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Communications.

The Angels of the Bible.

CHAPTER IX.

CONCLUDED.

ANGEL MINISTRY—OF JUDGEMENT.

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

A most memorable example of the execution of the judgment of the Lord upon the wicked, is seen in the destruction of the army of Sennacherib. "And it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred and fourscore and five thousand." II Kings 19:35. Here too the angel may have employed and intensified some natural influence, as described by the poet:

"Take flowers of the forest when summer is green,
That host with their banners at sunset were seen;
Like the leaves of the forest when Autumn hath blown,
That on the morrow lay withered and strewn.

For the angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and fore-
ever grew still."

And that the Syrians should hear such a noise of chariots and horsemen in the night, as should make them all run away in great fear, was indeed the work of the Lord, as related in II Kings 7:6; but this also was no doubt done by the disposition of angels, although we find no direct statement to that effect. And in like manner, we think natural means, such as movements of the air, winds, &c., may have been employed by the angels to produce the noise. But the instance of the death of Herod clearly shows how the Divine judgments are executed by angels and at the same time how these angels make use of natural means. "And immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms, and gave up the ghost." Acts 12:23.

In the example of the first-born of Egypt whom the Lord smote at midnight, Exodus 12:29, we have no direct mention of the agency of angels. But that he did smite them by means of the angels may be gathered from the language of the Psalmist: "How he had wrought his signs in Egypt, sending evil angels among them." Ps. 78:43-49. The phrase rendered evil angels in our version, may perhaps be more accurately translated the evil angels, that is, the judgments, or evils, wrought by angels sent from God for this particular purpose.

The destruction of the cities of the plain, when the Lord rained upon Sodom and Gomorrah brimstone and fire, Gen. 19:1-25, was by the hands of the angels, who had already warned Lot, and delivered him and his family from the impending ruin. "For we will destroy this place," said the angels; "the Lord hath sent us to destroy it." In like manner warning was sent to Nebuchadnezzar, by "a watcher and a holy one," who came down from heaven and appeared to Daniel in a vision. And after the expiration of an entire year, when he still continued in his pride to glorify himself rather than God, all was fulfilled that the prophet had already predicted in the interpretation of the vision. Daniel 4:1-13. But not so long a time intervened between the warning given to him, in the handwriting upon the wall and its complete fulfillment. For "in that night was Belshazzar, the king of the Chaldeans slain." Dan. 5:1-30. Let it be observed also that in the case of each of these two kings, as well as in that of Herod, before mentioned, the judgments of the Lord came upon them because they gave not God the glory. Compare Daniel 4:25, 29, 30, and 5:23; with Acts 12:23.

The same great truth of the ministry of angels in the punishment of the wicked is recognized by the inspired Psalmist when he says of the enemies of the righteous, "Let them be as chaff before the wind; and let the angel of the Lord persecute them." Psalms 35:5-6. And in the grand consummation of all things, described in the fourteenth, fifteenth and sixteenth chapters of the book of Revelation, angels are represented as thrusting in the sickle, gathering the vintage at the harvest of the world, and pouring out the vials of the wrath of God. See in Matthew 13:39, "the harvest is the end of the world, and the reapers are the angels." See also Math. 16:27; 25:31, and Thess. 1:7.

Some have thought that good angels were exclusively employed in kindly offices to men, and that all God's judgments were executed, and his punishments inflicted by evil angels. But while it is undoubtedly true that fallen spirits, like wicked men, are made agents of Divine punishment, it is not true of them exclusively. For their true service was good angels who first delivered Lot and his family from Sodom, and then brought swift destruction upon that wicked city. So also the first-born of Egypt were slain by a good angel, who spared the children of the Israelites. Exodus 12:23.

The omnipresence of the Divine Justice so plainly taught in the Sacred Scriptures, seems to be also maintained by the ministry of angels. "There is no darkness, no shadow of death (or as it may be rendered, no land of shades of the dead) where the workers of iniquity may hide themselves." Job 34:22. "And though they be hid from my sight in the bottom of the sea, thence will I command the serpent and he shall bite them." Amos 9:3. So the Psalmist exclaims, "If I ascend up into heaven, thou art there; if I make my bed in hell, (Scheol, Hades) behold thou art there." Ps. 139:8. Remarkably similar is the language of Plato, speaking

of the Divine justice; "You shall never be neglected by it. You cannot, being small, so descend into the depths of the earth, nor being raised on high, so fly up into heaven, but that you shall pay the fitting penalty, whether remaining in this world, or having passed through life into Hades, or having been borne to a region still more wild than these." The same sentiment is still more fully, clearly and forcibly expressed by the tragic poet Sophocles:

"Behold you then, Heaven hath its eye upon the pious man, its eye upon the sinner. Flight there's none, no hiding place to which the wretched Can ever escape."—Oedip. Col., 278.

The following extract from a sermon by the Rev. Edward Irving, contains some beautiful allusions to the various ministry of angels, and so graphic a picture of judgment in particular, that it is hardly necessary to refer to its intrinsic excellence here. By Dean Haassay it was said, however, to have been the most powerful appeal in behalf of the poor ever made to a Christian congregation.

"And here a fancy comes upon my brain which I hardly dare utter, lest it overwhelm the feeling of this assembly, and unman myself into an unbecoming weeping. I fancy in some sad abode in this city, some unvisited part of straw, a man, a Christian man—pining, perishing with an attendant, looking his last upon nakedness and misery, feeling his last in the pangs of hunger and thirst—The righteous spirit of the man being disembodied, I fancy it, to myself, arising to heaven excited by an attendance of celestial spirits, daughters of mercy, who waited upon his soul when mankind deserted his body. This attended spirit, I fancy rising to the habitation of God, and reporting in the righteous ear of the Governor of the earth, how it fared with him amidst all the extravagance and outlay of this city. And with the indignant Governor of men; 'They had not a morsel of bread, nor a drop of water to bestow upon my saint. Who of my angels will go for me where I shall send? Go, thou angel of famine, break the growing ear with thy wing, and let midday feed upon their meal; Go, thou angel of the plague, and shake thy wings once more over the devoted city. Go, thou angel of fire, and consume all the neighborhood where my servant suffered unheeded and unpitied. Burn it, and let its flames not quench till their pavilions are a heap of smoldering ashes.'"

Such was also the belief of the ancient Greeks, who were indeed conscious of the wickedness of the world, but ignorant of the Divine Love manifested in the salvation wrought by Jesus Christ, as shown by the following extract from the book of Irenaeus, concerning nature: "All these things hath Nemesis decreed to be executed in the second circuit by the ministry of the vindictive terrestrial spirits, that are overseers of human affairs; to which spirits that supreme God, the ruler over all, hath committed the government and administration of the world."—See Cyprian's True Inst. System, Vol. II, p. 54, and Hooker's (Eccles. Polity) Works, vol. I, p. 162; London 1825.

Dr. Lælius, lib. N. The Rev. Edward Irving, born in Scotland, in 1792, died in 1834, was much admired by Dr. James Mackintosh, author of "Progress of Ethical Philosophy." Canning declared in Parliament, that he had heard from him the most eloquent sermon he ever listened to.

For the American Lutheran.

Matrimony.

BY REV. URIEL GRAVES, OF MILTON, PA.
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The selection of a wife or husband is prosecuted on the same principles which underlie the honorable practice of sheep-stealing. First, it is to be a profound secret to all saving the parties themselves. And then, the whole transaction, to a very large extent, is attended to in the night, or under cover of darkness; while it is supposed to be perfectly justifiable, in either party to hide from the other their true character, or standing wherever it might prove likely to be disastrous to their future prospect, as touching a union for life.

Deception often becomes the foundation stone on which alone they may hope to rear the matrimonial superstructure. Now, what must the success of an enterprise be, which has for its avowed object the securing of an end by deceit, when that object is a human intelligence, whose chagrin and disappointment will become most apparent; and so much the more, as we remember it is to be the leading star of our whole future life! Here allow me to express my most unqualified disapprobation of all such works as put into the hands of society the phials of poison and pernicious drugs, and by which thousands are now deceiving themselves and their fellow men—travelers to the same great unknown future. A few of these supposed harmless deceptions I feel disposed to subjoin, e. g., if the angel of your affections be religious your success will depend on the amount of religious fervor you will be able to manifest while in his or her presence. In one word, whatever may be the taste, disposition, or habit of the object of your search, such an one must find in yourself, however detestable the experiment may be, a perfect counter-part of what they themselves are. This spirit is illustrated by the following incident:

"A man in the State of V. lost a good wife of whom he had never been worthy; and, in casting about with himself, how he might secure another, came to the conclusion, that to get a wife where he was known, would simply be impossible, unless willing to marry one as hateful as himself; unwilling to do this, and having determined on his plan, he set to work, with an eye to its execution. Accordingly dressed in his best, having heard of a lady, some thirty miles distant, he bent his steps thitherward, and through the assistance of an accomplice, made the lady's acquaintance. He—through a most bitter opposition of religion—attended the lady to church,

seemed very attentive to the service, sang from her book, and reverently bowed his head during prayer. This deception he kept up during their courtship, and at last succeeded in his object; he led her to the altar, his bride; the ceremony ended, and chuckling over his good fortune, the happy pair started for the husband's home. What was the wife's surprise, when, on Sabbath morning, she not only found Mr. W. unwilling to accompany her to church, but also feasted her with such language as follows: 'Go to hell with your church and religion; it is all a bunyag; I only pretended this piety to get you.' How can any person expect to live happy with the partner of his choice under such circumstances? The whole scheme is false and rotten to the core. Nothing but genuine honesty can ever expect to the young man's matrimonial heaven, their fancy now is gloomily painful. Alas! the heaven to which the young too often think they have attained, when once they are married, is but too fully realized in the saying and experience of a young man, who, on the eve of his marriage, called his father to his sleeping apartment, discovered to him the delightful fact, that his port-manteau contained fifty cents for which he should now have no further use, a present of which he now had the pleasure of making him; ex-
perience soon taught him however, the necessity of a little of the "needful"—as well as—and perhaps more important than—the angel of his affections.

The different phases of courtship are further illustrated by the life acts of the Young Man of Means; the Young Man of Beauty; the Fast Young Man; and the Young Man of Sense. On the other hand, by the Young Lady of Fashion; the Coquette; the Belle; and the Young Lady of Sense.

Having set before you these several classes, I next call your attention to some of their distinguishing characteristics; and particularly those which go to make up the leading or controlling elements of their conscious being.

Nature or Providence has not strewed the path-way of all alike with flowers of gold, or dotted them with pictures of silver; but upon one has fallen the wealth of the nabob, on another the beauty of the lily, on another that natural growth of mind, which may distinguish its possessor as a genius, while a fourth, possessing either or all of these, may succumb to the evil influences of his surroundings, and plunge headlong into sin, led on by the bubble-like phantom of doing a smart thing; by being what is commonly known as a "fast young man."

Now, when either or all of these characteristics are brought into requisition, corresponding results must necessarily develop themselves. An old proverb declares that a man of wealth, without common sense, is a fool; and if you will take pains to follow this character, through all the different stages of matrimony, this fact will most clearly develop itself. Hear him saying to himself with every power of assurance, Why the young lady may think herself happy, who may be honored with the privilege of becoming my wife. I shall have the privilege of choosing my wife and companion from the richest bed of diamonds. It may never have occurred to him, that slight knowledge may be requisite, in order to discern diamond from fool. His entire value is realized in dollars and cents. He is worth, perhaps, twenty-five or fifty thousand dollars; he drives a splendid carriage and grays; he smokes the best Havana's, and drinks the very best wines—of course you will not find fault with him, if he gets the least bit tight in the world, on something so refined—he wears the very best coat, and his entire costume is, in the superlative degree, splendid. You may easily imagine him saying to himself, what good does all my money do me, without some one to enjoy it with me? I must have a wife. The strongest, and perhaps the only inducement he can hold out to discern diamond from fool. His entire value is realized in dollars and cents. 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THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP.

Selling Price, May 14, 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 in 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—*it*.

Agents for the American Lutheran.

REHOBOTH, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rehoboth 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 \$1 in cash.

MINISTERS' WIDOWS.—Rev. M. Farnes

sent us two dollars from "The Lord's Treasury," to pay the subscription in part for the "Widow of one of our foreign missionaries." He remarks in this connection:

"It is hard, indeed, to think that the widow of a gospel minister should be left 'without any income' to support herself and children, and yet how generally is this the case. Well, there is one consolation; in heaven there is no want. In eternity, those here rich may there be poor, and those here poor may there be rich. Many ministers now feel that if the Master would remove them from their families their widows would be left 'without any income.'"

The Williamsport Church Case.

The Williamsport Church case has been decided in favor of the General Synod. We have this information from a member of the congregation who had taken a very prominent part in the court proceedings. After the vote had been obtained that the congregation should connect itself with the Synod of Pennsylvania, and thus become a constituent part of the Gen. Council, it was necessary that the charter of the congregation be changed. This had to be done by the court. The great majority of the congregation, however, were opposed to a union with the General Council, and even some of those who had voted in the affirmative were opposed to it when they understood the real import of the resolution. By the refusal of the court to change the charter the congregation remains in the Gen. Synod, where it rightfully belongs, and if the pastor or any persons in the congregation desire to go to the Gen. Council, they are at liberty to do so, but cannot take the church property with them.

This case has excited a very lively interest in the whole church, and may serve as a rule in any similar cases that may occur. The day, we trust, has gone by when a minister of the Gen. Synod who has an inkling for the Gen. Council can just pass over to it with his congregation, church property and all.

Editorial Correspondence.

Millsburg, May 8, 1870.

DEAR BRO. ANSTADT: It is seldom that you and the readers of the AMERICAN LUTHERAN hear from our church in this remote (?) corner of the earth. In justice to our people here, and in order to stir up others to make their pastor comfortable I would make a public acknowledgement of kind treatment.

On the Wednesday following our removal to Millsburg on the 24th of March last, business and the Wednesday evening prayer-meeting called me back to Berryburg, our former place of residence. At the evening prayer-meeting I was invited to appear in a specified house of one of our members, and there, was met by old and young people not a few. The pleasant countenances were the premonitors of "something up." Sure enough, (but no wedding as some thought, but no "something up") The Mr. J. R. Miller, our cherished friend, in behalf of the congregation at Berryburg, made a pertinent, neat little speech, presenting me a splendid silver mounted set of harness, worth forty dollars.

Somebody tried to thank the kind donors but with what success they know best.

Thank you again, kind friends. The Lord will reward you. You have encouraged your humble pastor to labor still more earnestly for your spiritual good.

After some fiery trials the Lutheran church at B. is at present in a flourishing condition. Twenty-one promising members were added by baptism and by confirmation during the winter and spring. Our communion, though on a day of inclement weather, was well attended. The Wednesday evening prayer-meeting is now better attended than it has been for a number of years, now largely by the young people.

A KIND RECEPTION AT MILLSBURG.

On the 24th of March, the day we changed our place of residence to Millsburg, we were made surprisingly welcome. Our lady friends in large numbers took possession of the commodious house long before we came. They came not empty.

They had provided and prepared truly a "sumptuous feast"—a large table, ready set, when we came. All were merry and seemed well pleased. It would have cheered even an editor's heart to have been with us. After some 70 had done themselves full justice, enough was left to last our family for nearly a week. Much obliged to you for your kindness, dear friends, you will understand how to make one feel welcome among you. May God help us to labor fervently for your spiritual welfare.

At Millsburg our prospects are fair. Here we have two classes of catechumens; one of children, and one preparing for confirmation. To God we give all the praise for the encouragement we find.

M. F.

REMARKS BY THE EDITOR.—Bro. F. says: "It would have cheered even an editor's heart to have been with us." Poor fellows, their hearts need to be cheered up sometimes. By the way, we editors of church papers have much larger congregations than the pastors of our largest, and most of our readers have a very warm heart towards us. And yet we have never heard of an editor having a donation visit from his readers. Why is this? There are perhaps two reasons for this; one of these reasons is, that the great majority of our readers are so far away to pay us a visit at our sanctum, and the other reason is that many of them think we are getting rich from the income of the AMERICAN LUTHERAN. This is a great mistake. Well, we disdain to beg, we do not wish our readers to come to our sanctum and pay us a donation visit nor do we ask them to send us anything in charity. All that we ask of them is to pay their subscriptions promptly. If they do that we will manage to get through somehow. This is certainly not unreasonable to ask of them. We know some of our subscribers who are well off in this world's goods, and yet they have not paid their subscriptions for years. Brethren, this is not right; send on your subscriptions without delay.

What Is Your Life?

In our last issue we wrote a short article—or part of one—on the above subject, and now propose to add what, for want of room, we then left out. However obscure the life of an individual may be, it still has its own, more or less powerful influence on the public mind and heart. A man who is standing upon the ocean's beach throws a small pebble upon the smooth face of the water and watches its influence as the rippling wavelets break one after the other, stretching further and still further until they pass beyond the reach of the eye; so also does that man's existence produce not only changes and commotions in society, but sometimes revelations which startle the world.

It is said of Thomas Paine—or some equally infidel champion—that his first impressions and those which in later years shaped and molded his course of life, were produced, or introduced to his mind, when a small boy. It appears that in his mother's sick room, and used as a cover for a glass of water kept near her, there lay a piece of some book—but a single leaf. The mother desired her son to give her a drink of water, and going to the table he took the glass, gave it to her and while she drank he read from the leaf in his hand a single sentence of infidel bearing; that little book pebble fell upon the mind, sank like some noxious seed into his depraved heart and in due time brought forth an abundant and terrible harvest of infidelity. This is it that little things in themselves, sometimes the merest accidents of life, produce the greatest changes and revelations. It was the accidental death of a young Alexis who fell dead at Luther's side from the shock of a thunderbolt, that led the hazy young German to decide on a life in the cloister of the monastery of Augustinian friars at Erfurt. This deed brought him into contact with the word of the Lord, which he found chained to the floor, but by the light of which he broke asunder the chains of darkness and superstition with which, until then he had been bound. His freedom thus secured, he became the champion of religious liberty; so that through this little incident in a little town in Germany, the Protestant world, under God, owes her civil and religious liberty.

Thus it is made evident at a single glance how "great a matter a little fire kindleth." From the weakest, and sometimes the most inefficient causes, great and startling consequences are often realized. Who, having only human understanding, could or would have predicted the final success of the dying and despised Jesus, forsaken even by his own disciples. Who, if he had seen the handful of believers at Antioch, or at a still earlier period of the infant church's history, would have dared to prophesy her future glory even to the half of what has been her glorious realization?

Life and its consequences are made up of single and combined individual effort. As a Christian then, what is my duty? How can I best serve the cause, and by so doing glorify the Master? Surely not by counting on my insufficiency, or thinking of any want of influence; but by a hearty determination to do, to do and to suffer into the liberty of that grace whereby I alone can stand, and by which I am privileged to exert a most powerful influence on the minds of my fellow-men around; an influence which shall tell of our Father's love both in this present world and in that which is to come.

But what are the incentives to such vigorous action? The first and one of the most important motives to action to which I would call the reader's attention, is the tremendous amount of work to be done! Look around you, my brother, and see the perishing millions of the human family; remember yourself a "co-laborer with God," and think of the command "Go therefore, teach all nations," &c., and then say to yourself, "I am a Christian, and I am privileged to exert a most powerful influence on the minds of my fellow-men around; an influence which shall tell of our Father's love both in this present world and in that which is to come."

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Conversation in the Sanctum.

Between Peter, James and John.

John—I see by an article in our paper this week that the Williamsport church case has been decided in favor of the Gen. Synod. As the Rev. Mr. Horne is himself a member of the Synod, and thus a member of the Williamsport church, it must be a source of great joy to him, that the church property cannot be alienated from his own Synod to another. But what becomes of the resolution now, whereby the congregation voted to connect themselves with the Gen. Council?

Peter—I should think that resolution must fall to the ground now, as null and void, for how can they belong to the Gen. Council, when they are incorporated as belonging to the Gen. Synod? They should now call another congregational meeting, as soon as possible, to reconsider and rescind their former resolution.

John—Is it not a pity that our "symbolical friends" in the Gen. Council exult so prominently over this church case in Williamsport, when they are already so bitterly disappointed? Pastor Brobst had even laid his plans for future operations in and about Williamsport. He said it would be an important centre for them, from whence they could plant mission stations all around.

James—I should call that counting the chickens before they are hatched. But it serves them right; I have no sympathy with them in their nefarious operations; any tears shed over their disappointment; it was only a scheme of theirs to rob the Gen. Synod of her churches. The Lord cannot approve of such proceedings, nor grant them his blessing on their operations. I hope that they may be thus disappointed in every similar case where they may attempt to rob us of our churches.

John—Or rather I should say, I hope it may discourage them from attempting any thing of the kind with other churches. I trust it will open their eyes to the hopelessness of any future effort of this kind. There is a case somewhat similar now pending in the church at Kraitsville. That congregation has also stood in connection with the Gen. Synod for many years; until Rev. Barclay succeeded in smuggling himself in as pastor, and immediately made efforts to get it out of the Gen. Council. This church was not incorporated at all, so the attempt was made to have it incorporated into the Gen. Council. But some of the members began to see the drift of things, and when the case came up before court they made objection, and the court did not grant them a charter, but appointed a time when the case should be investigated. That appointed day, Tuesday, was to be on Tuesday, and I have not yet heard the result; but I hope it will result equally disastrous to the emissaries of the Gen. Council, as the Williamsport case did.

James—Why here I see in the *Lutheran Missionary* that Rev. A. R. Horne preached about our paper the other Sunday. Just listen to this (Reads): "Rev. A. R. Horne, pastor of the English Lutheran Church, of Williamsport, Pa., preached an able sermon on the relation of his congregation to the Penna. Synod and the General Council of the Evangelical Lutheran Church in the United States, on Sunday morning April 24th. The sermon was occasioned by the misrepresentations made by the *American Lutheran* concerning the withdrawal of that congregation from the Synod. The Synod, if the *American Lutheran* can find better business than to try and ferment discord between pastors and congregations, the soon or the late of the *Observer* concerning it is fulfilled, perhaps the better."

Peter—It sounds strange to read of a minister and people belonging to the Gen. Synod, having a sermon preached on the relation of that congregation to the Gen. Council. I did not misrepresent either the congregation or the Gen. Council. The best evidence of this is the fact, that my article on "The Difference between the Gen. Synod and the Gen. Council" was taken as the basis of the statement before the court, on the strength of which the decision was given. That would have been the time to correct misrepresentations if there had been any. But Rev. A. R. Horne and his party made no reply at all in court: the statements in the AMERICAN LUTHERAN were so correct and truthful that the case was so clear and overwhelming, that the opponents were dumbfounded and could not open their mouths to contradict a single statement that was made. I deny also that I ever try to ferment discord between pastors and their congregations. But I consider myself a watchman on the walls of our American Lutheran Zion, and wherever I see anything wrong I consider it my duty to correct it, or, if I see any danger ahead, it is my duty to give the alarm, or if I should see a thief trying to steal one of our Gen. Synod churches, I should cry "Stop Thief!" no matter whom it might offend.

John—I am glad to see that the Editors of the *Lutheran Observer* are praying for us. It is certainly a source of consolation to us in our troubles and opposition from the symbolists to know that our brethren sympathize with us and pray for us. The article from the *Luth. & Missionary* speaks of a particular prayer of the *Observer*; do you know what that is about?

Peter—I am afraid it is a prayer which we would not like to have answered. They have several times published it in their paper, and there is no other English Lutheran paper needed in the Gen. Synod than the *Observer*, and therefore if they pray for the AMERICAN LUTHERAN at all, it is that it might go down.

James—From such prayers, "good Lord deliver us!" Amen.

We take the following account of the Dedication of the Lutheran Church at Millsburg from the Williamsport *Gazette* and Bulletin:

DEDICATION OF TRINITY EVANGELICAL LUTHERAN CHURCH, MILLSBURG.—The Trinity Evangelical Lutheran Church of Millsburg, Northumberland county, was dedicated to the worship of Almighty God on Sunday, May 8th, with appropriate and impressive ceremonies. Services were held in the church, commencing on Saturday, and continuing on Sunday and Monday. The following ministers from abroad were present, in addition to the pastor, and participated in the exercises of the occasion: Rev. J. H. Brown, of Gettysburg, Pa.; Rev. P. B. Born, Principal of the Missionary Institute, Seltsgrube, Pa.; Rev. Geo. Harms, of Hanover, former pastor of the church, Rev. Thomas T. Titus, of Hagerstown, Md., also a former pastor, and Rev. U. Myers, from near Milton, Pa.

The church is a magnificent brick structure, situated on the corner of Mahoning and Second streets, fronting on the former, and but a short distance east of the old church of the same name. The lot on which it is situated is 70 feet front by 200 feet in depth, and was purchased at a cost of \$1,700. The work of building was commenced in the spring of 1867, Mr. Charles W. Wagoner of Danville being the architect. The building committee consisted of the following gentlemen: Maj. John Roush, Jacob Hartman, G. W. Strine, John Cramer, and John Gehrig. This committee superintended the entire work of erecting the church, employing the workmen in the city of Millsburg. The building is over 55 feet in length, exclusive of the tower in front, which stands out 13 feet, and the pulpit recess in the rear, which is 8 feet. The basement contains the lecture room, which is 50x52 feet, the Pastor's study and infant department, 20x30 feet, and the pulpit recess, which, on the basement floor, is adapted as a private room for the pastor. From this room the stairs communicating with the pulpit above lead. These stairs are finely carpeted and provided with handsome rail rods, gas-lights, &c., &c.

The main entrance chamber is 72x30 feet, and is in operation in connection with the church, not less than 37 scholars, 32 teachers and officers, 27 classes and an average attendance of about 300. The provisions are most excellent, and indicate a deep interest in the cause of the church, having the school in charge. The lecture room is adapted for putting up a platform, and annual exhibitions are held by the infant school and the other also. One of these exhibitions were held about two weeks previous to the dedication, the proceeds of which amounted to the sum of \$85. Mr. J. Angstadt is Superintendent of the school.

On the whole the church may be said to be in a very prosperous condition. No difficulty was anticipated in reference to the remaining indebtedness, as the members have mutually agreed to wipe it out as soon as practicable.

Rev. U. Graves, the present pastor, has served the church for about one year and seven months, during which time over one hundred and fifty members have been added to the church, including the eighty-five who were received on the occasion of the dedication.

Barring the rain, which threw something of a damper on the affair, everything passed off in a satisfactory manner, being equally agreeable to those who conducted and those who witnessed the proceedings. The arrangements for entertaining visitors were most satisfactory, and left on the minds of this class a very excellent impression of Millsburg hospital.

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ART OF LIVING.

Our portion is not large, indeed, But then how little do we need! For nature's calls are few: In this the art of living lies, To want no more than may suffice, And make that little do.—*Cotton*.

No, my dear Bro. A. H., never allow singing, nor anything else to interfere or interrupt the regular time occupied by the teacher in the lesson. That time is just as sacred with the teacher as the sermon is in the worship of the sanctuary, let the man slide who wants to make a "few remarks to the dear children," at the teacher's expense, never allow it!

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Places of entertainment will be provided for all who give due notice of their coming. T. H. ROBINSON, Chairman. J. M. SAYFORD, Secretary.

Outline for the Blackboard.

Write the words, PRECIOUS JESUS, then fill up by saying:

Jesus Christ is always near you. Go to him as your Master, for grace to study, to love and to follow his instructions.

Go to him as your Father, that you may love and serve him faithfully, and fulfill all his commands.

Go to him as your Pattern, that you may follow his example and imitate his virtues.

Go to him as your Savior, that he may cleanse your heart from sin, and make you pure in his blood.

Go to him as your King, that he may give you to your soul, and that you may obey his laws, and never rebel against his authority.

Go to him as your Shepherd, for you are one of the lost sheep which he came to seek, that he may keep you from straying from his blessed fold.

Sing:—*Jesus loves me.*

Securing the Attention.

It is impossible to teach successfully without gaining the attention of every scholar in the class. By some means, the teacher must keep the eyes of every one in the circle fixed upon his own. If one is wandering or abstracted, the rest will naturally follow his gaze, and the teacher himself as well stop, or throw his lesson aside.

In almost every case, the fault of inattention in scholars, is one for which the teacher is responsible. He is talking too much, or too little; he is above or below their comprehension; he does not believe in them, and they know it, and resent by not listening to him.

Sometimes, however, the fault is neither with teacher nor learner. Who can be very attentive in an ill-ventilated room, where all the life-giving part of the air is soon exhausted, and the lungs are itching for poison? Who can attend, at least who can be a boy, if he sits, as I saw two last Sunday, on a bench without a back, his feet not touching the floor, and just in front of him a window—on the other side of the window a fence, and on the fence, four solemn cats, parading up and down? Such circumstances are very unfavorable for the promotion of good order, or of twin sister, attention.

TEACHER.

Sharp on the Absentees.

In the First Lutheran Sunday School of Harrisburg Pennsylvania, a minute can be seen upon the old sacred book of 1820, that reads thus: "Fined twelve and a half cents for absence morning and afternoon. Another: six and a quarter cents for absence in the morning." A handsome revenue might be derived from some Sunday Schools we know of, were this old rule of a former generation put in force.

Religious Teaching of Children.

Children should be taught to have the highest regard for the Bible, but the best way to teach them to regard it as they should, is not to declare its truths in a stiff didactic manner.

Children will think for themselves, and it is right that they should. Indeed we think nothing of more importance than encouraging the children to think, and the very best method of teaching we know of is that which will aid them in this. Knowledge gained by the child itself, that is by thinking out an idea for itself is much more highly valued than that which is taught by others, and all good teaching therefore should aim them in thinking out their own conclusions for themselves. A child we believe will receive instruction most readily when it is communicated in an informal manner, children too, may be made acquainted with the most important elements of religious knowledge, before they can read. One way of communicating this knowledge is by familiar conversation, another is with the aid of pictures, and most willingly will children learn by this method. Not long since the subject of our lesson being the Lord's Prayer, we dwelt particularly upon the words "forgive us our debts, as we forgive our debtors," and illustrated it by taking into our school a picture of one boy who had been badly abused by another, saving the boy's life from drowning who had before abused him, the children saw and were taught through the story, what it was to forgive our debtors. Nothing we believe can take the place of that teaching drawn from familiar illustrations in every day life, therefore of course the work of religious teaching should not be left for the Sabbath alone! But it should mingle in the business of our every day life. It is by seizing and turning to good account the opportunities for this kind of teaching, afforded every day, that religious instruction in childhood is best given. In a future article we may have something to say of what we think of children's church.

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Outline for

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