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The Angels of the Bible. CHAPTER THIRD.

THE NATURE AND MINISTRY OF ANGELS
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In the Bible, the existence of angels, like that of God himself, is taken for granted, as if too well known to require proof or even direct assertion. But in regard to their origin, as well as to the time and manner of their creation, nothing definite can be learned from the sacred records. Nor indeed do the Scriptures give in other respects any formal or connected account of these inhabitants of heaven. Some, therefore, have inferred that God intended in them to instruct us concerning ourselves, but not concerning the angels. But from what is contained in the following pages, it will be abundantly evident that the one kind of instruction cannot be separated from the other. And although no formal or extended account of the angels can be found in the Bible, much valuable knowledge, all that is indeed necessary to us, may be gleaned from its divinely inspired pages. This is at once the only reliable and the only possible source of information. In the following account of the angels of the Bible, therefore, nothing has been affirmed which is not believed to be fairly deducible from the language of the Bible itself, as understood and explained by the most eminent, learned and devout Christians of all ages. And whenever possible, the individual sentiments and very words of such expositors and teachers of Divine Truth have been quoted with reference to the particular words from whence they are taken. But so uniform has been the doctrine of the church of Christ in regard to the holy angels, that it has been found necessary to indicate a difference of opinion in but very few instances only. While in regard to those things not expressly stated in the Bible, what is contained in these articles is suggested rather than affirmed; and nothing has thus been introduced which is either contrary to the spirit of the Word of God, or inconsistent with the true analogy of the Christian faith.

Many things are indeed stated which are obviously true, and so received, but which are attended with difficulties impossible to be removed with our present light and knowledge. In like manner many things are suggested and as it were, assumed rather than affirmed, which are believed to be true; and deemed essential to the harmony of the Christian doctrine, but which it might not be possible absolutely to prove, still less to elucidate from attending difficulties. But in the one case, as in the other, we make use of these admitted or suggested facts and principles for the sake of argument and illustration, confident alike that whatever may be erroneous will speedily be rejected, while all that is really true will be finally accepted and acknowledged.

Much is indeed revealed, but besides this the domain of absolute certitude is comparatively narrow; while of many things we know little more than that they must be—nothing of the when or the how. So it is in some respects with regard to the inhabitants of heaven, however high and glorious the most exalted of the angels, we know that as created beings there must have been a time when they were not—when

Far back in countless ages past, before Time was, or space, or the worlds were made, Inhabiting eternity, Himself
The sole Eternal, dwelt the majesty Unspokeable, invisible, unheard,
The only living and the unknown God; The Infinite; The Spirit uncreated;
The Unmanifest Form; The unspoken Word; The Inherent; the self-existing, and
The Self-sustaining Deity;—above Beyond all that is thought or called God,
The unchangeable Jehovah.

But the mind recoils from plunging into such inaccessible depths, and gladly turns to the contemplation of the Divine Creator, as He has revealed Himself, surrounded by the heavenly hosts whom he has made finite partakers of his own infinite love and blessedness.

"That they might serve Him in eternal bliss, And be partakers of those joys of His."—Spen-
SER.

May we not hope that in addition to the celestial beings previously created, countless numbers of those who in the earliest ages of the world believed, and whose faith in the promised and predicted Messiah was counted unto them for righteousness, may have been cheered through the ministry of angels; may have had their faith strengthened and confirmed by these angel ministers announcing to them that the promised Messiah had come in the fullness of time? May we not hope and believe that countless others "of whom the world was not worthy," living, suffering and dying for Jesus, have also been saved by the "angel of his presence," and now in spirit, if not actually and always present with them unite with all the throngs of the unnumbered holy, in singing the praises of redeeming grace?

There have been some in the Christian church who taught that all the angels were once men on earth, either our own or other similar earths, and that they thus passed through a period of probation before their admittance into heaven.* But this doctrine, while contrary to the general belief of the church, seems also refuted by the acknowledged fall of a portion of the angels. A fall which could hardly be deemed other than impossible, after a probationary state of existence. And there is still further and more direct evidence. The special, original creation of many at least of the inhabitants of heaven, in various ranks and orders, seems plainly implied in the words of the Apostle: "For by him were all things were created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities or powers." Coloss. 1: 6.

Of these various orders of celestial beings, such as angels and archangels, cher-

ubim and seraphim which are mentioned in the Sacred Scriptures.—Is. 6: 2; 37: 16—and to which the apostle here seems to refer, more particular notice will be taken in a subsequent portion of the present work. Here let it suffice to express the belief that these celestial beings, "his angels that excel in strength," who stand nearest the throne, and who—if any such comparison of the finite with the infinite may be permitted—are least removed from the ineffable majesty, are the very ones whom the Almighty first created. We look up to these invisible inhabitants of heaven, created by him "who maketh his angels winds, and his ministering servants flaming fire,"—Ps. 104: 4;—as to beings of a higher nature, and possessed of nobler endowments than ourselves. In the concise words of one of the fathers; "They are spirits inferior to God, superior to men." In some portions of Scripture they are spoken of as possessing understanding, will and other faculties similar to our own, as in Luke 15: 10; James 2: 19. In other passages they are represented as surpassing us in powers and perfections, as in Math. 22: 30; and Peter 2: 11. While in Hebrews 1: 14, it is expressly said of the angels, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?"

The angels are therefore indeed spirits, but they are not less actual and powerful beings. And they also possess a body, which although purely spiritual is none the less real and substantial. The account which the apostle gives of the resurrection, will no doubt in a measure apply as far as relates to the nature of the body, to those originally created as angels in heaven. "It is sown a natural body, it is raised a spiritual body. There is a natural body, and there is a spiritual body." I Cor. 15: 44. A similar spiritual body was assumed by our Saviour upon his resurrection from the dead, in regard to which it is said, "He appeared" to his disciples. Mark 16: 9—14. And not only did he thus appear in his spiritual body only to his disciples, but even they could not recognize him until "their eyes were opened,"—Luke 24: 16;—and they were thus rendered capable of spiritual discernment. So an ancient Christian writer says, "But these ethereal bodies of the angels can be perceived by those only in whom the Spirit of God dwells, not by the natural man."† That is by spiritual, not by natural vision. The glorified body of the angels is no doubt superior to the merely spiritual body, even as that of Jesus Christ in his ascension into heaven and glorification with the Father, is immeasurably superior to that with which he originally rose from the dead and descended into Hades. I Peter, 3: 18—20.

The worship and love of God is indeed believed to be the noblest and most delightful employment of the inhabitants of heaven. By many devoted Christians it has even been supposed that the joys of heaven and its eternal happiness are nothing less than perpetual glorification of the Divine perfections. But those who have indulged in such a supposition can scarcely have realized the deep meaning of the words of God spoken by the prophet Hosea "For I desired mercy, and not sacrifice." Hosea, 6: 6. Nor can they have observed that by far the larger number of passages of Scripture in which the angels are mentioned, speak of them as being in some way employed about their "Father's business." Luke 2: 49. A careful study of these passages will lead to the belief that the angels in heaven are inspired by the same blessed Spirit which pervades our Saviour's instructions to his angels or messengers on earth; "Go rather to the lost sheep of the house of Israel." "Freely ye have received, freely give." Math. 10: 6—8. And it would seem as if they lived in the consciousness that the highest, the holiest, and the most acceptable worship which they can offer to the Father of an infinite mercy, consists in imparting to others, less favored of his creatures, some measure of the rich blessings which they themselves so abundantly receive. And even as they thus do good to others, so are they themselves benefited in return. To do good and to communicate, is no less the duty of angels than of men. None can receive the Divine love and absorb it—as black substances absorb all the rays of light—without spiritual death. To give freely, to impart spiritual blessings to others, is as much a necessity of the nature of all holy beings, as it is to men a rule of duty. "Where much is given much is required," and "it is more blessed to give than to receive," are axioms of religious truth which are as applicable to angels in heaven as to men upon earth. And in thus fulfilling their highest duties, in thus serving the Lord by doing good to his creatures as he gives them opportunity, angels like holy men on earth, find at once their chief delight and their exceeding great reward. Gen. 15: 1.

From the most cursory examination of the numerous texts in which reference is made to the angels, it will become evident that these wonderful beings are more or less connected with all the great transactions which are recorded in the Divine Word. And we are led to conclude that in them are re-assigned most important spheres of action in the Providence of God. This is true of the fallen angels, as well as of those who still maintain "their first estate" still worship and wait around the eternal throne. For in the beautiful words of Milton, "They also serve, who only stand and wait."

But while the holy angels constitute the principal subject of the following work, their true character, and the nature of their employments with reference to the human race, cannot be explained without some notice of those who are opposite to them in both these respects, of whom our Savior expressly speaks as "the Devil and his angels." Math. 25: 41. Neither in the study of the Bible, nor in the practical cultivation of the Christian life on earth, can we ever forget the temptations to which we are exposed through their agency. While, as

will be full shown in the succeeding pages, the doctrine both of good and of evil spirits is inseparably connected with that of the eation and providential government of the world, and with the redemption wrought by Jesus Christ. For these reasons, therefore a limited space will be devoted to the evil spirits or fallen angels. And we conclude the present, general introductory notice of the nature and ministry of angels, with a comparative description of the two classes, taken from an ancient author. This account literally translated from the Greek of the "Shepherd" of Hermas, while very similar to the Sacred Scriptures in language and expression, may also be regarded as near to them in authority. Since it was written by one of the earliest of the Christian Fathers, possibly by one to whom the apostle Paul himself sent greeting by name as an esteemed brother, Rom. 16: 14.

"There are two angels with man, one of righteousness, and one of wickedness: and the angel of righteousness is tender and modest and mild and quiet. When there fore this one enters into thy heart he immediately speaks with thee concerning righteousness, purity, reverence and contentedness, and concerning every just work and glorious virtue. When all these things enter into thy heart, know that the angel of righteousness is with thee; therefore believe this one and his works, and keep possession of him. Behold therefore also the works of the angel of wickedness. First of all he is quick to anger, and sharp and foolish, and his evil deeds overthrow the servants of God; when he enters into thy heart, know him by his works."

For similarity of expressions to this compare, Exodus 23: 21 • Math. 7: 16; 12: 24; Gal. 5: 22, and I John 4: 1.

* Hagenbach, Hist. Doct., II, p. 424.
† Thus does Moses Stuart render the passage in Ps. 104: 4; Commentary on Hebrews, p. 299, second edition, Andover, Mass.
‡ See Hagenbach, Hist. Doct., I, p. 142.
§ See on this blindness.

"Their standings is only a symbol of their ministering." Dan. 7: 10; Luke 1: 19. "Lectures on Theology," by Ab. Anderson, D. D., Prof. of Didactic Theology and Hebrew, in the Presbyterian seminary, Canonsburg, Pa. Phila. 1857, p. 232.

For the American Lutheran.
The Wages of Sin is Death.
A DREAM DURING WAKING HOURS.

One day while walking my room back and forth reflecting upon the words "For the wages of sin is death," I had the following dream. I thought it was night, and I was admiring the stars, when I observed one of them to be a world like our own, and inhabited by a race similar to our own, differing from us only in that they never knew sin. These people were so beautiful, intelligent and pure that to behold them gave me inward pain, for they reminded me

"Of man's first disobedience, and the fruit Of that forbidden tree, whose mortal taste Brought death into the world, and all our woe,
With loss of Eden."

Gladly would I exchange my life-time here, for a single week in that world of innocence. To the inhabitants of that planet our world is a beautiful little star; and I observed that its twinkling and blinking had drawn the attention of one of them. Again and again he looked, and wondered whether that tiny star thus swung in distant space might not be a world like his own? Inhabited? and by what kind of beings? One evening while reviewing the firmament and saying to himself, "The heavens declare the glory of God, and the firmament sheweth his handy work,"—he was thrown into sudden confusion by a strange looking being descending through the air, and alighting in front of him.

"All hail, blessed innocence, child of purity," said the stranger. "The Lord of the universe hath sent me to gratify thy marvel concerning the inhabitants of yonder beautiful star," pointing towards our earth. On hearing these words, the Innocent Being having fully recovered from his surprise, smiled and said, "Who am I that my Lord and King should bestow upon me so great a favor?" The angel, who was busy adjusting a telescope, seemed not to hear this question, but remarked, "The inhabitants of that beautiful star are under the dominion of a fiend, known to them as Satan, who has cursed them with sin."

"Fiend, Satan, cursed, sin," thoughtfully muttered the Innocent Being. I know not the meaning of these words. "The Lord of Glory will give you his Holy Spirit, who will enable you to understand the language of the men of that world." While the angel was speaking I noticed that the Innocent Being suddenly grew pale, and every joint and bone in his body shook. "O my God," said he, "the thoughts of the meaning of these awful words now revealed to me will slay me." The Lord strengthen thee," remarked the angel, and at these words the shock his nervous system had sustained abated, and he grew more calm. The Lord had strengthened him.

I now saw that the angel had put his telescope into position, and motioned to the Innocent Being to look through it; he instantly complied and exclaimed—"World of grandeur and of marvels! I behold seas, oceans, islands, continents, burning deserts and frozen regions, mountains, plains, rivers, towns and cities swarming with men." At this point his countenance grew very sad, and he remarked in a deep undertone, "O how wretched that unhappy race make itself through wrong, cruel wrong; I observe men selling, wronging their buyers; masters wronging their servants, and servants their masters; the ruler his fellow citizens, and the citizens their rulers; kings oppress their subjects, and subjects grieve their kings. There is not a family in that world in which the members do not wrong one another. The whole race renders itself mutually wretched in consequence of wrong." And the thoughts of human misery so distressed his innocent

soul that for the first time in the history of his world were eyes bedewed with tears. "All this is the work of sin," said the angel, "this wretched man makes himself wretched;" and his countenance also grew painfully sad. He then stepped forward, removed a glass from the telescope, and inserted another and again made signs to the Innocent Being to look through it.

This second time the Innocent Being walked up the instrument more slowly, and when finally he looked through it, I saw that he suddenly flew back, exclaiming, "I cannot endure that sight, it is too awful." "The Lord give thee strength," remarked the angel with countenance dark and heavy. The Innocent Being returned to the telescope, and while he was looking I observed the features of his countenance bearing decided marks of disgust, while a holy horror seemed to pervade his innocent soul. At length he remarked, "too shocking to behold, too disgusting to tell. Lust, vice, crime, awful words and more awful still, the vile passions and dark deeds they represent. I see drinking houses, gambling, quarrelling, fighting, theatres, haunts of pleasure, fountains whence proceed the vilest streams of human misery and woe. Dance-houses; let me turn my eyes from these black portals of hell. I see fair vir-
tue torn, lacerated and bleeding, lying a victim at the horrid shrine of Vice. I count the devotees of this odious goddess by the million; they sacrifice to her honor, whilst she devours them inch by inch, one after another." He stopped speaking and sank to the earth fainting. And I heard a voice of inspiration saying—"And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind to do the things that are unseemly; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, council, malignity, whisperers, backbiters, haters of God, deceitful, proud, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, unseemly, implacable, unmerciful; who knowing the decree of God, whereby all who do such things are worthy of death." (Rom. 1: 28-32. The voice ceased, and the angel with a heavy sigh remarked—"Behold the horrible pit of the miry clay in which humanity lies struggling." And the Innocent Being overcame by emotions of tender pity arose, took the angel by the hand, and they went over the unhappy lot of man. "Unhappy humanity! unhappy humanity," they conversely sighed and sobbed; and they sank upon the earth, covered their faces with their hands, and continued to weep.

For a few moments stillness reigned, which was broken by the angel, who rising to his feet said to his friend—"Blessed Innocence, Child of purity, thou hast not yet seen the darkest picture of human woe in consequence of sin, there are yet other two, and the first of these is a promiscuous one." So saying he approached the telescope, took out the glass he had formerly inserted, and put another in its place.

For the third time I saw the Innocent Being approaching the instrument, and as he looked into it he began—"I see the lame limping along with great pain, the blind are painfully deprived of the pleasure of sight, the sick, some burning with fever, others yielding to slow decay and others writhing in agony would gladly be free from me. But tell me angel, are these also the effects of sin?" "Many of them are directly the effects of sin, and many of them not directly, still, were there no sin in the world none of these calamities would exist." The Innocent Being continued, "There I see one of earth's happiest families, yet its glory is dimmed by clouds of suffering. And there I see a worshipping assembly. Alas, they shed their bitterest tears during the time of worship which to us is joy unbounded. And now I hear them singing:

"I would not live away! I ask not to stay Where storm after storm rises dark o'er the way,
The few larid mornings that dawn on us here Are enough for life's woes, full enough for its cheer."
I would not live away, thus fettered by sin; Temptation without and corruption within:
Here the rapture of pardon is mingled with tears And the cup of thanksgiving with penitence tears."

"What mournful strains! O unhappy world, thrice unhappy world in which 'E'en the rapture of pardon is mingled with tears And the cup of thanksgiving with penitence tears.'"

"O angel," all at once exclaimed the Innocent Being, "how thankful I feel towards my Heavenly Father for placing me in a world where sin is not." "And have they still greater reason to be thankful to him, for from all this, and eternal wretchedness he has redeemed them with the blood of his Son, and promises, that if obedient he will crown them with eternal life in his immediate presence." "Is it so?" said I, leaving it in the possession of others. Often after men have sweated and toiled with weary limbs, and periled their immortal souls in the acquisition of wealth, their heirs will quarrel about it over their graves, and often use it to their own destruction for time and eternity. It more frequently proves a curse than a blessing to the heirs. There is a blessing for time and eternity. This is entirely for ourselves, of the acquisitions of earth, this is the only real one we can call our own. Is not that which makes us comfortable and happy in both worlds, and which we can take with us to heaven, infinitely superior to gold which will leave us at the moment of death?

Again, we can enjoy our gold and what it secures only in time, who has ever carried any with him into eternity? But wisdom is the property and acquisition of the soul. This leaves the body and the world in death, and goes with all its acquirements to heaven. There it uses wisdom in praising and glorifying God through eternity. This treasure is lasting as eternity and permanent as the eternal throne. Long after gold has lost its lustre and attraction, this treasure of wisdom will shine

and glitter with ever increasing splendor amid the shining host above.

Again, the acquisition of gold only increases our care, anxiety and danger. God has placed us here as his stewards, and if he commit unto us great riches, he lays upon us corresponding responsibilities. As his stewards it is required of us to be faithful, to exercise a constant supervision and an unceasing vigilance over all, so that nothing be wasted or misapplied. This will increase our care and accountability. The possession of great riches often proves a snare to its possessor, and tempts him to forget the giver and love the creature more than the creator. Rich men are not the happiest, but more frequently the opposite. But wisdom will always increase happiness. Men of learning, if even they lack the wisdom that cometh from above, have sources of enjoyment and happiness to strangers. Every new idea men gain, opens new sources of pleasure and gratification. If men are made happier by worldly wisdom in this imperfect state, how much happier will those be who are wise unto salvation. Finally gold is useless in the hour of death. It cannot bribe that last and potent foe, nor turn him from his purpose. It will not lengthen life a single moment, nor lighten the gloom of the grave. It cannot remove the sting of death, nor give its possessor the victory over the grave. It cannot afford a single ray of comfort or support in that dread hour. All that a man hath will not give for his life." But all that man can gather will not save him from the grim destroyer, nor secure peace to his soul. "Millions of money for an inch of time," was the despairing exclamation of the dying queen. But she was too poor to buy even one inch of time. What were her millions of gold worth in that last conflict with death? Just as much as they will be to any other who makes gold his trust—nothing. But wisdom will secure for us every comfort, blessing and support that we need. It will remove the fear and sting of death and give us the victory over the grave. It will light up death's gloomy vale, comfort and sustain the departing soul in the hour of dissolution, guide it safely through the cold waves of Jordan and serve as the watch word at the gate of the celestial city.

Reader, seek this wisdom first and with all your heart, then get as much gold as you consistently can, and apply as heavenly wisdom directs, and you can make yourself and your gold useful in life, lay up treasures in heaven, and finally you can leave it all without regret, with a sure hope of something better and more permanent in heaven, even a blessed immortality. Use your gold for the cause of God and "honor the Lord with your substance," and he will reward you a thousand fold here, and grant you an eternal interest in the shape of treasures of happiness and glory forever in heaven.

From the Christian Intelligencer.
Fulton Street Prayer-Meeting.
Great grace is upon this meeting. It is full to overflowing—that great audience. Room. And often it is said by one and another, we shall have to open the galleries. And if this were done it would not be a surprise to any one to find them filled. Never before was this old church put to better use than now. So say all who come and wonder at the crowds who gather here six days in a week. The requests are very numerous which come in for prayer from widely-distant places.

"PRAY WITH ME, GOD KNOWS FOR WHAT." A very short request, said the leader, but very appropriate, and we can pray with the writer, because God knows what is the great want of the soul.

Many requests for prayer are for the outpouring of the Holy Spirit upon the Church, of the nature of the following: "HOKENDAUAGA, PENNSYLVANIA." The Presbyterian Church of Hokendauaga, through its pastor, who has often met with you in your blessed noon prayer meetings, solicits your prayers, especially upon a weekly meeting of its male members, every man in its large and flourishing congregation being invited to attend these meetings, to be inaugurated, with already much promise of success—Tuesday evening, Feb. 1, 1870.

Another says: "There is a work of grace in this place. Pray that many may be converted and our hearts to be made glad." From Missouri: "I have for a long time been trying to seek salvation—have at different times asked an interest in your prayers. My Christian friends, endeavor to persuade me that the work has already been done. Pray that I have the witness of the Spirit that I am born of God." Another writes as follows: "Another hopeless woman desires an interest in your prayers for her conversion. I am in despair. Am seeking with my whole heart, but cannot find peace." From a Baptist church in R. I.: "Will you remember in your prayers the Second Baptist Church in East Providence. The church is weak, and is located in a place cursed with infidelity. But there is quite an interest among us. We have held meetings every evening for the past four weeks, and the interest continues. There have been quite a number of children, from 8 to 16 years of age, who give good evidence of a change of heart. The work is now spreading into the circles of older ones, and we are hoping and praying for a still greater outpouring of the Holy Spirit.

"Let me ask your prayers for our strong-
hold infidel and a man greatly opposed to church and all religion."

The following is like others read here very often:

"A young man now present, earnestly desires the prayers of this meeting in his behalf. The Spirit is striving with me, as he has done many times before, and I am fearful I shall grieve Him away."

Another: "I ask your prayers in my behalf. Pray for me—even me."

Who will not be touched with such a request as this. The leader reads: BROOKLYN, Feb. 1870. I am twelve years old. I have given my heart to my Saviour. To-night, I expect to give in my religious experiences to the church. On Sunday, I expect to be baptized. I am young, and I will have many trials and temptations. Pray for me that I may be afraid to speak of my love to my blessed Saviour.

"I request you to pray for my father. He is not a member of any church. I am so anxious about him." "I also request you to pray for my dear little sister. She loves Jesus, but is too young yet to join the church. I love them that love me, and they that seek me early shall find me."

This letter is copied word for word as it was written. The handwriting is the next production of a boy, but the whole shows a remarkable intelligence.

This from a different source: "Pray dear brethren, that God will pour out his Holy Spirit upon Yale College and its students, that those of them who profess Christ may be incited to greater diligence in the Master's cause, and that those who are careless of their eternal interests may be led to seek the Saviour."

Such are a few of the requests for prayer. Many rise in the meeting and lay their requests before it, and these are often of such a nature as to move every heart.

REVIVAL IN NEW-BRUNSWICK, N. J. Two different persons on two different days have spoken of a revival in New-Brunswick. One said, a noon prayer-meeting had been established, to be held every day, which is very fully attended. There is an increasing religious interest in all the different churches. The noon meetings are for all, no particular denomination has the preeminence. It is a union meeting for prayer. No place more needed your prayers, said the speaker, than New Brunswick. You know it is a city of colleges, and seminaries, and schools. We are far-famed for our sound Theology, but I can assure you we greatly need the baptism of the Holy Spirit to revive us in the Christian work of caring for souls. We need the power of godliness as well as the form.

We must have a wonderful outpouring of the Holy Spirit or all come to naught. We have a few who seem anxious. This work began among the young men of the Young Men's Christian Association. Some young men are much awakened, and we are praying for the wide spreading of the work.

THE POPE IN A TIGHT PLACE. A request was read before the meeting requesting the meeting to pray that "God would hasten the downfall of that anti-Christian power now set at Rome—the Ecclesiastical Council—and bring its devices to naught."

"I have been to Rome," said a clergyman, rising to his feet, "and I want to say that the foolish old Pope of Rome is in a tight place with his dogma of Infallibility, or without it; with it, the Church is on the edge of division, and without it—the dilemma. What is the dogma of Infallibility, and what does it mean? It means just this, that the word of the Pope is the word of God—has the same authority and must be obeyed as such. The majority of the Council are no doubt for it, though from the last cable news the Pope is trying to withdraw from it, and sends to Louis Napoleon to know if he will sustain him in his pretensions—the most monstrous and blasphemous of this or any age."

The next morning, while they waited for breakfast, Malan noticed that the young woman in attendance was weeping, and learned that she had recently lost her husband. "Come here, my poor woman," he said, making room for her beside him on the bench; "let me speak to you of the comforting promises of the gospel." He had not got far when she interrupted him by asking him if she might call her friend Jeannette. "She will be delighted to hear you, for she often speaks to me of these good things."

In a short time the whole party were on their way to visit Jeannette's father, who was lying ill close by. In a humble home they found the invalid, a white haired old man, in whom the visitors discovered signs of a genuine and touching piety. In reply to their inquiry how he had arrived at a knowledge of the Saviour, he said, "On this bed, where I have lain for many years, and through a book written by Mr. Malan, of Geneva. Ah! I had not been aged and infirm, I should long ago have gone there to see him. I have earnestly entreated the Lord that I might see him before I died." "I can assure you," said Dr. Malan, "he would remind you that he has only been a feeble instrument of blessing to you, and would speak not of himself, a poor sinner as you are, but of the eternal grace and perfection of our blessed Lord."

After some profitable conversation, Dr. Malan engaged in prayer, and then they sang together one of Dr. Malan's own hymns, with which Jeannette was familiar. Before leaving the house, he said, "God has heard your prayer. I am Malan, of Geneva, your brother in the faith of our blessed Saviour." The old man fixed on him a long, ardent gaze, and slowly raising his trembling hands, exclaimed, "Bless me, bless me, before I die!" Falling on his knees by the bedside, Dr. Malan replied, with deep emotion, "You ought rather to bless me, for you are old enough to be my father; but all blessings come from God. Let us ask it of Him together." And folding the lowly brother in his arms, he invoked on him the peace which Jesus gives.

The next morning he preached at a village more than three leagues distant, and Jeannette and her friend with quite a crowd of their neighbors, were among the hearers.

On the following day they overtook an old man on the road, to whom Dr. Malan said, "Will you take my hand, sir, if I offer it?" "You do me a great honor," said the old man, removing his hat. "And what if it were in the name of the Lord Jesus that I offer it?" "Then," said the old man, "Give me both your hands, my beloved brother." A long conversation followed, and at the next village they found that he was well known through all that region for his gentle and active piety.

Volumes might be filled with the accounts of such adventures. These are quoted in the hope that some of our readers may be stimulated and encouraged in the path of every day fidelity.—Witness.

JUNIATA.

Those who have observed the promise which Dr. Malan, of Geneva, gives in all his writings to the sovereign grace of God in salvation, have sometimes alleged that such views must lead those who hold them to settle down in indifference and inactivity, in the midst of a perishing world. What a refutation of this they might find in the devoted life of that man of God, and those who were most closely associated with him! M. Guizot says of them, "They had a passion for the conversion of souls." Another witness says of them, "They carried, wherever they went the testimony of Jesus Christ. They never missed an opportunity afforded by a walk, or by an accidental meeting. They never took a journey without finding an opportunity of speaking of their Saviour."

He was on the highway to literary eminence when the Lord in His grace called him to the knowledge of Himself and the ministry of the gospel. Thereafter the work of that ministry seemed to engage his energies and his leisure. To a friend, who expressed surprise at his abandonment of literary pursuits, he said, "My life is too short for that."

Both at Geneva and in his frequent missionary tours, the number of the sermons he preached, and of the meetings he held, reminds us of Whitefield and Wesley. Thus, in a journey throughout France, he preached fifty times in the course of seven weeks. Beyond his public addresses, he seemed to find an opportunity of testimony wherever he met a man. His daily walks, even to the end of his long life, were improved according to his conviction "that a single conversation is often more efficacious than many sermons." We might be disposed to say that by long practice he acquired a peculiar skill in introducing the object that lay nearest his heart. But the truth is, it was not skill acquired, but the result of a close walk with God, and the occupation of his mind with the things that are above.

His son gives an interesting account of a ramble through the Alps, in which was the privileged company of his father. After a hard day's journey, they arrived at an inn, where the landlady gave them to understand that prayers were not wanted. "Come, boys," said the aged minister, resuming his knapsack and staff. "I cannot pass the night under a roof where there is no desire for prayer, and no fear of God." A few minutes after they left the house, they came up to some wagons going in the same direction. The son handed a tract to the driver of one of the wagons, who immediately began to read it to his companions. Very soon he followed, and overtook the little party, to ask Dr. Malan to explain a few things in the tract which they could not understand. At the close of his explanation, he asked the drivers to come to evening worship at the inn, where they expected to spend the night. "Was it not the Lord that drew us away from Senebroy?" asked Malan.

The next morning, while they waited for breakfast, Malan noticed that the young woman in attendance was weeping, and learned that she had recently lost her husband. "Come here, my poor woman," he said, making room for her beside him on the bench; "let me speak to you of the comforting promises of the gospel." He had not got far when she interrupted him by asking him if she might call her friend Jeannette. "She will be delighted to hear you, for she often speaks to me of these good things."

In a short time the whole party were on their way to visit Jeannette's father, who was lying ill close by. In a humble home they found the invalid, a white haired old man, in whom the visitors discovered signs of a genuine and touching piety. In reply to their inquiry how he had arrived at a knowledge of the Saviour, he said, "On this bed, where I have lain for many years, and through a book written by Mr. Malan, of Geneva. Ah! I had not been aged and infirm, I should long ago have gone there to see him. I have earnestly entreated the Lord that I might see him before I died." "I can assure you," said Dr. Malan, "he would remind you that he has only been a feeble instrument of blessing to you, and would speak not of himself, a poor sinner as you are, but of the eternal grace and perfection of our blessed Lord."

After some profitable conversation, Dr. Malan engaged in prayer, and then they sang together one of Dr. Malan's own hymns, with which Jeannette was familiar. Before leaving the house, he said, "God has heard your prayer. I am Malan, of Geneva, your brother in the faith of our blessed Saviour." The old man fixed on him a long, ardent gaze, and slowly raising his trembling hands, exclaimed, "Bless me, bless me, before I die!" Falling on his knees by the bedside, Dr. Malan replied, with deep emotion, "You ought rather to bless me, for you are old enough to be my father; but all blessings come from God. Let us ask it of Him together." And folding the lowly brother in his arms, he invoked on him the peace which Jesus gives.

The next morning he preached at a village more than three leagues distant, and Jeannette and her friend with quite a crowd of their neighbors, were among the hearers.

On the following day they overtook an old man on the road, to whom Dr. Malan said, "Will you take my hand, sir, if I offer it?" "You do me a great honor," said the old man, removing his hat. "And what if it were in the name of the Lord Jesus that I offer it?" "Then," said the old man, "Give me both your hands, my beloved brother." A long conversation followed, and at the next village they found that he was well known through all that region for his gentle and active piety.

Volumes might be filled with the accounts of such adventures. These are quoted in the hope that some of our readers may be stimulated and encouraged in the path of every day fidelity.—Witness.

JUNIATA.

Agents for the American Lutheran.

REIDSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Reidsburg and vicinity. He is authorized to receive backstanding 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 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.

Revival Record.

NEW BLOOMFIELD, PA.—Mr. Jacob Crist writes to us: Bro. Helges is decidedly in favor of revivals. He has held two protracted meetings this winter, continuing seven weeks. One was held at Mansville, the other here at Bloomfield, which resulted in the addition of twenty-five to the membership of the church.

SYLVAN, PA.—A revival of religion occurred during the "Holidays" in the Lutheran church at Sylvan, Franklin Co., Pa. The meeting was characterized with great earnestness, and solemnity. Fifty persons professed faith in Christ, and nearly as many more renewed their communion with the church of the Redeemer. Forty have been confirmed in the Lutheran church, and others are expected to follow their worthy example. This revival has taken hold of the best people in the community. May great grace rest upon the congregation, and the work of salvation still continue, until many more are saved in Christ.

The pastor, too, was also kindly remembered by his people in a donation visit, amounting to sixty (\$60.00) dollars, for which he would here express his deepest gratitude, and ask heaven's richest blessings, temporal and spiritual, to rest upon them, in time and eternity.

J. M. GRABILL.

ClearSpring, Md., Feb. 28, 1870.

THE REVIVAL AT DAYTON.—The religious interest at Dayton, Ohio, still continues. It is manifest in all the churches; and the English Lutheran congregation is especially favored. From a private letter we learn that upwards of one hundred and sixty persons had already made application to the pastor, Rev. Irving Magee, for church membership, embracing all classes and ages, from the gray-headed sire of the household. The Mission School in Dayton numbers 200 scholars, and additional accommodations are demanded by a large increase of scholars in the parent school in the Main-street Church. Two daily union prayer meetings are held every morning in the Reformed Church and Raper Chapel, both of which are crowded with devout worshippers and anxious souls.—*Lutheran Observer.*

Revival in Milton.

I have now been pastor of the Evangelical Lutheran Church of Milton, Pa., for one year and five months. The church in this place has a membership of about 400; they were engaged in the building of a new church edifice when I became their pastor, had gotten into the basement, and were about \$5,000 in debt. By the blessing of God we have been enabled to pay off this debt, have raised several thousand dollars more, and are now nearly ready to dedicate the entire house to the service of Almighty God. We shall be fully ready for dedication by the first Sabbath in April next, but whether we will, at that time, dedicate, will somewhat depend on circumstances. What is pleasing to me, is that in all this time, while we have been almost constantly calling on the brethren for money, yet "the word of the Lord" has run and been glorified. A few weeks ago we began a protracted meeting, and up to this time something like a hundred souls have professed the forgiveness of sins. This meeting began, and has continued as a union meeting; our society being much the largest, we went to the Baptist house, and with them began the meeting. Bro. Grow, a Baptist Evangelist, has been with us, and has rendered valuable service, by his plain, earnest preaching. Bro. G. as well as Mr. Wheat are rigid Baptists, while I count myself as rigid a Lutheran; but for all that, we have been working together very harmoniously in bringing men to Christ. Church peculiarities have been made to stand aside, and the simple doctrine of man's lost condition, and his only salvation through Christ, his only Saviour, has been the theme of each service. The meeting is but just coming to its strength, and a large number of awakened persons crowd to the house of the Lord to hear His word, and to ask the prayers of His children. More will be said of this meeting hereafter. U. G.

Words of Encouragement to Laymen.

One of them writes as follows: "The tide of interest seems to be running in favor of the AMERICAN LUTHERAN in our community. And thus may it continue, until it becomes a welcome weekly visitor at the fireside of every Lutheran family in the land that wants to read a true Lutheran paper." W. W. W.

ANOTHER ONE WRITES: "I am very much pleased with the AMERICAN LUTHERAN in its improved form. I am satisfied that it is unsurpassed by any 32 religious paper in the land. It should be read by every Lutheran family in the church, and also by every minister. There would be much less hankering after Symbolism, if they had the opportunity to read both sides.

I would say then in conclusion, continue as heretofore to take that firm stand against Symbolism and formalism, and in favor of revivals and true piety, and if you do make a fortune in dollars and cents by the publication of your excellent paper, you will have treasures in heaven, which is far better." J. C.

ANOTHER writes as follows: "Enclosed I hand you money order for two dollars to renew my subscription to the LUTHERAN. Your paper is a necessity and I cannot do without it. I am much pleased with its appearance and hope you will be liberally rewarded for your efforts to give the church a paper that has the true ring on religious matters. Your frank and outspoken editorials, what we need, and it is to be hoped that you will not abate one jot or tittle in dealing with error in the church and out of it. Give us the truth as it is in Christ." J. H. B.

Others might be added of the same tenor, but these may suffice to show how the AMERICAN LUTHERAN is regarded by the pious and active laymen of the church.

A day in Williamsport, Pa.

We spent a day in Williamsport, Pa. last week and learned some very interesting church news from Rev. A. R. Horne and others, in relation to the Lutheran Church in that rapidly increasing mountain city. It seems that a few weeks ago the English Lutheran congregation, Rev. A. R. Horne, pastor, voted to connect themselves with the Synod of Pennsylvania. We believe in the doctrine of election, affinity, and therefore we have no objection to congregations connecting themselves with any Synod with which they sympathize doctrinally and practically. Why should a congregation remain in the General Synod, if they sympathize with the General Council, and why should a congregation remain in the General Council when they are doctrinally and practically allied to the General Synod?

In the case of the congregation at Williamsport, however, the union with the Pa. Synod seems to be by no means unanimous. A large portion of the congregation intends to withdraw and organize themselves into a separate congregation to remain in connection with the General Synod. We understand that those going out are principally the younger and more enterprising portion of the membership, and they are entering upon the work with zeal and energy. They have secured a lot for a church building in the most central and eligible part of the city which is to cost \$6000. On this lot they intend erecting a frame chapel 80 feet long by 40 feet wide, which can afterwards be moved back to give place to a large and more substantial building. They appear also to enjoy the good will and sympathy of the citizens of Williamsport, for the lumber and the doors necessary for this building had already been promised them, and other donations and subscriptions were expected. By the first of April they expect to begin the building and by the first of July they hope to have it ready for dedication. We were glad also to hear the pastor, Rev. A. R. Horne, express himself favorably to this new movement. He thinks there is abundant room for two English Lutheran churches in Williamsport, and he says, the members who remain in the old church will help the organization to build their new church. This is certainly the right spirit and the right policy on church extension. May it everywhere be imitated.

We obtained a list of new subscribers in Williamsport during our stay in addition to those who had already subscribed at that place. We are especially under obligations to Mr. John Heilman who took us around in his sleigh to visit the Lutherans in the different parts of the city. Williamsport is a thriving and rapidly increasing city, and those of our readers who wish to visit the place on business we would advise to put up at

THE CITY HOTEL.

This is a large establishment right in the center of the city opposite the court-house. It is kept in city style. We found in the gentlemanly and obliging proprietor, Mr. S. Van Buskirk an old friend whom we had not seen for many years. In the City Hotel we found everything that could be desired in the way of a good table and clean and comfortable bed rooms.

Danger of Revivals.

It is commonly supposed that the Holy Spirit is more abundantly poured out in seasons of Revival, than at other times. This however is a great mistake. Until the Holy Spirit shall have been finally given away, it is always striving with men. All ways is the goodness of God leading men to repentance,—at least until that awful time shall have come, to the individual sinner, of which the Lord says, "My Spirit shall not always strive." But although the Father of infinite mercy constantly loves all His children; although the Saviour is always waiting to be gracious, and although the Spirit of God is ever seeking entrance into the souls of men; still all these means of grace seem to be greatly increased in seasons of Revival, because, then we see more prominently their effects. When sinners give themselves to Christ (when the repentant and convicted accept the offered salvation, and "rejoice in hope," then we know there is power there; then we see that the Lord is indeed present among His people, and His saints, as it is written, "My people shall be willing in the day of my power." But our Heavenly Father always is more ready to receive and bless them that seek Him—"than earthly parents are to give good gifts to their children." Seasons of revival, therefore, are in those in which men unite in an especial manner, to seek the Lord, and in which, in accordance with His unchanging love, and His unfeigned promises, that seek Him shall find Him. These very seasons, therefore, may be equally dangerous to the professing Christian, and to the unrepentant sinner.

Dangerous to the professing Christian, if through selfishness, or still more criminal indifference, he fail while with his brethren in dedicating himself to the service of His Divine Master;—if he fail to join the well ordered band of those who go up to the help of the Lord against the mighty;—if he fail to let his light shine so that all men may take knowledge of him that he has been with Jesus; if he fail to take an active, prayerful interest in the conversion of those anxiously inquiring what they must do to be saved. These revival seasons are the seed time of the Lord; and if in them the spiritual slumber will not be plowed by reason of the coldness of his heart, it is written that he shall beg in harvest, and have nothing. This state of coldness and indifference is a spiritual death, more utterly hopeless, more fearfully dangerous to the professing Christian, than is the condition of the open backslider. The professing Christian who will not feel himself aroused to newness of spiritual life, when his brethren are in so much larger measure receiving a refreshing rain from on high, when backsliders are returning, and sinners are being awakened and converted will be in great danger of sleeping on, until too late, he will be aroused by the awful sound "I never knew you."

Dangerous to the sinner, are these seasons of revival,—if he refuses to listen to the "still, small voice," ever ringing in his ear, seems then to be more plainly heard, saying, "Kiss the son, lest he be angry, and ye perish from the way, when His wrath is kindled but a little,"—if he refuses the offer of mercy,—while he sees others accepting,—if he rejects the Saviour, whose acceptance by others raises them from darkness and despair, to the confident hope of a blessed immortality in heaven. Dangerous to the sinner who hardens his heart, in opposition to these rich means of grace; who refuses to repent

who refuses to be saved, for he is indeed in danger of finally grieving away the Holy Spirit, in impenitent danger, that being often repented, he "hardens his neck, and shall suddenly be destroyed, and that without remedy." Seize then, my brother, on the propitious moving of the Spirit, and do duty. Fly, awake! slumberer, to that Christ who is mighty to save, and wash your sin-bespotted soul in the "mountain opened in the house of David" for sin and uncleanness.

Conversation in the Sanctum.

Between Peter, James and John.

John—What do you think of this? (Reads.)

"RICH TRUMPETERS.—A German paper (in Germany) reports that in Omaha a speculator had a hymn book printed, which he gave for nothing to every one going into the church. On the left hand page stands the text or hymn, and the right hand page is filled with advertisements. Another Yankee speculator has hired the front side of a pulpit and advertised his wares thereon in large letters."

James—Where do you find this?

John—In the *Lutheran Observer* of last week. It is under the head of German Church News, which I believe is edited by Dr. Morris.

James—Do you think it is true?

John—No, I regard it as falsehood and a slander, such as we but too often hear from the lips of scoffers against the Christian church.

Peter—You must not judge the Doctor too harshly. He is passionately fond of fun and no doubt regarded it as a joke, and as he loves the German symbolists more than he does the English Puritans, he considers it as a capital hit upon them.

John—But here is something from the same paper that concerns us more deeply, because it strikes at the very life and existence of the AMERICAN LUTHERAN; shall I read it?

Peter—By all means; let us hear it.

John—(Reads.)

Rev. S. K. Bloom, of Orangeville, Illinois, writes:

"Everybody is pleased with the QUARTO. It is just the thing we need here in the West. It is the paper which, above all others, should visit weekly every English Lutheran family in the land. There need be no other church paper East or West."

John—I consider this a cowardly attack upon our paper. I would have had more respect for the editor of the *Obs.* and his correspondent if they had come out openly and said the AMERICAN LUTHERAN should be suppressed by force.

John—I can hardly think that these brethren, who are both our personal friends, could wish us so much harm as to try to "squash" us.

James—Ah, faithful are the reproofs of a friend, but the kisses of an enemy are deceitful.

Peter—It seems to me that Brother Bloom is a subscriber to our paper. John will you please to look.

John—(gets the subscription book and begins the search.) Yes, here is his name, Rev. S. R. Bloom, Orangeville, Ill. He has had the paper over five years, and has also paid two dollars on it already.

Peter—That shows that he appreciates the paper for himself, at least, or he would not have continued it so long. You had better send him the bill for the balance of the subscription, James; it will be according to our terms \$9.50 up to the close of the present year 1870. But let us drop this subject and talk about something else. Have you found anything else in the papers that is interesting?

John—I have found an article in the *Christian Union* that pleased me very much. It is in relation to Henry Ward Beecher's orthodoxy. You know there have occasionally been rumors and surmises in reference to Rev. Henry Ward Beecher's orthodoxy, and it was very unpleasant to uncertain doubts in reference to the orthodoxy of so distinguished and influential a man as Mr. Beecher. But in this paper, he gives his views himself, and lets us know exactly what he believes. Just listen to this. (Reads.)

"Mr. Beecher preaches the sinfulness of every living man, the indispensableness of a change of heart wrought by the Holy Spirit, the vicarious suffering and atoning work of the Lord Jesus Christ. Mr. Beecher holds and teaches the doctrine of the Trinity as it was held by his father, Dr. Lyman Beecher. But, above all things, Mr. Beecher's ministry is peculiar for an enthusiastic advocacy of the proper and absolute Divinity of the Lord Jesus Christ. These truths are not only the secret ground of his theology and the substance of his preaching, but they have been printed over and over again, in every form. More than a thousand of Mr. Beecher's sermons have been printed in newspapers, serials, and in volumes. The current series published weekly by J. B. Ford & Co., contains abundant evidence of his teachings on these points."

Peter—It is truly gratifying to hear such sentiments from Mr. Beecher. Now let us close the sanctum for this evening.

Communications.

Lutheran and Missionary's Reply.

The article in question gained us at first, through its unfair implication that we were influenced to contribute to the columns of the *American Lutheran* from "fee them well and give them a dime for every spit ball they flung at us" and yet, its ludicrous continuation caused us to laugh right heartily. Whatever may be the estimation these "big guns" have of your humble correspondent, nevertheless he must deny, over having used billingsgate, "spit balls," or any other terms, than have been respectful to them, as able and intelligent representatives in the Christian church as founded by Luther and his co-laborers, and as educated and pious gentlemen who differed from us in minor points, but who were in accord on the major, as the fundamentals, against which the gates of hell should not prevail. More, in private and in public, so great had been our respect for their honesty, talents, and piety, from reading their works of rich culture, that our mouth has been filled with praises and laudations. An opponent and an enemy, if he is manly and exhibits sterling qualities of decided character, is to be admired for this virtue, although he fought out of his error by the sharp sword of truth and righteousness. Abuse is not argument, that influences but rather weakens one's sayings and creates a feeling that ought not to inhabit the bosom of a Christian, much less a minister of that Christ, who was "led as a lamb to the slaughter," yet opened not his mouth. Hence, we say, no paper pays us, nor vice we have been in the Lutheran church, have we ever received from her one cent above the mere expenses of natural life. We have given her the first four years of our minis-

try for a comparative trifle, and therefore we are above the insinuation of dollars and cents, although being flesh and blood, and remembering that Elias was a man subject like us, as we are, still, he was a man who "prayed earnestly that it might not rain; and it rained not on the earth by the space of three years and six months." Perhaps, under all the circumstances, God has been as compassionate to others less deserving, but not less honest and desirous to save souls and be an ornament to the church of his adoption.

This much is due you as an editor in vindication of the fact that you are no "dime" payer. They propound "is Josephus satisfied?" I answer no. My desire to be informed of what the editors of the *Missionary* think, are the best human means to be employed to promote revivals and save souls is still as strong as ever. I deny and repudiate with scorn and loathing, that I am after anything unfair, but, having been charged with being identified with a denomination that ignore revivals, and the General Council of churches having been presented as an illustration; and as I believe those beloved of the Lord Jesus, were devout and intelligent believers in the glorious gospel of Christ; and having maintained that idea with all my heart, I thought I would endeavor to open up an opportunity to them to declare through their spicy church organ what means on earth they approved of, for the winning of souls. It was in the spirit of Jesus the servant of God. "Brethren if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall have a multitude of sins." There are means to be used to produce and promote truth, and this truth produces excitement in the mind and heart and becomes the opening through which the Holy Ghost enters into Christian hearts, unto edification and drives home conviction to the impenitent; this is what we have from boyhood contended was a genuine revival—the one the bad, and the new creature in Christ Jesus, the matured fruit, which is for the healing of the nations. Lutheran; yes, this is the marrow of the fifth article of the Augsburg Confession and which I stand with my whole soul. Hear it ye deaf!—"In order that we may obtain this faith, (that justifies) the ministered office has been instituted, whose members are to preach the gospel and administer the sacraments. For through the instrumentality of the Word and Sacraments, as means of grace, the Holy Spirit is given, who in his own time and place, produces faith in those who hearken to the gospel message, namely: that God for Christ's sake, and not on account of any merit in us, justifies those who believe in Christ. Here we extend the right hand of fellowship; for here they have the means used by us, the preached word, which ushers in the dawn of the millennium of sin, and this that inaugurated a Pentecost of three thousand converts, marks another glorious season of revival; for the Alpha and Omega is the same yesterday, to day and forever.

Missionary and Lutheran brethren, as you have dared, (rather, and we prefer, as boldness has been given you) to speak; to this what you want little Josephus, to know what he believes, and why he believes and to hold it fast and insist upon it with that Divine authority which belongs to God's own truth, and with all the power and plainness of a "man in real earnest." Is it? Then Josephus is "satisfied with your plain language," which is so palatable to his simple and eccentric digestion. Any information upon this great subject, is instruction unto edification to us weaker brethren of the fold; and we hope the *Lutheran and Missionary* ignoring, the babes and sucklings, the "bees and drones" will condescend to give us the milk upon this subject, that we may be "First pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy;" and we promise, by the grace of God, if you speak out frankly and with boldness, we will join in your exhortation adopted as your blessed motto: "Whereunto we have already attained, let us walk by the same will, let us imitate the same thing."

Brethren, give us more light, will you? Dare you speak out? I believe you will; my faith is well grounded in this, that you are not to be frightened by any of the great questions now agitating the church—for he who is not for me is against me. Neutrality is not the stuff that makes up the devil, over character of the honest and fearless, followers of the intrepid Luther. Who will speak, though the Heavens fall? What shall I do to be saved?

JOSEPHUS.

"Tidings by a Watchman." Watchman, what of the night? Watchman, what of the night? The watchman said, the morning cometh, and also the night." In this short but sublime prophecy, the watchman of the most holy God, sees the night of oppression receding before the approaching day of joyous deliverance. He saw the children of Israel emerging from the dark shades of the Babylonian captivity a purer, truer and happier people. He also saw in the wake of this day another night approaching to envelop in darkness that nation which had mocked God's people in the hour of their calamity, and while the oppressor was overthrowing their city, cried out,—"Raise it, raise it, even to the foundation." The mission of this watchman was most glorious. It pointed a despairing nation to the star of hope arising in the horizon of their deliverance and filled every heart with joy; at the same time sent a thrill of terror through the vile heart of those who had laughed at their calamity, and mocked when their fear had come. We can never read this sublime prophecy without thinking of that beautiful hymn embalmed in millions of Christian hearts.

"Watchman! tell us of the night, What its signs of promise are! Tell us! for your mountain's light See the glory beaming star!" Watchman! see its beams on ray! Aught of hope or joy foretell? Traveler! yes, it brings the day, Promised day of Israel!" etc. etc.

In this charming lyric the watchman is represented as seeing "the glory beaming star" rising over the light of the mountain, bringing with it "the promised day of Israel," blessedness, light, truth, peace, etc.

Several months ago when we first read the words "Tidings by a Watchman" in the *Lutheran and Missionary*, we expected to hear occasionally some such tidings as above presented. We fancied to ourselves a watchman elevated far above the preju-

dices, bigotry and weaknesses of blinded enthusiasts either for or against symbolism; and high upon the loftiest towers of the Zion to decry, over "who mountains' light" of present distractions, the star of hope as coming, bringing with it blessedness, light, peace, truth, etc. Or, in case it should please God to bring upon us another season of division, we expected our watchman, true to his post, "to blow the trumpet, and warn the people," as the watchman we read of in Ezekiel. But we were doomed to disappointment. Our watchman of the *Lutheran and Missionary* instead of decrying the star of hope, or the sword of war, contents himself too frequently with merry-making taunting and scoffing. Instead of being elevated upon the towers of Zion, whence he might behold the "glory beaming star," or the sword, we find him low down in a quagmire where his vision is dimmed by mists of prejudice and human weakness. In General Council men and their enterprise he sees only what is laudable, and in General Synod men and their enterprises only subjects for meriment taunting, and perhaps I should not be far wrong by adding, contentment. What services can such a one-sided watchman render his church? Come watchman get up, out of the "mud" raise yourself above fogs, and tell us "what of the night?" Show us in yourself some of those high and holy excellencies, we see in the watchmen mentioned by Isaiah and Ezekiel. At this time while the church is still in a state of fermentation, oscillating as it were between unchristian exclusivism on the one hand, and lax brotherly partialities on the other, it would do a pilgrim traveler good occasionally to hear from an intelligent watchman, reading the signs of promise in the cheerful rays of the star of hope arising "over your mountains' light (schism); or, sound the trumpet of alarm if a sword is coming. But the church has neither use nor respect for a watchman who seemingly sits himself down upon the throne of the town gossip. Those tidings scarcely count "a cheerful beam of hope, or spark of glimmering day," not a warning for the sinner and scarcely a report of a happy conversion. We can not but wonder, whether such scenes, which according to our Savior's own saying, give so much joy among the angels in heaven, ever fall within the compass of watchman's observation. O, watchman, watchman.

Go watch and pray: thou canst not tell How near the hour may be: Thou canst not tell how soon the bell May toll its note for thee: Death's countless snare besets the way: Vain child of dust, go watch and pray!"

We notice in the last *Lutheran and Missionary*, that a certain pastor of a certain Trinity Church, has been having "a deep and blessed revival of true religion," which lasted not "for a few weeks or months, but for five years!" We recommend that "watchman" go there and "get religion," that he may be enabled to discharge the functions of his high and holy office more in the Spirit of his Master.

DISCIPULUS ARNDT.

For the American Lutheran.

The Church and the Sunday School.

It is universally admitted that the Church should attend to the religious instruction of her children. This, in our day, we believe, is attended to in various ways. Our branch of the Church employs two ways—catechetical instruction and the Sabbath School. Not ignoring the former as adopted and practiced by the clergy, we hesitate not in asserting that the sphere of the Sabbath school is not only the better place but the better way to give this instruction to all the children. In the so-called catechetical class, the few are instructed; in the Sabbath school, the many. In the former, the clergy almost exclusively teach; in the latter, the clergy and the laity. Consequently, in the Sabbath-school we have both the clerical and laical elements united, thus constituting

1. The *identicalness of Church and Sunday-schools.* The Sunday school is the Church (not true, practically, but it ought to be), teaching her children the word of God on the Lord's day, and thus constituting herself a body of energetic, faithful and intelligent Christians. This leads us then to consider

2. *Who constitute the ultimate authority in the Sunday-school.* By no means the Superintendent and officers elected, as in the plurality of schools. The authority of the particular church constitutes the ultimate authority of the Sunday school. With us this authority is vested in the church-council. This leads us to consider

3. *The duties of the church-council.* It is their duty to provide for the religious instruction of the children of the church and to keep a watch over the same. See Luth. Hymn Book, Sec. 10 in chap. 4 of Formula for Church Government and Discipline. The place for this instruction is none in the Sunday school. Over this it is their duty to exercise vigilance, elect or appoint a Superintendent, and provide means necessary for its support and prosperity. A church library, a library or an ample supply of good juvenile papers for the children, and Bible maps for the geographical study of the Scriptures, are indispensable to a thrifty and intelligent Sunday-school. It is their duty to do one thing more, which, although last mentioned is by no means the least. It is the duty of the church-council to be an example to the believers, as the apostle Paul said to Timothy, and I would add, not by professional inspiration, however—to the unbelievers also. To do this, as a natural consequence they must be present in the Sunday school as frequently as lie in their power. Then

4. *Does this provision for the Sunday school should be made.* This provision should be made by a yearly appropriation from the church fund. This fund is accumulated by a yearly surplus from pew rent; or by the adding of one fifth or more of the pastor's salary, which addition is paid at the same time and in the same proportion as the regular salary, each subscriber paying one-fifth or more of his subscription price for the purpose.

5. *The advantages resulting from this method.*

1st. The school will be better provided for, and with less trouble. There will be a continual influx of funds for the purchase of the best—and none but the best should be purchased—literature of most recent publication. The more than occasional subscription committee will be relieved of an onerous task; the subscriber sometimes but more generally the non-subscribing, will be saved the trouble of hurrying his annuals at the church and Sunday-school; and it will prevent all the oft-repeated calls

which so frequently empty the pockets of the faithful few.

2dly. It will bring more into the school. All men have more or less treasure in the pocket, and some men have quite all their treasure there. *Wherever their treasure is, there will their heart be also.* This method will bring a little of their treasure into the Sunday-school, and consequently a little of their heart, and where their heart is they will certainly also be. Once in the Sunday-school, there is the hope of a better day dawning for them and for all. HARRY CLAYWELL.

Sunbury, Feb. 28, 1870.

DEAR BRO. ANSTADT: I am much obliged to you for the notice in the A. LUTHERAN of last week of the blessed work of the Lord in the Northumberland church. Such a manifestation of God's spirit and power to awaken sinners and convert souls is seldom witnessed. Old persons with silver locks and nearly three score and ten of age were there seen lowering their heads and humbling their hearts as inquirers for salvation. Many leads of families, husband and wife side by side weeping over their past neglect of Christ lowly at the feet of the Cross. The meeting throughout was one of deep solemnity. The true anxious sinners were agitated, indicative of the great deep of their hearts being broken up and their sighs and sobs could be heard in many cases, but there was no undue noise or confusion. The older members were circumspect and solemn, with many tears and earnest prayers, trusting in the Lord only, whose presence, according to his promise, was awfully manifest. One peculiarity was manifest through all the praying exercises of the meeting; in almost every prayer, the pastor was especially remembered and God's help earnestly implored to rest on him. I believe this had much to do with our success. Paul says, "brethren pray for us, that the work of God may have full course" &c. Let God's people remember this: "by the foolishness of preaching the world is to be saved." As you stated correctly one hundred and two have united and others will hereafter unite with the church. A large class of catechumens will be formed, &c. I received fifty-one last spring into this church, out of which one is lost. Several united in the fall as the result of last winter's revival who attended a course of lectures during the summer. Our Sabbath-school has increased threefold in members and interest. My aim in preaching and prayer is that they may cherish the spirit of the Master and live and work in harmony and "in the unity of the spirit and bonds of peace." I would also add that, the congregation made a donation on the 17th ult. of about \$120 worth of valuables, \$60 of which was cash; in addition they made me a Christmas present of about \$80 worth. For which they have my heartfelt thanks, and my prayers and services more cheerfully given.

I have been similar services in my Sunbury church, but can scarcely hope for similar results. This town is famed for its wickedness. The popular current is adverse to religion. The day for a mighty reaction and a moral and spiritual "turning upside down" we trust is not far off. The Lord hasten it. Yours in Christ, G. W. HEMPERLEY.

Church News.

PASTOR ELECTED.—Rev. D. M. Blackwell has been unanimously elected by the Millington church, Juniata Co., Pa. made vacant by the resignation of the Rev. J. B. Anthony.

THE NORTHERN CONFERENCE of the Synod of Central Pennsylvania, will meet in the Lutheran Church of Reidsburg, Centre Co., Pa., on Tuesday evening, March 15th, 1870. Rev. Wm. Porro, pastor loci. Brethren, be present. Business of importance will claim your attention.

WM. H. GUTWALD, Sec. Logansville, Feb. 13, 1870.

HARRISBURG, PA.—Rev. G. W. Halderman, pastor of the second Lutheran church of this city, preached his farewell sermon last evening. The First Church was closed, and the audience chamber of the Second church was crowded—all the available space being occupied. Revs. Stelling and Kutz were present, and participated in the services. Mr. Halderman gave in his sermon an extended account of his labors during the past three years—the number of persons admitted into the church, the number of deaths in the congregation, &c. The sermon was very interesting. Rev. H. goes to Lancaster, Ohio, to take charge of the church at that place.—*Harrisburg Telegraph*, Feb. 21.

GLEANNING FROM OHIO.—Mr. Editor: Perhaps a few gathered facts from the Buckeye State might be read with some interest by your readers. Of course I cannot be everywhere present, I cannot get all the items of interest in our State; therefore I must content myself with such as pass under my own eye and ear. I have for the last two weeks been holding a series of meetings in Windfall, O. About 400 asked the prayers of the church, near thirty found Christ to be the "one altogether lovely." Among them were the aged and the young, school-teachers and infants. More than 20 will join the Ev. Lutheran church, and some 10 or 12 will join sister churches. This congregation is without a pastor at present, but is making arrangements to secure one.

LANCASTER, OHIO.—Rev. G. W. Halderman, having resigned the pastorate of the Second English Lutheran Church of Harrisburg, and accepted the call from the Lutheran church of Lancaster, Ohio, desires correspondents to address him accordingly.

NEW PHILADELPHIA.—Rev. Shall, of New Philadelphia, O., has just closed a meeting of several weeks continuance, which resulted in an accession of 27 to the church. These dear people are much encouraged; they have raised over ten thousand dollars to remodel their church, which no doubt when completed will rank among the best in the State. The Pastor is much beloved by his people, he is so decidedly a rising man. The above meeting was his first effort of the kind; did nearly all the preaching, two or three sermons were delivered by the city pastors, and two by the writer.

Our beloved "Wittenburg" is now on a joyous excursion to the north, on high May Heaven smile upon the institution. More anon. LEONIDUS.

Lancaster, Pa., Feb. 28, 1870.

REV. D. M. BLACKWELL, of York Springs, Pa., preached to a very large congregation in the Lutheran church of this borough, in the morning and evening, on Sunday last. At the close of the morning services, Rev. Anthony, the retiring minister, rose and requested the members and pew-holders to remain after the congregation was dismissed, whereupon, after the retirement of disinterested persons, a formal vote was taken as to whether a call should be extended to Rev. Blackwell, which resulted in sixty-two votes being cast in the affirmative and one in the negative.—*Jan. Sentinel.*

Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REBMAN, Harrisburg, Pa.

Our apology is due our friend Co-Laborer for the delay of this communication, as it should have appeared more than a month since, but owing to a pressure of other subjects it was unavoidably overlooked. The subject treated of, is however so well handled that it is good anytime, and we invite a careful perusal of the article.

Sabbath School Entertainments.

Hardly any Sabbath School of life and energy but engages during the year in some public entertainment, under the name of concert, exhibition, exercise or entertainment. These are in character good and bad and indifferent. Some pay and others are very detrimental in their effect. Hence I am led to prepare this paper, hoping it may excite some thought in the mind of some Sabbath School worker. In this article I will consider two questions.

1. What is the character of a true Sabbath School entertainment?

2. Do such entertainments pay?

Price Reduced.

The South Western Printing and Publishing Association, have completed arrangements where by they are enabled to supply mail weeklies, either singly or in clubs with the

LEADING MAGAZINES AND SUBSCRIBERS,
at Publishers lowest Club rates—
They offer either Harper's Magazine, Weekly or Bazar, The Atlantic, Galaxy, Putnam or any \$4.00 periodical for \$3.00 per year, or Gray's Ladies Book, The New York Ledger, or any \$3.00 magazine or weekly at \$2.25. The Riverside or any \$2.50 publication at \$2.00. The Nation, Every Saturday, or any \$5.00 periodical at \$4.00. Peterson's Magazine, T. S. Arthur's or any \$2.00 magazine at \$1.00. Ad-
S. W. Printing and Publishing Association,
Care Box 419, Cincinnati, Ohio.
Feb. 26—1m

DANVILLE HAZLETON & WIKSB. R. R.
Leave Sunday 5 25, a. m. : 6 50 and 7 p. m.
Arr. at Sunbury 11 35, a. m. : 3 20 & 11 45 p. m.
Leave Danville 11 45 a. m. : 3 30 & 10 15 p. m.
Arr. at Danville 7 10 a. m. : 4 40 & 7 45 p. m.

This road makes close connections at Sunbury, going North and South with the P. & E., and with the Northern Central R. Roads.

What Every Horseman Wants.
A GOOD, CHEAP AND RELIABLE LINIMENT.
This famous Liniment is Dr. Tobias' Ven-
erated and famous Liniment, sold at One Dollar, For Lameness, Cuts, Galls, Colic, Sprains, &c., warranted better than any other. It is used by all the great horsemen of the world, and it will cure Ring Bone nor Spavin, as there is no Liniment in existence that will. What it is stated to cure it positively does.
The Nation, Every Saturday, we want it after trying one bottle. One dose revives and often saves the life of an over-heated or driven horse.
For Colic, Put in half a pint and never failed. J at as soon as the sun rises, just so sure is this v nable Liniment to be the Horse Embrication or the day.
Use it one and all. Sold by the Druggists and Store keepers throughout the United States. Depot 10 Park Place, N. Y.
Feb. 14, 4w.

A GREAT OFFER.
HORACE WATERBURY.
No. 481 BROADWAY NEW YORK.
Will dispose of One, six hundred Pianos, Melodons, and Organs, of first plain class makers, at new low prices for cash during this month. Also a large quantity of new and used pianos. New 7 Octavo Pianos for \$275 and upwards. New Organs for \$135 and upwards for Cash.
February 12—70—1yr.

40 SECRETS FREE CLARK & CO, Newark N. J.

THE OLD ESTABLISHED WATCH
AND JEWELRY STORE OF
JOSEPH HANGSTADT,
MILTON PA.

I offer to the public a splendid assortment of fine English Levers and American Watches, just direct from the Manufacturers,
Ladies' Gold Watches of every description. Beautifully and richly case, Ladies' Neck leather, Chatelaine, and Guard Chains of all the latest and elegant styles.
Elegant Silver and Plated Ware of the latest patterns, such as Spoons, Forks, Tea Sets, Castors, Fruit baskets, etc., &c.

A Full Assortment of Jewelry,
Gold and Silver Spectacles,
Thimbles, &c. Gold Pens, best

Quality, Warranted good, Fine Materials, Genuine
sonic Finger Rings, & Breast Pins.

Also, a large assortment of Clocks, warranted and cannot be undersold.

Patrons, please to the public patronage of
Hoping, continue to who call on me.

Milton, Dec. 27, 1865.—1/3
JOS. ANGSTADT.

HARRISON STICKER,
DENTIST,

At the present time there is nothing so highly appreciated or acceptable as a choice set of artificial teeth, which can be procured at the Dental Office of HARRISON STICKER, first floor above 1. Brown's store, Front street, Milton. The manufacture of his artificial dentures is universally known for their superior manipulation and exquisite finish in the mouth. Neighboring Dentists wishing their gold and silver rolled out into plates can be accommodated at my laboratory, without sending to the city.

Numbers of sets of my Artificial Teeth have been sent to distant towns and sections of the country. For the delicate and wholesome character of their imitable beauty have caused them to be held in the highest estimation.

His science in filling teeth is surpassed by none.

and rarely equalled by the most celebrated.
Particular attention paid to child-on's teeth.
Lumber, March 25, 1807-ly.

LUMBER! LUMBER!!

QUICK SALES

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SMALL PROFITS.

The undersigned keeps constantly on hand a fresh supply of Hemlock Lumber, consisting of

BOARDS, PLANKS,

WHITE PINE, STAIRS,

FLOORING, SIDING,

Orders left at Frymire & Bro's., Store will be promptly attended to.

Best quality of Shingles constantly on hand and for sale at reasonable rates.

Best Wilkesbarre Coal constantly on hand and delivered to order.

Anything in the line of building material, all of which will be sold cheap for cash, by

SAM'L McMAHAN

Milton, Nov. 16, 1866--tf

CHEAP COAL.

LENA'S STOUT

LENAS STOUT
At this Coal Yard, Lower Milton, has on hand a
Large Assortment of
CHOAL COAL
Of a first rate quality, peculiarly adapted to the use of
FARMERS AND OTHERS.
Just the article for Spring and Summer Consumption
ONLY \$2.50 PER TON.
*The Cheapest Coal ever brought to this
Market.*
Try It. Enquire of those who have tried it.
LENAS STOUT.
March 19, 1869.—If
MILTON CARRIAGE WORKS.
SEYDELL & TILDEN,
MANUFACTURERS OF
Light Carriages, Buggies and Sleighs.
Corner of Upper Market and Front Streets.

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MILTON, PENN'A.

New Work Always on Hand and For Sale
Repairing done with Neatness and Dispatch. All
work made at short notice and warranted to give
satisfaction.
Milton, Mass. 28, Feb.-17

**PAINTING, PAPERING,
AND KALSMONGING**
A. B. BATTORF.
Shop nearly opposite W. F. Nugle's Store
Residence, Lincoln Street, Cham-
berlin's Addition.

Would respectfully say that he is getting ready
for the Spring Campaign, in the above line of busi-
ness. He will pay particular attention to Papering
and Kalsmoming Kitchens, which is a New process
of dressing up old ceilings at a trifling cost; it can be
done in every color, such as white, blue, buff, half
sky-blue, or any color which is better. It costs
less than Papering and makes a better job. Those
having any color they desire would do well to
call on him early as he expects to have consid-
erable of that kind of work to do this Spring.

NEW DRUG STORE!

The best and Purest Drugs can be had at
 Drug Store, of
W. D DAVIS
 IN GOODLANDER'S BUILDING
 FRONT STREET
 MILTON, PENN.
 DRUGS
 AND
 MEDICINE
 Unequalled in purity and freshness, kept
 ly on hand.
 Their stock will always be found complete
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 MEDICINE,
 AND
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IN PERFUMERY
 AND
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 Their stock is unusually large and embracing
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TOILET TABLE,
 Including
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 POMADES,
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 GUTTA PERCHA,
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 TOILET GLASSES
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 HAIR,
 TOOTH,

CLOTH, and PAINT
BRUS
PURE
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FOR MEDICINAL PURPOSES
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FRENCH BRANDIE
PURE RYE WHISKY
HOLLAND GIN,
JAMAICA & N. E.
SHERRY,
PORT and
BLACKBERRY
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Paints, Oils, Varnishes Turpe
Glass, Putty, Sponges, Lamps,
Wicks and Chimneys, Best and Ch
COAL

FAMILY PIES OF ALL COLOURS.

Pocket Cutlery
FANCY ARTICLES, &c., &c.,
SEAGARS,
CHEWING AND SMOKE
TOBACCO,
OF THE BEST BRANDS.

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directions for culture, prepared by
The most complete and judicious
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25 Sticks of either for \$1.00; prepared by
Aunt's Small Trials, Plants, Buds, all the
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Prime Potato, prepared, for \$1.00. Conser-
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Japan Honeyuckle, 50 cts each, per
Tree-Cape Cold Cranberry, for upland
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