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P. ANSTADT, Editor.
U. GRAYES, Office Editor.

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NO. 18

Poetry.

HEAVEN.

I have a home above,
From sin and sorrow free;
A mansion which eternal love
Designed and formed for me.
My Father's gracious hand,
Has built this sweet abode;
From everlasting it was planned,
My dwelling place with God.
My Saviour's precious blood,
Has made my title sure;
He passed through death's dark road,
To make my rest secure.
The Comforter is come;
The earnest has been given;
He leads me onward to the home,
Reserved for me in Heaven.
Bright angels guard my way,
His angels are my power;
Encircling round me night and day,
Preserve in danger's hour.
But more than all I long,
His glories to behold;
Whose smile fills all that radiant throne
With ecstasy untold.
Thy love, thou precious Lord,
My joy and strength shall be;
Till Thou shalt speak the gladden word
That bids me rise to Thee.
And then through endless days,
Where all Thy glories shine;
In happier, holier strains I'll praise
The grace that made me Thine.

Communications.

The Angels of the Bible.

CHAPTER IX.

ANGEL MINISTRY.—OF JUDGMENT.

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

Our Heavenly Father is at once the Creator, the Upholder, and the Moral Governor of the universe. "Moral Government," says Bishop Butler, "consists in rewarding the righteous, and punishing the wicked; in rendering to each according to their actions, considered as good or evil. And the perfection of moral government consists in doing this with regard to all intelligent creatures, in exact proportion to their personal merits and demerits." It is by this system of rewards and punishments, therefore, that moral government is rendered efficient. And the efficiency is equally well maintained, whether these punishments and rewards are inflicted and awarded directly by God himself, or indirectly, by ministering spirits, acting as his executive agents. The latter method, as previously stated, is most undoubtedly the true one. And this the Bible everywhere inculcates, explicitly, or implicitly. And yet it must be remembered that neither do the angel ministers, or executive agents, themselves act directly, and as it were, absolutely. Indeed, so gently do they carry out their administrative operations, so close do they follow the course of nature (for there is an ordained course of nature, or law, in spiritual matters as truly as in physical), that the rewards of good actions, and the punishments of evil deeds, seem alike to follow as natural and inevitable consequences. That may virtue be said to be its own exceeding great reward, or, as expressed in the words of the Psalmist, "The judgments of the Lord are true and righteous altogether." Moreover by them is thy servant rewarded; and in keeping of them there is great reward." Ps. 19, 9-11. "As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head," says the Prophet Obadiah, verse 15th. And the same doctrine both of the intrinsic nature of sin and holiness, and inevitable nature of their consequences, is no less plainly taught in the words of the Lord to Cain: "If thou dost well, shalt thou not be accepted? and if thou dost not well, sin lieth at the door." Gen. 4: 7.

But we are not left entirely to reason in this respect, even from the word of God. Ample evidence has already been shown, that in general God carries on the works of His Providence through the agency of angel ministers. And now, in particular, we may see the same truth illustrated in the special punishments which he has thus made to follow sin, and in the remarkable judgments which he executes upon the wicked. Oftentimes these punishments and these judgments seem to follow sin, like the swift footsteps of the avenger of blood. In the words of the poet:

"Darker still
The sky grew—swift the archangel brand,
Whose blade's lightning, flashed and
Struck the first-born—
Swift as God's wrath upon a guilty land."
Nor yet may impunity be expected, even if no immediate punishment appear. "But it shall not be with the wicked, neither shall he prolong his days," says the Preacher, Eccles. 8: 13, even though sentence against an evil work is not executed speedily. But the same most important doctrine of the inevitable and sure, though sometimes delayed punishment of wickedness, was taught by the religion of Nature, and familiar to the heathen mind, Plutarch, a Greek author, born A. D. 40, died A. D. 120, but apparently unacquainted with the Jewish or Christian Scriptures, wrote a distinct treatise, "De Sera Numinis Vindicta," "On those who are tardily punished by the Deity." He says, "God inflicts punishment upon the wicked tardily, and after long delay," and discusses at some length the probable reasons for this course. The following quotations from other pagan writers will serve to show how generally this truth was understood.

"The millions of the Gods grind late but fine,"
or as otherwise translated,
"The mills of the Gods do slowly grind,
But they grind exceeding small."
This is the sense of a line of Greek poetry, preserved by Sextus Empiricus, from an ancient and now unknown author.

"Divine justice stalks on softly with
woolen feet, but strikes at last with iron
hoofs,"—Old Grecian proverb.

"It is seldom that wickedness altogether escapes punishment, though it come slowly after, limping with lame foot."—Horace.
"The Deity is slow and dilatory, for such is his nature."—Euripides.
"Divine anger proceeds to vengeance with slow steps."—Valerius Maximus.

See also the story of Glaucus,—related by Herodotus—cut off with all his race for a crime meditated but not performed. Juvenal recites the same story, to show how the mere intention of sinning involves punishment.

"Has patitur poenas peccandi sola volutus." But such clear views of Divine truth, while plainly recognized by many of the more intelligent of the heathen, were far from being familiar to the minds of the common people. Even the Jews before the coming of Christ seem to have lost almost entirely the idea of the true spiritual nature of sin. And we find our Saviour opposing the shallow and superficial nature of the Pharisaical theology and morality.

The earliest instance in which the angels are mentioned in the Bible, is when they are employed to execute the speedy judgement of God upon our first parents, after their fall, and consequent expulsion from the garden of Eden. "And he placed at the east of the Garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 2: 24.

In confirmation of what has just been advanced with reference to the angels themselves acting through natural agencies, we quote the following words of an old English writer: "In great plagues that sweep away thousands, common eyes see nothing but Nature, but religion teaches men to look further to the God of nature, and to acknowledge that the plague is a judgement of God upon men; and the Scripture does moreover assure us, that God employs angels in executing this judgement, for it was an angel that smote the Israelites with the pestilence." "The Lord sent a pestilence upon Israel." The angel stretched out his hand upon Jerusalem to destroy it." If Samuel 24: 15-16.

The plagues sent upon the Egyptians, to compel them to let the children of Israel go, were caused by the operation of angels. See Exodus, 7th, 8th, 9th, and 10th chapters, and compare Psalm 78: 42-49. "How he had wrought his saying in Egypt." "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble by sending evil angels among them." So also the many and grievous afflictions which befell Job, and his unfortunate household were brought about by Satan, to whom God said: "Behold, all that he hath is in thy power." And all these afflictions which left Job desolate, came upon him through natural causes, although the confessed result of the influence of the devil and his angels. Thus the Sabeans slew his cattle and his servants; the fire consumed his sheep and their shepherds; and the wind caused the house to fall, and destroyed his children. In all these instances Satan exhibits the same control over physical nature, which our Saviour gave to the Apostles, to whom also he gave power over the evil spirits themselves. Compare Mark 3: 15, and Luke 10: 19.

* Butler's Analogy, Part I, chapter III. † Herodotus, History, VI, 56.

For the American Lutheran.

Matrimony.

BY REV. URIEL GRAVES, OF MILTON, PA.

There was a time, it is said, "when the great men of England's proud Isle" met together for the purpose of discussing the following question: "What is the greatest beauty of Nature?" Great lords and mighty princes were there: when one said, Gentle me, to me there is nothing so beautiful in nature as the sun going forth in his majesty and glory; another spoke of his preference for the moon, "pale Empress of the night;" another saw his rarest type of nature's beauty in the star-spangled firmament, and yet another said it was in the green foliage of the forest; a fifth could behold it nowhere so fully delineated as in the deep, blue, rolling sea. At last it came to the turn of Sir John Hugo, of Ireland, who, on rising said, "Gentlemen, you may speak of the sun going forth in his majesty and glory, and with majestic tread he travels space; you may speak of the moon, 'pale Empress of the night,' now stealing aloft to her zenith, then quietly sinking slowly to her nadir; you may speak of the rare beauty of the star-spangled firmament, or talk loudly of the passing beauty of the forest's green foliage, and you may stand in awe of the grandeur of 'Old Ocean,' but to me," said Sir John Hugo, "to me there is nothing so beautiful as Nancy Dawson."

Now who Nancy Dawson was, I do not know; some one whom Sir Hugo most dearly loved, I make no doubt; but this I do know, my subject is a most knotty one and for this simple reason, it has so many knotty subjects to deal with! Profoundly the principles of matrimony are well understood; for all seem to be leaning somewhat ardently in a given direction, as is happily illustrated by the saying of an elderly maiden lady, who, it is said, was far gone with that fell disease, consumption; who, when on hearing that a wedding was passing on the street, with some assistance reached the street window; and as she feasted her eyes on the gaily of the young party was heard exclaiming, "Ah! that is the way we all must go." To take up this subject and discuss it, is just like the work of handling any other, the great question being, Where shall I begin? My way of settling every such matter is to lay hold of my subject somewhere, and, calling out all the facts in the case, in the order in which they occur to me, leave all the practical truths thus developed, to the careful consideration of the patient and honest reader.

That matrimony is as thoroughly understood by nine out of every ten of those who

are now contemplating its happy results sometime in the future, or of those whose plighted marriage vows have been witnessed by friends, and who are now living in the full brightness of its blaze, I dare not disbelieve; not because mankind are incapacitated for it; but because they are too thoughtless to look carefully, candidly and seriously into a matter of such unbounded importance and of overwhelming responsibility!

That the careless manner in which the subject is reduced to practice, is the real cause of nine tenths of those unhappy separations, or what is worse—pad-lock alliances, and which shrouding the lesser of two nearly as great evils, seem content to stay and enjoy in each other's presence a sort of "cat and dog heaven" over a plate of edibles, I firmly believe.

How can it be otherwise than that, while this disposition of carelessness, on the part of men and women, endowed by their Creator with intellects sufficiently large for the correct discernment of the workings of any other system claiming their attention, shall continue, that these unhappy results, as a natural consequence shall follow? This fact calls our attention to the rule by which many persons seem to work, in forming matrimonial alliances, and which is beautifully expressed in the following witty little sentence, "You fool me and I'll fool you."

A man of sense embarking on any important undertaking matures well his plan, gives due time for careful consideration, and evolves carefully in his mind the probabilities of success or pleasure in connection with the contemplated scheme. Now in proportion as the engagement seems more important, so also, should the examination covering the entire ground as near as may be, characterized by a greater degree of thoroughness, having for its avowed object, a correct and most complete solution of the problem, however difficult.

Need I here state, that among the most important things connected with the realities of a man's life, a happy and well conducted matrimonial alliance, having the mutual well-being of both parties in view stands first? If then it be universally admitted that this subject of all others connected with a man's mortal existence be the most important, what shall be said of the manner in which this work of future happiness or woe, is too often consummated? Behold the readiness characterizing the masses in a matter of such thrilling importance! See the young, gay and thoughtless, bartering away all the pleasure of a long and eventful future, simply to gratify a present and foolish phantom of the brain. They embark and set sail upon a matrimonial sea, wholly unconscious of the fiercest tempests which shall blow, and which may finally wreck their fragile bark.

It is a truth of which we have no need to speak guardedly, persons often seek the marriage state with no definite purpose, further than, "O, I just took it into my head to get married and settle down in life," and some of them have settled down "with a vengeance;" many of them to the enjoyment of a demon's heaven. Others, entertaining that loose notion of matrimony which makes it—in the eyes of those who never look deeper than the surface of things in general—a lottery, strike out for a wife, and take the first seventeen yards of silk they can get, "for better or for worse," supposing that the angel whose charge it is to watch the decrees of God, will present them with their prize, even though it should prove a BLANK.

This reminds me of a trial I once witnessed, in which the evidence brought to bear against the husband, on the part of the wife, was seeking a divorce from him. I paid two dollars for my wife, and it was just one dollar and ninety-nine cents too much." Instead of being a man's luck, it may more properly be denominated his thoughtlessness. After growing up in your father's family, seeing life in all its phases, going gradually into society with the index before you, whereby you may judge very correctly as to character; if then, a man will pass by a beautiful lady, and picking up a stinging scorpion lay it on his bosom, well all I have to say is, every such folly must meet its timely and well deserved punishment.

But of what use is it that we call attention to this subject? The young will not, and the old think they cannot heed our well meant admonitions. No one, or at least very few, believe a single word you say about the matter. If so be a father venture a word of advice to his son, John says, "I wonder if the old man wanted any one to interfere with his matrimonial schemes? The minds of the younger portion of society have received a wrong bias, and therefore this unpleasant feeling between parent and child. For years little or nothing has been said on the part of parents to their children, and now it will not do; "Young America," thinks himself quite big enough, and expects to ask favors of no one in the matter, but simply to consult his own convenience in the choice of a partner for life.

To be Continued.

For the American Lutheran.

Form and Spirit.

BY DR. J. H. MYERS.

"God is a Spirit, and they who worship Him, must worship Him in Spirit and in truth."

charity and humility which form so large a part of the Christian religion, and without which there can be no religion in the heart.

When Jesus came to earth He taught them that circumspection consisted not in the outward performance in the flesh, but was of the heart in the spirit, and that to worship God acceptably we must worship Him in spirit and in truth.

If to perform the outward ceremonies were all, then the worst men in the world might lay claim to the name of Christian. They might be baptized, join the church, give of their substance to support ministers, to build churches, to send missionaries to preach the gospel to the heathen, to feed the hungry, clothe the naked, and might do many other things even more than many Christians do, or are even able to do, and then go to Heaven with their hearts unrenewed, and thus would Heaven be come a hell to them and to others who would be compelled to dwell with them; for, to enjoy Heaven after we reach it we must first have a relish for the enjoyments of Heaven which consist largely in praising and worshipping God.

Place a wicked man among Christians, where, instead of having an opportunity to engage in his accustomed sinful pleasures, he is compelled to hear nothing but religious conversation, the reading of the Scriptures, and prayer, and you make him most miserable, but let him be in the company of his companions and he thinks happy. So with the Christian; place him among sinners, where he can hear nothing but vile language and see nothing but sin, and he becomes miserable, but place him among Christians and he can be happy. In both cases the misery was produced by the surroundings being repulsive to him and his satisfaction is to get where he can see and hear only what his heart delights in.

Looking at it in this light we question whether Heaven would not be to the unregenerate heart a hotter place than Hell. The Christian warfare then consists in tiring the ungodly desires and cultivating a love for holy things and for those acts of worship which will make up our employment in Heaven, and in cultivating a love for God that we may enjoy His presence and delight to do His bidding. It consists therefore not in mere form but in worshipping God in spirit and in truth.

While we believe that many persons at the present day place too much stress on form we see a vast amount of harm done to the Redeemer's Kingdom by those who have gone to the other extreme. We do not mean that they have become too pious or that there is danger of their hearts becoming too pure to enjoy the pleasures of Heaven, but they insist on having a sufficient amount of feeling to convince them that they are worshipping in spirit and in truth, and until they have that feeling they are unwilling to make an attempt to serve God. They are only willing to give their hearts to God when they feel that they can no longer refuse, when they are compelled to serve God they will do so, but no sooner. If at that time comes and they give their hearts to God they will serve Him after that when they feel like it, and at another time, and when they no longer feel like it they conclude that their religion is gone. This is one reason why so few are willing to give their hearts to God during a revival when they are scarcely able to hold out longer, they feel frequently deep convictions of sin, yet declare that they think they should be more deeply convicted before giving their hearts to God.

Ministers in times of revivals appeal to the feeling, try to produce feeling, and make feeling instead of duty an incentive to action. We once heard a minister say from the pulpit, that he did not wish any one to come forward who did not feel like it. Now the text above quoted enforces worship first and then specifies the manner of worship, in spirit and in truth, and a person is justifiable who refuses for a single instant to worship God because he does not have the feeling which he wishes God could give him the feeling that would drive him to Heaven but he sees fit to give man his choice and if he does not reach Heaven it will be his own fault, for He that endures unto the end shall be saved. If we sometimes think that we do not feel right and therefore cannot worship God in spirit and in truth we remain nevertheless under the same obligations to worship Him as before, and if we will only try, and continue trying unto the end we shall have all the feeling we need, and it will be our duty to worship in spirit and in truth and we will be doing so, no matter how cold and formal our worship may seem, else God has commanded us to do that which we cannot do, and threatens to punish us for not doing it. Keep then in view the two commands in the text. First to worship God, and second to worship Him in spirit and in truth; but first of all, regardless of time, place, circumstances, feeling, or anything else, worship God.

Sir Robert Napier has fallen a victim to some enterprising admirers of his personal property, who lately stole from his residence in South Kensington over nine thousand dollars' worth of jewelry.

An old lady gazing with astonishment upon an elephant in a menagerie, asked the keeper, "What kind of a beast is that eating hay with his tail?"

IGNORANCE.—I hold all voluntary ignorance to be a crime. I hold all enforced ignorance to be a greater crime.—Mann.

A STILL TONGUE.—Remember the saying, "He that keepeth his mouth keepeth his life."

ASKING.—Be not ashamed to ask if you doubt; but be ashamed to be reproved for the same fault twice.

LOVE, in all its shapes, implies sacrifice. Much must be conceded, much endured, if we would love.

Practical.

Fulton Street Prayer-Meeting.

From the Christian Intelligencer.

Meetings very full and the exercises of the deepest interest.

HOW TO KILL REVIVALS?

"It is easily done in a thousand ways, more or less potent in their influence. In difference is, perhaps, the most to be dreaded." We are giving the substance of remarks made. "You cannot destroy a genuine spirit of the revival interest by opposing. You cannot battle it down by a bold antagonism. The more you oppose the more it will prevail. But you may kill a revival dead by sheer indifference. Of times a revival commences in a church, and nine-tenths of the church care nothing about it. They treat it as of no consequence, or as absolutely unwelcome. 'Oh! they say, this will soon pass by. It is only a bubble which will soon burst; a little fire and a little smoke, and all will be over.' I pity the pastor who is unfortunate enough to be over such a church. The worst of all is indifference, as to care nothing.

"I was greatly pained to read the following in a professedly religious paper, boasting a larger circulation than any other published in the known world:

"The denominational papers are reporting revivals in every direction. It would be easy to collect matter enough each week to fill our entire paper, were we to enter into the details which are possible for other papers."

"I cannot well tell you how sorry I was to read such a paragraph as that in a religious paper claiming to have a circulation that goes up into the many thousands. I looked the whole paper over and I saw not a mention of a single revival of religion in this day of revival, all as alleged, for want of space. And yet I saw much, very much, that had better have been out to give place for revival notices. Either the editors do not believe in revivals of religion and the diffusion of the Holy Spirit upon the churches, or they are utterly indifferent to what are the facts of the present day, in regard to a widespread religious interest over the country. It is not even good enough for news to be inserted in this widely circulating religious paper, while in the secular papers of equally wide circulation this news is good enough to be told. I know that no respectable secular paper shuts out the great facts of the revival interest which are occurring from time to time. What a field of usefulness is here abandoned! What a power the religious press is for promoting the salvation of men! Holiness to the Lord should be written upon its pages. Let us pray that everywhere this may be a power consecrated to the Lord Jesus, and used far and wide in extending His Kingdom. Pray for this dry-land paper.

"I take up another religious paper, and I find it inviting all its readers to become correspondents and give all the church news of the neighborhood, and especially are they requested to give information of revivals of religion, so that the paper may be the mirror of the churches.

Now there is the spirit of evangelism in these columns. It is a preacher of the acceptable word of the Lord. It is cheering to read these pages. What a change from that to this. This has a whole column of revival intelligence, we are refreshing, while that is cold and dreary as an iceberg."

ANSWERS TO PRAYER.

One writes that ten years ago she sent a request to pray for the conversion of her husband, which was answered by his speedy becoming a believer in Jesus. Now the same woman writes requesting prayer for the salvation of her son, who is going down fast to ruin.

Very few days pass that we do not hear of answers to prayer in the conversion of perishing souls.

A speaker said: "I have no doubt that when you hear these requests for prayer read, you accompany them with silent supplication to the throne of grace. I have made this my habit for a long time, and I know it is the habit of many in this meeting. Now I do not know whose prayers are heard, those that are uttered in silence or those which are uttered aloud. There are voices that are never heard in this meeting. They are the voices of the heart—the heart's desires. These are the voices which prevail with God. Moreover, we have with us those who never pray audibly; yet I have often thought that their meeting voices were more to the prayers that are never heard than to any others.

Of this we may be certain. We never ask without receiving; we never seek but we find; we never knock but it is opened to us. The promises of God are like laws driven in a sure place by the Master of Assemblies. His promises are sure and steadfast, and well ordered in all things. They shall never fail nor disappoint the hopes of the people of God. We often pray for awakened sinners who meet with them. They are here every day, and they are often converted within these walls.

Said a speaker: "Very earnest prayer at a very early day was made for the conversion or the confusion of this Council, and it would seem that God had answered prayer. He has sent the greatest confusion into their ranks, and they are at their wits end to know what to do. We ought to pray that God will bring to naught all their wicked devices. There is strong opposition to the infallibility dogma." The majority are determined it shall not pass. The object of the dogma is to give the Pope the political control of his Catholic people in all countries, so that he set himself to pull down a government—here in this country for example—was to be the Catholic who would refuse to obey the Pope's command. To disobey would be to bring down the curses of the Church upon the disobedient."

THE POPE AND THE COUNCIL.

Said a speaker: "Very earnest prayer at a very early day was made for the conversion or the confusion of this Council, and it would seem that God had answered prayer. He has sent the greatest confusion into their ranks, and they are at their wits end to know what to do. We ought to pray that God will bring to naught all their wicked devices. There is strong opposition to the infallibility dogma." The majority are determined it shall not pass. The object of the dogma is to give the Pope the political control of his Catholic people in all countries, so that he set himself to pull down a government—here in this country for example—was to be the Catholic who would refuse to obey the Pope's command. To disobey would be to bring down the curses of the Church upon the disobedient."

The Pulpit.

Lecture-Room Talk.

From the Christian Intelligencer.

THE Hiding of Christ.

FRIDAY EVENING, April 15, 1870.

The day and the evening give us our subject to night to instruct attention.

I suppose it is almost impossible for a man who is well instructed in Scripture to so impose upon himself by his imagination as to stand again in Jerusalem, and to behold the desolation and the despair which took place with the death of the Saviour. The disciples seem not, any of them, to have been of much active, managing energy. PETER was forward rather than enterprising; and all the rest seem to have given no particular signs, if I may so, of generalship. The stroke by which the Saviour was taken from them, manifestly crucified before their eyes, was the most utterly overwhelming and dispersing to all their hopes. They had been drawn to him by strong personal attachments. They had also been quite overshadowed by his miraculous power. They had come to believe that he was indeed the Messiah; that therefore he would restore the kingdom of Israel; and that before them, with some intermissions for divine purposes, there extended a line of light and of triumph.

As, in an instant, a candle is extinguished, and leaves the room in darkness, so in an instant, the death of Christ put to flight every imagination, every conviction; and it left the disciples bewildered, utterly hopeless.

Neither is there any evidence that any of them rose up under it. It was not any of the disciples that interfered, and went to the officials to procure the body of Christ for its burial. It was some who stood outside, and who had never declared themselves as disciples.

Nor does it appear that the disciples were themselves in the least molested. They were beneath notice. There seems to have been a contemptuous disregard for them on the part of the authorities; as if they felt that, the ruler having been struck down, the rest were harmless, and so were not worth caring for. Their obscurity seems to have saved them, under such circumstances.

Now, what their thoughts were, none of us can very well imagine. We can imagine; but it is our imagination, and not a fair transcript of the thoughts of these men.

To attempt to follow into the darkness the retreating spirit of the Saviour is worse than useless; and to attempt to speculate upon the nature of the suffering and the death of Christ I do not think profitable. Rather let us take occasion of this hiding of the Saviour unexpectedly from those who knew him; to ask whether there are not parallel experiences in the life of Christians now; whether, as the disciples of old lost their Saviour suddenly from their sight, and all their hopes with Christ, the same thing does not take place yet, and whether it may not be a more fitting thing for contemplation to-night than any other which we could raise—the sudden tearing of Christ from the faith of those who loved him.

The first instance which I give is that which is one of the most distressing, where they who have all their life been instructed to believe in Christ as divine, have come under the influence of such doubts and such ingenious reasonings, that they cannot but feel uncertain, and at times find their faith quite overclouded, and say, "After all, how do we know but that we have been wrong? Men have believed wrong things, we know, for hundreds and thousands of years, and the world has come out of them, and outgrown them; and how do we know that we have not been believing in wrong things? How do we know that we have not been worshipping him who is, after all, but a man like ourselves? How do we know but that we are dishonoring God, the Father, by that this, which we have always been taught to believe was peculiarly acceptable to him—the performance of our duty toward the Saviour?"

No person of any sensibility can change his life-long religious belief, without a great deal of suffering. It is not possible to change a considerable part of a man's faith without hesitation and reluctance. It is like tearing out a part of his nature. But some parts may be changed more easily than others. We have been taught to believe Christ to be the living center. There is no other one point on which the vitality of our belief in spiritual things centers so much as on that; and to take that away generally conveys such a moral shock that it creates a degenerating tendency in the life of the person.

It is often said that they who give up the divinity of Christ, give up, step by step, every one of the doctrines of Christ; and one reason is that the shock which one receives under such a wrestling as that almost throws them off from religious grounds, by doubt first, and distrust afterwards. And it is true that those who give up the divinity of Christ make that the first step on the descending scale.

Where this has taken place, and is effectual and final, there is nothing more to be said; but there are many persons who vibrate to it, that state, and remain in it sometimes for hours, and sometimes for days. I think I can understand their feelings. And from their feelings I can in some measure interpret what the feelings of the disciples must have been when their Jesus was buried from their sight. I can imagine what I should feel, I know what I should feel, if I had Christ, and all the hope and experience which has clustered about that sacred name, snatched from me. I should feel, What is there in the world, and what is there in religion, left now? Morality is left, and virtue is left; but

after all, religion does not stand in mere morality, or in mere virtue. Religion stands in the vital relation of a man's soul to the Lord Jesus Christ's presence and companionship. It is the influx of his sympathy upon ours. It is the real conversation, that goes back and forth between his soul and ours. This has been the sweetest part of our religion. And to have such a doubt as that, come upon the reality of Christ's divinity, seems enough to take out all the honey from the honey-comb, and leave only the wax—and that is not worth having.

But as the disciples, after the suffering of a few hours, comparatively speaking, saw, with trembling joy and delight, their Saviour reappear, so there is many a soul that has been brought into this great shadow of doubt, into this great darkness of temptation to skepticism, that by-and-by, in a better mood, when their nobler feelings have predominance, emerge again into the light of Christ's countenance, and are able to say, once more, "My Lord and my God."

No person ought to have gone through this experience without remembering the bitterness of the darkness. I think that such experiences as that, carry us back to the old discipline band, and interpret to us, better than any other mode of exposition can interpret it, what must have been the sufferings of the disciples at the hiding of Christ in the grave.

Now, to those who are mourning the hiding of Christ's face; to those who are conscious that by reason of unbelief or doubt Christ is much hidden from them, I would say, Remember that, he disappeared from among his disciples only for a few hours, and then reappeared never to be separated from them. He left them for a moment, but he restored himself to them. If you have once had a saving knowledge of the Saviour, and lost it, it may be renewed. For, as when two that are really knit together in affection have had some misunderstanding, and have gone apart, both hearts are empty, and both are hungry for reconciliation, so it is between the soul and the Saviour—only this, that as he is the greater and the truer and the nobler One, he yearns for us more than we know how to yearn for him. And as he still gathers and mustering again the disciples band, after his resurrection, so he stands now to every wandering, darkening soul that has lost his hold on him, saying, "I am here; I am the way."

In darkness there is hope; and even in seeming abandonment there need not be despair; for Christ, having risen once for the whole world, for every one that believes in him, may rise again and again in the experiences of every individual that, from any cause, has had a cloud between him and the Saviour's face, and desires not to be an alien and a castaway.

* Good Friday.

Mr Beecher on Cannibalism.

If I were to take you to my house, and say that I had an exquisitely tall man, and wished you to join me in eating him, your indignation could be restrained by nothing. You would pronounce me to be crazy. There is not in New York a man so much that he would not put down a man who should promise to have a banquet off from a fellow man, cutting steaks out of him, and eating him. And that is nothing but feasting on the human body; while they all will sit down and take a man's soul, and look for the tenderness, and invite their neighbors in to partake of these little bits. They will take a man's honor and name, and broil them over the coals of their indignation, and fill the whole room with the aroma thereof, and give their neighbor a piece, and watch him, and wink as he tastes it. You all eat men, and you are cannibals, every one of you—and worse. You will be glad to get God's judgment-seat with the plea, "I only eat the outside." You ate the soul, the finest element of men. You are more than glad if you can whisper a word that is derogatory to a neighbor, or his wife, or his daughter. You have a secret, but you do not make yourself responsible for it. And yet, by an oblique sentence, you leave unfavorable impressions on the mind of the person addressed, in respect to the subject of your criticism. "Ah!" he says, "I had not been informed," and he goes to the next neighbor, and says, "Mr. So-and-so says this and that about So-and-so." And the says, "Indeed," and runs to his partner, and they both run to their wives; and the thing goes all over town. Everybody becomes an unpaid devil's mail-carrier, and goes here and there bearing internal messages. And what is the result? It is damnation to some poor creature who is unconscious, or that is innocent, or that, if guilty, ought to be pitied and succored, rather than condemned. But ah! the moral is too exquisite to be lost. Here is the soul of a person, here is a person's hope for this world and the world to come, and you have it on your fork, and you can not refrain from tasting it, and give it to some one else to taste. You are cannibals, eating men's honor and name, and rejoicing in it—and that too, when you did not always know that the things charged against them are true; when in ninety-nine cases out of a hundred the probabilities are that they are not true.

A celebrated divine, who was remarkable in the first period of his ministry for a boisterous mode of preaching, suddenly changed his whole manner in the pulpit, and adopted a mild and dispassionate mode of delivery. One of his brethren observing, it, inquired of him what had induced him to make the change. He answered, "When I was young, I thought it was the thunder that killed the people; but, when I grew wiser, I discovered that it was the lightning, so I determined in future to thunder less and lighten more."

To be truly and really independent is to support ourselves by our own exertions.

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

BY MR. VALENTINE, D. D., President of Pennsylvania College.

THE Practical aspect of the Reformation relates to life, both ecclesiastical and personal, and to conduct as well as to doctrine. Without doubt, Christianity is a "life," and any reformatory movement which should not be pervaded by this idea would be false and barren. Christ's words "are spirit; and they are life." "All doctrine is for life, as the trees for fruits." Its end is not in itself but beyond itself, is renovated, redeemed character. Its fruit is to be life, power, sanctification, and all the holy activities of regenerate humanity. It is, under the Holy Spirit, to bring forth the life of Christ into constant manifestation in mortal flesh.

central, all-inclusive doctrine, and the real life of Christianity. It was a subordination of everything else to these grand and fundamental things of the gospel. But the course of these men shows that they are letting these great and essential things slip, in reaching after something else. Never could they go toward Rome, except by losing sight of the very heart of the gospel—the doctrine of justification by faith, with its quickening and all-regulative power—by undue exaltation of some remote, imperfectly revealed, or collateral notions, as, for example, about the church, or the ministry, or ritual forms. These notions, with their connected observances, are more to them, than Christ apprehended by faith. Let us never be like them. But, seeing how wonderfully God interposed to deliver his church from evils and perils, through which the gates of hell were threatening its overthrow, and how clearly he has given us again the very heart of the gospel, and the whole gospel, let us cherish a sense of lively and ceaseless gratitude.

2. Again, as members of the church of the Reformation, we should feel it our duty to preserve her true doctrinal and practical life. We need a revived interest in the great doctrine of justification by faith, as the central column of divine teaching in that church of God which is the pillar of the truth. It is to be feared that with many this essential doctrine is not clearly apprehended, or rightly appreciated. It may be questioned whether it has its rightful prominence in the ministrations of the pulpit. If it was through the preaching of it, that God regenerated and reformed the church, it is still, and forever, the great truth to be preached for the life of the church and the salvation of men. And the faith meant in this justification, must be presented as no dead faith. The spiritual experiences through which God took Luther, and the work of power he made him do, are a divine protest against a religion of mere forms or dead dogmas. The idea of the need of personal piety, repentance, faith, through conversion, lies at the very roots of Lutheranism. Our church rose in the very midst of a revival, and as the fruit of a revival. This glory God has given it. It would seem to be almost a specialty in the mission he has assigned it—to maintain his idea, with its reality, of living Christianity, and carry it down the centuries in constant illustration. Let it be held fundamental in the character of our church, as it is in the character of real Christianity.

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R.
Sellinggrove Pa., May 7, 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—*if*.

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

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 \$4 in cash.

Mrs. HUNNIBEE'S DIARY.—We hope none of our lady readers fail to read Mrs. Kate Hunnibee's Diary on the fourth page of the paper. It has been admitted by the best judges in these things to be the best description of household matters that is appearing in any paper at the present time. This "Diary" alone is worth more than the subscription price of the AMERICAN LUTHERAN to any lady that will read them regularly.

BEECHER'S LECTURE-ROOM TALKS appear weekly on the first page of the AMERICAN LUTHERAN. These "Talks" will be found highly interesting and instructive to ministers and laymen. They are published by the best New York papers, and we think we are conferring a special benefit on our readers by transferring them to our columns.

THE ANGELS OF THE BIBLE.—This subject is treated in an able and exhaustive manner by the learned writer of those articles. Dr. Frost has made this subject his special study, and our readers will reap the benefit of his labors. Let all read them carefully and regularly as they appear in print.

Editorial Correspondence.
A minister in Ohio in sending his subscription, remarks:

"I am much pleased with your paper, and am only sorry that we did not get it West; not that I have any antipathy to the Observer, but I feel we need a paper in the West."

This is the true basis on which the brethren in the West should advocate the establishment of a Western paper; not on antipathy to any existing Eastern paper, but because the West needs a church paper on its own territory to serve as a bond of union, develop the talents of her young ministers, and serve as an organ for her literary and benevolent institutions. If the Western brethren had untidely advocated the establishment of their Western paper on these grounds, we have no doubt they would have succeeded last year. Try again.

Controversies in the Lutheran Church.
The following, which we clip from the *Christian Union*, we do not doubt interest many of our readers. We know a distinguished Lutheran Doctor of Divinity not 100 miles from the office of the *Christian Union*, who contends that the Lutheran church is the only true Church Militant on earth, because she has passed through so many controversies. The *Christian Union* says:

"The Lutherans—of all people in the world—are considering the possibility of ultimate reunion. The Rev. R. Weiser is confident that the existing divisions must sooner or later be healed, apparently on the ground that the turbulence which his church inherited from its founder has provoked numerous and bitter controversies from which it has emerged without permanent disruption. In support of this view, he sketches in the *Lutheran Observer*, the most important of these discussions, which we can only summarize with the dates of their prevalence:

1st.—In 1538, etc.—The *Antinomian*.
2nd.—From 1540 to 1580.—The *Opinarian*.
3rd.—From 1548 to 1588.—The *Thomian*.
4th.—From 1548 to 1588.—The *Majorian*.
5th.—From 1548 to 1588.—The *Synergistic*.
6th.—From 1548 to 1588.—The *Pharisaic*.
7th.—The *Cryptocatholic*.
[In 1580 the adoption of the *Form of Concord* adjusted all differences then outstanding.]

8th.—From 1588 to 1645.—The *Utricularian*.
9th.—From 1605 to 1618.—The *Mystic*.
10th.—From 1618 to 1645.—The *Thomian*.
11th.—From 1645 to 1688.—The *Rationalistic*.
The church which has emerged intact from heresies and struggles so momentous as some of these cannot, Mr. Weiser with some plausibility suggests, remain divided on the comparatively trivial questions that now excite it. Into the nature of these points of discussion some insight is given by an indictment framed by the *American Lutheran* against the "General Council," an organization which originated in a session from the "General Synod." The original body acknowledged as its doctrinal standard only the Ecumenical creeds, Luther's smaller Catechism, and a qualified form of the Augsburg Confession; to which the General Council added "the whole of the so-called *Synodical Books*," consisting of the three Ecumenical creeds, the Augsburg Confession, the Apology to the Augsburg Confession, the Smalkald Articles, the Larger and Smaller Catechisms, and the *Formula Concordia*, which altogether from a volume nearly as large as the whole Bible." The Council furthermore teaches Baptismal Regeneration, "that the Christian Sabbath is not of divine institution," that private confession and absolution are commendable, and what are known as "Four Points"—namely, 1. *Chiliasm*, "by which they estimate all millenniums as to those who believe in a millennium yet to come, teaching that the millennium is already past." 2. *Close Communion*, "by which they exclude all Christians of other denominations from their common table." 3. *Non-Interchange of Pulpits*, "by which they do not permit a minister of any other denomination to preach in their pulpits." 4. *The Communion of Secret Societies*. It seems scarcely possible that issues as those could withstand an earnest desire for Christian Union, or that the petty jealousy now disgracing Lutheranism will be held of any account by another generation than that which originated them."

Beecher on the Deity of Jesus.
Some of our readers may be aware that the Unitarians, or so-called liberal Christians, have claimed Rev. Henry Ward Beecher, as being on their side, and preaching their sentiments. This was publicly asserted by Dr. Bellows at one of their ecclesiastical gatherings. We are most happy to state, however, that Mr. Beecher utterly repudiates such an alliance, and most emphatically declares his faith in the divinity of Christ, as will be seen from the following extract from the *Christian Union*. Replying to Dr. Bellows, Mr. Beecher says:

"In short, in sermon upon sermon, and in the prayers, which have been printed for years with the sermon, there will be found over and over again, with every form of illustration, with intensive applications, the doctrine of the Trinity and of the Absolute Deity of Jesus Christ. Some thousand sermons have been published. In not one is there a Unitarian sentiment respecting Christ or the Trinity. They are full of overflowing with the doctrine of Christ's equal divinity with the Father and the Holy Ghost. No man could have read any considerable part of these sermons and be in doubt as to Mr. Beecher's sentiments."

"If in this work, I please men, I am very glad. If I displease, I cannot help. I am glad if Arminians accept my views—I am glad if Unitarians accept my views—I am glad if Calvinists accept my views. I long for the sympathy of all earnest men in all sects, but as I cannot change my convictions to earn it. If, in impetuous words, I am uncharitable to other men's convictions, they are not more sorry than I am afterwards—and I am willing to bear blame. That love which has redeemed my soul, would bear as an atmosphere—'Speaking the truth in love.' Everything that I name or hope to be, is wrapped up in 'that Name, which is above every name.' There is no flower in all the field that owes so much to the sun as I do to Jesus Christ. On that one theme I am sensitive. That name fires every feeling of my soul. To make it known—to drive all clouds from its clear Divinity—to fill the earth with its praise and adoration, is the one great underlying impulse and principle of my life. And that feeling drives one from a multitude of frets and anxieties."

Lecture on Mormonism.
The Clinton Society of the Missionary Institute at Seltsgrove has secured the services of Col. McClure of Philadelphia to deliver a lecture on the subject of Mormonism and Travels among the Rocky Mountains. The lecture will be delivered in the English Lutheran church of Seltsgrove on Thursday evening the 12th of May. The public are respectfully invited to attend.

LECTURE ON MATRIMONY.—We direct attention to the Lecture on Matrimony by Rev. U. Graves on the first page of this paper. This lecture has elicited such a place wherever it was delivered by the Rev. Mr. Graves, and our readers will not doubt enjoy a rich treat in its perusal, as well as useful instruction on an important point. The present number contains only the beginning of the Lecture.

YORK, PA.—Rev J. Conway has removed to York, Pa. He is still serving the same charge as heretofore.

Conversation in the Sanctum.
Between Peter, James and John.
John—Some of the Editors of the great New York papers, such as the *Tribune* and the *Independent* are in a great dilemma at present.

James—What is the trouble with them? John—They profess to be opposed to capital punishment, and yet they want McFarland hanged.

Peter—Error is always inconsistent; and must sooner or later contradict itself, even though maintained by the wisest men. But suppose you tell us something about this McFarland, whom the anti-capital-punishmentists want to have hanged.

John—McFarland was a New York lawyer of some wealth at one time. He married a young and beautiful wife, and they lived happily together, till McFarland was unfortunate in business and lost much of his property, so that his wife could not live in the same style as formerly. About this time she fell in with a certain Richardson, a so-called "Free-lover," who alienated her from her husband, helped her to secure a bogus divorce in Indiana, and made arrangements to marry her himself. McFarland, her husband, of course could not remain ignorant of these proceedings; he also interpreted a letter from Richardson to his wife, and gazed to desperation at Richardson in the *Tribune* office. Now, this Richardson was formerly during the war a prominent correspondent of the *Tribune*, and at the time of his death, it is a mistake not, one of the local editors of that paper; at any rate he was one of their number, and hence their clamor to hang McFarland, whilst they extol Richardson to the skies.

James—This reminds me of an old fable I read about a farmer and a lawyer. A farmer came to a lawyer and said to him, "I am sorry to inform you that my bull gored your ox to death, and I should like to know what reparation I am to make to you." "Why," said the lawyer, "the case is very plain, you pay me the price of my ox, and then it will be all right." "Yes," said the farmer, "I admit that we'd be fair, but I made a slight mistake in my statement; it was your bull that gored my ox to death." "Oh," said the lawyer, "that alters the case entirely!"

Peter—That is a very old fable, but it illustrates the case before us. If McFarland had murdered some innocent victim in cold blood, and been sentenced to the gallows, these anti-capital-punishmentists would have declared most eloquently against the inhumanity and barbarism of hanging, but as he shot Richardson, one of their own number, the seducer of his wife, they want him hung forth with.

John—Do you justify a man in taking the law into his own hands and killing a man whom he may suspect of alienating his wife? Peter—No, I think a man has no right to take the law into his own hands even to avenge the greatest offenses. I think there is quite an unhealthy and dangerous sentiment prevalent in the community on this subject. Labor and detest Richardson's principles and actions in this case, but then I cannot by any means justify McFarland in murdering him. If we were living in a state of anarchy and barbarism, where there is no redress for injury, and no remedy for wrong, then there might be some excuse for such a course, but in a civilized country, where we have laws for the regulation of our conduct and protection against injury, there every good citizen should abide by the law.

John—I see from the papers that public sympathy is very largely with McFarland, and I have no doubt he will be acquitted. I read in the papers that during the progress of the trial that Graham, McFarland's lawyer, read the intercepted letter of Richardson to McFarland's wife in open court, and then exclaimed, "If any one would write such a letter to my wife, I would shoot him on the spot." This declaration was loudly applauded by the multitude in the courthouse, and it was some time before the Judge could restore order, and then he reproved the people for interrupting the court proceedings with their applause.

Peter—It would have been better if the Judge had reproved the lawyer who made such an outrageous declaration in open court. A declaration from a lawyer, whose profession it is to interpret the law and assist in carrying out its provisions, that he would violate the law by committing the heinous crime of murder under certain circumstances, should have brought down the severest censures of the Bench upon him.

John—There is another trouble among these would-be reformers of the nineteenth century. Most of them are also Universalists, and therefore they are not only opposed to capital punishment, but also to future punishment. Now, they have no doubt that Richardson has gone to heaven with all his crimes unpunished and unpardoned, but if McFarland is hanged, according to the teachings of Universalism, he will immediately go to heaven too, where the conflict between them might be immediately renewed, and yet their hired hit men, such as I think they would like to sink him to the deepest perdition. Just listen to this extract out of one of our exchanges. (Reads.)

"The editor-in-chief of the New York *Tribune* is a Universalist in faith, and opposed to capital punishment. How far his staff agrees with him in matters of theology we do not know. But this question of 'hanging' produces singular perturbations in the field of theological vision of the *Tribune*. Not long since it asked, when speaking about hanging, 'Can not society do something better for the criminal on this side of the grave, rather than consign him to something worse on the other side?' This was good philanthropy, but bad Universalism. A few days later, however, the doctrine of Universalism was made to good service in clinching an argument. Hanging, it was claimed this time, was an entirely inadequate punishment, inasmuch as a man who has done five murders can be hung but once, and then 'is immediately packed off to another and a better world.' But the *Tribune* is still in doubt about this immediate packing off to a better world. For in discussing gallow professions of faith and repentance, it takes a gloomy view of the sincerity of the culprits and of their fitness for the society of the pure in heaven. It says: 'At best, it seems to be only the coarse, material life of the barbarian who promises himself in the next world a succession of endless and intensified physical enjoyment—a faith quite compatible with every unholy and unclean passion, which can defile the human heart—a faith which does not com-

prehend even the simplest elements of the Christian scheme." We suspect the *Tribune's* general aim, but its logic and theology both hobble oddly."

James—I have a favorite poetical quotation which I think would fit in here.

Peter—Well, recite it and then we will close the sanctum.

James—It is from the poet Bryant and reads as follows:

"Truth crushed to earth shall rise again—The eternal years of God are hers; But Error wounded, writhes with pain, And dies among his worshippers."

"What is Your Life?"

The question standing at the head of this article, dear reader, and asked by the inspired penman, cannot be better answered than it is from the sacred page itself when he says, "It is even a vapor, that appeareth for a little time, and then vanisheth away." While then, we try not to give a better answer for the very good reason that we cannot—let us consider the term, in itself, or abstractly. Life is that state of being, whether in animate or inanimate existence, which possesses sufficient vitality for self propagation. In a word, it is a state of being. Through this narrow door, then, we are led into the broadest field of observation, and where everything teeming with life asks, and claims of us, that we note with care the beauties of its broad ways, and deep rich labyrinth. While gazing on the many and varied beauties of life's panorama, let us take time to study its lessons, and learn well its realities and truths: remember

Life is not an idle dream; Life is real life; it is earnest; and while, perhaps, no one individual existence beside animated intelligence has a personal immortality, yet, since this applies to you and me, reader, let us never forget that on a wise improvement of the present might depend the unknown and grandly awful future.

As of the ministers, so of the religion itself, it is often said, they deal with the delectable, with death more than life. This surely should be a matter of no astonishment, since man's conduct has rendered death one of the eventful contingencies of life. Man's sin brought death into the world; and redemption's scheme sent a sun of glory, through death's iron gates and gloomy cells, by which immortality is not only brought to light in the gospel, but, by which that life in its original design either becomes more and more perfectly luminous with immortality or darker and more drearful in its unalterable eternity of existence. Such being the case, it becomes us to look life fairly in the face, and without averting either the right or left, meet its realities with a frankness and a determination which shall face all its difficulties, and conquer all its battles, to the furtherance of our spiritual interests, and redound to the glory of the great Father of life Himself.

Did I say life was an existence possessed of a vitality sufficient for self propagation? What then is the difference between a developed intelligence or immortal substance? What matters it if the oak, with its wide spreading branches, lifts its tall and wide spreading branches towards heaven, and stand firm before the wind's hurricane blast, while the slender sapling is twisted from its place in "mother earth" and cast upon her bosom to die and rot? What change will be effected, if in brute existence the oak dies now, or lives a year or two longer? None whatever! Can we say of our life? No! It does matter whether or not we live; our life and our death will materially affect the world around us. With us

"Not the whole of life to live, Nor all of death to die." For us to live is to do something; to be something; we possess a power which shall be for the good of our fellow men of our own generation, and of those who come after us. What makes the life of this world what it is today? Does the simple fact of the world's existence accomplish all this? We answer no! Contrast her changed and changing position, as they have come to us faithfully narrated by the sacred historian and you will very soon be overwhelmed by the conviction, that she is, to all intents and purposes, what we make her. The world is today, and will be tomorrow of ages hence, just what human intelligence shall cause her to be.

Pragmatically, we are apt to forget that we exist to some purpose. How often, in our comparative obscurity we think, or seem to think our life not the least consequence; practically we ignore ourselves. It is from this pre-eminently selfish notion that we stand where we do, and are what we really have made our lives. It is impossible, you cannot destroy your identity and you cannot shun off responsibility; live on you, and exert an influence you must on your associates around you. Should you see fit to sweep away the present, there is a future which will wake you up. Beware of that future! U. G.

Christian Charity.
The phrase *Christian charity*, is very often used, and with widely different significance. It is used as the proper name of *active benevolence*; to represent the giving of alms from a sense of Christian duty, or contributing to the support of benevolent institutions. It is used with reference to *practical life*; to cover a multitude of sins of our neighbors, to look on the best side of their conduct, and to attribute to them the best motives—even when we disapprove of the conduct itself. Such is the charity which "sufficeth long and is kind." This is indeed but a practical exemplification of the golden rule; for charity leads us to look with the same kindly feeling upon the actions and motives of others of our fellow Christians especially, that we would wish them to have for our own. And as we over feel the need of such charity toward ourselves for even as in all things we come short of the glory of God and are many fail altogether; so in all the doubtful scenes and trying affairs of this life, we need to have our fellow-men place our conduct in the best light and give us credit for the best intentions and most worthy motives. And while we thus regard others with such practical charity, we may justly expect to be so regarded by them in return. For "with what measure ye mete, it shall be measured to you again."

But the variety of *Christian charity* to which we have more particular reference here, relates to *Christian faith*, rather than to *Christian practice*; to our tolerance with true Christian liberty, of differences in the minor forms and precepts of Christian doctrine from our own. No doubt all good Christian people are substantially agreed in regard to the fundamental principles of Christianity; they all believe in the inspiration of the sacred Scriptures; in the Di-

vinity of Jesus Christ; in his work of atonement for sinful men; in the influence of the Holy Spirit; in the future blessedness of those who seek the Lord while he may be found, and in the misery of those who reject all offers of salvation. But even in respect to these and other doctrines of the Bible, which all Christian believers virtually receive, there is a difference as to their exact manner of understanding or stating them. Oftentimes in the various symbols of the different churches may be found expressed in different words and phrases, doctrines which in substance are really the same. And it is well known that from the natural diversity of the human intellect different persons will differently interpret numerous portions or passages of the inspired writings. And a still greater diversity is observable with respect to many things in Christian worship and church organization and government, and to the forms in which Christian rites are to be celebrated—concerning which no precise rules have been laid down in the New Testament, and in regard to which but few and scanty indications can be gathered from the recorded example and practice of the early Christians. The apostles themselves were too busily engaged with "the weightier matters of the law," with the great work of proclaiming the new dispensation to both Jew and Gentile, to spend any time in taking tithes of mint and anise and cummum—nor, in other words, in ordaining the precise methods and forms and ceremonies of the new church. And just as these minor affairs were then left to the discretion and convenience of the several churches, or Societies of the faithful, so are they now. In then, as now, the one catholic or general church, the great visiting church of Christ on earth, was made up of numerous distinct branches, each equal to and entirely independent of the others—except we unite in Christ "the Vine," the common head of them all.

But in the various nature of the human mind, and in the larger liberty of the gospel—as compared with the formal dispensation of rites and ceremonies which it replaced—were laid the true foundations of a difference in understanding many things in the Divine word, and in establishing the external forms of Christian worship, both devotional and sacramental. In this, most certainly, Christian men, however pious, sincere and devoted they may be, cannot see eye to eye. There is therefore constant need for the exercise of a true and extended charity towards our fellow Christians—as well with reference to their views of Christian doctrine, as to their accepted forms of worship and church polity in general. In the larger liberty where with Christ hath made us free from the bondage of the letter which killeth, verily do we rejoice with exceeding gladness. Let us then open our hearts and allow others the same liberty of believing and of prophesying (or worshipping) which we ourselves so warmly we claim and rejoice in. As we believe in our own sincerity, let us have Christian charity and Christian grace enough to believe in theirs. As we do not, and cannot, claim the complete possession of absolute, or of all truth, let us realize that in the sight of God—who has himself made us to differ—these others may be as nearly right in doctrine and belief as we are near the kingdom of heaven in heart and life, as we ourselves are. And the same Christian charity and forbearance which we desire all our Christian brethren, of our own or of other churches, to exercise towards us in regard to our conduct, we should no less earnestly desire them to maintain in our own hearts respecting their symbols of faith, and articles of doctrinal belief, and forms of devotion, and ceremonial rites—however widely these may differ from our own. Not that we should never attempt to persuade others to adopt our views; but that we should always remember that, in the sight of God they may stand as near the Divine truth as we do.

The time has indeed gone by in which it was customary to burn men's bodies for the good of their souls, because they held not the same identical views of Christian doctrine. But "the rarity of Christian charity under the sun," is no less plainly evident now. For we see many individual Christians, and even some entire denominations (and these latter not the largest) who in their inward thoughts, in their avowed doctrines, and in their Christian practice, actually re-commendate all their fellow Christians of other churches and denominations. This does these persons, and seems, actually arrogate to themselves the exclusive possession of the Divine favor, and assume that theirs is the only true church, the only visible church of Christ on earth. Could these professing Christians (who, like the Pharisee, thank the Lord that they are not as other so-called Christians) but see themselves as their brethren see them, as the angels see them, and as God himself regards them, they would humble themselves in the dust, and, like the penitent publican, cry, God be merciful to us sinners! And could they but attain a glimpse of their own presumption in this attempt to limit the grace of God within the narrow confines of their selfishness and bigotry, they would learn perhaps from the profound consciousness of their own need of charity, to look with a kinder heart and more liberal faith upon those who differ from them in belief!

Like many other mysterious things, alike in God's Providence of Nature and of Grace, this diversity of creeds and forms of worship in the Christian church at large, should exert a beneficial influence in strengthening our faith, and in promoting our spiritual growth. The Divine love for man is greater than we can conceive; and the mysteries which necessarily attend all that relates to the infinite God, are so far above all human comprehension, that it becomes us to be reverently thankful for light which is vouchsafed to us, and neither to quarrel with nor deny that by which others see. We must possess and exercise Christian charity, if we would either claim or hope to be Christians! And this charity is humble, patient, kind itself; it is not puffed up; it thinketh no evil of others; but rather believeth all things, hopeth all things, endureth all things. True Christian charity regards the faith of others, who differ from our own, with the same profound respect with which we wish our own faith to be regarded. True Christian charity remember always, that here and now we know but in part; and prophesy but in part; and wait patiently for the time, which it firmly believeth shall come, when all who love their Lord, when that which is in part shall be done away, and that which is perfect shall come; when all the children of God shall see each other face to face, and shall see Him as He is. U. G.

Sunday-School.

All communications intended for this Column should be sent to
JOHN J. REEBMAN,
Harrisburg, Pa.

An Answer.

A superintendent writes us, asking, "What would you do with a teacher who is constantly finding fault with this or that method of conducting the school, when all the other teachers are satisfied the manner the school is conducted is right." Well, we would try our best, first to lead him to Christ and become converted, to try to convert him to our way of thinking, and if that could not be done, we would give him a ticket out of town, politely telling him his services might be more useful in another sphere, no matter what his social position, or how much money he had, for such a teacher is a drag and hindrance to any school.

G. F. R. We will answer your question next week; want to think it over.

Bible Questions and Answers.
Correct answers as follows have been received from Mollie Anthony, Geo. S. Divin, J. Kohler Peck and Johnny Ehrhart:

1. Genesis 15: 12.
 2. Genesis 15: 13.
 3. Numbers 23: 11—14.
- One of our correspondents asks the following questions:
1. Who was the wife of Moses?
 2. Who rested beneath a vine that grew in one night?
 3. Who was restored to life by touching the bones of a dead man?
 4. Where in the Bible do we first read of a pen?

A CHANGE IN PUBLIC SENTIMENT.
Prof. Plack, in a recent address at Claverack, Scotland, stated that he could remember when a Presbyterian elder had been suspended because he persisted in organizing Sunday-schools. Now, all denominations are vying in this good work. Dr. Bellows, a Unitarian, expressed a wish at the Unitarian Conference, that the time would come when there would be two ministers connected with every congregation—one to have special charge of the Sunday school work.

THE PURE IN HEART.—A little girl having one day read to her teacher the first twelve verses of the fifth chapter of the Gospel of Matthew, he asked her to tell him which of these verses, said by our Lord to be blessed, she should most like to have. She paused a little, and then said with a modest smile, "I would rather be pure in heart." Her teacher asked her why she chose this above all the rest. She said, "If I had a pure heart, I should have all the other graces too."

LITTLE CHILDREN REMEMBER.—At our last festival some months ago, our pastor, in his address, illustrated the Sabbath school by a bouquet of flowers which was placed upon the stand. Among other things he said that, just as every flower, whether large or small, was necessary to perfect that bouquet, so every scholar, whether little or big, was necessary to perfect the school. If a small flower were taken out of the bouquet, it would leave a small hole, if a large flower, a large hole. So it a little scholar remained away from Sabbath school, he would leave a little hole in it, if a big scholar, a big hole. On last Sunday a week—a very stormy and stormy Sunday—when many grown people staid in doors, a little girl of the infant department, who had waded through all the storm, came up to her teacher and said, "Teacher, do you know why I came to Sunday school this afternoon?" "No, my dear child," replied the teacher, "I do not." "Cause," answered the little girl, "I was afraid, if I stayed at home, I would make a little hole in the Sunday school." We should all remember this.

How to have a Small Class.
First: come to Sunday-school late, so late that the superintendent is about looking for another teacher, and the scholars are beginning to think, "We might as well go home."

When you at last reach your post, have no knowledge of the lesson; perhaps, in deed, it would hasten the end to be ignorant of the subject of the day. You can find out from the class.

Having commenced your exercises, ask any random question you can call to mind. If there is anything you cannot well explain, read from Scott's Commentary, or Barnes's Notes, which you will probably find it convenient to have at hand.

A page or two from the practical observation, would fill in the time nicely, and if Willy or Sammy whisper, and Henry looks at the clock, then from upon them and tell them sternly to pay attention. If they do not obey, threaten to tell the superintendent.

After you have finished your reading, lecture your class awhile for having so poor lessons. Tell them they ought to be ashamed of themselves.

When school is over do not speak with your pupils, unless indeed you tell them to behave themselves on the road home.

Do not take any pains, week days, to see them or interest them. Banish every thought of them from your brain.

Follow even a few of the above rules, and you will doubtless soon have as small a class as you can desire.—S. S. Times.

Communications.

For the American Lutheran.
Corner-Stone Laying.

On the first of May, it was the privilege of the writer to be present and participate in the exercises and ceremonies connected with the laying of a corner-stone of a Union (Lutheran and German Reformed) Church, in the charge of Rev. A. Adams. The church is to be erected on the site of the old one, known as "Jacob's Church," near Reed's Station, in Northumberland Co., Pa. Its dimensions are to be 40 by 60 feet, exclusive of the recess and vestibule. It will be built of brick with a basement for Sabbath-school, prayer meeting, lectures, &c.

As there was no church at a convenient distance and the old one had been taken down, the religious exercises were held in an adjoining room. The day proving to be a most delightful one, the concourse of people was very large. A sermon was preached both in English and German. Rev. C. Schell, of the German Reformed

Church, officiating in the German, and the writer of this in the English. The ceremony of laying the corner-stone was performed by the Lutheran pastor, Rev. J. A. Adams, assisted by the ministers already referred to.

Fifty-six years ago the corner-stone of the old church which has now given place to the foundations of the new, was laid. Father Shindel, long since gone to his rest and reward, then a young man, organized the congregation in an old log school-house and was pastor and officiated at the laying of the corner-stone. He served this congregation for nearly thirty-five years. His labors were blessed to the conversion of many souls. His memory, among this people, is still as precious incense poured forth.

The same corner-stone with the identical cavity, unaltered in the least, and the walnut box, in as good a state of preservation as the day it was made and placed in the cavity of the corner-stone for the first time, were again brought into requisition on this occasion.

A few of those who were present at the laying of the corner-stone of the first temple, were present to witness the ceremonies of laying it for the second time for the second temple. Most of them have gone to their final reward in the other world.

May those who are now engaged in the erection of this second temple of prayer and praise to Almighty God, bring it to a successful completion in peace and love, without harm or accident to any one; and then when their earthly home of this tabernacle is dissolved, may they have a building of God, a house not made with hands, eternal in the heavens. P. B.

Church News.

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 some 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 any thing further on that point now. Dr. Brown of Gettysburg, Dr. Sprecher of Springfield, O., and Dr. McCron 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 Seltsgrove, 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.

WRIGHTSVILLE, PA.—We clip the following from the *York True Democrat* of this week:

"On Thursday afternoon, during the prevalence of a thunderstorm, the Lutheran church of this place, was set on fire by lightning and completely destroyed. The organ, Sunday School library and other movable property were saved by those who arrived soon after the edifice took fire. The splendid bell which occupied the cupola, and had but few superiors in this part of the country, fell from its height and is entirely unfit for future service. The loss to the congregation is a serious one; the church being one of the most substantial and handsome in the place. The walls yet remain, but are considerably damaged, and no doubt, would have to be torn down in case of an erection of another church. Loss about \$4000 and no insurance. The Vigilant fire company of Columbia, were promptly on the ground with their splendid steamer and rendered efficient service, but did not arrive in time to save the structure."

SUDDEN DEATH.—The sad intelligence reached us during the past week, that Mrs. Anthony, wife of Rev. J. B. Anthony, late pastor of the Lutheran congregation of this place, died suddenly at her home at York Springs, Adams county, this State. We feel that a mother as Israel is full, and one of the kindest, gentlest and best of women. Her death has cast a gloom over our entire community, where she was held in universal esteem. She has hosts of friends and not a single enemy. Just a week prior to her death, she, with her husband and family, took her departure from our midst,

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Milton, April 221, 1870.

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March 19, 1869.—tf
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ese plain,	Dried do	Choice brands c-
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and examine his stock, and be convinced of the fact of the above statement.

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W. Haupt's Shoe Store.	
ABRAHAM MARTZ.	
Hlton, July 3, 1868.—1y.	

This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor creases and discoloration, characteristic of old paper. The left edge of the page is bound into a dark, possibly black, inner cover material. There is no text or other markings on the page.

