

Rev. M. Shuleigh

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Poetry.

CHRIST.

Redeemer of the nations come!
Ransom of earth, here make Thy home!
Bright sun, O part thy flame to earth,
For so shall God in Christ have birth!

Thou comest from Thy kingly throne,
O Son of God, the Virgin's Son!
Thou hero of a two fold race,
Dost walk in night earth's darkest place.

Thou stooped once to suffer here,
And risest o'er the stony sphere;
Hell's gates at Thy descent were riven,
Thy ascent is to highest Heaven.

One with the Father! Prince of might!
O'er nature's realm assert thy right.
Our sickly bodies pine to know
Thy heavenly strength, Thy living glow.

How bright thy lowly manger beams!
Down earth's dark vale its glory streams,
The splendor of that natal night
Shines through all time in deathless light.
—St. Ambrose, 4th century.

Communications.

The Angels of the Bible.

CHAPTER VII.

ANGEL MINISTERS.

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

In the preceding chapter the angels were considered as messengers only. But they are very frequently represented in the Bible, as engaged in a higher, more active and powerful capacity. We need to study them, therefore, in this additional character as the executive ministers of God. And in illustration of this general subject we select some of the numerous examples mentioned in Scripture, reserving others for a more particular consideration of the same theme under different aspects.

When Moses led the Children of Israel out of Egypt, they entered immediately into the "wilderness." Here they were in danger of perishing, as they so bitterly complained when they beheld the Egyptians marching after them. Exodus 14:18; 14:10-30. But through all the difficulties and dangers of the wilderness they were guided and protected by the angel of the Lord (Ex 14:19) who went before them by day in a pillar of cloud, and by night in a pillar of fire. And when their enemies drew near, the pillar of cloud and of fire went behind them in such a manner as to give light to the children of Israel, but darkness to their pursuers. So, with our doubts, it was through the ministry of the attending angels that the Lord caused the sea to go back, when Moses stretched forth his hand, so that the children of Israel passed through its midst upon dry ground. And through the same ministry of the attending angels it was also, that when Moses again stretched forth his hand over the sea, "the sea returned to its strength," and overthrew the Egyptians in the midst. Compare Numbers 20:15-16, where Moses himself directly credits these occurrences to the active ministry of an angel. "And the Egyptians feared us, and our Fathers, and when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt."

And not only did the Lord thus deliver his chosen people from the Egyptians by an angel, but he maintained for them the same much needed angel guidance and protection through all their subsequent forty years of wandering in the wilderness, till they were finally settled in the promised land of Canaan. "Behold, I send an angel before thee, to keep thee in the way, and to bring thee into that which I have prepared." Ex 23:20. So also the angel stood to confirm and strengthen Darius the Mede. Dan 11:1.

And the same general protecting care over his people, in all ages, who made the Lord their refuge, and the Most High their habitation, is explicitly promised by the Psalmist. "For he shall give his angels charge over thee, to keep thee in all thy ways." Psalm 91:11. And we read that when, upon the failure of his temptations, the devil left our Saviour, "angels came and ministered unto him." Math. 4:11. And again, when Jesus leaving his disciples at a place called Gethsemane, went down to Olivet, Luke 22:39, to pray by himself, there appeared an angel unto him from heaven, strengthening him. In this agony in the garden, our Saviour suffered so intensely that his sweat was as it were great drops of blood falling down to the ground. His soul was exceeding sorrowful, death, Mark 14:34, as if in a vision of the evil to come. Even his disciples he found worn out and exhausted, "sleeping for sorrow." Undelivered by physical sufferings, his agonies in the garden would have been greater than he could bear unless he had been thus strengthened by an angel from heaven.

But in the awful trial of the crucifixion, in which even a natural world sympathized for "darkness was over the land," it was necessary for the completion of the sacrifice in which Jesus offered himself for us, that he should be deprived of all such heavenly consolation in his hour of extremest agony. The last bitterness of the cup might not pass away, till it were drained to its very dregs. And we hear him crying, "My God, my God, why hast thou forsaken me?" But even in this moment of mental suffering he becomes an example for our encouragement and imitation. For he displays even here, an unflinching trust in God, a sublime faith which not only conquers death itself, but raises him superior to all his bodily tortures and to the still more painful consciousness of his own unworthiness and apparent desertion. Although his face is hidden, he still believes in God, and that He is God, the God of his salvation. Ps 68:20. So was his faith justified, even as ours shall be, if we but put our trust in God. For when all was over, when Joseph with pious care had very tenderly taken up the body of Jesus

and laid it in his own new tomb, and when the time had passed in which Jesus had said, "After three days I will rise again," "Behold, there was a great earthquake; for the angel of the Lord, whose countenance was like lightning and his raiment white as snow—descended from heaven, and came and rolled back the stone from the door of the sepulchre, and sat upon it, guarding with reverence the sacred tomb from which the risen Saviour had already departed. Who shall say how great a cloud of witnesses," how glorious a company of angels ministered around the crucified Jesus, and attended him, as he passed through the Valley of the Shadow, visited the spirits in pain, and finally triumphed over death in the first resurrection!

When we consider that it is from God himself, that the angels are sent as ministering spirits to men, we cannot but exclaim with the inspired Psalmist: "What is man, that thou (O Lord our Lord) art mindful of him? and the Son of man, that thou visitest him?" Ps 8:4. God hath indeed sent his Son, into the world, "his only begotten Son," who made himself of no reputation, and took upon himself the form of a servant, and was made in the likeness of men; and being found in fashion as a man he humbled himself, and became obedient unto death, even the death of the cross." Phil 2:7-8. Thus died Jesus, that we through him might live. This is indeed the most transcendent instance of the infinite love and mercy of God. This is that wonderful mystery of Divine Grace into which the angels desire to look. I Peter 1:2. But even this should not cause us to overlook, or to undervalue the additional and astonishing goodness of God in sending his ministering angels from heaven itself, to watch over the children of men, from the creation of Adam even unto the present day!

Even as the natural sun shines for all, on the evil and on the good, and even as the Lord sends his rain on the just and on the unjust, so also does he send his angel ministers of mercy, to all the children of men, alike to the evil and to the good, to the righteous and the unrighteous—to aid the righteous in their earnest and oftentimes difficult, and dubious and painful search for the kingdom of heaven—so that though the just man fall seven times, yet may he rise again. Prov. 24:16. So that the good man, even in his darkest strivings, even in his seasons of deepest consciousness of the Divine truth; may still perceive some glimmerings of the Divine light. So that the wandering disciple may be led back to the fold of Christ—saved even from him-self.

And even to the unrighteous and the wicked these angel ministers of mercy are sent to restrain them from evil as much as may be possible, without destroying that voluntary independence of action which is essential to their freedom as moral agents and accountable beings. It is thus that the Lord worketh even the wrath of man to praise him, and the remainder of wrath shall he restrain. Ps 76:10.

In that most beautiful 14th Chap. of John's Gospel, verse 4th, it is written: "Jesus saith unto him, I am the way, and the truth, and the life; no man cometh unto the Father but by me." And so it is, that as through Jesus alone can men come to God, so also it is through him only that angels can come to men. And as when on earth he cast out the disorderly spirits that infected individuals, and reduced to subjection even hell itself, when he preached unto the spirits in prison, I Peter 3:19, so also did he at the same time grant permission for good spirits to visit the earth, and enable them in an especial manner, to come and minister to men.

The same thing was also foreshadowed in Jacob's vision of the ladder set upon the earth, whose top reached to heaven, and upon which he beheld the angels of God ascending and descending. Gen 28:12. This ladder has been supposed by some to be intended to represent Jesus Christ himself, John 1:5. But this could hardly be deemed correct, when we remember that it is said in next verse, "And behold, the Lord stood above it." It seems more probable, therefore, that the ladder is symbolical of the *Humility* of the Lord. A symbol of that human nature, seen separate from the Lord, because He had not yet assumed it on earth. This human nature, afterwards assumed glorified, and the heavenly Divine, may well be considered the way and the means of access of angels from heaven to earth; and from earth to heaven, since it is through this that the Lord himself becomes for us the way and the truth and the life. Since it is by means of this Divine Humility—in which the Word was made flesh and dwelt among us," John 1:14—that Jesus Christ became our Mediator and Intercessor, our way of access to the Father, our Saviour and our Redeemer. The angels, then, come to minister to men, from God, and through Jesus Christ. So also our Saviour himself declared, John 1:51: "I am he that will be the ladder."

And let it be remembered that in this ministry all the angels are engaged. For so the Apostle expressly states: "Are not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. And let it not take too narrow and contracted a view of this ministry, since it is the delightful service of the angels, a service from which none are exempt; a service in which they do and devote to God all their wisdom, all their love, and all their power. For in this blessed ministry,

—"to seraph tongues is given
Power on earth to lead the cause of heaven."

as expressed by another poet:

"Seraphic intellect and force
To seize and throw the doubts of men,
And here we cannot but pause for a moment. The magnitude of our present theme renders impossible its conclusion within the limits of a single chapter. And we are tempted to rest for a brief

space, from contemplations, whose exalted nature and absorbing interest cannot but fatigue the mind that dwells upon them too constantly. But the wearied spirit seeks repose, not in inaction—which it abhors, as nature does a vacuum—but in change of theme. And in this case, what change can be more grateful, or more suitable, than may be found in anticipations of the future blessedness of heaven, of reunion with friends beloved who have gone before, and with the "ministering spirits," the angels of the Lord, who have watched over us here below? Such thoughts are very happily suggested by the following verses, in which one hardly knows whether to admire more the plaintive tenderness of the sentiment, or the quaint and touching beauty of its expression:

"Upon the frontier of this shadowy land,
We, pilgrims of eternal sorrow, stand;
What realm lies forward, with its happier store
Of forests green and deep,
Of valleys hushed in sleep,
And lakes most peaceful? 'Tis the land of Eternity."

Very far off its marble walls seem,
Very far off—beyond our sensual dream
Its woods untroubled by the wild winds' roar;
Yet doth the turbulent surge
Howl on its very verge.
One moment—and we breathe within the Eternity.

They whom we loved and lost so long ago
Dwell in these cities, far from mortal woe,
Hau't these fresh woodlands whence
Sweet earlings sang;
Eternal peace have they;
God wipes their tears away;
They drink the river of life, which flows
From Eternity.

Thither we hasten through those regions dim,
But lo! the wide wings of the seraphim
Shine in the sunset. On that joyous shore
Our lightened heads shall know
The life of long ago;
The sorrow-burdened past shall fade for
Eternity."—Mortimer Collins.

* By "wilderness" in the New Testament is meant any uninhabited tract of country; much of this, in the East, would be likely to be a desert—desert of foliage, and even of water.

† Goethe, in Faust.

‡ Tennyson, In Memoriam, C. VII.

The Blessing in the Sunbeam and the Cloud.

There is something inexpressibly delightful in spring. Would it were always spring. For nearly six months the death forces have been in the ascendant. In many things these forces had destroyed all life, in others suspended it; and even in animals, the life of the body was almost extinct. There was a lower ebbing and flowing of the tide of life. How depressed the spirit of man becomes when forests shed their foliage, the fields look barren, become true types of desolation and assume the appearance of a land swept by a pestilence. When we see that

"The last rose of summer (is)
Left blooming alone,
(And) all her lovely companions
Are faded and gone;
No flower of her kindred,
No rose bud is left,
To reflect back her blushes,
Or give sigh for sigh."

And then, when cold winter sets in, driving his frozen chariot over millions of corpses his frost-bitten hair lies. O then too often a dark spirit secretly invades the sacred domain of the soul and haunts it for spell. But now spring is coming, happy cheerful spring. With her milder, more determined forces she is pushing the hoar winter from his throne and healing the wounds his destructive power had made. The breath of spring breathes new life into most things the breath of winter had slain. And now with returning life comes joy. Happy thought—With returning life comes joy. Yes, thrice happy thought, for it leads our minds forward to that other returning of life and its consequent joy, when this mortal shall put on immortality. But for the present reader, prepare your heart to enjoy spring. What other use can a Christian make of it? The warm sun greets you, teeming fields and flowery gardens invite you, the warbling birds challenge you to be gay; and altogether they would provoke you, with cheerful heart to "praise him first, him last, him midst and without end," whose skillful and kind hands the sweet influence of Pleiades upon the brow of spring. O my soul, may God prepare thee to enjoy this feast. Shall thou little child, whose joyous bursts of song, now ravish my soul, put me to shame? For every morning as I wake, there he sits right opposite to my study window, and his soul full of joy, pours its life out in a flood of song. Shall that little singer enjoy more of spring than I do who am the image of my maker? No, "But stop," says one, "returning spring brings joy to everything, to every one, but not to me." And why not? What stroke of God's afflicting Providence can crystallize the soul and make it unresponsive to joy? Have you not enough of Christ to feel even a pleasant in your pain, a sweet in your bitter, and a joy in your very sorrow. To him who in the stillness of his soul holds sweet communion with his God, does not a gracious Father bring just as much joy in the apparently withering strokes of his Providence, as in the richest showers of his blessings? To-day his kind hand presents you with a wreath of flowers, to-morrow that same hand holds in its rod, as he bids you pass under it. And is it the same kind hand? Says one, "Faith sees crosses growing on the tops of crosses, and plucks roses from the thorny bush,"—yes, those scorching furnaces through which we pass, and in which our vanity, pride and self-love are consumed are among God's greatest blessings and bring a double joy; a joy that we were not consumed in them, and a joy because they consumed all that made us wretched. O how profound that happiness of soul which is not consumed but intensified by flames. The Lord

enable us to see, not darkness in light, but light in light, and light in darkness; and help us to sing

In every golden sunbeam,
In every black cloud,
In every bridal garment,
In every ghastly shroud,
I see the hand of God.
There's a blessing in that sunbeam,
And in that dreaded black cloud
And in that joyous bridal garb
And in that ghastly looking shroud,
A blessing Jesus bought.

And is the blessing sweeter
In the sunbeam than the cloud?
Or in the bridal garment
Than in the ghastly shroud?
Please tell me graciously Lord?
"The sunbeam and the bridal garb
I give with cheerful hand and heart;
For blessings in the cloud and shroud
My life, my blood flowed freely out
They pierced me with a sword."

Lord! this is beyond my thought!
Lord! my grateful heart shall rise
To praise thee for that blessing
Which cost thee such a price
The blessing in the cloud;
There are crosses crowns to me
Since they reveal thy deepest love,
And hence I'll never more repine
With such great comfort from above,
My life is in the shroud.

DISCIPULUS ARNDT.

For the American Lutheran.
Religious Determination.
BY DR. J. H. MYERS.

The will power in man is what the ruler is to the ship. Without a rudder the ship would change its course with every change of the wind, but with it she may be made to run as the pilot desires. A ruder must not only be attached to a ship, in order to guide it, but it must be used. Just so with the will power of man. With out the will he would be governed by every wind that blows, but with it he can remain steadfast during the storms that threaten his destruction. But it is not only necessary that a man should have a will, but that he should use it.

If man were not a free moral agent, then God would be responsible for all that is done by him, and therefore would be responsible for the eternal damnation of every soul that is not saved. But if man is a free moral agent, then God is clear, and man's salvation depends on his own determination to be saved, and his damnation on his refusal to determine that he will be saved. We are taught to work out our own salvation with fear and trembling. This we could certainly do if our salvation were not made subject to our will power.

When a man is asked to give his heart to God he frequently says that he does not feel like it, or that he has not sufficient conviction, or other words to the same effect. This excuse either does, or does not justify him in refusing to become a Christian. If it does not justify him then he is in just as great danger of being eternally lost as if he had overwhelming convictions, and yet refused in spite of them. If it does justify him, then either God must save him without conversion, (which he declares he will not do), or else become responsible for his damnation, which would make God unjust. Now, since, either conclusion do you prefer? Either of the last two makes God a sinner, but the other makes you a sinner, and in danger of everlasting punishment, whether you have any conviction or not.

Some persons who are converted place too much stress on feeling, and therefore when they do not feel as they think they should, they conclude that their religion is gone. This again throws the responsibility upon God who did not give the desired feeling. It is the determination to serve God that salvation depends on, and it can not be in justice dependent on anything else but our determination. Not a determination to go to heaven independent of God's way, but a determination to accept his terms of salvation and to serve him in his own appointed way as long as life lasts.

An eminent Christian minister once said that he believed that more persons could refer to despair, as the cause of their backsliding, than to any other cause. They despaired of ever being able to be what they thought a Christian ought to be. But this is no cause for despair. God does not promise to give salvation to those only who live free from sin, but to those who continue unto the end to try, and while we are fighting the good fight of faith we often find ourselves defeated, and ashamed, and ready to give up in despair. But then let us think of the promise that in the last battle every soldier of the cross shall gain the victory. Never mind, then, the discouraging defeats; the promise is to them, and to them only, who can now to fight regard less of defeats, that in the last battle they shall come off more than conquerors. There are times when our dearest make us feel like despairing, and we imagine that we can not pray just then, and that if we do it will be only from the lips and therefore hypocritical. But we must either pray or not at all, and if we omit it then, it is doubtful whether we shall ever pray again. There is the time to exercise the will power. When we are not under special temptation we should resolve what we will do by the grace of God, and then when temptation comes carry out that resolution.

To avoid backsliding we would advise, (aside from the resolution to pray without ceasing, as much as possible during the day) that the Christian resolves to do certain things at certain stated times, which will not fail to remind him of his danger before it is too late. For instance resolve that you will attend at least one prayer-meeting a week; that you will always lead in prayer, or if not, at least rise up and testify that you are on the Lord's side; that you will at least twice in each day renew your consecration of heart to God, and be sure that you make an entire surrender to God each time; that you will constant-

ly try to become more like your master than you have been in the past; that no matter what may be your feelings at any time or what your difficulties, that by the grace of God you will exercise your will power and that neither difficulties, temptations, nor despair shall prevent you from carrying out this resolution, and that no matter how often you may fail, you will try again, knowing that final success is promised you by Him who cannot lie. If any one will to these resolutions and regardless of failures always try again, we do not believe it possible for him to be lost, or even to backslide.

Sometimes we have many difficulties to encounter and imagine that no one else has such difficulties to encounter as ourselves and perhaps we even say that God will let them out of the way, but this is wrong. Our difficulties and temptations are all for our benefit. They are means of grace. We thank God for the Bible, his preached word, and various other means of grace; then why not thank him for temptations? Very difficult that a person in life affects us precisely as does a sermon. It either helps us on to God, or drives us farther from him. It is either a savor of life unto life, or a savor of death unto death. If you have a temptation presented to you and you do not resist it, you take another step toward hell. If you do resist it you take a step toward heaven. You are compelled to choose between God's will and your own will.

A certain amount of self denial is necessary before we can be in that condition in which temptation does not affect us. That condition in which we can realize the truth that the yoke is easy and the burden is light. That condition in which we can smile at the temptations of the evil one and his fiery darts, because we know that they will fall harmless at our feet. We must endure a certain amount of suffering, affliction and self-denial before we can arrive at that point, and we had better endure it in the shortest possible time, than to practice this just a little while from time to time and thus keep as far distant as possible the time when we shall be able to say, His yoke is easy and His burden is light.

Since then we must endure a certain amount of afflictions before the flesh will be crucified and buried, let us welcome them, and not ask God to remove them from us, but say let it come, Lord, let it come, only give me grace to conquer, and then let it come, and every time we gain a victory let us not forget to thank God for the grace that enabled us to conquer and which we would not have had but for the temptation that called it forth. When we look God for the means of grace let us not forget to include the obstacles, difficulties, trials, temptations, clouds, sickness, privations, and so forth, that compel us to draw nearer to God.

used by the apostles, who were the witnesses of Christ's resurrection. The skepticism of the present day (I do not mean professional skeptics, but the ordinary skeptical talk) runs to this point; that there is no such thing as personal religion; that it is a matter made up of these people—these little, wise and cynical folks, in the shop, in the store, and elsewhere, say, "Oh! it is all well enough that these people should go into churches, and form a little artificial life, and sing and pray, and get up a certain round of duties which they shall perform; but when you go a little back, you find that they are not different from other people. The human nature in them is not changed. They are just as proud and selfish and temperate as any body else. I do not believe there is any body else. I do not believe there is any power and virtue in the so-called spiritual life which God gives to his people in this world." That is the widely prevalent feeling.

Now, anything which produces upon the mind and imagination of a godless or worldly man, an impression which makes it unmistakably true to him that Christian people do live a life and experience things which ordinary people do not; not only is preaching the Gospel to him, but is preaching to him in such a way as to bring conviction to his mind.

For instance, I have seen very wicked men silenced, because I appeal to them. "How was it with your mother? Was she a praying woman?" I have heard a seer, who was railing most uncharitably, and therefore most wickedly, against Christians, brought at once to his bearings, by such questions as these; and he said, "Well yes, I admit that my mother was good woman." There was no place in which conviction had been lodged. He did not believe in ministers; he did not believe in professors of religion; but when I put the question to him: "How about your mother?" he was stopped. He admitted that there was a feeling of conviction there. That godly woman, who probably had never been very active, had, in the performance of her daily duties in the household, preached the Gospel to him; she held him with a secret thread which was stronger than a cable; and when the strain was brought to bear upon it it did not break, but held on. And there is many a one in whom this conviction has been planted in early life by the example of his parents, who has been brought back, years and years afterwards, to maintain that there was truth in religion.

I have seen men stand up under temptation in such a way that their companions were convicted. This is, in my judgment, the secret of that scene in the life of Paul, where, he being in prison, an earthquake followed his prayer.

"At midnight Paul and Silas prayed, and sang praises unto God; and the prisoners heard them."

If it had been a bacchanalian song of a parcel of men drinking wine, these Roman soldiers would have understood that; but here were some Jews thrown into prison, their feet made fast in the stocks, and instead of being very much depressed, as prisoners usually are, they were self-reliant and calm. At midnight they sang hymns. It was an unparalleled thing. These soldiers had heard hymns sung in the churches; they had heard songs chanted by the priests in the temples; but to hear men at the bottom, apparently, of adversity, in the dead of night, singing hymns so that all the prisoners and the jailer heard them, was something to be remarked.

"And suddenly there was a great earthquake, so that the foundations of the prison were shaken; and immediately all the doors were opened, and every one's hands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had broken fled."

There was a death penalty among the Romans to which the keeper of a prison was liable who neglected his watch in such a way that the prisoners escaped; and this jailer determined to save himself from disgrace.

"But Paul cried with a loud voice, saying, Do thyself no harm, for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas; and brought them out, and said, Sirs, what must I do to be saved?"

What was it that struck this old rough sturdy Roman soldier's heart? What was it that brought him all up standing in this way? He saw a man. Here was this Hebrew prisoner, all of whose demeanor had been impressive, now, in the hour of extreme danger, showing manliness, and manifesting prompt thoughtfulness for the jailer. The whole thing struck the jailer as being so lovely and so grand, that he brought conviction to his mind, and he said to himself, doubtless, "I am in the presence of a man who stands on a higher plane than I do."

You can never be really humble, and yet live on a higher spiritual plane than those that are around about you, without impressing them with a sense of their need. It is that thing in which you stand above the level of the average of men, that preaches Christ to them. You do not preach Christ when you simply tell the old historic story. You do not preach Christ when you merely urge the general duty of repentance. When a man sees that a great trouble has fallen upon you, and that there is in you a secret power by which you lift yourself up out of that trouble, and carry yourself as common people cannot, then you preach Christ, and every man who sees it, and sees that it is genuine, says, "There is something which I have not got. He can do what I cannot; and if religion can help a man do that, I want religion."

Here is a man who is known to have a high spirit and a sensitive disposition, and he is grossly, shamefully misused, and he bears it patiently for a time. By-and-

by he has an opportunity of returning good for evil; and without boasting or ostentation, and not supposing that anybody knows it, he does return good for evil. But there are men who see it; and they say, "I never saw the like before. That man is a Christian. I know there is something in being a Christian from that man's conduct. It is a point where everybody else would have gone the other way. Other men would have gone toward nature; but that man went toward Christ and toward grace. And that simple act probably produced more conviction in the minds of those who saw it, than a thousand sermons would have done. You never can get out of their minds the idea that there is something in religion; for they saw it."

At home I remember one very excellent woman, in many respects saintly, a lover of meetings, a lover of prayer, and a lover of good people. She was universally thought to be a pattern Christian, active and useful. But her son, an educated and intelligent man, was an out-and-out skeptic; and I used to wonder at it. He went through two or three revivals of religion, but they seemed to produce no impression upon him. I made some particular inquiries as to what was the matter, and finally some one said to me, mentioning the familiar name by which this woman was known, "She is very irritable and inconsistent at home; and it is what he has seen in her home-life that has impressed his mind that neither she nor anybody else is practically a Christian." There was that temper, that impetuosity, that self-seeking, at home that overshadowed any Christian virtues which she might have. All her outward display in the community, all her public charities, all her activity in religion, were interpreted from the standpoint of irritable selfishness at home. And this skeptical son said, "She is good enough, but then I cannot see that she is better than many other people who do not pretend to be Christians." And he naturally reasoned that if his own mother was so inconsistent with her profession, then everybody else must be so. So he stood confirmed in his belief that there was nothing in religion at all.

On the other hand, there have been a great many who have been impressed with the even, calm, sweet and beautiful lives of persons who never opened their lips to speak on religion, who had been tied up so that they never could do any work at meetings, on committees, or anywhere else, but who steadily shone and beamed in their Christian life and disposition. There have been multitudes who, looking upon such persons, and seeing how they lived, said, "I know there is religion in the world." They had seen it.

I have known many and many a business man who had no gift of speech, but who, by his high honor and fairness, did much to impress others of the reality of religion. I would rather have such a man go and talk with the skeptic than anybody else, because he lives in such a way that everybody believes God is with him.

I wish, then, to say to those who are not called out of the family, to more public exertion, You, too, can preach Christ.

God's Care of His Church as Exhibited in the Reformation.

BY M. VALENTINE, D. D.,
President of Pennsylvania College.
(Continued.)

3. A most striking feature of this providential care is seen in the combination of civil and religious circumstances, by which the movement was protected, from its beginning to its accomplishment, from the power and machination of its enemies. This is illustrated in a number of particulars:

(1) In its very commencement, a loving Providence is seen, affording it the counsel and protection of the Elector, Frederick the Wise. Few princes have been so prudent, just, and firm in trying circumstances. Rarely has history presented one who could have met the emergency so well. His establishment of the University of Wittenberg, not only showed his noble love of learning, but founded the seat of the Reformer's power. All through the early periods of the Reformation, his unyielding determination and favor raised a bulwark about the person and work of Luther and his co-laborers. Neither the pleasure of Pope nor Emperor could break the strength of the shield which he held outstretched for the evangelical cause. Surely God was kind, and His providence was clear, in giving the power and wisdom of such a prince for the sheltering of the feeble cause. He appears to have specially raised him up, and endowed him, for this service. The page of history will ever present his relation to the Reformation as a striking illustration of the ways of Providence. "His memory," says Salis, "will be blessed as long as the Lutheran Church exists on earth." All Protestant Christendom is enjoying the fruit of his services.

(2) Providence that thus took in hand the holy cause, was never afterward withdrawn. That hand was soon again revealed. A storm of hierarchical and secular wrath soon rose over the Reformation, and burst forth in the edicts and bans of the Diet of Worms. A word of doom went forth against Luther and his adherents. The imperial decree meant all the bitterness of death. The guiding hand of God, however, moving the plans of the Elector, thwarted the wrath of foe, in a sudden withdrawal of Luther to the Wartburg. This was clearly the voice of heaven, saying as once of old: "Come, enter thou into thy chamber, and shut thy doors about thee; hide thyself as it were for a little moment until the indignation be overpast;" Is. 26:20. But history adds the further statement,—"Divine Providence took his cause more effectually under its protection, by at once crippling and arresting the execution of the sentence of extermination, by the war in which the Emperor was immediately entangled with France."

(3) Again after the Diet of Augsburg, at which our great Confession, which has

Practical.

From the Christian Intelligencer. Fulton Street Prayer-Meeting. VOICES FROM AFR.

Several of the late days of the meeting have been characterized as bringing intelligence of the state of religion from widely distant places. An African preacher, for forty years a slave, gave an address—short, full of religious experience and to the point, to the great edification of the meeting. It is not often that any one is listened to with more attention, or says more in the allotted five minutes than this sable speaker.

Another addressed the same meeting from Oregon, from the Willamette Valley. He told us of the influence of his meeting in Oregon. It was felt in all the mountainous valleys of the great North-west of the Pacific slope. It sends a stream of spiritual life into all those meetings for which we hold in that far off land. "It is a great encouragement to us to pray, when we hear how God answers our prayers. We hope this place of prayer will ever remain as a bond of union between all prayer-meetings throughout the world as it is now. It has become a power in the world, more than you know. And all the great purposes, in the merciful providence of God, for which it has been raised up, have not yet been revealed. Of one thing you may be assured—there is not a church in the whole world that is exerting the influence and doing the good which is being done by this Old Church."

THE SMALLEST CHRISTIAN IN HEAVEN.

Some time ago a clergyman gave an account of a lady who in her sleep imagined that she was carried by two angels and laid down within the gates of the Celestial City. And one remarked how little she was! "She was a very little Christian. Let us get the golden measuring-rod and measure her, for surely she was exceeding small. He did not know but he thought, if she were measured she would be found to be the smallest Christian that ever got into heaven. Let us apply the golden rod and measure her."

"No; no," said the other, "No such thing—she is not worth measuring. I do not see how such a small Christian ever got into heaven."

And with that the lady awoke and began to ponder over what she had seen in her night vision. She came to the conclusion that if she were measured before she went to heaven, she would be found to be so small a Christian as to be not worth measuring. She also resolved that she would take the reproof of her dream to heart, and try to live to some good purpose every day; and she would make it the great endeavor of her life to win souls to Christ. Her resolution has not been in vain, for she has proved to be one of the most useful women of the age.

THE MINISTER, THE INQUIRER, AND THE DEVIL.

The meeting was over and the great congregation was passing out. Three ladies—married, sisters—stood near the door, and

The Pulpit.

From the Christian Union.
Lecture-Room Talk,
BY
HENRY WARD BEECHER.

Different Ways of Preaching the Gospel.
FRIDAY EVENING, April 1, 1870.

I do not know that there is too much said as to the necessity of activity and usefulness, to those who are attempting to prosecute a Christian life; but there is danger that you will take a very narrow view of what activity means. It includes, of course, some testimony in respect to the truth to those with whom you are associated; and that may by your particular act, become a special duty to you. It means, also, if you have the opportunity, the distribution of knowledge in the form of books. It means—or may mean—the going out to prayer-meetings, and laboring in schools and classes, and taking part in reformatory efforts—that of temperance, and the like. It may embrace all these things; but there are a great many persons who seem to think these are the whole. Or, at any rate, they regard them as what is meant by being active for Christ, in such a sense that when they look upon their circumstances, and find that they can take only a part of them, they either feel, "I am discharging every duty; the providence of God has made it impossible for me to be more active," or else they feel discouraged, and repine, and say, "Others are more highly favored than I am. They have a field open, and a harvest to reap; but I, that faint would labor, am not permitted to do anything."

I shall, therefore, say a few words upon this point: That a man may do a great deal for the promotion of Christ's kingdom, without being able to go out and engage in the ordinary active and official ways of preaching and practicing the Gospel.

The one thing that is needed in our time is not to prove that Christ lived and rose again. That was a great fact to be

Protestant Christendom, was read, the recesses now ordered the execution of the suspended edict of Worms. For nine years, pending the arrest of the edict of Worms (1521) to the recess, or edict of Augsburg, the work of the Church's deliverance and restoration had been going on, always through difficulties, and sometimes bitter persecution and the flow of martyr blood—a clear line of real progress, even through the sore trials of fanatic disturbance and peasant wars. But now, through a juncture of circumstances seemingly favoring their wishes, the united Papal and Imperial powers felt strong enough to carry out the delayed purpose of extermination. The peril was impending. The prospect darkened into alarming gloom. The Smalcaldic League lifted its banner for defence, weak and comparatively feeble as it was. But He who makes the wrath of man to praise him—using even his foes for his purposes of love—caused the Emperor to see three hundred thousand Turks, under the warrior Sultan, Soliman, on his imperial borders. God thus said to him, "Thus far mayest thou go, but here shall thy proud wrath be stayed." Thus the parties were so changed, that at the next Diet the Protestants were not the suppliant party, but the besieged. The moving thousands of the Sultan left the thwarted Emperor no resource but to compromise. And thus, the first *Nuremberg Peace*, though brought to the Protestants by the hands of the Turks, was sent by God.

(4) Subsequently, the Turks being defeated by the help of the Protestants, the Emperor, unfaithful to given pledges, and ungrateful for received aid, persisted and true only to his hatred of the Reformation, and irritated especially by the Protestant alienation of Wurtemberg from his house, determined, again, to inflict the blow. But in the revolving providences of God, an arrest was again put upon his movements. His hands restrained by the threatened descent of the bold pirate Chaireddin, from Tunis, on his Italian and Spanish States. As soon as the corsair was defeated, a war with the emperor, Francis I., of France, engaged all his energies and resources. So again he had back just when he was ready to overwhelm, he was compelled to seek the aid of those whom he had been planning to destroy.

(5) Still later, when the pressure of disability was apparently lifted off him, when his prospects were clearing up brightly, and he was fortified in his purposes, and expectations of success, by the Nuremberg League, signed by the Roman Catholic States, for execution of the recess of Augsburg against the Protestants, a guardian God once more stopped the eager Emperor, and by touching the course of events with His divine hand, and turning them, like the clouds whithersoever He would, involved him in political complications and helplessness which should have drawn from him the recognition; "O God, Thou hast done it." The States of the Smalcaldic League, having seen the coming storm, and recognizing the imminent peril, had drawn closely together and completed their inadequate strength, expecting to have to meet violence with violence, or sink beneath the sweep of the papal and imperial power. But they had only to "stand still, and see the salvation of God." His special love was still pavilioning His holy cause. After the last baffled attempt of his foes, He had been restraining "the remainder of wrath," still left in smothered burning, until the broken power of Soliman was recovered; and when the Emperor is once more ready to strike—lo, the Turks again!

These are instances and illustrations of the over-riding care of Him who had, ages before, said, "The gates of hell shall not prevail." It is interesting to note how many things God marshaled in the turn of events, and procession of his providences. The circumstances of the times, the balance of political power, Pope and Emperor and Princes, the disturbed state of foreign relations, the strange turns of internal policy, the almost ceaseless hostility and threatening of Frank and Turk, and pirate, all these things kept both angry Pope and chafing Emperor involved in complication after complication, so that while they, at the time, wished to arrest the Reformation, they never could do. When ever they thought that their hands were free, the manacles of an arresting Providence were, again and again, put upon them and new concessions were forced from them for the Protestant cause.

To be Continued.

*Hist. Augs. Conf.
†Glossier IV p. 58.
‡Kurtz, Ch. Hist. II pp. 78, and 71.

MARK TWAIN having been engaged to conduct a new department in *The Galaxy*, with the first "copy," for the May number sends the following characteristic letter to the Editor:

BUFFALO, April 2.

Mr. F. P. Church, Editor of *The Galaxy*.
DEAR SIR—My own paper, the Buffalo Express, does not occupy my entire time, and therefore I accept your offer, and conduct the present time forward will edit and conduct a "Department of Agriculture" in *The Galaxy*. I thank you for leaving to me the selection of a department; and in choosing that of Agriculture I feel that my judgment has answered your highest expectations.

I have not made this choice at haphazard. After careful survey of the ground, I saw that the subject of Agriculture had been wholly overlooked by the magazines of the day as a sensational topic, and that all that was necessary for us to do was to enter in and seize this rich opportunity. Fortune is secured to us. Nothing can prevent such a consummation. In this virgin soil I will insert a reaping-hook that shall blossom like the rose; upon this salient desert I will launch a triumphal barge; in this deep mine of affluence will I plant a sturdy tree of prosperity whose fragrance shall slake the hunger of the naked, and whose sheltering branches shall stretch abroad until they wash the shores of the remotest lands of earth.

(I never can touch the subject of Agriculture without getting excited. But you understand what I mean.) Under the head of "Memoranda," I shall take hold of this neglected topic, and by means of a series of farming and grazing articles of blood-curdling interest will proceed to lift the subject of Agriculture into the first rank of literary respectability.

Herewith please find my manuscript for your May number.

P. S.—I have no practical knowledge of Agriculture, but that need not interfere. You may have noticed that the less I know about a subject the more confident I have, and the more new light I throw on it.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R.

Sellinggrove Pa., April 23, 1870.

A PREMIUM.

We have made arrangements with S. S. Wood, publisher of the *Household Magazine*, which will enable us to send THE HOUSEHOLD MAGAZINE, GRATIS, for one year to every new subscriber to the AMERICAN LUTHERAN, who subscribes between this and the first of June.

We have examined this magazine and find it moral, instructive and interesting in its character.

"It is essentially a home magazine, and is just the thing that one would most desire to place into the hands of his wife and little ones, or that a man of business would himself take up for the employment of a leisure hour."—*Post*.

Agents can either order this Magazine for themselves or the person subscribing. The money, \$2.00, must invariably be paid in advance. This is certainly a liberal offer; two good journals for two dollars! March 12 '70—cf.

Agents for the American Lutheran.

REBERSBURG, PA.—Mr. Samuel Frank, acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backstating 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.

Theological Library.

SELINGROVE, Snyder Co., Pa., March, 1870.—We the members of the Missionary Society of Missionary Institute purpose raising a Library, for the use of the Theological Students of said Institute. We therefore earnestly solicit aid from the Alumni and all, who have the cause of Christ at heart, either in money, books, journals, &c. Address, A. K. Zimmerman, Sec. Co., Box 194. Mch. 19, if.

PHOTOGRAPH OF THE GEN. SYNOD.

We have a few copies of the Photograph of the Gen. Synod, which we will send by mail at the low price of \$1.10 a piece. This photograph contains about 175 likenesses of our most prominent ministers and laymen, and those who wish to possess one of them should not delay sending for it until they are all sold.

We will send this photograph also as a premium to any person who will send us the names of two new subscribers with \$1 in cash. April 2—cf.

QUAKERTOWN, PA. AN ORGAN FOR SALE.

—We direct attention to the advertisement of an Organ for sale in another column of this paper. The congregation at Quakertown have determined to sell their organ in order to help to pay off the debt on their church.

MANY of the German newspapers declare that the adoption of the infallibility dogma will lead to a secession greater than that at the time of Luther.

A LONG JOURNEY.—Rev. G. F. Stelling.

pastor of the First Lutheran Church of Harrisburg, Pa., started on last Monday for a trip to the Pacific coast. He goes on the invitation of Rev. A. Myers, to dedicate a new Lutheran Church in Portland, Oregon, and expects to be gone about six weeks. This will certainly be an interesting journey, and our readers would not doubt be pleased to hear from him through the columns of the AMERICAN LUTHERAN.

Public Lectures.

Rev. Charles P. Whitmer of Quakertown Bucks Co., Pa., is prepared to lecture before Churches, Schools, Lyceums, &c., on the subject of Temperance, "Our National Sin," "Our Country," or "The Spanish Inquisition," one or all of them. Persons wishing to engage a lecturer on any one of the above subjects would do well to correspond with him.

SPECIAL MEETING OF SUSQUEHANNA SYNOD.

Synod took place on Friday the 15th inst., at Sunbury Pa., for the purpose of examining and ordaining Brother Wiemer, a young Swede, a student of the Missionary Institute at Selingrove, Pa. Brother Wiemer had studied four years in Sweden, two years at Paxton, Ill., in a Scandinavian Institution, and one year in the Missionary Institute at Selingrove.

There was but a small attendance of Synod; a quorum, however, was present, which was all that was necessary to transact the business for which the Synod was called. Bro. Wiemer stood a creditable examination, and was according to a resolution of Synod, ordained in the Lutheran church of Selingrove on Sunday evening last. He intends to embark for his native country, Sweden, next week, to remain there for four months and then accompany a number of his friends who intend to immigrate to this country and settle somewhere in the West. We pray that the blessing of God may attend him and his friends in safety back to America.

FINDLAY, OHIO.—The Lutheran church of this place under the pastoral care of Rev. P. Stans Hooper, has enjoyed a revival of religion, resulting in the conversion of upwards of 30 souls. Others still under conviction are inquiring the way to Zion.—*Luth. Obs.*

Organ Schools.

Mr. Joseph Heilmann of Maple Hill, Pa. in sending the subscription for the AMERICAN LUTHERAN, sent also two dollars to have sent to the soldiers' orphan schools. He says "I feel like doing something, for both the paper and for the poor children." This is the right spirit; we wish others to do this.

SUNBURY.—A LEGACY.—Mr. E. Y. Bright died in Sunbury on Thursday the 14th inst. in the 66th year of his age. Mr. Bright was a man of considerable wealth and highly respected in the community. In his will he left much of his property to charitable purposes. Among others he left \$1000 to every Sunday School in Sunbury, the interest only to be used for the benefit of the schools. We understand there are six Sunday Schools in Sunbury.

Rev. J. M. Emerson, formerly of Lucas, Ohio, has removed to Mansfield, Richd and Co., Ohio.

Conversation in the Sanctum.

Between Peter, James and John.

Peter.—What are they doing in the Councilmen Council at Rome? Have they not proclaimed the Bishop infallible yet? John.—We read accounts of the Councilmen Council almost daily in the papers, and one report says, they intended on Easterday to proclaim the dogma of infallibility by acclamation, and in this manner down the voice of the opposition. But as the sessions of the Council are held in secret, it is very doubtful whether the reports in the papers can be relied upon. There can be no doubt, however, that there is a very strong opposition to it from the most intelligent members of the Council. Some of the American Bishops are said to be opposed to it, so also Bishop Newman, the most influential Roman Catholic Bishop in England, also many of the French, German and Austrian Bishops; in short, the most intelligent and enlightened men in the Roman church are opposed to the doctrine of the infallibility of the Pope.

James.—I read in one of our exchanges lately, that a fellow had disguised himself in the robes of an Eastern Bishop and smuggled himself into the Council, where he heard all the discussions and reported them to the papers, but at last he was detected and arrested. I should like to know what they did with him. For my part I should not like to be in his shoes. If they dared to do it, they would burn him alive.

John.—It would seem that some of the Bishops are becoming disgusted with the proceedings and going home. Here is a paragraph from the New York *Evangelist* which reads as follows:

"FROM THE COUNCILMEN.—Bishop Wood of the Philadelphia Diocese, reached home and was received on the 7th inst. with an ovation which might have satisfied a Caesar. He did not explain why he deserted the Council on the eve of the moment when, above all others, every rapid prelate should be at his post, but he evidently felt that just now America is a more comfortable place for a Romish Bishop than Rome.

James.—What is the reason that the Government of Europe are generally opposed to the proclamation of the infallibility of the Pope? The French government especially is opposed to it. I see that Napoleon demands that one of his plenipotentiaries shall be admitted into the meetings of the Council and threatens to withdraw his troops from Rome if the demand is refused, and the Garibaldians making preparations to pounce upon Rome and drive the Pope away as soon as the French troops are withdrawn.

Peter.—The civil governments whose subjects are Roman Catholics are very materially affected by this doctrine of the infallibility of the Pope. Because if the people believe that the Pope is infallible they will obey him in all things rather than their civil rulers, and this might lead to very serious consequences.

James.—I believe with Dr. Luther that the Pope is the anti-Christ foretold in the Scriptures. The Papacy is proving itself more and more as that man of sin who is setting himself up in the place of God, and persecuting the saints. God is just, He will require all the blood of the thousands of saints which the Romish church has shed at her hands. Think of the Waldenses, think of the massacre of St. Bartholomew, think of the Inquisition, think of John Huss, of Savonarola, of the persecutions in the Netherlands and of the fires of Smithfield! Oh, she is the woman described in Revelations as clothed in scarlet and drunk with the blood of the saints, and with the blood of the martyrs of Jesus. And upon her forehead was a name written, Mystery, Babylon the Great, the mother of Harlots and abomination of the earth.

Peter.—I believe too the Pope is the anti-Christ of Scripture and Rome the scarlet woman drunken with the blood of saints and the martyrs of Jesus, and her doom is also fixed in the councils of God; her end is to be destruction. Have you anything else that is interesting to bring in the sanctum this evening?

John.—Here I have found an article in the New York *Methodist* on sensational preaching from which I will read you an extract to see what you think of it.

(Reads.) "Said an eccentric old preacher once to a young minister: 'Fill your church, brother, if you are obliged to stand on your head to do it.' Doubtless such a clerical performance would fill any church at least once; but while it may sometimes happen that Christian ministers will, in the discharge of duty, be considered 'tools for Christ's sake,' they are nowhere commanded to make fools of themselves. Yes, 'fill the church.' That is the cry! The people demand it, for there is nothing inspiring in a crowd. The trustees demand it, for the parents and collections are thereby increased. Poor human vanity demands it, for the sake of the exaltation, the recognition that comes from breathing the incense of popular favor. Some preachers can draw crowds without effort; the simple preaching of God's truth by them is sufficient to attract the people. All have not such wondrous magnetic gifts; but let every man use what gifts he has, and God will see that he has thought he should not have crowed. To play the harlequin might bring as many people around the pulpit of an inferior man as an appointed genius could gather by his most masterly efforts; but while in the latter case the attention directed would be drawn toward a purer, higher life, in the former the gaping crowd would smile and be merry and fail to see any difference between the truths of religion and the jests of a buffoon."

Peter.—Well, there are some truths in this extract somewhat forcibly expressed. Of course there are diversities of gifts, and all have not that same power of attracting people to their churches, and still may be the means of doing great good in a quiet unobtrusive way. Yet I think a minister should use all proper means to get the people to attend his preaching, and the larger the crowd he can attract by the earnest faithful preaching of the gospel, other things being equal, the more good he can do. The Apostle says covet earnestly the best gifts, and I consider the ability to preach the pure gospel of Christ in such an attractive manner as to draw the multitude to become eager hearers, one of the very best gifts that a minister can desire. Of our blessed Saviour it is said, the common people heard him gladly.

Missionary Institute.

I hereby acknowledge the receipt of Eighty Five dollars received from the following persons for the support of the Theological professor:

Rev. M. W. Fair, Punkstown Md. \$50.00

E. Daron, Fishersville, Pa. 25.00

A. C. Felker, Chambersburg 20.00

Mr. H. L. Hummel, Hummelstown, 10.00

Mr. Richard T. Hummel, " 10.00

Total \$85.00

J. G. L. SHINDEL, Treas., Selingrove, Mar. —

Early Instruction—Parental.

In former times, when books were less abundant than now, the importance of early instruction was well understood. The means were indeed limited; but they were faithfully employed. Paul's injunction to Timothy: "Give attendance to reading, to exhortation, to doctrine," was more frequently and constantly remembered. The Bible was daily used in families where now it would be constantly neglected. The catechism was taught and memorized in circles where now it would be neither seen nor heard of. The more public means of instruction, which now so much more abundantly prevail, can never be made to supersede that of the private family, without great detriment to the welfare of the church and the best interests of Christianity. The one should not be done; but the other should not be left undone. The Sunday-school, the Bible-class, and the Catechetical Lecture should be steadily attended. And these most important means of grace it is the duty of all parents and guardians to provide in ample and effectual manner for those under their care. But the ever so faithful performance of this duty does not discharge those responsible for the Christian culture of the young, from the other duty of private, home instruction. Christian nurture is always in season in the early training of the young. Good seed must be sown from the very first, upon all opportunities, and of every kind, in order that the ground be not speedily occupied with tares.

The great facilities which are now enjoyed for public instruction; the numerous good books which fill the shelves of our Sunday-school Libraries, and the less exacting faithfulness of many ministers of the gospel, in their catechetical exercises, all combine to remove from the paternal mind that sense of personal responsibility, that feeling of duty to be performed, which in other days, produced such constant instruction in the home circle, and around the family altar. How few parents read the Bible regularly with and to their families! How much smaller the number of those who accompany such reading with those familiar expositions of the Sacred Oracles, which are all the more valuable in after life, especially from being easily understood and so easily remembered? Line upon line, precept upon precept, example upon example, are now, more than ever before, constantly needed by the young, in order that they may be trained up in the nurture and admonition of the Lord—in order that they may become prepared to take in the visible Church of Christ on earth, the places of the parents, as they are made vacant by the removal of the parents themselves to the higher life. And nowhere else than in the home circle, by the parents in their daily life and conversation, can the young be so thoroughly, so practically trained, so efficiently qualified for the duties and responsibilities which must inevitably devolve upon them. Let parents, therefore, and all to whom is committed the education of the young, see to it that all the influences which they bring to bear upon them, and all the instruction which they impart to them, shall at the same time teach them of the heavenly kingdom, and prepare them for happy entrance into it, after they shall first have served God and their fellow-men in their day and generation here on earth.

Fruits of a Genuine Revival.

In seasons of revival we are apt to count on the amount of good accomplished, when in fact it is but just commencing. A series of meetings has just closed when all the converts which can be mustered are hurried into full relation with the church; and the work is supposed to be finished. This is a great mistake. You might just as well count on a graduate, standing at the head of his class, in college, the very day he enters the primary department, to believe that, because a man has seen himself a sinner, and been led to cry for mercy, therefore he will without doubt run the whole length of the Christian race. The justified sinner has but entered the school of Christ, and it remains to be seen how well he will learn and how rapidly he will grow.

Our church, if she be true to herself, will escape nearly all such difficulty. Let the revival season be followed by careful instruction; invite all the converts to be present; and let the pastor have no duty unattended to, which may be for their spiritual education of those who during the time of special services have been awakened. By the time such instruction has been faithfully given, there will be a development of the feeling of those persons who set out to serve God under the preaching of the word and the prayers of the church.

I am now one of those who would as soon as the time-honored and Scriptural use of catechizing; and the best evidence I have to offer as proof of my faithfulness in this matter, is the fact that we set aside one evening in each week for the special purpose of giving instruction; and further more—"Luther's Smaller Catechism" is my guide, both in its matter and order; and let this last remark, however, be misinterpreted into a renunciation of special efforts, to the end that the church may be revived sinners awakened and believers strengthened.

The good Lord was pleased to pour on His spirit upon this past winter and we are trying to make much of it. I now have some seventy names on my list who contemplating union with the church at the coming dedication—which is to take place on the 8th of May next—and who now are trying faithfully to prepare themselves for living membership in the Church of Christ here on earth, "that they may be accounted worthy at last of that inheritance which is incorruptible and undefiled," and reserved for all who lawfully strive for it, in heaven. We had many blessed conversions during our protracted meetings, the results of which will materially affect the world for good. As an evidence of this I will take the liberty of making an extract from a letter received from our young brother J. C. N., who shortly after his conversion removed from this place to Corry, Pa. Up to the time of the meeting of which I have spoken, he had little if any thought of God and the Christian religion; he heard what he says:

"I cannot tell you how much I miss you all," (he speaks of his young brethren in Christ), "so I shall not try to tell you. But there is one thing, which I hope you will not forget to do, and that is to pray for yourself and me; for in prayer is our only stronghold, and if we do not use it we will gradually slide back into our old positions in sin, which I pray God may never be the case with any of us. I had a letter from L. O.; he is still, by the grace of God, true to his calling, and I most earnestly hope he may always remain so. I have formed no associations yet here, as I do not wish to make bad ones.

There is a Young Men's Christian Association here, and I think I will join them. There is no Lutheran Church here, so I attend the others, but every Sunday I think how nice it would be if I could only be with you and listen to the preaching of the 'Life and Love' of the Blessed Jesus who gave His precious life that we might live. I never forget, when I think of Jesus, the immense amount of love and GRATITUDE due from us to Him; and I most earnestly hope that none of you will ever forget it.

I realize that it is a wonder that God ever permitted me to live in the course of sin in which I did live; but by the grace of God I now hope to live a better life and at last make my home with my Blessed Jesus."

Such, dear reader, is some of the fruit of which we speak; and many other equally interesting letters and speeches you would hear could you visit any one of our meetings held during the week evenings. I pastors could but realize that if the church is to grow then the appropriate work must be done, I have good reason for thinking that much more fruit would be apparent than is seen. O when will we all learn to work and wait. U. G.

THE DIRECTION OF REV. J. H. WAGNER IS STILL CREATING CONSIDERABLE INTEREST IN THE GERMAN REFORMED CHURCH.

The following is from the Reformed Church Messenger, of March 9th:

"Rev. J. H. Wagner, of Lancaster, formerly of Pittsburgh, Pa., writes as follows: 'After many months of soul conflicts, at times succeeding to repress my convictions, and hoping and believing I could remain in the Reformed Church, and labor as a minister, I have been compelled finally to submit myself to the Catholic Church, and am now a member.'

Upon this, the editor of the Messenger remarks:

"We are not acquainted with the particulars connected with this case; but presume the unexpected transition to Mother Rome is the result of following out a cherished dogma to its utmost extreme, as has been done with others in a diametrically opposite direction."

The *Christian World*, the Western Reformed paper, makes the following sensible remarks on the subject, which the symbolists in the Lutheran Church are welcome also to apply to themselves if they choose:

"But why is it that transitions from our church to the Catholics are becoming so frequent? It was not so in the days of our fathers. We look in vain for such cases in former years. The editor of the Messenger says it is the result of following a cherished dogma to its utmost extreme. What this dogma is he does not tell us, but where did he get this cherished dogma? Those who knew him know full well that he was regarded on all sides as one of the most thoroughly Mercersburg men. You could hardly be in his presence at any time without hearing him descend on his superiority to all other systems of philosophy and theology. Not a few recollections have been handed down from the Mercersburg school, as the case may be, belonging to the Mercersburg system, which, as the worthy editor of the Messenger says, when followed to their utmost extreme lead to Rome. And if this be so, would it not be well if this system were at once ejected from the church; and if the Messenger, instead of soothing itself with the reflection that others do the same thing in an opposite direction, would lift its voice against it, and fall back on the good old doctrines of our fathers. With such cases before us, it is perfectly folly for the adherents of Mercersburg theology to say that the tendency of the system is not toward Rome. As straws show which way the wind blows, so do these transitions show the workings of this system. And yet we suppose we will again hear the old song, so often sung by Drs. Fisher and Apple. 'No danger, keep these false alarms by restless spirits.' We envy not the fearful responsibility of men who will so use their influence to quiet the just fears of the church against the subversion of her time-honored doctrines and customs. Nor is there any use to disguise the fact that there are others who have advanced so far in the course of this system, that if they felt satisfied that the peculiarities of Mercersburg would fail, and that if they would be required to worship as our fathers did, they would like him seek a home where an altar liturgy finds a place; for have we not already been told that the way in which our fathers worshipped is too *rigid* and naked, and so a new set of forms has been devised."

COLUMBUS, TEXAS.—Last week we published a communication in reference to the Lutheran Church in Texas. The following letter, which accompanied the communication will interest the readers of the AMERICAN LUTHERAN. It is from Mr. Alexander Lookup, one of our subscribers in Columbus, Texas:

"There are many places in Texas where Lutheran Churches could be organized both English and German. I will instance two places, namely, Columbus. There could be a German Church organized with forty members. A week or two ago they had \$1000 subscribed for a church. They intend raising \$7000 or more. The wealthiest merchants of the place are German Lutherans, and some of them men of large wealth. At least forty members could be found in the town and as many more in the surrounding country. The nearest German Lutheran Church is 12 miles. German ministers of sister denominations have been preaching to them for three years, for which services they pay them well and thank them, but say they will live and die in the Lutheran church. This is a fine opening for a minister. A large and flourishing congregation could be built up in a few years that would be self sustaining from the beginning. I know of several places where the same could be done. A leading politician of our State said a few days ago that if the Lutheran church could but occupy the ground, she would soon be the leading church of the state. ALEX. LOOKUP.

THE NORTH BRANCH CONFERENCE OF THE SUSQUEHANNA SYNOD.

will meet at Orangeville, Columbia Co., Pa., on Monday, May 2nd, 1870. Brethren coming by rail, will leave the cars at Bloomsburg, where conveyances will be in waiting for them.

This question for discussion is—On what basis can a union of the Evangelical churches of this country be effected? Rev. Shindel, Essayist. Let there be a full attendance. B. F. ALLEMAN, Sec.

CHURCH DEDICATION.—The Emmanuel church, recently built in Muncy creek township, between Hughesville and Muncy, commonly known as the 'Brick Church,' will be dedicated to the service of the Trinity God, on Sunday May 1st, 1870, at 10 o'clock A. M. All are invited to attend. If, however, the day should be very stormy it will be deferred until Sunday May 15.

THE YORK COUNTY CONFERENCE will meet in Dillsburg, York Co., Pa., on the first Monday evening of May 1870.

Question.—"Should all professed believers stand identified with some church organization?" J. E. HONEYCUTT, Sec.

THE NORTHERN CONFERENCE of the Synod of Northern Illinois, will meet on the 10th of May, 1870, at Davis, Stephenson Co., Ill. Take due notice, brethren, and govern yourselves accordingly.

W. H. SCHOTT, Sec.

Rev. W. J. Cutter has resigned the mission at Plattsmouth, Nebraska, and removed to Sangreys, Elster Co., N. Y., at which place he requests his correspondents to address him.

Rev. W. F. Reinhardt, late of Elkhart, has accepted a call to the English Lutheran mission at Akron, Ohio, in connection with the General Council.

Rev. G. P. Weaver has resigned the charge of the Wrightsville congregation, but before his removal received and accepted a call from the same congregation again.

Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REIDMAN, Harrisburg, Pa.

Be Active.—Do not go to your class with a slow and dull feeling, "dear teaching is dreadful hard work!" Go with cheerful alacrity, feeling that it is a blessed privilege, and not merely a duty. A teacher out west met with a sad accident that laid him aside from labor. He sent this message to some fellow-teacher: "I used to call teaching a duty, but oh! if I could get back to it, I should call it a privilege! blessed, blessed privilege!" Said a minister, who was constantly called upon to labor and service of all kinds, in the church, and out of it, for the weal of souls: "I try to take up the burden and shoulder it for Christ, and I don't say murmuringly, 'I have all the work of the church upon me,' but the dear, blessed Master lays it on me for him?" O, teacher, call it joy! delight! privilege! Take the work close to you, embrace it warmly, hug it to you, and it will be sweet. The Lord will sustain you in it, else He would not have put it upon you.

Teacher's Duties.

Never come to your class without having studied the passage of God's Word you are about to teach. Many teachers may have no access to commentaries or help of any kind; do the best you can, consult them if within your reach. To every case ponder well the subject in hand compare it with other passages of Scripture bearing on the same points, and strive to reach striking and appropriate illustrations to make it more plain and forcible to the children. Weave in if you can any incidents that may have occurred during the week, and about which there has been a considerable talk among men. Above all pray over the portion you would carry to your class, and you will not send them away empty. Another duty we would urge upon every teacher is punctuality; every teacher must be punctual, how it breaks down the spirit of a class to be kept waiting for a tardy teacher, and the class kept wondering if the teacher is going to come at all, and then at length the class to be broken up into fragments and distributed into other classes.

Children soon feel such treatment, and will not submit to it long. Dear fellow-teachers, you owe it to the Master in whose service you are engaged. You owe it to your fellow-teachers, for one lazy, laggard, tardy teacher, is a clog to the whole school. You owe it to the scholars whom you have undertaken to teach; you owe it to them to be regularly at your post, and to be there in good time. Never be absent if it can be possibly avoided, and under no circumstances be absent without furnishing a substitute, and acquainting the superintendent of such intended absence, so that he may make the best arrangement he can.

Dedication.

The dedication of Trinity Evangelical Lutheran Church, Milton, Pa. (D. V.) will take place on Sunday, May 8th 1870. This church has been in progress of erection for three years. The congregation have been worshipping in the lower part of the building for nearly two years. Since a description of it will doubtless be given in full at the dedication, we forbear saying anything further on that point now. Dr. Brown of Gettysburg, Dr. Sprecher of Springfield, O., and Dr. McCrory of Baltimore, Md., together with all the former pastors of the congregation, now living, will receive invitations, and are expected to be present on this occasion. The dedication will take place under the management of the President of the Synod, Prof. P. Born of Selingrove, Pa., and the pastor. We herewith extend a most hearty invitation to the brethren of surrounding churches, and especially to the West Branch Conference, which is to meet in the church on Monday, May 9th, to be with us over the dedication. Services will commence on Saturday afternoon and continue until after Monday evening. Come one, come all, and you shall be welcome. U. G.

GOING TO THE FAR WEST.—On Monday next Rev. G. F. Stelling, pastor of the First Lutheran church of this city, will leave for Portland, Oregon, at which place he will officiate at the dedication of a church. Rev. S. will go by railroad direct to San Francisco, and from there he will proceed by steamer several hundred miles, to Portland. He expects to visit Salt Lake City and other points of interest, before his return home. We wish him a pleasant trip.

Answers to Bible Questions.

J. Kohler Peck, Alla Weitzel, and Geo. S. Divin, have sent correct answers to Bible Questions in paper of April 2nd.

QUESTIONS ABOUT ABRAHAM.

What night of great horror is recorded in Abraham's life?

What afflictions were foretold of the seed of Abraham?

How was this prophecy fulfilled?

THE WITNESS MEETING.—According to the S. S. Journal, such a meeting is held regularly at the close of the Sunday-school in Minneapolis, Minnesota. For an example, worthy of being followed wherever possible, it is thus described:

"After the lesson of the day has been taught, and the superintendent has made a rapid review, and with a few burning words, riveted the most precious thoughts upon the hearts of the scholars, all are invited to remain, while the school is dismissed in perfect order. Two-thirds remain. A hymn is sung, and for just twenty minutes superintendent, teachers, pastor, scholars and visitors witness for Jesus. Sometimes, several stand at once, little children and gray-haired men, each waiting for the finishing word of the other's sentence. Now and then a single verse is sung. The thoughts and feelings of all seemed blended harmoniously. The impression left that heaven cannot be far off, and that angels are present listening, and strengthening the witnesses. It is at most always the case that some are seeking Jesus, and some are there having found Him, and the spirit of the entire little service seems to breathe the prayer, 'Blessed Saviour, we have been teaching and learning thy Word! We have done all we can do. We would have done better if we could, but we leave it all with thee, who must do all the rest. O guard the good that has been done until we come again to drink the fountain of thy truth. Convert all our souls to thee. And we will always give thee all the glory!'"

Communications.

For the American Lutheran.

Election and Foreknowledge.

Concluded.

