as if for crucifixion. A cloth was then tied upon the lower part of his face so closely that scarcely any water could pass by; that done, they poured the water gently on his head till the cloth was full up to his mouth and nostrils, so that he could not draw breath without swallowing some. When he was nearly choked, they took him down to vomit water, and when a little recovered, tied him up again, using him as before. In this manner they served him three or four times, till his belly was as big as a tub, and his cheeks like bladders, and his eyes staring out beyond his forehead.

THE RIGHT KIND OF RELIGION.—Rev. Alexander Clark in his "Gospel Trees" says: Unless your religion changes you from a mummy to a man, makes you honest in business, polite behind counter, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly to the public, and helpful everywhere, and always; unless it links you in brotherhood to the poorest of God's children, unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards, unless you love Christ on week days, as well as worship him on Sabbath days, then your religion is spurious, hypocritical and abhorrent—a refuge of lies! It is sound, and he couldn't say it.

THE COUNTRY RELATIVE OF A NEW ENGLAND mayor, while proudly walking the streets of the municipality, a few mornings since, was greeted by a street-boy with the familiar cry, "Black yer boots, sir?" "No," was the reply; "the mayor of the city blacked my boots this morning."

THE public singer that "draws" the best of a mosquito.

The Mother-Touch.

How soon the house shows her absence! How little the lack of her executive watchfulness is realized till, like her plants that droop for want of water, everything about the house has somehow a wilted look! For was it not "mother" who moved about, instinctively placing a bright colored vase just where the light would most effectively fall on it, and raised a curtain, or drew it aside, from the same artistic impulse? who opened a window here, or closed it there, just at the right moment, to make the temperature of the house agreeable? who, passing into one room straightened a cloth that was ever so little awry upon the table, or put out of the way some carelessly placed footstool, over which some stranger foot might have stumbled; or put sofas and chairs in such neighborly and comfortable proximity, that it was really quite wonderful how they could help carrying on a conversation with each other.

Was it not "mother" who, seating herself at the table, saw on the instant if the proper geographical positions of the dishes were respected? And did she not, how weary soever with her fretting life of detail, see to it that the unities were harmoniously preserved, in spite of Brian's untutored proclivities to the contrary, and all with a glance of her eye, or a whispered word, or a touch of her magic finger-tips?

And the children! The button is never missing at the throat of the little garment, where insidious cross essays to creep in. The tiny mittens are nicely mended, and no shoulder strap is so tight as to impede motion or cut the tender skin, till the justly irritated child gets a bored ear at school, which should by right have been administered to the person who planned and put on its abominable clothes—ruffled, mayhap, and embroidered, but ill-fitting, and rasping as the hair-cloth shirt of the devotee.

And who but "mother" remembers whether "that poor child ate any breakfast this morning," or needs the interminable and comforting piece of bread and butter, for lack of which, again, its ears are unjustly boxed at school? And does she not plan her "shopping" and "selling," so that when the little ones come back from school or play, the house may not seem empty, who else soever may be seen, because "mother" is out? No little nose in her house is flattened on the window pane, hour after hour, watching for the presence, which alone fills the house with sunshine—which settles all grievances, or else kisses them away; and always for the tired little feet substitutes soft slippers in lieu of the heavy boots.

And who, at night, bathes the heated forehead and flushed face, and cools off the little hands before they are folded to say, "Now I lay me," and leaves a kiss on lips that falter with sleep at the last unsaid syllable, for it may be that in this world it will never be finished. "Mother" thinks of that.

And now, "mother" is "gone!" Oh, how much is in that little word! There is a "body" down stairs, but that will soon go too. For the grown people it leaves behind there may be some, but alas for the little child, who cannot comprehend why, when mother is "down stairs," she can at the same time be "gone!"—who knows not how, from that narrow grave, she can "get up" to the far heaven, where they say she had flown. Alas! for the little child, who now is overladen with clothing when it is warm, and has on far too little when more is needed; who goes hungry when food is imperative, and is overfed when digestion clamors for a respite; who breathes all night an already exhausted atmosphere, and sits perhaps in a deadly draught next morning! The little child who touches "mother's" work-box, and "mother's" desk and "mother's" dresses, but never can find her!

Oh, who goes to sleep with a sigh instead of a smile, and wakes up a lonely house, thought filled with voices! In all the world is never so empty a spot as that little home—*FANNY PERIN in N. Y. Ledger*.

MRS. SUSAN CRAWFORD, of Sagerties, N. Y., has said Mrs. Christine Russell, of the same place, for services rendered the latter in the matter of a husband. The plaintiff claims that she procured a husband, reputed to be worth \$800,000, for the defendant, upon the promise of the latter that when the knot should be tied she, the bride, would pay the plaintiff \$2,000 in cash; item, a piano; item, in addition, educate plaintiff's child. Defendant, however, and basely forgot to make the compensation agreed upon. The defendant in this novel suit is post-severed, and ought to be old enough to pay her debts without going into court. It is a little curious that the contest was in writing, and its fulfillment made to depend upon the death of the husband during the defendant's life. She now pleads the statute limitations.

THE RIGHT KIND OF RELIGION.—Rev. Alexander Clark in his "Gospel Trees" says: Unless your religion changes you from a mummy to a man, makes you honest in business, polite behind counter, temperate at dinner tables, loyal to your country, affectionate to your family, neighborly to the public, and helpful everywhere, and always; unless it links you in brotherhood to the poorest of God's children, unless it leads you on errands of mercy to hovels and hospitals and prisons, as well as to cushioned pews and sacramental boards, unless you love Christ on week days, as well as worship him on Sabbath days, then your religion is spurious, hypocritical and abhorrent—a refuge of lies! It is sound, and he couldn't say it.

THE CHANGE.—

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP.

Sellsburg Pa., Feb. 26, 1870.

Several original articles were crowded out this week, among others, one by Josephus on "Horn again."

Agents for the American Lutheran.

REBERSBURG, PA.—Mr. Samuel Luthers is agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backhand subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

NOTICE TO PAY.—We have been for the last two or three weeks placing notices in the paper of some of our subscribers giving a statement of their accounts. Some of them have responded promptly and sent the specified amounts, but the majority have paid no attention to them up to this time. Brethren, send in your subscriptions for 1870. Since the enlargement of the paper, our expenses have been greatly increased and we need every dollar to carry on the paper. We must pay cash as we go for paper and work, and have no other sources to meet these expenses but the income from the paper.

The Glory of Revivals.

From the East and the West, from the North and the South, from every part of the land, reports of the outpourings of the Holy Spirit are coming in. There must be joy in heaven. Glory be to God on high! This is the work of God and not of man, and it is marvelous in our eyes. A genuine revival of religion is the most glorious work of God. It is the work of redemption, the great end of all the other works of God, and of which the work of creation was but a shadow. It is the work of the new creation, the work of God in the hearts of men and women, and of the conversion of one soul into a more glorious work than the creation of the whole universe; it is the most glorious of God's works, as it above all others manifests His glory. It is spoken of in the Scriptures as that which shows the exceeding greatness of God's power, and the glory and riches of divine grace, and wherein Christ has his most glorious triumph. It is a work above all others glorious as it concerns the happiness of mankind; and it is the fruit of such a revival, that man is temporal good that a nation could gain by the conquest of the world.

The work is glorious in the great numbers that have been turned from sin to holiness, and thus delivered from a wretched captivity to sin and Satan, saved from everlasting burnings and made heirs of eternal glory. How high the honor, and how great the reward of those who have been made the instruments of the conversion of but one soul! And no greater event than that is thought worthy of great notice in heaven among the hosts of glorious angels who rejoice and sing on such an occasion. But when there are many thousands of souls converted and saved, shall it be esteemed worthy of but little notice, and be mentioned with coldness and indifference here on earth by those among whom such a work is wrought?

None but cold formalists can be indifferent to revivals of religion; none but wicked men and devils can oppose them. All good Christians, holy angels, and the true God approve of them and rejoice over them.

Revival Record.

We continue our record of revivals as they come to our knowledge from week to week. We do not pretend to report all that take place in the church, but only a few of them that fall under our special notice.

BLOOMSBURG, PA.—A very encouraging work of grace has been in progress in the Lutheran church of this place for several weeks past. It was our privilege to be present and see the pastor, Rev. B. F. Allen, during several days of this meeting. Rev. D. Steck, of Pottsville, also assisted nearly a whole week. The meeting was characterized by great solemnity. The members of the church were greatly revived in their spiritual graces, many sinners were converted, and about forty added to the membership of the church. We expect to receive a more full account of this work of grace from the pastor himself.

DANVILLE, PA.—Rev. J. M. Anspach has had a series of meetings in his congregation which resulted in the conversion of quite a number of persons, and eighteen were added to the membership of the church. Bro. Anspach's congregation is in a flourishing condition and they are building a fine parsonage, which will be ready for occupancy sometime in April.

REV. G. M. RHODES is now holding a series of meetings with encouraging success. We spent one evening with him and preached to the people. A deep earnestness and solemnity pervaded the congregation, a number of persons had already professed conversion and others were under conviction. The work was then evidently widening and deepening, and we expect to hear glorious things from Danville before long.

NORTHUMBRIA, PA.—We have already given some account of this extraordinary work of grace in a previous number of the AMERICAN LUTHERAN. Since then, however, the work has been greatly extended. The meeting continued for six weeks, during which the pastor, Rev. G. W. Hemperly, did nearly all the labor, the only assistance which he received being during the meeting of conference in his church, and Rev. G. M. Rhodes assisted him two days. The result of this meeting was the conversion of about one hundred and twenty persons, and the addition of one hundred and two to the membership of the church. We have heard of other congregations that have increased so rapidly as this within the last year or two.

When Rev. H. took charge of this congregation he found about forty communicant church members. Last year during a revival of religion fifty members were added, which will result in an addition of nearly two hundred to the membership of the church. It has been a standing objection to revivals of religion that the majority of the converts become backsliders in six months. This is not true of genuine revivals, and true conversions. As an illustration of this truth it may be stated that of the fifty that were added to the church at Northumbria, we have received last year's revival, only one had fallen off, all the others remained faithful up to this time. May the recent converts remain equally faithful, and to God shall be the glory.

READ our original communications, especially the leading article, by our highly valued correspondent, J. H. P. Frost, M. D. This paper is an answer in brief, and in full, of an editorial in "The Independent" on "What is a Christian." We had intended to make a reply to Mr. F.'s thesis at the Divinity of Christ, when we received the unanswerable reply above referred to, and therefore call our readers attention to it.

Instrumentalities in a Revival.

Having directed the readers' attention to the necessity of a right kind of preaching, and spoken of the vital importance of prayer, I would now call attention to the absolute necessity of a Living Church. By living church, we mean an organization whose holy life keeps pace with their profession. It may, indeed, be doubted whether a church can properly be called such, when its walk is not agreeable with its talk; and yet many such churches we have. This, perhaps, alone may sufficiently account for the weak hold the so-called church of Christ has upon the world at large, and the hearts of men in general. A nice theory, and a loud sounding profession may captivate a few, but unless backed up by a living faith, speaking its power over heart and life, in the end, it must become a hissing and a by-word in the mouths of those who are opposers. Nothing will give the church so much power, and insure the spirit of revival with all its blessed consequences, so soon and so mightily as that of a church whose talk and walk alike speak of the Crucified One.

How many churches are putting all their trust in their minister, just as if his life possessed efficacy which might be appropriate to their necessities. The minister as a man, can only save himself through the power and grace of Christ; he therefore cannot impart saving grace of himself to his hearers, any farther than, as furnishing them a living example of that grace of Christ which saves him, and which also can save them, if they will seek it. O ye dead churches, are ye groaning after a revival, that sinners may be saved; groan first of all that ye may yourselves become alive. Then may you expect to see the visible power of Almighty God displaying itself in the conviction and conversion of sinners. "As soon as Zion traveled, she brought forth her children." Remember "as soon," not before, but at once; now let not the church look for a genuine work of grace so long as there is a disagreement between her confessions and her life; for if she does, she will look in vain! Let the professed church arise from the dust and put on her beautiful garments and go forth revived in her inmost soul, and then will she save others and become a praise in all the land. Shall we have such a church?

I had the pleasure of exchanging pulpits with Bro. G. M. Rhodes, of Danville, on last Sabbath. I preached, morning and evening, to attentive audiences, and in the afternoon addressed two Sabbath schools. One in Bro. R.'s and the other in Bro. Anspach's church. Both schools seem to be progressing finely. We were sorry to learn that Bro. A. has resigned his charge, to take effect in October next. It was our first meeting with this brother, and we loved his spirit. We received two new subscribers for the AMERICAN LUTHERAN and many cheering acknowledgments of its improvement and interesting contents. One thing we must not forget to mention; that the subscribers paid in advance, and one of them, although he does not wish the paper sent him until April, nevertheless paid for it one year in advance. If those who are in arrears, and who think it is only a few dollars they owe the printer would only send that little, they would see improvements which would make them feel happy. Why not send your little? How it would help us. U. G.

Conversation in the Sanctum.

Between Peter, James and John.

James—(Smiling audibly) Here is something truly ridiculous.

John—Let us hear what it is; may be it will amuse us also.

James—It appears that "Insulans" has been visiting the menagerie, and has seen the elephant, and he says the baby elephants understand the German as well as the English language. This was an evident seem, thinks Pastor Brobst, who, I would seem, thinks German was the first language spoken by Adam and Eve in Paradise and will be the only language tolerated in heaven.

Peter—How does Pastor Brobst take this joke?

James—He takes it in high dudgeon. Just listen how he replies to Insulans. (Reads) "Yes, the elephant is a sagacious animal, even in respect to language. Pity, that many young persons, including students, do not follow his example, but rather imitate another, quite different animal, and grow up entirely English. The young elephant learns two languages, but the young ass is content with one."

John—This language is insulting to Insulans and everybody that cannot speak German. Besides, he takes for granted, without proof, that the ass brays only in English, whereas there are as many of them to be found among the Germans as among any other civilized nation.

Peter—We must make great allowance for Pastor Brobst. The German language is his hobby, and he rides it constantly. His interests are bound up with this language and hence he is very sensitive on the subject.

James—Yes, I understand it; he publishes a German paper, and the permanence and prosperity of his paper will depend upon the prevalence of the German language in this country. People are usually very sensitive in those things in which their pockets are concerned.

Peter—You must not judge uncharitably James; it is possible that he is so sensitive on this subject because he thinks the true Lutheran faith can be propagated only in the German language. I have known some such stupid symbolists who really thought, and who had their churches incorporated with the proviso that no other but the German language should be preached in them "as long as grass grows and water flows." Thus practically disinheriting their children of the church property which they had built with their own money, for their own children had forgotten the German language before their parents were dead and thus were deprived from the privilege of worshipping in the church which their fathers had built. This foolish contest on the subject of language in the churches has been carried on for nearly a hundred years, and has done us as much irreparable harm. The Lutheran Church would this day be the strongest denomination in America if it had not been for this foolish prejudice of the Germans against the English language which caused them to drive the greater part of their posterity into other denominations. I myself am an admirer of the German. It is my mother tongue, and I love to speak it and read it. No other language in the world contains such rich treasures of literature and theology. But I prize the glory of God, the salvation of souls, and the good

of the church infinitely higher than I do the German language. I hold that genuine Lutheranism is synonymous with Christianity, and that can be propagated in any language. This was beautifully illustrated on the day of Pentecost when people from different parts of the world were present, and the Apostles preached to them all in their respective languages. John, get the Bible and read the passage on this subject from the second chapter of Acts.

John—(Gets the Bible and reads) "And now hear we every man in our own tongue wherein we were born. Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphilia in Egypt and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God in us."

James—It does not appear as though there was any German preaching done on the day of Pentecost for that is not mentioned in this enumeration.

Peter—It is possible, however, that there was some German spoken too. I have heard the opinion expressed somewhere that there was a company of German soldiers quartered in Jerusalem at that time, and that the soldiers who crucified the Savior were probably detailed from that company.

John—Which do you think was the first language spoken by man?

Peter—It is supposed by some that the first language was lost in the confusion of tongues at Babel. But I am inclined to think that the Hebrew was the original language of man. There are various circumstances that make this plausible; its words are very short and admit of little flexion; the names of persons and places are descriptive of their nature, situation and accidental circumstances; the Hebrew names of animals express their nature and properties more accurately than any other known language in the world; the names also of various ancient nations are of Hebrew origin, being derived from the sons and grand-sons of Shem, Ham and Japheth, the three sons of Noah.

James—Which of the three sons of Noah are we descended from?

Peter—We are descended from Japheth.

John—Do you suppose that Adam and Eve understood and could speak the Hebrew language immediately after their creation?

Peter—Adam and Eve were created with all their mental and bodily powers fully developed; they did not come into the world as children. That Adam had the powers of speech and could use them intelligently is evident from the fact, that he gave names to all the animals which God caused to pass before him. Although the knowledge of language must have been imparted to him by divine inspiration. Dr. Johnson says, "Language must have been given by inspiration; a thousand, say a million of children could never invent a language; while the organs are pliable, there is not understanding enough to form a language; and by the time there is understanding enough, the organs are grown stiff. We know that after a certain age we cannot learn a language."

John—How will it be in heaven? If the saints coming from all parts of the earth shall all speak their respective languages, then they would not understand each other, and there would be confusion. I suppose, therefore, that we will all have to learn a new language, that shall be spoken by saints and angels in heaven.

Peter—There will be no difficulty in understanding each other in heaven. The apostles were enabled by inspiration on the day of Pentecost to speak in all the languages of earth, but I suppose we will all speak a new language in heaven, perfect in all respects, because taught by the Lord God himself, in which we shall all join in singing the new song of "Moses and the Lamb."

James—Oh, that we could already hear on earth speak the language of heaven.

Peter—John, you will please to read to us that remarkable passage out of the 7th chapter of Revelation, and with that we will close the sanctum.

John—(Reads) "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God, saying, Amen, Blessing and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen."

Gleanings.

A great hubbub we pronounce the Roman Council. A correspondent of the Express, writing in Rome, says: "The Council is becoming a monotonous farce—a parade—a show to draw strangers to the Holy City. Even the most bigoted organs of the Church here find it hard to keep up any interest, or show of such, in the matter. The talk of the Pope's infallibility is nonsense, and there is much to be said against the Council discussions will arise such dissensions and breaks as will altogether lessen, instead of reaffirming, the power of Rome. It is evident now that all that the influence of the Pope is even less than the suffrages at the Council. The bishops at the Council are so well aware of this, that many of them take pains to conceal the fact that they are prepared to act against His Holiness throughout, and there are not lacking at Rome close observers who openly assert that the Council will break in a row, or, to save appearances, separate, having accomplished nothing save to render it evident that Rome and her power are old fogies."—N. Y. Observer.

The other evening two citizens of Dundee were overheard conversing in the street regarding the influence of the Council. "Well, John," said one, "what do you think of this Ecclesiastical Council in Rome?" "Rome! I do you say?" the other replied; "I wish to goodness we could have an Ecclesiastical Council in Dundee!" "Is Mrs. Brown in?" inquired a gentleman of the servant who responded to the ring at the door-bell. "No, sir, she's not at home." "Well, I'm sorry," said the gentleman, in a regretful tone, "as I owe her some money and called to pay it." Whereupon a voice from over the balustrade is heard, "Oh! I am in; to be sure I am! Why, Sally, didn't you know that?" As the gentleman turned to leave, a surgeon of Paris lately showed to one of his friends one of his instruments, the handle of which was carved in bone. "Do you know," he asked, "of what this handle is made?" "Of ivory, I suppose." "No," said the doctor, "it is the thigh-bone of my poor aunt!"

Sunday-School.

All communications intended for this column should be sent to

JOHN J. REBMAN,
Harrisburg, Pa.

THE BELL.—A young Superintendent asks the following question: After ringing the bell once, to bring the school to order ought it to be rung again? No, not under any circumstances, for if you ring twice it will not be long before you'll have to ring often. Give your bell a good, loud peal, so all can hear it, and then wait for order; looking directly at the class or scholar from whence any confusion or disorder may come, is a surer and safer method than any amount of ringing you can do.

Bible Questions and Answers.

J. K. P., McKees Falls, and M. A., Millington have sent correct answers to last week's Bible questions. S. J. A. has also sent correct answers: we don't exactly know who S. J. A. is, but think if we guessed the Editor's daughter we would be nearly correct. She sends the following answers: To No. 22, Benahis, 1st Chron. 11—22. No. 23, Nineteen, 1st Chron. 3: 1—8. No. 24, Seventeen years, Gen. 47: 1—2. And asks the following questions: Who slew five hundred thousand men in one battle? What King had a beard of iron? Who spoke three thousand prophecies? Who was hid in the house of God six years? Who broke his neck by falling from his seat backward?

The Boyhood of Jesus.

Lesson 1.—Luke 1: 42—52.

BY W. H. SUTTON.

Motto to be written on the board at the opening of the school:

(Words of Jesus.)

"I must be about my Father's business."

That YOU should do as I have done."

Key-note—on opposite side of the board:

JESUS

AS A

CHILD

WAS MY EXAMPLE.

(This is turned toward the school just before the teachers take up the lessons.)

At the close of the school, the superintendent, in a brief review can draw from the scholars how "Jesus as a child was my example."

Write the points on the board as developed:

1st, He Went To God's House; 2d, he asked questions or Inquired About God's Word; he listened, and answered questions so well that he must have searched the Scriptures; then he Did His Father's Will and was "subject unto his parents;" so he Obed his parents, and increased in wisdom. Our board is now complete—thus:

JESUS

WENT TO GOD'S HOUSE,

ASKED QUESTIONS,

LISTENED, AND ANSWERED QUESTIONS SO WELL THAT HE MUST HAVE SEARCHED THE SCRIPTURES; THEN HE DID HIS FATHER'S WILL AND WAS "SUBJECT UNTO HIS PARENTS;" SO HE OBEYED HIS PARENTS, AND INCREASED IN WISDOM.

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OUR BOARD IS NOW COMPLETE—THUS:

JESUS

WENT TO GOD'S HOUSE,

ASKED QUESTIONS,

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OUR BOARD IS NOW COMPLETE—THUS:

JESUS

answered: "Yes, sir; but I haven't had any since this morning," my soul was stirred up, and I determined—God help me—to save these children from the evil example of their parents. So I started a Sunday school. And God was pleased to bless the Sunday school, and pour out His Spirit upon it. The children were made to feel they were sinners, and to come to Christ; and during the summer thirteen fourteen of them have been converted."

SUNDAY-SCHOOL NOTES.—The early Christian fathers are said to have been specially interested in the education of the young. In the first century, schools were opened for their religious education, and were quite flourishing until some time in the second century, when they were torn and finally killed by sectarian disputes. They were somewhat revived, as at Antioch and Alexandria, and gave rise to some of the learned commentators and ecclesiastical historians. When at last the schools were extinguished by the corruptions and dissensions of the church, a general darkness overspread the whole country; even priests and princes, many of them, could not read or write.

In the fifteenth century there were some schools established in the convents, and from these sprang Luther, Melancthon, and other Reformers. One was established at Milan early in the sixteenth century, and is still continued as a Sabbath school; that is, it is still held on the Sabbath, and exclusively for the purpose of religious instruction.

Luther instituted several schools for the religious instruction of the young on the Sabbath day; their influence was felt all through the Reformation.

The Moravians from the first made it a matter of special importance to give their young people religious instruction on the Sabbath; hence, doubtless, the zeal, devotion and piety of that people.

The religious education of the young in England was for a long time mostly conducted by the family. The first school of which we hear, that was conducted exclusively on the Sabbath was established by Joseph Alleine, about the middle of the seventeenth century. It numbered an attendance of sixty or seventy, and was kept in operation many years, enduring many persecutions, by which at last it was overpowered.

Church News.

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True Cape Cod Cranberry, for upland or
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