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Communications.

The Angels of the Bible.

CHAPTER XI.

ANGELS AND THE DIVINE PROVIDENCE.

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

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The doctrine of special and particular providence, so explicitly taught by our blessed Saviour, when "the word was made flesh and dwelt among us," John 1:14, is full of comfort to every believer. But even the very hairs of your head are all numbered. Fear not therefore; ye are of more value than many sparrows. Luke 12:6, 7. How many a suffering disciple, overwhelmed by misfortunes, "despised and rejected of men," and painfully conscious of his own insignificance and unworthiness, has been cheered and sustained by these blessed words: "And one of them shall not fall on the ground without your Father."—Matt. 10:29. Over "these little ones," the humblest and feeblest lambs of his flock, the good shepherd still watches with the same tender solicitude; ever ready to reward those who so much as give them a cup of cold water, and to furnish those who do not with the same cup of cold water. The very first of the benedictions of the Sermon on the Mount, is for such as these: "Blessed are the poor in spirit; for theirs is the kingdom of heaven." And this watchful providential care, and even the "kingdom of heaven" itself, so far as it is immediately experienced, comes to them through the ministry of angels. Says the devout Baxter:

"He that by faith sees not the world of spirits, Which Christ with his blessed family inherits; The sense of Providence can never know, Nor judge aright of anything below."

And not only do these blessed ministers of mercy thus unceasingly protect and preserve "these little ones," but by their own constant presence do they make for them a heaven in their hearts. "Take heed," says our Saviour, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18:10. And thus do they, while themselves dwelling in heaven, at the same time bring down heaven into the hearts of even the humblest followers of the meek and lowly Jesus, who hath himself said: "the kingdom of God is within you," Luke 17:21, and into the infant souls of the tenderest lambs of his flock. Thus have they all meant that the world knoweth not, of John 4:32. So the poet describes a company of Christian disciples taking and counsel together, when all earthly hopes were cut off and gaunt famine stared them in the face:

"But one who had no possession, Looked up to the azure dome, And said in his simple fashion, Dear friends we are going home!"

This beneficent providence of God, so minute that nothing is beneath it, so powerful and comprehensive that nothing is above it or escapes it, and which comprises alike all the occurrences in the physical world and all the transactions of the moral and spiritual universe, is entirely carried on through the ministry of angels. "Feed my lambs," was addressed to angel as well as to earthly ministers. "We are frequently informed," says Calvin, "that angels are celestial spirits, whose ministry and service God uses for the execution of whatever he has decreed. God is accustomed to provide for the safety of the faithful, and to communicate the gifts of his beneficence by means of angels, rather than by himself to manifest his power without their intervention." As our Saviour when on earth spake unto his disciples in parables, so now that he is ascended upon high, he communicates with them only through his angels. Indeed God always has spoken to men through his angels; for no man could see God and live.

From the nature and diversity of the occupations in which the angels are employed, it appears that their number must be innumerable to all finite minds. When reckoning Peter for his officious and futile defence with a single sword against the Roman soldiers, our Saviour indignantly exclaims: "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?"—Matt. 26:53. So Milton exclaims:

"Millions of spiritual creatures walk the earth Unseen, both when we wake and when we sleep."

And in the physical world, even within that which the Apostle calls the visible creation, there is another, an unseen underworld inhabited by countless millions of active beings. These *animulae*, little animals, although imperceptible by the naked eye, are plainly distinguishable beneath the microscope. By the aid of this instrument thousands of organized, living beings may be observed disporting at ease in a single drop of water. Almost all substances animate and inanimate, swarm with countless varieties of vigorous, active and joyous creatures, whose vital germs float unperceived in the air we breathe. Upon the smallest insects which can be seen by the unaided eye, may thus be discovered multitudes of these infinitesimal parasites. In the house of a celebrated naturalist and physician we remember to have seen mounted in the focus of a powerful microscope, an insect apparently as large as a crab—the *Thrombidium m. dom.* or, as it is called from beneath the wing of the common house fly! Thus the microscope reveals to our admiring gaze a new world replete with living wonders. Indeed the *macrocosm* or universe on the vastest scale, composed of mighty suns and stars, is even less wonderful than this *microcosm* or universe on the minutest scale, filled as it is with such an

infinite variety of living creatures, invisible to their very smallest, but whose incessant activity and prolific reproduction as truly proclaim the glory of the Creator, as do the harmoniously combined and unceasing revolutions of the celestial spheres. Thus day unto day uttereth speech, night unto night sheweth forth wisdom, Ps. 19:2, and earth with her myriad voices praises God.

From this invisible world of physical life around us we may learn a most important lesson, one which is too apt to be forgotten: The living world in which we move is no more limited by our senses, than truth is bounded by our knowledge. And were our spiritual vision opened, we should discover that we are situated in the very midst of the spiritual world, that we are surrounded by countless hosts of spiritual beings; that

"Ever near us, though unseen, The dear immortal spirits tread, For all the boundless universe, Is life—there are no dead."

And in our own inward nature there are corresponding, invisible and no less wonderful mysteries, which are indeed related to this spiritual under-world. The mysteries of the natural under-world have been but recently revealed in part. Some of those belonging to the human mind in its relation to the world of spirits are here for the first time partially unfolded. Says a recent popular author: "All at once a conviction flashes through us that we have been in the same precise circumstances as at the present instant, once or many times before." This conviction, common to many minds, has been variously explained by different persons. The author just mentioned remarks upon it, that the condition which seems to be a duplicate of a former one is very often trivial; that it is evanescent; difficult to express in words, and yet seems at the time to have been both familiar and habitual, while the condition itself appears to have occurred also just as notably in dreams.

Musie has in a remarkable manner the power of awakening this mental sensation of remembrance. Coleridge remarks it as "one excellence in good music." "I salute," he says, "our sense of recognition, which accompanies our sense of novelty in the most original passages of a great composer. If we listen to a symphony of Sinfonia, the present strain seems not only to recall, but also to renew some past movement, another and yet the same. Each present movement bringing back to us, and embodying the spirit of some melody that had gone before, anticipates and seems trying to overtake something that is yet to come."

The true explanation of this curious but often noticed phenomena, this author indeed approximates in a blundering way, but never quite reaches. The opinion which he quotes of the brain being a double organ and thus affording a solution of the problem, savors sufficiently of materialism to render it acceptable to many, but by no means meets the requisitions of the case. And finally, his remark that "the apparent similarity may be owing, perhaps, quite as much to the mental state at the time, as to outward circumstances," would rather resemble "words without knowledge that darken counsel," Job 38:2, if it did not admit an explanation of which the author himself never dreamed. Properly understood, these phenomena come like flashes of electric light to enlighten the darkness of ages. They are indeed "owing to the mental state," but it is because they are glimpses of the *unconscious mental action* which is continually going on in the human soul, but still more vigorously in the sleeping than in the waking state. And as will subsequently be explained, this unconscious mental action is itself the seat and sphere of another and still more recent activity, the silent ministry of angel spirits! Viewed in this light, the glimpses of the spirit, speaking of such glimpses become literal realities; glimpses which are said to come to us like visions.

"An angel's wing, Which, through the opening cloud is seen And then withdrawn;" or as expressed by an earlier English poet, "And yet as angels in some brighter dreams Call to the soul when man doth sleep; So some strange thoughts transcend our wonted themes, And into glory peep."

Of the phenomena intended by the phrase "*unconscious cerebration*," there can indeed be no doubt, but this is much more than can be said of the name. When the body is most active, this unconscious mental action takes place least of all, but much more efficiently when the entire nervous system is at rest in sleep. In like manner the soul itself acts with ten fold energy, when, in a state of trance, it is temporarily separated from the material body; and with the highest degree of intensity when permanently separated from the body in death. The name "*crebration*" is thus seen to be a misnomer, for neither the mental action itself, nor the unconsciousness of it, is dependant upon the *crebrum*, in the sense intended by the materials which employ this term and lay great stress upon this class of phenomena, as if they confirmed their material and atheistical doctrines.

The following fuller discussion of this subject by a late writer, will go far to show the mind's dynamic independence of the cerebral organs which it constitutes and uses as its instrument: "When the individual brain is a well constituted organ, and has been duly cultivated, the results of its latent activity, starting into consciousness suddenly, sometimes appear like intuition; they are strange and startling, like the products of a dream actually produced. Hence it was no extravagant fancy in Plato, that he looked upon them as *remembrances* of a previous higher existence. Plato's mind was of the highest order, and the result of its unconscious activity, as they flashed into consciousness, might well seem intimations of a better life beyond the reach of present will."

"And to the unconscious action of the mind is owing, most probably, that occasional sudden consciousness, which almost every one sometimes has, of having been before in exactly the same circumstances as those which are now happening, though the thing was impossible."

Even from the soul's recognition of the true, the beautiful and the good, which have no perfect examples in the outer world, Plato derived an argument in favor of his famous doctrine of pre-existence: "From this," Plato says, "it is clear that he had previously seen it (the good) somewhere, or been conscious of it, and as this could not have been in the present, it must have been in some earlier state of existence." "But this great genius, although possessing one of the mightiest minds ever given to men, knew less than the humblest Christian of the true light which lighteth every one that cometh into the world."—John 1:9. And he was also ignorant of the unconscious action of his own mind, and overlooked the fact that these ideas of absolute perfection, might have been imparted to men by those invisible beings of a higher order, whose existence he himself so often affirmed.

The most remarkable proofs of this unconscious mental activity, especially during sleep, are seen in the numerous intellectual achievements vainly attempted before, but accomplished with ease immediately upon awaking. Nor should these be deemed merely the results of greater mental vigor derived from repose; the examples themselves contradict such a supposition. Instances are recorded of mathematical propositions being wrought out in sleep which had proved insoluble before. A remarkable case in point, is that of a celebrated lawyer who was anxiously engaged upon an important case. Relating to his wife one morning a singular dream in which he seemed to have seen in the clearest manner the entire argument and conclusion of his case, and which he deeply regretted being unable to recall, she handed him in his desk, and there he found, nicely folded up and endorsed, the very argument which had thus seemed to him to pass through his mind in sleep, and which he had unconsciously written out while in the somnambulistic state the night before. She had observed him rise, go to his desk and write in the dark, but did not venture to interrupt him. The argument proved to be very able, and won the important case.

Condillac, a celebrated French philosopher, assured one of his friends that often in the course of his studies he had to leave them unfinished in order to sleep, and on awaking he had more than once found the work upon which he was engaged brought to a conclusion in his brain. Similar to this is the testimony of Galen, one of the most famous ancient physicians, who declares that he owed the greater part of his knowledge to the revelations made to him in dreams. Such is the form which the involuntary and otherwise unconscious action of the mind takes in many cases, so that these recollected dreams become the medium of communication of the unconscious with the conscious mind. Perhaps Shakespeare clearly understood this unconscious or involuntary cerebration, which he so well describes in his Twenty-second Sonnet:

"Weary with toil, I haste me to my bed, The dear repose for limbs with travail tired; But then begins a journey in my head, To work my mind, when body's works expired."

"Institutes of John Calvin, Bk. 1, chap. XIV. Calvin was born at Noyon in Picardy, A. D. 1510; and died at Geneva, in 1564."

"O. W. Holmes, 'Autocrat of the Break-fast-Table.' Coleridge's Works, Harpers Edition, Vol. II, 'Friend,' p. 121."

"Henry Vaughan, born 1621; died 1695. H. H. Maudsley, M. D., Physiology and Pathology of the mind," p. 18."

"Ritter, Hist. Ancient Philosophy, II, p. 307; Plato, in 'Phaedo.'"

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To the young lady of fashion there are also many dangers, as our 'life's' chequered scenes" she passes. Her morning thoughts and evening meditations, are all about dress; and why should it not be, since she is now the acknowledged belle of the whole place, and to remain such is her essential for her not to be lacking in her wardrobe? And since "fine feathers make fine birds" any indifference in this matter on her part, can but be ruinous to her standing in society. Since the charm of her whole being, to a very great extent, depends upon her wardrobe appendage, this must be her excuse. Now can you not see how important such a lady would be to one who must himself engage in the arduous labors of life, that he may obtain an honest livelihood. "Oh! but bless me!" do I hear her say, "I never expect to marry a man without means! not! It never has been my duty to engage in the common callings of household life, and I never expect to marry the necessity. I shall take the greatest care to marry a fortune. My motto is, *marry money, and wait for love*." It might be suggested that unwittingly she might fall upon neither! Whence, then, could she derive her much wished for comforts? Such a lady has before her the pleasant anticipation of honorable maidhood, or disappointed marriage bliss. She is an individual with whom it may please some young aspirant after fame, for a young man of sense, who expects to contend lawfully with the world for his share of its honors and emoluments, she becomes a commodity far too expensive.

A coquette, who is on the high road to distinction, more public than honorable, next meets you as one of the characters who figure somewhat largely in our serious matrimonial drama. Her boast is, that she has wooed, won and sacked a round dozen of fine young beaux, and now the folds of her same gorgeous net contain the struggling form of another victim. Oh! yes, this, to her, is splendid sport. How pleasant to realize that I have held within my grasp the very avenues of so many manly hearts' affections. How sweet, to see lover after lover meekly bowing beneath the thrust of Cupid's darts, and listen to the confessions of love's conquests; then, how charmingly grand, with one thrust to dash down to darkness every rising hope, and with proud scorn, laugh at a broken hearted fellow's presumption. What a pleasure to be a wholesale heart-smasher, with the exalted privilege of tramping its fragments under your feet? Young man, drop her society, as a cat would drop a hot potato. She is a heartless flirt, and has the elevated position of bearing with her a second-class gizzard. And why, shall we spend time with a heartless coquette, when Providence has blessed this life with the society of those of whom angels might be proud, women of sense.

Here I am at a loss for words wherewith to give expression to my feelings of respect for the moral worth of a woman of sense. Man's grosser nature receives under the elevating touch of woman's finer feelings, its elevating tendency, and in her society he not only feels an interest, but receives a bias, which overcomes many manly vices. The woman of sense may not be aware of her power; but, nevertheless, she has it, and to wield it for the common good of society. God will, most certainly, hold her responsible. She, of herself, is a treasure for which it were not too much to sacrifice a fortune; for you would but exchange the less for the greater. She may not appear as well, at first sight, to the eye, as one of her unworthy sisters, who have passed the stage before her; but when the mists which dazzle the eye, have cleared away, then, as the golden outlines of her character rise before you, it is, that, then compared with her, they sink into mean insignificance. When referring to the character of a woman of sense, I am not, in sympathy with the sayings of Dow, Jr., who, on the subject "How soulless is woman," thus gives expression to his feelings: "Sure enough, how soulless is woman; she is an unguessable riddle, a most intricate enigma: a flower which by analyzing, no one can tell to a certainty, whether it be poisonous or noxious; not always. She has been with man from the beginning, and he has not found her out yet. She is comparatively an unexplored country, an alphabet of hieroglyphics, a magnet to mystery. Nobody knows what her heart contains. Sometimes it seems stuffed with love, tenderness and sympathy, and at others filled with nothing but grit and gravel. It won't answer to shake her; if you do, you cause the acids and alkalis of her nature to come into contact, and then takes place such an effervescence as might lower the ambition of peal-ash and cider. Like the month of April, she is all sunshine and showers. Many a tear-drop of her dried and evaporates in the warm light of her smile, she has a chance to fall, and many a bright smile is suddenly quenched by a sprinkling from a passing cloud of sorrow, not larger than a bed blanket. Griefs bubble up from her bosom to burst in an atmosphere of joy; and joys like autumnal flowers spring from the warm beds of her heart to be cut down by the sudden frosts of a queer compound."

A queer compound is woman. She is made up of industry, boldness, beauty, silks, satins, jealousy, love, hatred, revenge, whole-ome, pity, piety, gaiety, gaudiness, bear-grocery, sympathy, tears, smiles, affections, and kindness; she talks with her tongue, speaks with her eyes, is eloquent in her actions, yet I cannot understand her. There may be some truth in the above touching woman as a class, but of her as an individual, it will not hold good; nay, verily, but in the language of holy writ—"She is the glory of man." Thus, then, have we set before you the different classes, from which you are to choose companions, and see ye to it that you make not bad ones.

While God invites how blest the day, How sweet the gospel's charming sound! Come sinner haste, oh, haste away, While yet a pardoning God, He's found!"

It was "the sweet hour of prayer" sure enough. It was blessed waiting upon God in prayer. It is impossible to print a meeting, we can only describe it. Several arose to ask prayers for their friends or for thanksgiving to be offered for answered prayer.

One clergyman said he was from the country. He told us of a meeting in which he described what we had to give up in coming to Christ, and what implied in believing in Christ.

After the benediction was pronounced, a little boy pushed his way up to him, and said: "I wish you would go to my mother's and explain that sermon to her just exactly as you have done it here to-night."

"Why do you wish me to explain it to your mother?"

"Oh! said the boy, 'mother is so anxious to become a Christian. But don't say to word to father, for he does not believe in these things.'"

"And do you hope you are a Christian, my little boy?"

"No; but I want to be." Now, this little boy belongs in another parish, but he comes to our Sabbath school, said the preacher. He lives in a Universalist family. His father and grandfather and grandmother are rigid Universalists. I want you to pray for the conversion of this little boy and his mother and all the family.

We noticed a gentleman attempting to get the floor, but out off in three several attempts. In the fourth he succeeded. We recognized him as a superintendent of a mission Sunday School of a Reformed church in Brooklyn. He read the following from his own little son, addressed to the Fulton Street Prayer-meeting on his own motion some time ago:

"Well you please pray for a little boy six years old, to make me a Christian, and for my little sisters four and eight, that we may all give our hearts to the Saviour." (Signed) "CHARLIE." The date is January 18, 1861. This little request was written by the boy himself in Roman capital letter, because he could not write in any other. The original is here before us, and is a great curiosity. The father went on to say, after he had read the request: "It is our duty to acknowledge the goodness of God in answering prayer, and I have come here for this very purpose. All these three children have been converted. One sister and then the other sister, and last of all Charlie. And yesterday we all for the first time—father and mother, Charlie and his sisters—all for the first time sat down together at the communion, a whole family in Christ to celebrate His dying love. I leave you to imagine our emotions. They cannot be described."

Our limits forbid our mentioning all the interesting incidents of this single hour. "Sweet hour of prayer."

and downward to the present, so that according to the old rule two long prayers over the same track, and two long hymns, and the benediction make a prayer meeting.

But this prayer-meeting of which we write was a prayer-meeting without the long hymns and long prayers.

"Come let us join our cheerful songs With short round the throne,"

Followed by short prayers and then was sung with great animation.

"Ten thousand thousands are their tongues, But all their joys are one."

The words of this song of praise was the type of the meeting.

Then arose a young man, a stranger to all asking prayer with a trembling voice for himself, and stating his great anxiety to become a Christian, but he did not know how—did not know how to take the first step. He expressed the hope that he might be remembered in the prayers of the hour. There was such a deep pathos in his voice that it went to every heart, and the tears were falling freely over the crowded assembly.

Instantly two or three were on their feet to pray for this poor young man. Two voices were heard starting off the same time. In a moment one voice subsided, and the other poured out the burden of desire for the conversion of this young man on the spot, and at this very hour. What a prayer! It was very short, but very touching. Then followed the other, full of feeling and full of earnestness. It was a time of deep emotion in the whole assembly. It was a Bochim.

At the first moment of opportunity a young man was from his feet—a very young and intelligent looking man. He began by saying: "My advice to this young man is to become a Christian as I became a Christian, and as I experienced every one becomes a Christian, by going directly to Christ as the great Physician of the soul, and put your case into His hand with full assurance of grace and mercy. He will never turn you away. He never did such a thing. He never can. If you leave all other helps and go to Him who alone is willing to help and save, you shall be saved here and now and forever. Waste no time. Now is the accepted time. Now is the day of salvation. Emphatically the day of salvation to you."

While God invites how blest the day, How sweet the gospel's charming sound! Come sinner haste, oh, haste away, While yet a pardoning God, He's found!"

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The Pulpit.

From the Christian Union.

Lecture-Room Talk, BY HENRY WARD BEECHER.

The Christian's Refuge. FRIDAY EVENING, MAY 13, 1870.

I do not know but those who are called "old fashioned Christians" have the advantage of us in many things. At any rate, there is one thing that I remember about those devout persons whom I knew in my youth, which may perhaps be found just as much now, though I have an impression that it is not—namely, they had a refuge in God.

In old times—that is, as long ago as my youth—there was much less distribution of thought than there is nowadays. People lived in a smaller way, and in smaller places. They did not travel as much to excite them. They did not divide up their responsibilities in so many directions. They had not quite as many alternatives, therefore. They could not, if one thing troubled them, pass to another so readily. If a person has a great many experiences of enjoyment open to him, he is like a man in a house with many rooms in it, so that if one smokes he can go into another. There are some rooms in which the draft is good when the wind is west, but in which, when the wind is east, the draft is awful. It is well, therefore, to have many fire-places where you can build fires at pleasure. We live in houses spiritual which have more rooms in them, I think, than theirs had who lived in the olden times of which I am speaking.

But there was one thing in which I think, perhaps, the old Christians excelled us. I mean the use which they made of their God. A very present help in time of need, is he; and I believe they were shut up to him for succor, for sympathy, for refuge, to a degree that we scarcely are. Now, if we are in trouble, we run to our mother, to our sister, to our brother, to our neighbor, to our dear friend that lives near. The face of man sharpens the face of man; and we are lightened of our load.

I remember a woman who lived miles and miles from all her friends that she took much counsel with. Although she was a woman of great intelligence, yet the necessities of her providential position required her to do, every day, manual labor. She had a large family, in which were some ten children; and she lived on a farm, and took charge of the dairy, besides doing most of the work about the house. Although in summer the house was filled with hired men, she was tried in very many ways, and was accustomed to make her closest her chief and continual comfort. If she was sick and desponding, she went to her God in prayer. If she was weary, she found a cordial in prayer. If there was trouble brought upon her, and she did not know how to bear it, she went to God in prayer. If she had great solicitude for her children, she prayed herself out of it. If she had solicitude for her friends, she took it to God. Four miles she lived from the house of God; and yet no person living next door to her was so constant in prayer. She did not excuse herself from attendance on public worship on account of her great labor and care at home. She took a class in the Sabbath school. She could not find time during the week to prepare herself to come before that class; and so on Saturday night, when all the work of the week was done up, and the children had gone to bed, and she had the house to herself, and it was still at nine, or ten, or eleven o'clock, as the case might be, though usually about nine—then, sitting in the great old-fashioned kitchen (which was the most parlour-like of all parlours), she sat all alone, with her Bible on the little candle stand, and the old clock ticking behind her, and studied her lesson, and prayed herself into the spirit of it. And midnight often found her there watching and preparing for the Sabbath day. And on Sunday, after the morning labor, she went over to the church. And she took her class at noon. And not satisfied with the general labor of instruction, she put heart upon every one of her pupils. And, in a workmanlike manner, carrying them, she said to herself, "This one I will take in heart and hand." And she began to pray for that young body. And she, only of all the class, knew it. And she prayed day in and day out, meekly, trustingly, profoundly, confidently. Nor was it long before this special object of her prayers was awakened, and found peace in believing in the Lord Jesus Christ. And she said to her, "Let you and me select another one, and we will tell her. And no one else, and we will pray for her." And so they brought this spiritual battery to bear against the next one. And it was not a great while before she felt the divine power, and yielded her heart to Christ. Then she was taken into the circle, and the third was selected, and she found herself prayed for by her two companions and her teacher. And thus it went on, until, in the course of the year this class of twelve or thirteen young women, all of them, I suppose, under fifteen years of age, though they were the largest and oldest ones in the church, were brought in, except one, who rose, of her own accord, for prayer. And when the whole class were converted and came together on the next Sunday morning, this woman said, "Well I wonder who we shall pray for next," whereupon a young woman, in a class that was adjoining, overhearing it, rose and came among them and said, "Oh! pray for me."

I think it was from this circumstance that a revival, a part of which I saw and labored in, began in that church, which resulted in the conversion of hundreds of persons.

Thus a great work was wrought by the fidelity of this wife of a physician and far-

mer (for her husband was a physician as well as a farmer), who lived four miles from a church; who, though she was accustomed to do the work of a family of nine or ten persons, besides attending to a large dairy, found time for her own private devotions during the week, and found it possible to prepare herself for the instruction of a class in the Sabbath school, and to labor, one by one, for the individual scholars in that class, till they were all brought in; and whose faithfulness and prayers made her the glowing centre of a fire which broke out on every side, and reached every part of the whole town. They are preaching to-day, and there have been gathered home to glory, many faithful ministers who were prayed into the kingdom by that faithful, devoted woman.

Are there such prayers still as this woman uttered? I believe there are, though not so many as I wish there were. I believe there are mothers in Israel who still make just exactly this use of the privilege of prayer. I have seen others, who never found great difficulty in bearing trouble, because they quenched the fire that burned them in their closet; because they illumined the darkness in which they walked in their closet; because they formed the habit of bringing all their experience from day to day to God, and put to proof the declaration that he is a present help in time of trouble.

We are commanded to cast our burdens on the Lord. Peter it is that says, "Casting all your care upon Him; for he careth for you." There are those who believe that, and carry it out every day, in all the emergencies and vicissitudes of experience; in all the changes of life. They spontaneously resort to prayer.

I go along on Columbia street, and see those little children who frolic and play there. Here is one on the balcony. As I come up to her, and speak, her little face grows grave in the presence of a stranger, and she is afraid, and shoots in at the window where her mother sits. Fear always takes her to her mother. I see other little scramblers that run up the steps as I come along, if they are not already familiar with me; and it is for the parent they are making.

Now, that which children do to their father and mother, when they are frightened, Christians ought to do to the living God whenever anything shakes the finger at them; whenever any strange experience overtakes them. In trouble, in fear, in remorse, or sorrow for wrong done, let them betake themselves at once to the presence of their God. Let them make their closet a refuge.

I sometimes think there is no place in the world like that which flows from this making use of our closet in prayer. I am accustomed to think that people who do not pray are the most homeless, houseless, forlorn and outcast persons in the world. A man that has no Saviour; a man that has no freedom of access to Christ; a man to whom prayer is not as the staff and bread of life, and who is in care and trouble, without this relief—I look upon such a man as a miserable being. I am sorry for persons who are so poor that they do not know how to spread their table, and pay their rent, and get their fuel; but I think they are a world better off than thousands of persons who do not know how to carry their soul-trials, their spiritual troubles, their daily downfalls, their difficulties, the whole burden of life, into the presence of their Father which is in heaven. There is the place for the soul to feed; there is the place for the soul to grow strong; and there, when the storm comes, is a shelter.

I know there are a great many men who have put themselves to proof, in a measure. I hear the testimony of those who say, "God carried me through great affliction. The water would have gone over my head if it had not been for God."

The troubles, you know, that are the most difficult to bear, are those which it is impossible to mention. Every heart knows its own sorrows. The sorrows that are the most difficult to bear are sorrows that are smothered, and that burn smouldering slowly within. And there is no place like the closet for such sorrows. Sometimes when I read the sad stories in the papers, I wish I could not hear of any more suffering. I look out on the world, and I marvel at God's patience. I think, "None but a God could endure." It wears me out, it almost discourages me, to see how much of sorrow and suffering there is in the world. And when I look upon all the suffering of men, I say, "Oh! that they had a refuge for their suffering! Oh! that they, like me, had a place where they could cast off their burden, and find courage, and strength of soul, and above all, get calmness and serenity and heart-rest."

REMARKS.—It seems to me the trouble with people is, that they are not in earnest about their prayer. Many persons pray for so many things that if, when their prayers are ended, you should ask them what they have prayed for, they could not tell you. And I am reminded of a conversation which I had with a brother about a month ago, in which he said he had been trying for a long time to get himself into such a state that he could really tell what he asked for; that he should not ask for a single thing which he was not sure he wanted.

I have seen the greatest afflictions make the greatest blessings to men's lives in that way. I have known a great many persons who were moderately religious; who observed the ordinary formalities of religion; but who never did fairly break through into real communion with God, and enjoy the privileges of prayer, until they had crushing afflictions; until they felt that they should die if they could not get hold of some strength in God. And such persons are looked at, frequently, as persons that have been great afflictions. There never was such a blessing, of joy or sorrow, as that which breaks down the middle wall of partition between the soul and God. Nothing makes a man so strong as to feel that the Lord God is his.

We do not half realize the strength of

that expression in the Bible, "Rejoice in the Lord." It is not, Rejoice in your health; it is not, Rejoice in your prospects; it is not, Rejoice in your wealth; it is not, Rejoice in your honor, or in your influence, or in those gifts which are the sources of most of our joy—it is, "Rejoice in the Lord." We are strong in God. Most of us do not know our joy and our strength, and die without realizing them.

What a pitiful thing it would be to see a man live all his life a pauper, and to find out just after he was buried that he was heir to an immense estate, that, held in trust, was waiting for him! How sad it would be for a man to be the unknown heir of a vast property, and yet live his whole life in poverty, and die without knowing anything about it, or having a penny of it! And yet there are thousands who are doing this in regard to spiritual things. They are living all their life long with an immense estate close by them, and not knowing anything about it, they do not break through and take possession of it.

THE AMERICAN LUTHERAN

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

Sellinggrove Pa., June 4, 1870.

REMOVAL TO YORK.—We take pleasure in announcing to our readers that we have sold the half interest in the AMERICAN LUTHERAN and the printing office to Mr. S. H. Spangler of York, Pa. Since January the paper has been printed in Milton, by Messrs. Morton & Mervin, but this week the press and all our other printing materials will be removed to York, Pa. and the paper will hereafter be printed at that place. Mr. Spangler is a practical printer, who has been foreman in one of the principal printing offices in York for a long time and understands the business thoroughly. He will have exclusive control of the printing office and see to it that the paper is printed in good style and comes out at the proper time. We hope to see the paper considerably improved in its typographical appearance. Mr. Spangler being himself a member of the Lutheran church and part owner of the establishment, will feel the same interest in its success and prosperity that we do.

The editorial management of the paper remains, as heretofore entirely in our hands. There will therefore be no change in the character and tendency of the paper, although we hope to be able to make it more interesting and acceptable to our readers, as we shall have more time to write and labor for it by this new arrangement. Although we expect to spend much of our time in York, yet our home will continue to be in Sellinggrove, and correspondence and exchanges should still be addressed to us at this place.

NO PAPER NEXT WEEK.—In consequence of having to move the printing office, which will be a very laborious and troublesome operation, we will not be able to issue a paper next week. But we hope to be able to issue the paper again on the week following, and hope our readers will indulge us in this; they will be more than repaid by the improvements which we hope to make on the paper.

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 the names of two new subscribers with \$4 in cash.

EDUCATIONAL CONVENTION—New York. An adjourned meeting of the Convention held at Hudson, N. Y., February 15th, 1870, "to consider the educational interests of the Ev. Lutheran Church in the state of New York," will be held at Hartwick Seminary, on Tuesday, June 21st, at 9 o'clock, A. M.

The delegates appointed by the Presidents of the Hartwick, Frookan, New York and New Jersey Synods, the trustees of Hartwick Seminary, and all others interested in the cause are respectfully requested to take notice and to endeavor to attend.

Let there be a large and enthusiastic turnout.

Change of Time.—The members of the Board of Trustees of the Tressler Orphan Home, will please take notice that the time of the meeting of the Board has, upon the request of a number of the members, been changed from June 1st to June 8th, at 9 o'clock, A. M.

New members will bear in mind that the constitution requires them to bring certificates of their election from the President and Secretary of their respective synods (vide Art. 4, Sec. 3 of constitution), before they will be admitted to seats. By order of President.

A Missionary Institute in the General Council.

A so-called "Free Conference" was held in Allentown on the 17th of May. It had been announced in Brobst's *Zeitschrift* for some time past, for the purpose of taking into consideration the educational interests of the church. The *Luth. & Missionary* disapproved the object, declaring that it would be better to unite all our energies in sustaining those educational institutions already in existence, than to organize new ones. In consequence the convention was attended only by Germans, and comparatively few of them. The following persons are reported to have been present: Rev. Dr. Mohlenke, Revs. Hennicke, Neuman, Spaeth, Drees, Baden, Bauer, Vorberg, Jurgens, Prof. Notz and S. K. Brobst were present at the opening. Rev. Dr. Muhlenberg, Revs. Welden, Boyer, Renninger, Wolf, Schantz, Leopold, J. B. Rath, Plattiger, Apple, Kistler, and Profs. Seip and Richards came in during the course of the meeting.

The editor of the *Allentown News* says of this Conference:

"The attendance was far from what was anticipated as to numbers; but among those present were men of acknowledged superior ability. In the programme announced there were ten eminently practical and important questions, all of which we believe were touched upon in the discussion of the several sessions, but most of them failed in any definite impression, because they were not in the discussion, brought out with the clearness which characterized their enunciation."

"It was also evident that the so-called Mission Institute principle of the Lutheran General Synod had its advocates. This principle would supply a modified course of study for men, who are too advanced in years to take a full course."

Conversation in the Sanctum.

Between Peter, James and John.

John.—(Reading very intently in the *Lutheran & Missionary*). This is an interesting letter from Dr. Krotel.

James.—What is it about?

John.—He gives an account of a Sunday-school anniversary in New York City and a synopsis of a speech from Rev. H. W. Beecher, on the "Bethel Mission" of his congregation.

Peter.—Dr. Krotel writes some interesting letters from New York, and although he is the president of the General Council, yet he is by no means a bigoted man; he associates with ministers of other denominations, and does not endorse the notorious "Four Points," especially the one on the non-interchange of pulpits. You must make an extract of his letter for our paper this week.

John.—I will do so. I see, however, that he is apprehensive of being arraigned for treason to the Gen. Council on account of his liberal views and practices, for he says at the close of his letter, "If you think this is treason on my part, I cannot help it."

James.—That sounds something like Patrick Henry in his famous speech at the beginning of the Revolutionary war, which we used to declaim at school, "Cesar had his Brutus, Charles II. had his Cromwell, (cries of treason! treason!) and George IV. may learn wisdom by their example. If this is treason, make the best of it!"

Peter.—Dr. Krotel is a classical scholar, and no doubt that Patrick Henry's speech in his mind when he wrote that sentence. The Doctor is a little fellow in stature, but very bold and fearless in the expression of his opinions. I hope he may stand up as defiantly against the intolerance of the General Council, as Patrick Henry did against the tyranny of the British.

John.—I see from this same paper also that some of the Gen. Council people are in favor of establishing a Missionary Institute something like ours at Sellinggrove, where men advanced in years or who have families, but have not the means of obtaining a full classical course can prepare themselves for the gospel ministry.

Peter.—Our Missionary Institute has had most decided opposition both in the Gen. Synod and in the Gen. Council. It has been ridiculed and denounced and efforts have been made to get it out of the way by uniting it with some theological seminary, but it has in the Providence of God outlived all opposition, and to-day is more firmly established than ever, it has more friends and greater prospect of usefulness than ever before.

John.—I think also the opposition at least in the Gen. Synod has abated; there is not so much open opposition manifested. Our Missionary Institute has such a firm hold upon the affections of the church by this time, that no one dares openly to oppose it as formerly.

James.—The reason of this is that the blessing of God has manifestly rested upon it. Some of the best ministers in the church have been educated here. These are now doing a good work, which is seen and acknowledged, hence opposition is necessarily silenced.

John.—One of the best evidences of the success of the "Missionary Institute," is the fact that those who formerly ridiculed and opposed it are now themselves laboring to establish one of their own.

James.—This verifies General Jackson's motto: "Truth is mighty and must prevail." And so mote it ever be.

H. W. Beecher's Bethel Mission.

Rev. Dr. Krotel gives an account of a Sunday School anniversary which he attended in New York where Rev. H. W. Beecher spoke of the Bethel Mission, established by the Plymouth congregation. We found it very interesting and will therefore copy it from the *Lutheran & Missionary*, for the benefit of our readers. The subject under discussion was, how can the poor be brought under the influence of the Gospel in our large cities? The "Bethel Mission" system is the one Mr. Beecher and his congregation have adopted, as will be seen by the following account:

Mr. Beecher gave a graphic description of the "Bethel Mission" established by his (Plymouth) church, about two years ago. If I could give you a verbatim report of all he said, I am sure they would read it with the greatest interest; but as I am unable to do so I will do the best I can, I have seen this building, in Hicks, above Fulton, not far from the Ferry on the one side, and Plymouth church on the other. It cost somewhat over \$60,000. It has a large Mission School, with over 600 pupils. There is a large reading-room for boys, in which some of the most ragged urchins of the neighborhood have found a resort of interest. Mr. Beecher's description of their experience with these boys was exceedingly graphic and amusing. At first they were so outrageous that they had to put them out, and then they broke the windows by way of an expression of gratitude. The building had to be closed for a week. But little by little a wonderful change has been wrought. The boys pass through the washing room before the reading and instruction rooms. Mr. Beecher's dramatic description of the laughing sorrow of these boys, when they first saw themselves and others thoroughly washed and combed, was true to nature, and we could see the boys before us. For almost two years there has been an average of several hundred boys daily. They have become quite civilized, and instead of shouting after him: "Henry Ward Beecher, the Plymouth Church preacher!" they now politely thank their hats, saying: "How do do, Mr. Beecher?"

No one, to look at the Mission School on Sunday, would think they were the children of the very poor, but such was the fact. A large proportion were clothed by the school, and only used those clothes on Sundays, and were very proud of them. When they took them off, they looked "like last year's grass." The building was as attractive as possible. The large school-room has a fountain, with gold fish. The walls are hung with paintings. There is an organ, as good for them as that in Plymouth Church. Then there is a reading-room for adults, where all the papers are kept. There is also a library. An average of one hundred adults, all of the neglected classes, visited the room during the year. The poor are taught to look upon this Bethel as theirs. They love it with a fervent love. When, some time ago, it was in danger of being destroyed by fire, that whole section of Brooklyn was in distress; and as Mr. Beecher humorously and hyperbolically said, tears enough were shed to extinguish the fire. It has been

the making of many, physically, mentally, socially, religiously. It has put new life into Plymouth church, and calls forth the activity of some of its ablest men and women. Over one hundred members have been added to the church, of those who have been reached through this Bethel. Mr. Beecher pronounces it a complete success, and commends this plan to all the churches that have the means, as the most practicable method of reaching the masses.

He does not propose to convert it into a church at all; but intends that it shall continue to be used in the way tried heretofore. The people of Plymouth church have already determined to follow up this great success, by undertaking another enterprise of the same kind in another part of the city, and have purchased a building heretofore occupied as a Jewish synagogue, in which the Bethel experiment will be repeated. As soon as this is in working order, Mr. Beecher will take hold of a third. I presume that he, by his preaching to thousands in Plymouth church, and by this missionary labor among the poor, is influencing more human beings than any other preacher on this side of the Atlantic. His own church is exceedingly plain, and he could turn to the Methodist brother on the platform, and say, factiously, by truly that he believed, Plymouth church was about the only true Methodist meeting house (as far as appearance goes) in Brooklyn. He insisted upon the necessity of the churches doing more to influence the surrounding multitudes lying in ignorance and sin. He said there is a great deal of unemployed talent and unexpended force in the churches of the city. They reminded him of the many yards, or arsenals, where you could see long rows of ponderous cannons, great heaps of balls, and masses of powder safely stored up; mighty forces, slumbering uselessly and waiting to be called into action. He thought that our churches should more and more become theological seminaries for the city, where they might learn how to go and preach, in their own way, to the people all around them; and if any man can fill his people with an enthusiasm in this direction and for such work, Mr. Beecher is the one.

He was tremendously in earnest; but his uncontrollable humor would break forth here and there, and you may be sure his hearers were as much pleased with the humor as with the pathos and fervent apostrophe. He had evidently come to pour out his whole heart on the subject of Mission Schools, such as his favorite Bethel, and it does not require much faith to believe that his saying last night will bear fruit in this city.

I have told you, in former letters, that many of our churches here are doing much in the city missionary work, though not after the manner of Mr. Beecher's Bethel; and that there are hundreds of liberal laymen who are willing to spend thousands to bring in the neglected classes.

Issachar.

Issachar was the fifth son of the patriarch Jacob, by his wife Leah. His place among his brethren was the best parts of the land of Canaan, along the great plain, or valley of Jezreel; and in conjunction with the half tribe of Manasseh on the south; Zebulun to the south; the Mediterranean sea west, and Jordan, with the south point of the sea of Tiberias, east.

In giving to his children his dying blessing Jacob was pleased to say of this son, Issachar is a strong ass, couching down between two burdens. While commentators are disposed to regard the metaphor "Issachar is a strong ass," as having reference to nothing more than the animal's strength, thereby removing every unpleasant allusion of stupidity, I must respectfully beg leave to differ. Other animals equally as strong, and as remarkably docile could have been mentioned. The concluding sentence, we also think forbids such a one-sided interpretation; it is further said of him he coucheth "down between two burdens."

Now the interpretation put upon this passage seems to be, that Issachar couching down and discovering this beautiful plain, very wisely saw his future riches and glory if he would but willingly bow down as a servant, and bear the yoke of toil, and endure the lash of tribute. With such an interpretation we cannot agree. We believe that Jacob in using the metaphor declared the character of the tribe, and we furthermore know that their future, most fully corroborates this characteristic. We hear little or nothing of them afterwards; and although they are in possession of the most fruitful parts of the land of Canaan, their service in the nation is of such a character, as scarcely to give them a naming thereafter. They, or a few of them, are mentioned as having had something to do with the crowning of David as King, and beyond this they seemed content to serve and pay tribute. There can be no valid reason for asserting that while the metaphor did represent their strength, it should not also at the same time characterize their stupidity.

It is a good thing to be possessed of strength both physical and intellectual, but it is also equally important that we know how to use it. An idiot may possess great strength, and yet his stupidity of mind renders that strength of no practical service. A man may be possessed of much book knowledge, but without good practical common sense, it cannot avail him. So a nation may be in possession of vast resources, and yet these resources are of no practical value to her, so long as she fails to discover the means of development. And what is true of man in his physical and intellectual being; what is true of a nation in its national resources in mineral and mind, is eminently true of the church in her intellectual and moral character. We can see no advantage worth boasting of, in a church which, while she has history, age, numerical strength and literature in her favor and within her pale, yet comparatively speaking, does nothing at all commensurate with her resources and ability.

Such, to a very large extent, is the character of the Lutheran church of this country. She not only came here, at a time, but under circumstances most favorable to begin, and carry forward the Master's kingdom, in a manner agreeable to her cultus, and for the glory of the Great Head of the Church, in this land; but she came at such an early period in the history of the colonies, as to have given her the advantage over all other denominations on the western continent. Why then has she so signally failed? Not for want of means and resources; for in history, age or literature, she can meet the world without fear. It is, then, not strength that she lacks; it is neither the talent of practical perception and application. Like the Pharisees of old, she spends so much time to "strain out gnats," as to be sometimes forced in her necessity, to have to gulp down camels. External strife, contentions about little things, of-

ten take up so much of her precious time, as to leave none for the more important work she has before her. These petty differences have made her the easy prey of other denominations. In this way she has contributed to swell the numbers, wealth and strength of every sister church in the land by thousands of members and millions of money. Like the stipend also she has been divided between many burdens and become tributary to all. In her rigid adherence to the German language for many years, and an almost total rejection of that spoken in this country, in her public worship, she has suffered and paid a murderous tribute into the ecclesiastical coffers of sister churches. But, like a "strong ass" as she still shows herself to be, she goes on couching down between the two burdens; on the one hand, that of narrow-minded and intolerant bigotry and exclusiveness, and on the other an alarming and unwarrantable laxity both of cultus and church life. And by both of these means she serves and pays tribute where she should conquer and receive tribute.

Upon the whole these reports were favorable and encouraging. Large accessions of new members were reported by several of the brethren.

The committee on Williamsport church affairs reported, and after a warm discussion, participated in by Revs. U. Graves, T. Adkins and A. R. Horne, also Messrs. Weise and Kline, the following was adopted: Resolved: That the same committee be continued, whose duty it shall be to visit the Williamsport church—Rev. A. R. Horne, Pastor—and learn all that is possible of its condition and advise and assist therein it can be properly done.

Adjoined with prayer by Rev. J. M. Rice. Bro. J. M. Rice preached in the evening from Matt. XVI—18.

THIRD SESSION Tuesday morning May 11, opened with prayer by Rev. Geo. Sill. Upon roll call it was ascertained that the following brothers had absented themselves: Revs. J. C. Griffith, (Sec.), J. Hilpot, I. P. Neff, I. C. Burkhardt and J. B. Keller.

On motion of Rev. U. Graves, the following was adopted: Whereas, Rev. A. R. Horne has here stated publicly, that the members of the 1st English Evangelical Lutheran church of Williamsport in an official capacity are willing to sell the old church, and equally divide the proceeds of said sale and we deem it the best that can be done under existing circumstances. Therefore resolved: That in case such a division be determined upon and if the two parties should so decide, we can see no reason why this adjustment should not be effected, thus settling what now in our estimation, has no little to do with the distressed condition of the Williamsport church.

Rev. A. R. Horne, desired to have his protest entered, against the above resolution.

Adjoined with prayer by Rev. A. W. Lentz.

OPENED WITH PRAYER BY REV. A. H. AUGHEY. On motion resolved: That a vote of thanks be extended to the kind people of Milton for their kindness and hospitality toward the members of Conference during their stay in their midst.

Adjoined to meet in the Nippenose church—Rev. D. Beecher, Pastor—on Monday evening August 8th 1870.

Sec. pro tem.

For the American Lutheran, Dedication.

On last Sabbath, May 8th, at 2 o'clock P. M., occurred the dedication of the First Lutheran Church on the Pacific coast in connection with the General Synod.

On last Thursday Rev. G. F. Stelling of Harrisburg, Pa., looking hale and hearty, but feeling considerably routed by a 70 miles ride by stage route from Sacramento, Cal. He was cordially welcomed by the pastors, people and friends of the congregation, and you may be sure that was a glad day which first found three ministers of the American Lutheran church together on the Pacific coast.

The services on Sabbath were largely attended. In the afternoon, the house was filled before the hour of service, and many were not able to gain admittance. All of the orthodox ministers of the city participated in the exercises. The sermon by Bro. Stelling was full of soul and strength. Few readers are able to present a subject so clearly and attractively. There are few readers in which as it appears to the hearer "clearness is a characteristic." I asked Judge J. L. Thornton, what he thought of the sermon that I might see how the General Synod stood at Portland, and as I could wish no better notice, I put in effect what he said, in one of the city papers which notice nothing of a religious nature unless reported by others: "The people were all highly pleased with the sermon. Some spoke of its logic, and some of its beauties, and all were conscious of strong impressions. The most successful discourse like the impetuous torrent, carries the hearer along so rapidly that he does not note his course or the beauties along the way, and of such a discipline no proper delineation can be given."

The visit of Bro. Stelling has produced here a favorable impression, and we expect his return will create in the east, a favorable impression—in each case to the benefit of the mission.

After the sermon subscriptions to the amount of \$2500 were secured, including \$1000 by the Rev. A. Myers and \$500 by the Church Extension Society. The church was then dedicated under the name of the "First Evangelical Lutheran Church of Portland."

The entire cost of the lot and the church building including furniture and bell of 1000 lbs weight has been about \$7000. There yet remains above subscriptions and cash obtained thus far, a debt of about \$2000. The building is 30 by 60 and 28 feet ceiling, neatly finished and is regarded an ornament to the city.

O. S. SRECHER.

For the American Lutheran.

The Condemner Condemned.

"Therefore thou art inexcusable, O man, who soever thou art that judgest, for wherein thou judgest another, thou condemnest thyself." In these words Paul rebukes a class of men who condemned others because they had gone further in sin than they themselves had done. We should think that a man less sinful, had some right to condemn another more sinful than himself. Not at all. Supposing a man would steal five dollars in gold; would he have a right to condemn another who had stolen ten dollars; would he not condemn himself in the sentence he pronounced upon the other? Yes. This is Paul's idea. There was a class of men in ancient Rome who indulged in every vice without restraint. They were "sons of Belial." Indeed, this was the general character of the Gentile nations in the days of the apostles, and also of some individuals among the Jews. A second class was more dignified and refined than the first; they indulged in the same sins, only not in the same degree. They did not hate vice itself, but simply abstained from the grosser forms of

it. And because they did not go quite so far in sin themselves, they judged and condemned others who only committed the same sins without restraint. To this class Paul says, "Therefore thou art inexcusable, O man, who soever thou art that judgest, for wherein thou judgest another, thou condemnest thyself."

If these men condemn themselves in their sentence they passed upon others deeper in vice than themselves, how much greater must be the condemnation of those who judge others in every way better than themselves? After conversion is well as before men are liable to commit sin. Christians often sin through weakness. A man naturally timid, may under certain circumstances be induced to commit a sin he should fearlessly denounce. He may know his weakness, and hate his sin; but he will not on that account escape the eye or censure of the self-righteous worldling who will sit in judgment over him and condemn him as a hypocrite. A man may sin through short-sightedness. No matter how well the carpenter understands his business he will sometimes miss his calculations. And because he now and then makes a mistake who dare say that he is no mechanic. But if a christian makes a mistake in the same way he is denounced. A mistake in judgment of the best physician in the world may destroy the life he intended to save, yet who on that account will denounce him as a quack? But let a christian commit a fault through an error of judgment and he is despised. The most thoroughly science and experienced general will sometimes blunder. Yet who will say on that account that he is not a great commander? But if a professor of religion blunders to the deep regret of his own soul, there are those who will curl the lip with a sneer and cry "hypocrite," "religion is a humbug," etc.

Of the millions of blades of grass now covering the earth, and of the millions of green leaves now decorating our forests not one is absolutely perfect. Of the millions of human faces each stamped with the image of God, not one is perfect. Each has somewhere either a slight or great defect. Absolute perfection is not to be met with in this world. On account of our limited intelligence and natural depravity our most perfect ideals are defective. And so too of the millions of redeemed souls who have passed from earth to glory, not one was perfect. God does not require perfection in his people; he only requires that they grow in grace. But when these self-righteous, worldly-wise men see the slightest defect in a christian's character, they will condemn both him and his religion. They can overlook the mistakes of a "boss carpenter," and at times most eloquently apologize for the blunders of a physician or general; but christians must be condemned without mercy. Is it not the meanest business a man can get at, to be forever watching and condemning a class of men ever fighting sin though often overcome by it? Who art thou that judgest another?

It often happens that these inconsiderate judges are jealous of certain church members, or perhaps churches; yet, in their hearts they sometimes hate them. With such hearts they will overlook ten thousand virtues, or if those virtues are so prominent that they cannot be overlooked, then they will belittle them, while they are sure to detect the slightest fault, and not unfrequently will they exaggerate faults, making mountains out of molehills. Looking through blue glasses, every object we behold looks blue; looking through green glasses every object we behold looks green; so these men looking at God's people with jealous or hateful hearts, will see nothing in christians but what to them appears hateful. Again we ask, "who art thou that judgest another?" "Thou hypocrite, first cast the beam out of thine own eye." If any one draws the attention of these men to their own faults, they will readily answer with an air of triumph, "O, we are not members of the church!" Indeed! what a blessed thing it is that you are not, so that you can sin all you please, and no one dares fault you. You can make it your special calling to watch poor christians, overlook their graces, exaggerate their faults, cower over their falls, denounce and condemn them by wholesale; but no one must pick at you, for you are not a member of the church. Must not devils laugh at such simonies? "Thinkest thou this, O man, that judgest another, and dost the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance. But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath, when thou wilt reveal his righteous judgments. And render to every man according to his deeds."

DISCIPULUS ARNDI.

Paper Handkerchiefs.

The Japanese paper handkerchiefs are assuredly coming, if a temporary bright light. The paper collar manufacture now has extended to less prominent but more important garments of great strength and flexibility, which can be sewed with a machine, giving as strong seams as strong as woven fabric. The inventor has particularly applied it to the production of pocket-handkerchiefs, which are either printed in imitation of the fashionable skirts of the day, or stamped out with open-work of such beauty and delicacy as no amount of labor with scissors and needle could imitate. The marvel is that these really beautiful productions can be sold at retail at fifteen cents each.

Imitation cretonnes and chintz for bed furniture are also made, at cost selling at retail about \$1.50. The felted material is so flexible that a curtain may be twisted into a rope and shaken out again, showing little marking as when straightly treated. There are also table cloths embroidered with signs of great beauty. This felted paper may in the end have a serious influence on the production of the woven fabrics it is intended to displace. Imitation leather, impermeable to water, is likewise made of it, and produces a cheap and useful covering for furniture, and even covers for shoes.

"I never knew a man," says an old author, "who could not bear another's misfortunes just like a Christian"—which reminds us of the old lady who thought every calamity that happened to herself a trial, and every one that happened to her friends a judgment.

Mastery over the minds of others is never obtained by those who do not know their own mind. But when an end is kept distinctly in view, and steadily and firmly sought, this always gives confidence to weaker natures, and supplies direction to subordinate help.

Church News.

THE LEBANON CONFERENCE will meet on Monday evening, June 13th, at Schuylkill Haven, Pa., in the charge of Rev. Yeiser. S. DOMER, Sec. Reading, May 30, 1870.

SHOOT THE CHURCH.—The communion at this church was well attended, and there were more communicants present than at any time since the present pastor, Rev. D. H. Kutz has had charge of the congregation. He has now a class of catechumens under instruction. The good feeling prevailing in the congregation is evident from a donation made by the ladies to the pastor amounting to \$40 in cash.

THE SYNOD OF CENTRAL PENNSYLVANIA will convene at Pottsville Juniata Co., Pa., commencing on the evening of the second Tuesday in June.

R. H. FLETCHER, Sec.

THE CUMBERLAND VALLEY Conference of the West Pennsylvania Synod, will (D. V.) convene at Fayetteville, Franklin Co., Pa., on Monday evening, June 7th.

Subject of Discussion, "The proper subjects for Baptism." Essay on the "Immortality of the Soul," by Dr. Swartz.

There will be conveyances at the Chambersburg depot at 11 o'clock A. M. and 4 P. M. Brethren make your arrangements to be present, and remain till adjournment.

A. H. SHEETS, Sec.

THE LAY DELEGATION QUESTION SETTLED.—It will be a matter of interest to our readers to know that the Methodist Episcopal Conference of East Maine has acted on the question of lay delegation, the vote being 43 yeas to 14 nays. This, which was the last vote to be taken in America, added to former votes, gives 4,906 for and 1,589 against lay representation. Total vote, 6,495—majority in the affirmative, 3,317, or thirty-five votes more than the required three-fourths. The German Conference has yet to vote, but its action will not change the result. The restriction as to representation is removed, and hereafter the laity of the church will be duly represented in its councils.

LUTHER'S TREE.—We have noticed somewhere an allusion to a church called *Die Luther Baum Kirche* or the Luther Tree Church. The circumstance which is suggested by the name is Luther's putting a stick or twig into the ground, and its growing into an enormous tree, which is shown to this day as Luther's tree. There is a very happy association in giving this name to a church. There is no telling what grace may do with even a poor stick.

FLIGHT OF THE EAGLE AND HER YOUNG.—In the Book of Deuteronomy we have a very animated and beautiful allusion to the eagle and her method of exciting her eaglets to attempt their first flight, in that sublime and highly mystic composition called *Moses' Song*. In this, Jehovah's care of his people, and methods of instructing them how to sin and attain heavenly objects, are compared to her proceeding upon that occasion. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wing; so the Lord alone did lead him." (Deut. XXXII 11, 12.) The Hebrew lawgiver is speaking of their leaving their Egypt. Sir H. Dary had an opportunity of witnessing the proceedings of an eagle, after they had left it. He thus describes them:

"I once saw a very interesting sight above one of the crags of Ben Nevis, as I was going, on the 20th of August, in the pursuit of black game. Two parent eagles were teaching their offspring—two young birds—the manoeuvres of night. They began by rising from the top of a mountain, in the eye of the sun; it was about midnight, and bright for this climate. They at first made small circles, and the young birds imitated them; they paused on their wings waited till they had made their first flight, and then took a second and larger gyration, always rising towards the sun, and enlarging their circle of flight, so as to make a gradually extending spiral. The young ones still slowly followed, apparently flying better as they mounted, and they continued this sublime kind of exercise, always rising till they became mere points in the air, and the young ones were lost, and afterwards their parents to ouraching sight."

For the American Lutheran.

I Love to Think of Jesus!

I love to think of Jesus,
The Holy and the Just;
I know He is my Saviour,
And in his name I trust.
True, I am but a little child
And sinful though I be
Yet, well I know the Saviour said:
"Let children come to me."
'Tis sweet to come to Jesus
And in his arms to rest!
To hear again the holy words
That Jesus' children bless'd!
Oh! let me linger often
Around my Saviour's feet,
To hear him, his sweet promises
To "little ones" repeat!
Sometimes I seem to see him,
Go up the mount to pray,
Or on the deep "Gennesaret"
Walking amid the spray!
From Judah's desert wood,
Preaching the gospel to the poor
And ever doing good!

O! I would be like Jesus
Do good where'er I go,
To bless the wayward and the poor,
And preach the Lord I know!
Be like my loving Saviour,
So lowly and so meek,
Befriend the lost and erring ones
And their salvation seek!
S. J. H. S.

A silver mine of unparalleled richness has been discovered in Greyson county, Kentucky. The ore was found to contain a larger per cent. of silver than any hitherto discovered. The mine is almost inexhaustible, and will be developed this spring.

What an instructive lesson to christian parents does this history read! How powerfully does it excite them to teach their children betimes to look towards heaven and the sun of Righteousness, and to elevate their thoughts thither more and more on the wings of faith and love; themselves all the while going before them, and encouraging them by their own example.

Literary.

THE NURSERY for June is on hand, as usual filled with beautiful pictures and interesting reading for the little ones. Published by J. L. Shorey, Boston \$1.50 a year.

THE TECHNOLOGIST, for May, has reached us. Good in style, instructive in contents, profuse in illustration, is just such a publication as will be found useful in engineering, manufacturing and building.

THE SUNDAY MAGAZINE.—Edited by Dr. Guthrie, of Edinburgh, republished by Lippincott & Co., is profusely illustrated and presents its usual variety of sound religious reading for the family. Its articles and illustrations of sacred history are very interesting. Terms, \$3.20 per annum.

GOOD WORDS for May begins

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