

The American Lutheran

A Family Journal--Devoted to Religion, Education, Literature and Temperance.

VOL. VI.

YORK AND SELINGSGROVE, PA., SATURDAY, JUNE 18, 1870.

NO. 23.

The American Lutheran.
IS PUBLISHED
EVERY SATURDAY,
BY
ANSTADT & SPANGLER,
AT
No. 18 West Market Street,
(One door West of the Post Office)
YORK, PA.

TERMS—Two Dollars per annum in advance.
Two Dollars and Fifty Cents if not paid within Six Months.
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A failure to direct a discontinuance of the publication of the term subscribed for, will be considered a new engagement.

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Communications.
For the American Lutheran.
The Angels of the Bible.

CHAPTER XI.—CONCLUDED.

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

But without doubt very much of what has hitherto been described as involuntary mental action, is in reality the results of impressions made upon our minds in sleep by the spiritual beings which constantly surround and attend us. To these sources Galen expressly refers the important communications made to him in dreams. And this may well be believed to be true in accordance with the providence of God now, as in Daniels time; and the more especially since the most remarkable cases recorded of such revelations are evidently the result of impressions made by good and useful spirits, and intended to serve some good and important end. Thus we see how important relation—this unconscious and involuntary activity of the mind holds in reference to angel ministrations. In this state of unconscious and involuntary activity becomes the very plane and sphere in which these blessed spirits may more readily and securely work. In this condition the mind itself seems more accessible to these angel ministrations. Accordingly in the sacred scriptures we find recorded numerous instances in which the angels appeared to particular prophets, apostles, and others, while they slept; and the dreams thereby induced, or resulting from their influence, became the effectual means of conveying their communications from the unconscious to the conscious minds of men. "God came to Abraham in a dream by night," Gen. 20: 3; and "to Jacob the Syrian," Gen. 31: 27. To Joseph his future exaltation was revealed in a dream, Gen. 37: 5. In a dream Jacob saw the ladder which reached from earth to heaven, and the angels of God ascending and descending on it, Gen. 28: 12. In a dream were shown to Pharaoh the seven years of plenty, and the seven years of famine which should afterwards ensue the land, Gen. 41: 1-36. So the angel of the Lord appeared unto Joseph in a dream, Matt. 1: 20; 2: 13. Cornelius also saw in a vision an angel of God coming to him, Acts 10: 3. Daniel had a dream and vision of his head upon his bed," Dan. 7: 4, in which were revealed to him much of the future history of the world. Finally, the future of the Church and the glories of the New Jerusalem appear to have been revealed to John while in a state of trance; "I was in the spirit on the Lord's day," Rev. 1: 10. Compare Numbers 24: 4.

The meaning of this mode of revelation and warning in dreams is fully stated in the book of Job:

"For God speaketh once, yet twice,
Yet man perceiveth it not."
That is, while in his usual waking state he is heedless or unconscious of the still small voice; but

"In a dream, in a vision of the night,
When deep sleep falleth upon men,
In slumbers upon the bed,
Then he openeth the ears of men,
And sealeth up their admonition,
That he may turn man from his (evil) purpose,
And remove pride from man."

By such influences and warnings, coming to him in sleep, and thus not directly opposing themselves to man's volition and desires,—the Lord operates on the soul of man without destroying his free moral agency. By such gentle and unresisted, because unconsciously received influences, "He keepeth back man's soul from the pit, And his life from perishing by the sword," Job 33: 18-19.

In the parable of the sower, our Saviour indeed states that, "while man sleepeth his enemy came and sowed tares among the wheat," Matt. 13: 25. But this need not be understood of Satan's tempting men in sleep,—which indeed is never permitted. Temptations come through the cares of this world, the pride of life, and various other means, common to our waking hours, of which evil spirits may avail themselves to lead men astray. But they are not allowed to present the temptations of evil thoughts directly to the mind in sleep. This unconscious mind, this involuntary mind, whose intense activity especially during sleep is proved by these and numerous other examples which might be mentioned, is thus closed up against evil spirits; but open to the good. These good spirits therefore sow good seed in the minds of men while they sleep. And abundant proof of this may be seen in the better and purer thoughts which arise in the mind on first waking out of sleep. The anxious cares of life, the dark and troubled thoughts and griefs and fears,—under the beneficent influence of ministering spirits, "Pass from the slumberous soul away,
Like light mists from the brow of day."

How appropriately accordant with the profoundest philosophy of our being is the child's first prayer,

"Now I lay me down to sleep
I pray the Lord my soul to keep;"
which is still further developed in the evening hymn,
"Lord keep us safe this night,
Secure from all our fears;
May angels guard us while we sleep,
Till morning light appears."
How comforting the thought that we may thus confide ourselves, not our bodies and earthly lives alone, but our very souls and spiritual being, to his holy keeping, when our own unconsciousness effectually precludes us from guarding against the entrance of evil from without, Rev. 22: 15. How consoling to be able to believe that God's holy angels, his messengers and ministers of mercy not only attend us then to shield us from physical dangers; but also to drive away evil spirits, to prevent them from insinuating unholy thoughts into our minds. How grateful should we not be to know that these heavenly beings, at the same time that they thus shield and protect us from physical and spiritual dangers, instill into our unconscious minds these gentle influences which shall best enable us to resist temptation in our waking hours, and to make in each successive day a Sabbath-day's journey toward the Kingdom of Heaven. Never therefore should we venture to close our eyes in sleep, without thus committing our souls to his holy keeping. Nor should we ever rise from our beds, without immediately returning most hearty and grateful thanks for such blessed protection. Such acknowledgment is beautifully expressed by the Psalmist: "I will both lay me down in peace and sleep; for thou Lord only makest me to dwell in safety," Ps. 4: 8. So death itself is aply compared to sleep from which we waken not; "till the heavens be no more they shall not awake nor be raised out of their sleep, Job 14: 12, while as we will be subsequently explained, a similar watchful care and angel ministry is provided for the children of God, even on death until at the time of the great awakening they are by the same agency aroused to meet their Saviour.

But it is not alone by such communications to the conscious mind, in dreams; and "visions of the head upon the bed," that glimpses of the angel world have been revealed to men. At other times the spiritual eye is unsealed, "open vision" is granted, and we see ourselves surrounded by the glorious inhabitants of the upper world. So Elisha prayed the Lord to open the eyes of the pious man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha," 2 Kings 6: 17. In the following verse physical blindness is spoken of, which (verse 20) was removed when the bonds of Syria were in the midst of Samaria. The same opening of spiritual sight and hearing, enabling heavenly and divine things to be seen and heard, is referred to in Numbers 24: 3, 4; "And the man whose eyes are open hath said: he hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance but having his eyes open." So when, after his resurrection, our Saviour appeared to two of his disciples on their way to Emmaus, "their eyes were hidden, that they should not know him." But after he had conversed with them, "their eyes were opened and they knew him; and he vanished out of their sight," Luke 24: 16-31.

Such opening of the spiritual vision only occurs when the children of God live so near to him, that they anticipate with the eye of faith,—which is no other than true spiritual vision,—the glories which shall be revealed. Then already they see God as he is, worshipping him in spirit and in truth, realizing the presence of his holy angels,—for already have they then the Kingdom of God within them," Luke 17: 21. Already are they in communion with the Father of Spirits, and with the spirits of just men made perfect. Already do they hear the word of God, as stated in Numbers, for their spiritual hearing also is unsealed when they thus "see eye to eye," Is. 52: 8.

"With their thousand voices praise God." And not the outer, visible creation alone; but the under-world, the innumerable species of living creatures which can be seen only with the aid of the microscope, all these, "after their kind," sing his praise. So also do all the blessed inhabitants of the spirit and under-world, which at all times surround and accompany the children of God; "for ye are coe," says the Apostle, "to an innumerable company of angels—and to the spirits of just men made perfect," Acts 12: 22. Our own souls also bearing witness to his tender mercy and loving kindness; not in our waking hours alone, but in sleep also, in dreams and visions of the night, when his angel ministers protect us while unable to protect ourselves, and pour out upon our hearts those gentle influences which unconsciously lead us by the still waters of the river of life. And in sickness and in sore distress, when lover and friend are put far from us and our acquaintances into darkness, Ps. 88: 18, then he sends his angels and ministers of grace and mercy, who comfort and encourage us, reminding us of him who was bruised for our transgressions and with whose stripes we are healed, Is. 53: 5. When most afflicted, when most forsaken, when all earthly comforts are lost, then we turn with unflinching trust to those which are from heaven. For we know that when

"Even God's providence seemeth estranged," for all earthly affairs it is still all the more near and precious to us in those which are heavenly. Then we at the same time need such comforts from above, recognize their presence and enjoy the sweet solace of their blessed influences, for such is God's beneficent providence with the ministry of angels for us, that they are most near us and most sensibly felt, when we most need their aid. The following beautiful lines, which have been attributed to Milton, but which are believed to have been written by an American lady, are as beautiful as they are here appropriate:

"I am old and blind!
Men point at me as smitten by God's frown,
Afflicted, and deserted in my mind;
Yet am I not cast down.

I am weak; yet dying,
I murmur not that I no longer see;
Poor, old and helpless, I the more belong
Father Supreme, to Thee.

O Merciful One!
When men are farthest, then thou art
When men pass coldly by—my weakness
Thou art my strength!
Thy chariot I hear!

Thy glorious face
Is leaning toward me, and its holy light
Shines upon my lonely dwelling-place,
And there is no more night!

On my benediction
I recognize thy purpose clearly shown;
My vision thou hast dimmed that I may see
Thyself, thyself alone.

I have naught to fear,
This darkness is the shadow of thy wing;
Beneath it I am almost sacred; here
Can come no evil thing.

Oh! I seem to stand
Trembling where feet of mortal never yet
Have trod,
Wrapped in the radiance of thy sinless
hand,
Which eye hath never seen.

Visions come and go;
Shapes of resplendent beauty round thee
Thou art thrown;
From angels' lips I seem to hear the flow
Of soft and holy song.

It is nothing now,
When heaven is opening on my sightless
eyes,
When angels' paradise refresh my brow,
That earth in darkness lies.

In a pure clime
My being filled with rapture, waves of
thought
Roll in upon my spirit; strains sublime
Break over me unthought.

Give me now my Lyre!
I feel the strings of a god divine;
Within my bosom glows unceasing fire,
Lit by a skill of mine.

(Said by Dr. H. Copley, to have been written by Elizabeth Lloyd, of Philadelphia.)

For the American Lutheran.

Matrimony.

BY REV. URIEL GRAYES, OF MILTON, PA.

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In the foregoing presentation of character, we have furnished our readers with the "ounce of preventative," and now turn their attention to the cause and cure of family broils, and which fills up the chapter on matrimony.

The best verdict on a happy matrimonial alliance, is a life-long experience, as "hand in hand through life we go." Courtship, marriage and the much applauded honeymoon, when once they are among the things of the past; when the stern realities of life have revealed the great fact, a fact, worth ten thousand times more than all the bubbles of which earth prides herself, that matrimony is a double blessedness, on a grander scale, when I say—experience reveals this fact, then is man happy. Full well am I convinced however, that the marriage state does not always realize this much to be desired object. Family broils bear testimony to the contrary; and in this unpleasant list of causes, CARELESSNESS stands deservedly first. Whenever, as an individual, you become less careful of self, and personal appearance after marriage than you were before, you may expect the consequences. Carelessness, commonly, first develops itself in a disregard for your personal habit. As a lover you were most careful of your personal appearance; but now "your market is made." O, how often do we hear that ever to be dreaded remark, "You are married, now never mind being so particular," when indeed this is just the time to be particular. Your wife, who certainly is more to you, than the young lady whose hand you sought in marriage, takes note of your growing coarseness, and at first gently chides you, perhaps to hear from your lips for the first time thoughtless words of indifference, if nothing worse.

Come with me; it is Sabbath morning, or perhaps high noon; let us drop in at this fine stately mansion and see and hear what is passing. As we sit waiting in the drawing room a loud call is heard from over lead; William, a son, and a young man whose veins are swelling with the generous flow of love's kindling flame, is taking a survey of his wardrobe, with an eye to the appropriation of its choicest arrangement to an afternoon's impression. After looking over the lines, presided over by a sister's care on a previous Monday, a low mutter is heard, followed by a well defined, "Mary come up here at once."

In a moment the nimble Mary is at her brother's side to hear him say, as he holds out to her at arms length, and with a clouded brow, asks, "Are these the best I have to wear?" "Yes William, are these I have to wear?" "Good enough; you may well ask; why are they not fit to wear on a trip to the pig sty?" "Nonsense, William, you are going to call on Sarah, this afternoon, and so nothing is good enough for you again?" "That is none of your business I am sure. I have told you often enough about attending to my under-clothing, especially my collars, neckties and the like. Why these look as if Grandma had made cushions of them all week; look at the wrinkles! I tell you what it is, if you cannot do my washing and ironing in a respectable manner, I want you to say so at once, and I will see to it that some one is employed who will attend to this matter as it should be."

Brother, it is all nonsense for you to talk in that way, for when once you are married to Sarah, I know you will not be so particular about your personal appearance; then why make so much ado about the

matter now? You know nothing about it at all, Mary, and I just repeat this thing again, I won't stand it, that is all, and if you can't do up my things as they ought to be why come one else shall, that is all."

By this time our hero is dressed from "top to toe" and very respectable he looks indeed, albeit a very ugly scowl on his face, which does not appear to any better advantage for a tear on sister Mary's cheek, who with choking voice is beseeching him to curb his temper, and his pride.

He is about to leave the house and we will follow him. But stop, he must catch a glimpse of himself in the mirror; "well I do look pretty well after all; this collar and necktie look more respectable than I believed they would. My hat becomes me very much. I guess I'll pass. Well good afternoon Mary, then, now don't cry any more. I'm a little particular to him I expect to meet Sarah." Swinging his gold-headed cane, he marches down street. He is manly in his appearance. How sweet he looks; no wonder that the girls fall in love with him; here he quietly mounts to the brown flag stone, his hand rests gently on the silver knob, and in a moment the door opens, and a beautiful face, rosy with health, sporting the most bewitching curls of faxen hair, says in a voice of delicious sweetness, and with unaffected loveliness, "Good evening William" to which William responds most affectionately "Good evening Sarah" accompanied with a sound between the squeak of a mouse, and the louder squeal of a rat—a kiss I mean.

"Walk in William; spare your hat and cane; just walk into the parlor and make yourself at home. You are looking very happy."

"I always look this way Miss Sarah, always." "It must be delightful to have so sweet a looking brother, William, and how much more pleasant would that nearer relation of husband be, when he was that bold, honest, loving being, about whom woman's love might twine and to which it might cling like the 'ivy to the oak' said Sarah in all the artlessness of her womanly and love-devoted heart. Are you always so happy and good natured, William, asked the unsuspecting Sarah. William noticed some one passing on the street just then and to whom he at that moment was very anxious to direct the attention of his lady friend, while a perceptible flush rose to his cheek, as he ejaculated, "Confound the girls."

(To be continued.)

For the American Lutheran.

Scraps from a Pastor's Diary.

I entered the ministry in 1865. My first charge was located in _____ county, Pennsylvania, and consisted of three very small congregations of about 76 members all told. These promised me a salary of \$175, to which the Home Mission Society added \$50 more. With this I had to support my family, keep my horse and pay my rent. It required some good engineering to make ends meet.

One of the congregations was located in a little village of about 500 inhabitants, and numbered only eight members. My audiences here were composed of various and peculiar classes of persons. The church-going portion of the village and vicinity were divided between the Lutheran, Methodist and Winebrenerian churches. But out of the whole number attending these churches, not more than 26 were communicating members; the rest were all either infidels, Hockists, Quakers, or Unitarians, the latter being in the majority. The most of them were well informed, and the most intelligent congregation I had. The most of them attended preaching, not to be instructed, but to criticize and find fault with the sermon. But so far as the Universalists were concerned, I had not much to fear, for they took the Holy Scriptures as the standard of their criticism. But there were several evil features in the conduct of these men, and sometimes dangerous. They were habitual Sabbath-breakers, doing all kinds of work, besides, hunting, fishing, &c., and yet if the pastor ventured to reprove them, or expose their erroneous doctrines, they would become offended, and would resent it on the first opportunity. My predecessor reproveth them for these things both publicly and privately, and hence drew upon himself this vengeance. One Sabbath after such reproof, as he was going to his afternoon appointment, he was met by a number of them, who threatened to give him a sound drubbing, from which he escaped with the greatest difficulty. From his sad experience I learned a lesson of caution.

Being inexperienced, I wrote to the President of the Synod for counsel, who sent me this laconic and much valued reply, "Fill your half bushel with wheat and there will be no room for tares." On this advice I acted and got along, as I thought, most admirably.

As my experience, whilst acting on the advice of the President of the Synod, may be useful to others in similar circumstances, I will give a number of incidents to illustrate my course. In preaching I always planted myself fairly and squarely on God's Word, and filled my sermons as near as possible with the very language of divine truth, and never mentioned any of the "isms," treating them just as if they did not exist. I tried to portray the fruits of the spirit as exhibited in the Bible and the life of the true Christian; contrasting them with the fruits seen in the life of the errorist. I frequently, especially on funeral occasions, referred them to the fact that they never heard of any orthodox Christian renouncing his faith in the face of death, whilst many others had done so. Whenever the subject of the Sabbath came up in the sermon I never once referred to their village as being guilty of its violation, but tried to operate on their village pride and honor, and their own personal respect, on this wise: Suppose a stranger should tarry in your village over Sabbath,

and you all observed the Lord's day, he would form a very high opinion of the character of your village, and circulate a very flattering report concerning it, and vice versa. This, I found, had its desired effect. Again, if I would meet any one desecrating the Sabbath I never once reproved them, but took this course: I once Sabbath evening saw a man sawing wood as I was returning from visiting a sick lady. I approached him quietly and, before he was aware of my presence, I pleasantly saluted him with "How are you, Mr. E?" He looked up, but made no reply. I continued the conversation by remarking "you have a very tough and knotty stick."

No reply. That will warm you twice, once in sawing and clearing it, and then again when you put it in the stove." He kept on over his saw horse, and spoke not a word. Bidding him a pleasant good evening, I left him to his own reflections. I never saw him violate the Sabbath afterwards.

On another Sabbath I met a fishing party. I reigned up my nag and addressed them as pleasantly as I could, as follows: "Well, have you been fishing? Did they bite well and did you catch many, &c.," trying to manifest an interest in their operations. I also met a number who had been hunting, with whom I prepared the same course. On another occasion I met a man hoeing and weeding his potatoes on Sabbath. Just as I came up to him he spied me and dropped his hoe among the potatoes, but to late to escape detection. I spoke to him of his fine potatoes and the prospect he had of a very good yield, provided he were industrious and keep them clear of weeds, &c. I found that this course was more effectual than if I had lectured, or severely reproveth them. Their own consciences did that more effectually than I could possibly have done and gave them no reason to be offended at me.

I was in that charge a number of years, and yet that village, so notorious for Sabbath desecration, was, when I left, as free from that vice as any other in the county. Besides, many gave up their Universalist doctrines and united with the church. I learned that direct reproof for sin is not always the best way of inducing men to forsake it. Paul caught some with guile, and why may not we? The lesson I learned there, and the laconic advice of that President of Synod, have been invaluable to me. If this proves to be of any benefit to others, my object in this sketch is attained. If it is acceptable to the American Lutheran, I may follow it up with others both instructive and amusing.

SIGMA.

(We have been much pleased in reading the above in manuscript, and no doubt our readers, both clerical and lay, will be interested and benefited by it perusal. We hope therefore, "Sigma" will give us some more of the same sort.—EDITOR.)

The Pulpit.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

Ground of Asking Help from God.

A minister who, standing before a great congregation, preaches on the subject of human needs, is bewildered with a sense of the infinite variation of condition and want before him. There is so much in the dispositions of men that he cannot move nor touch, so much in circumstances that he cannot charge nor materially modify, that he feels, as far as human help is concerned, that very little can be done for them. A sense of the variety and complexity in man's character, and of ever-changing nature of human wants, bears down upon one who is set for the cure of souls, and for the study of human necessities; and there is presented to such an one an inconceivable range of divine mercy, in its adaptations to all the wants of those who are called to a Christian life.

Some of man's wants arise from his own temperament and constitution. They are developed infinitely. They vary with different periods of life and different circumstances. We are born in this world with differing bodily conditions. Some are strong; some are weak; some have a healthy and vigorous temperament; and some have a sad and melancholy temperament. There is every conceivable variation in this respect.

This difference has a great deal to do with character itself. It is with this difference that you are to make the proof and conquest of a Christian life. And you have a right to go to God and claim his sympathy and help, pleading the wants that spring from this cause.

I do not propose this on the ground of philosophical apprehension. I simply put it on the ground of the redemptorial character of Christ, and the paternal character of God, and the explicit declarations of Scripture, and the experience of saints in every age to this day. Even that help which is required on account of infidelities of health, or circumscription of bodily condition, or trials that come from physical peculiarities, Christ vouchsafes. I do not mean that every Christian is helped, but I mean that there is help for every Christian.

A man that has a letter in the Post Office does not always take it out; but it is there, whether he takes it out or not. There is many a man that has property left him, and friends found, and misunderstanding adjusted, who does not know it because he does not go to the Post Office, thinking that there is nothing there for him, or being heedless, and allowing his letter to be sent to the Dead Letter Office.

The world is full of messages and remittances, and many a man does not call for them; but it makes no difference; there they are, whether they are called for or not. There is help provided for us, whether we accept it or not. It is for us to avail ourselves of it. It is for God to proffer it, and be willing to send it home whenever we are ready to take it.

All the difficulties that spring from the incongruity of the parts of our mind and disposition, which are infinite, and which were born in us, we have a right to go to the Lord Jesus Christ with, and claim that he is willing to do anything that is needful for our salvation and Christian growth that we should have the Holy Ghost on account of the peculiarities of our own disposition, we have a ground and reason for asking, not because there is any obligation on the part of God, because he is so generous and gracious.

If, in June, the time for flowers when the roses hang lush on every bush and the whole ground is aglow with color, a boy should come up to my place in the country and ask me for flowers, I would give them to him. I would send him away with his hat (which is about the only thing a boy carries to put apples or anything else in) full. But on what ground would I give them to him? Suppose he should undertake to prove that his mother was fifth cousin to my mother? I should say, "My boy, that does not come near enough."

I would not give them to him for that reason. Suppose he should say that he was the boy who handed me a basket in my wagon one day when I was down in the village, and that I ought to reciprocate the favor by giving him some flowers. I should say, "My son, I took it that that was a courtesy. Do you say it was a thing to be paid for?" I would not give them to him on that ground. Suppose he should take from his pocket a penny, and say, "I wish you would sell me as many as these are worth?" I should say, "They would not pay for one of these roses. Besides, I do not sell flowers. I am not a florist." Suppose he should say, "Well, then, won't you give me some anyhow?" I would say, "Yes, I will give you some." If a person asks me on what ground I should give them because it was so pleasant for me to give. The reason would be in me. The boy would get the flowers because I saw him, because I was glad that he wanted flowers, because I wanted to make him happy, and because I felt that it was a good thing for him to have them. I should give them to him out of the generosity of my own heart.

Men ask, "Why is it that we have a right to go to the Lord Jesus Christ and ask him for blessings?" The reason is, that "it is more blessed to give than to receive." He said it out of his own experience. And it is a thousand times more blessed for God to give than for man; for we give with a spark in our nature. What must be the impulse of generosity in the bosom of a God who measures himself by infinities, and who by searching can never be found out! When, therefore, there are troubles that spring out of infidelities of dispositions and unregulated thoughts and fancies and feelings, that defy our volition and elude our watchfulness and are turning against us with a kind of Bedouin Arab fight, firing when they retreat as well as when they advance, we have a right to go to the Lord Jesus Christ and say, "Thou hast given me a new life a pledge of love; art thou not willing to give the help I need, that is so much less?" On this particular foundation confidence may be built up.

We go beyond that. No one is satisfied simply to improve his bodily and his mental condition. We desire to advance in the divine life, and to make heroic attainment. We desire to have at least some of the graces growing, forally in us. It is well to have a substantial ground of morality, to have a sound ethical character; but we want more than that. "Blessed are they that hunger and thirst after righteousness," aspiration nobleness. We want high religious feelings. We are not content with a plain, literal, barren substance, or just enough. We are ambitious. If we have a cottage, we wish a trellis, we want it covered with honeysuckles. If we have but a little space in our yard, we wish it to bear, not maize nor wheat, but something beautiful and fragrant. And we wish not merely to maintain truth and goodness, a square, ethical character, but we wish to mount up into the realm of holiness—into the realm of those delicacies and refinements which indicate that there is a development of beauty in the moral faculties.

Such an ambition as this is peculiarly agreeable to God, and if it dwells in any heart we may be sure that impulse of it came from God. We go back in our prayer to him for help, therefore, and ask him to water and nourish the root which his own hands planted. We ask him to give that direction and education which is required by the very affection which he himself delighted to inspire and draw out.

GOOD WIVES.—That young lady will make a good wife who does not apologize when you find her in the kitchen, but continues at her task until the work is finished. When she says "I shall attend church and wear my every-day gown, for I fear we shall have a rain-storm," depend upon it she will make a good wife. When a daughter remarks, "I would not hire help, for I can assist you in the kitchen," set it down she will make somebody a good wife. When you overhear a young woman saying to her father, "Don't purchase a very expensive or showy dress for me, but one that will wear well," you may always be certain she will make a good wife. When you see a female rise early, get breakfast and do up her mother's work in season, and then sit down and knit, depend upon it, she will make a good wife. When you see a female anxious to learn a trade, so as to earn something to support herself, and perhaps aged parents, you may be sure she will make one of the best of wives. The best qualities to look after in a wife are industry, humanity, neatness, gentleness, benevolence and piety. When you find these there is no danger; you will obtain a treasure, and not regret your choice to the last period.

Do nothing to-day that thou wilt regret to-morrow.

Practical.

From the Christian Intelligence.

The Fulton Street Prayer Meeting.

The Voice of Mighty Prayer.

We have never heard it said what constitutes the "POWER OF PRAYER." We might say that "many words" and "much speaking" does not give the power to pray, and we might go on to say that it is not this and not that, until we have gone through all the "notes" according to the fashioned way of laying out a two-hours' sermon, and the more ingenious the preacher was in telling what it was not, the greater the sermon was esteemed to be.

But we sometimes hear the voice of mighty prayer. We know it when we feel it, but we know not how to describe it. We can say a great many things about it, but we cannot say it. It cannot be put into words or into print. Yet the heart knows it when it meets it, and knows how to read it. The heart can distinguish it from all other kinds of prayer—formal prayer, unfeeling prayer, weak prayer, and every other.

Said a speaker: "I heard such a prayer once when I did not love it. But I felt it was mighty and prevailing prayer. It was a time of general stupidity and unbelief on the subject of religion as far as I knew, among all classes. I was then eleven years old, and I never could remember when my father and mother were unconcerned on the subject of the religious condition of their family or the families around them. My father was a man of much and mighty prayer. No one could hear him pray without being more or less impressed with the fact that he had very near access to the throne of grace. He was a man very intelligent in the old-fashioned theology as illustrating the great doctrines and duties of our holy religion as revealed in the Bible.

"I had been deeply awakened and led to the conviction of my sins. For two or three weeks I had been in a state of great religious anxiety. My distress was very intense. It sometimes seemed as if I could not endure it. And yet I was only a boy less than twelve years old. But few boys had been more deeply instructed than myself. I knew I was a sinner. I knew what I deserved as a sinner. I feared my punishment would overtake me, and my agony was increasing.

"One Sabbath my mother invited me to stay home with her from church. I was greatly surprised, for I could not remember when I had been permitted to stay away from public worship. But my mother was very earnest, and I remained.

"Soon after we were left alone she began to question me in regard to my state of mind. But I evaded answering, for I had kept all my feelings wrapped up in my own heart.

"Oh! my son, my son!" said my mother, with an agonizing cry, "you must not shut up your heart to your poor mother. You have had a face of agony for weeks. I have read it all. I know you are concerned about your soul."

"As soon as I found I was discovered, I revealed my anxiety to my dear mother, but only to find myself in more distress than ever.

"That night I was specially remembered at the family altar. I went to bed that night but not to sleep. Sleep fled from my eyes. I lay tossing in agony till after midnight, and then I came down to the room where my parents were. I thought if my father would only pray for me I should find relief. I wanted relief, I must have it to live.

"The first thing I did on getting into my father's room, was to tell him of my distress. I told him I thought I should be in hell before morning if he did not arise and pray earnestly for me.

"It was a cold night in January, and a bright bed of coals was lying on the hearth and giving light to everything in the room.

"My father arose quickly, and putting on a part of his clothing, lighted a candle and took up his Bible and read those few words in the ninth chapter of Romans, which speaks of the clay in the hand of the potter, of which he makes one vessel to honor and another to dishonor. He spoke of it as illustrating the sovereignty of God who has mercy on whom he will have mercy and whom he will he hardeneth."

He was very solemn. He seemed to me to feel that our eternity of happiness or misery hung on the hour. He knelt down to pray. There was a tremulousness in his voice which for the moment touched me. He acknowledged that I was in the hands of God, as the clay was in the hands of the potter—that there he must leave me; that he could do nothing for me; it must be all of rich and infinite and sovereign grace if anything was done for me. But he begged that God would remember the covenant which he had made with his believing people, that he would be a God to them and to their seed after them. He prayed that I might be made a vessel of honor for the Master's use.

I was disappointed and displeased. I did not like the portion of Scripture my father had read. I considered it very ill-chosen and very discouraging to a sinner in such agony as I was. I wondered that my father had done no more begging. I thought he would plead earnestly for my immediate relief. He did not seem to me to have done it. I was greatly dissatisfied. I thought my father would just as soon I would be lost as saved. I had expected he would call upon God to love me; with a loud voice would he call, as I thought. But had he done it? Was not I his oldest child and the first among his children to express religious concern? Why was my father so quiet in his supplications? It is true, I heard his voice tremble with his deep emotion. I knew he was full of feeling. I went to bed, but not to sleep.

"I lay very much agitated with conflicting emotions. I thought over the portion of scripture read. How true it was that I was as clay in the hands of the potter. I was there and I could not help myself.—God could and would do all his pleasure in regard to me. He was sovereign in his justice, but he was sovereign too, in his mercy.

"After a time I began to think of my father's prayer. What a beautiful prayer it was, said I to myself. What could he do better than commend me to the mercy and grace of God in Jesus Christ. I was touched, too, when I remembered the deep feeling which was manifested in that trembling voice. 'Oh! that beautiful prayer!' said I to myself, 'what could father do better than to acknowledge he could do nothing for me, and commend me

The American Lutheran.

YORK, PA.

SATURDAY, June 18, 1870.

REV. P. ANSTADT, EDITOR.

Our New Office in York.

After much labor, delay and expense, we have now established the printing office of the AMERICAN LUTHERAN in York, Pa., and have the pleasure of issuing this our first number from our new office. This is located on West Market Street, one door west of the Post Office, in the large brick building formerly known as the "Franklin House." Here we have secured very suitable rooms for a printing office and shall be happy to receive our friends who may favor us with a call.

York is situated in a very rich agricultural district, it is one of the oldest towns in the State, and claims to have a population of 18,000 inhabitants. As regards the Lutheran Church, York has the largest Lutheran population of any town or city in the world. There are four large and flourishing Lutheran Churches in York, all belonging to the General Synod, and although this is the place famous as the scene of the secession of the Pennsylvania Synod, which afterwards formed the nucleus of the General Council, yet the churches of York have never had their peace disturbed by the intrigues of the General Council men, so often practiced in other places to sow the seeds of discord among the members and induce them to join the General Council. The Lutherans of York, both pastors and people, are all loyal to the General Synod.

York is also an important ecclesiastical center in another point of view, namely that two important church headquarters are located here, the Board of Home Missions and the Board of Home Extension. All these things combined make York the best location in the country for the publication of a Lutheran church paper as an organ of the General Synod. The people here also realize the importance of this movement and have extended to us the most hearty welcome, and promise the most liberal support as far as our limited opportunities have enabled us to become acquainted with them. Not only Lutherans, but also members of other Christian denominations have expressed their gratification at the prospect of having a religious paper published in their midst, and expressed a hope that it might exert a good influence upon the entire population.

We shall therefore labor to contribute our part towards making York an ecclesiastical center for the General Synod of the Lutheran Church in the United States, a center of influence that shall make itself known and felt in the most distant parts of the country. We look for and expect the active co-operation of the pastors and people of York in carrying out this design, and anticipate a large increase in our subscription list.

A Revival of Religion.

A most extraordinary revival of religion has been in progress in the vicinity of York, Pa., for the last few weeks. It originated in a Sunday School, a few miles to the north of the town, and was carried on mainly by laymen, people residing in the vicinity and a few earnest working Christian men from York, who exhorted the people, engaging with them in singing and prayer, and directing the penitent to the Lamb of God that taketh away the sin of the world. But the effect of this revival is not confined to the vicinity of this school house, but is extending all around the town and into the town itself. We have heard none speak of it who say they never saw such an extraordinary work of grace in their lives. One of the brethren from York who took an active part in the work gives us the following account of it, which he is pleased to call.

A PENTECOSTAL REVIVAL.

For several years a Sunday School has been in progress in a school house on the Harrisburg Pike, a few miles north of York. Through the providence of God some good brethren, laymen of different churches, inspired by the spirit of their Master, without the knowledge of each other's object, met there and proposed to have a Sabbath School the property of having a weekly prayer meeting; to be held as a meeting of exhortation, prayer and spiritual devotion, and if the people would come, the brethren would attend to the devotional exercises of the meeting, on Thursday before Good Friday. On the following Wednesday they had a call for a meeting on the next evening. On that evening two brethren accompanied by the superintendent of the Sunday School, met there, and, considering the short notice, a very large number of the neighbors were present. These brethren, who had so large a share of the love of Jesus in their hearts, as true soldiers equipped for a contest, prepared themselves by prayer, and the promises of God to ever aid those who go forth to do his work, felt that God would have their place for prayer, and that it was their duty to make the effort and leave the result with God. At the first meeting a deep feeling was manifested. Because of some circumstances over which they had no control, no meeting was held till Saturday evening a week following, when they saw the necessity of appointing a weekly meeting. After two of these weekly meetings it was found that there was a feeling manifest, when it was decided to have meetings nightly, and call to their aid more of the brethren, to assist them in what now proved to be a very interesting revival.

Meetings were held from night to night. Persons coming near the school house, and entering, you could see the penitential tear coursing down their cheeks. The interest awakened was manifested where ever you would meet them, and they would extend to you the hand of Christian sympathy, and the expression of the face was such as to convey to your mind the feelings of the heart. Thus we labored for two weeks—encouraged from night to night by conversions.—Whole families, one of five members, were all converted; in one family the father and seven of his children are now rejoicing in the love of Jesus. At this school house a short time ago, when singing school was held, it was necessary to have a guard at the door to keep order, but when we commenced the prayer meeting no guard was

wanted, the most perfect order prevailed, not only in the room, but outside, where about half of the audience were at times compelled to remain. Usually after the first prayer from twelve to fifteen would remain kneeling at their seats, pleading on behalf of their sins, and waiting for those of us, who passed from one to another, to point them to the only source of relief for a sinner, to Jesus, who died to take away all our sins. We were not alone workmen here, but among the converts were those who at once inspired by what Jesus had done for them, knelt beside the penitents and directed them to Him who was now so dear to them. In one instance a daughter, who on the following night was converted, persuaded her mother to come to meeting, who was fully awakened, and the night following found peace in believing on Jesus as her all sufficient Saviour. The number of conversions during the meetings in this school house is about forty. But the work is still going on and we look for still further fruits of this blessed revival. The change in the community is very apparent and striking. Formerly the prevailing sentiment in the neighborhood was indifference to the subject of religion and the neglect of prayer, now the family altar is erected in almost every household. The weekly meetings are still kept up and well attended, and also "cotage meetings" are held in the different dwelling houses, where the neighbors come together for prayer and praise. May the Lord still continue to carry on this work of grace among the people, may sinners by scores be converted and believers built up in their most holy faith, and to his name be all the glory.

Conversation in the Sanctum.

Between Peter, James, and John.

John (reading the "Lutheran Herald" with an audible smile).

James—What in the world excites your sensibilities in that dull, German paper.

John—I am reading an article from the pen of Dr. Moldenke, in which he gives an account of the late educational convention held in Allentown, where they advocated the establishment of a Missionary Institute in the General Council. He is not satisfied with the Lutheranism of the General Council, one of the headquarters of the General Council. He says, "It was surprising to us that in the Lutheran churches of Allentown they preach without a gown!" As we did not expect to be called upon to preach, we did not bring a gown along from New York, and as we could not borrow one in Allentown, we had to preach without it.

James—It is surprising to me that Pastor Brobst could not lend Dr. Moldenke a gown to preach in. I have seen him repeatedly in this gown.

John—It is likely that Pastor Brobst has no clerical gown of his own, and when you saw him he had borrowed one. A superb silk gown, such as is worn by the ritualists, costs from \$60 to \$70, and Pastor Brobst can't afford to buy such a one, for he is very poor, as he has lately proved in a lengthy article in his paper. But what makes this thing still more ridiculous is that afterwards the Doctor visited Muhlenberg College in Allentown while the students were called in to morning prayers, and then he was again surprised to see some of the students with gowns and slippers on, a liberty he thinks, which the greatest Bunnies in the German Universities would not be allowed to take. In one place he was surprised to see the gown, and in the other place he was surprised not to find it.

James—What is the origin of the practice of wearing gowns in the pulpit?

Peter—The black gown, I think, is a relic of Monks. The Monks wore frocks, or gowns. Luther was a Monk once and he continued to wear a gown as he lived. One of the electors once made him a present of a very costly one. You can see the form of his gown in most of his likenesses. Now, our "symbolical" Lutherans have such an idolatrous generation of Luther that they think they cannot be orthodox Lutherans unless they wear just such a black gown as Luther wore.

Most of them, too, I have been told, drink beer, and perhaps it is because Luther once drank a mug of beer on his way from Wartburg to Wittenberg. The white gown, or alb, is simply a shirt. It was customary for the Roman peasants when they worked in the fields in warm weather to wear no other clothing than a white shirt. Some of the early Christians, being very poor, did the same, and from this custom arose the practice among the Catholic priests and Episcopal clergymen of wearing the alb or white shirt over their other garments when they performed their ceremonies in the church.

James—It seems to me like nonsense and childish trifling. And it seems to me unaccountable that men of acknowledged learning and piety should lay so much stress on such gow-gaws. But hark! how the wind blows, and how the rain patters against the windows of our sanctum! We have had so much rain this spring, that it makes me feel melancholy, and I begin to long for a return of clear and continuous sunshine.

John—It seems that of what we in the East think we have too much, those in the West think they have too little. I have just received a letter from our young friend J. H. Houseman, who is studying in Wittenberg College, in Springfield, Ohio. Just listen to what he writes: (reads) "We have very warm and dry weather out here; nature appears in a state of mourning for want of rain."

James—With us nature appears in a state of mourning because we are constantly under a cloud. I never saw it rain so early in my life.

Peter—Have you any news from the papers?

John—There has been a sensational telegraphic dispatch going the rounds of the papers about the massacre of the Jews by the Christians in Roumania. The Jews all over the country became fearfully excited; they held indignation meetings and sent memorial resolutions to Congress, asking the President of the United States to interpose in behalf of their persecuted brethren. The memorial was referred to the Committee on Foreign Affairs, and Mr. Sumner moved with much solemnity, in the "interest of humanity" for such further information as the President might be able to furnish. The members of Congress began to take off their coats and their cravats, in order to feel energetically with the massacre of the Jews in Roumania. Moreover, a Jew was hurriedly appointed Consul at Bucharest, and confirmed in his

haste, with the idea, I suppose, that when the infuriated Christians heard he was coming they would cease from slaughtering the Jews. But the whole matter turns out to be a gigantic hoax, the concoction of a local, for he speaks of it as "a province of Southern Roumania."

James—Our Congressmen would have done well to have waited a few days, and assure themselves of the truth of the telegram before they took such warm action upon it. I would call that "going off at half-cock."

John—It illustrates the stupidity of the professional politicians. They do this in order to gain the votes of the Jews, and they will also favor the Roman Catholics to gain their votes. But when the Christians were persecuted and slaughtered by thousands in Madagascar, and still more recently in Japan, these politicians had no word to say, or a proposition to offer for the relief of the persecuted Christians. It is a shame and a disgrace to our public men.

Peter—I am becoming more and more disgusted with politicians and party politics.

For the American Lutheran.

Commencement at Seltsingrove.

Mr. Editor—We are led to address this communication to you, thinking that you and the friends of the Seltsingrove institutions, would be interested in an account of the closing exercises of the Missionary Institute and Susquehanna Female College.

On Monday, May 30th, the examination began in the Institute; in the morning at 9 o'clock, the Professors and students, with a number of visitors, assembled in the school-room and after singing and prayer the work began. There were three classes examined, Algebra, Greek, and Mental Arithmetic. The young gentlemen acquitted themselves creditably.

In the afternoon the same audience collected in the Female College, where they listened to an examination of classes in Latin Geography, and English Grammar. We suppose that the young ladies did well, as we were so far back in the room as to be unable to hear any part of the answers.

In the evening of the same day the Societies were addressed by Rev. S. Damer, of Reading. The speaker chose for his subject, "Thought in harmony with the truth of things." He lectured for one hour to a large and attentive audience.

On Tuesday morning, May 31st the examinations were resumed at the Institute, and the forenoon spent in hearing two classes, one in Virgil, and the other in Geometry. The examinations were then closed by a short speech from Rev. Mr. Damer, in which he gave the students some friendly advice, in an interesting and somewhat humorous manner.

In the afternoon the Rev. B. F. Allen, of Bloomsburg, delivered the annual address before the Alumni. This address was a history of the rise and progress of the Institute, and was deeply interesting. While anyone merely reading it, would miss the gentleman's elegant delivery, yet we think, Mr. Editor, that it would be an advantage to the "American Lutheran" if that address could be procured for publication in your columns.

An entertainment at the Female College was announced for Tuesday evening, and long before the appointed time people began to flock to the house. The chapel was soon filled, then the hall on one side, and the dining room on the other. After everybody that possibly could be crowded in had been accommodated inside, and the windows were filled with the heads of those who were obliged to stand outside, the performance began. The exercises consisted of readings, recitations, dialogues, and essays, with frequent songs and instrumental music by way of variety. It will be needless to state that this exhibition made it evident that the young ladies had been under careful training during the year, for this will be known already to all who know Prof. Nothing as an educator. This is especially true with reference to the music, which we considered to be the very best part of the programme.

There were no further public exercises until Wednesday evening, June 1st, when the great contest occurred between the Clionian and Philonian societies of the Institute. Early in the evening the citizens of the town and the visitors from abroad began to assemble in the Lutheran church, which had been secured for the occasion. About 7 o'clock strains of martial music were heard in the distance, coming nearer until the procession, headed by Father's silver cornet band, arrived in front of the church. The societies then entered, the Clion on the left and the Philon on the right; they passed up on the stage, depositing their respective banners in full view of the audience.

The exercises were begun with music furnished by four gentlemen of acknowledged ability and considerable reputation in that direction. This was followed by prayer by Rev. S. U. Owen, of Hagerstown, Md., and then by the reading of the Clionian Herald, by Mr. J. Zimmerman, of Manchester, Md. The editorial consisted of a review of the past year, and of the progress made by the students. Next followed a poem entitled Clion, which contained many fine thoughts. Then, came "Memories," a reflection on things that have been as viewed from old age, and a description of the web of fate. The paper was concluded by a history of the Clionian Society, her origin and progress, and a farewell to the audience.

The contents of the Philonian, read by the editor, S. G. Eby, of Seltsingrove, were, first the editorial, an elaborate and well written discourse on flowers. "Misery the offspring of ignorance," illustrated by the rebellion in heaven, as represented by Milton, and more of the same character—Phil motto. "Haste and Rest not," a metrical essay appropriate to the occasion and neatly written. "The feast of Balaazar," a description of the night before the fall of Babylon. Then followed several little jokes, such as are found in the chip-basket of any newspaper closing with a humorous description of the "shoddy" madness.

The Clion orator was D. A. Day, of York Springs—subject, "True Manhood." The gentleman told us that this consists in unwavering fidelity to duty, and this is the test by which to try the character of all our great men. He showed us our duty under all circumstances, closing with an appeal in behalf of true greatness and the result which springs from its possession.

Phil orator, E. B. Killinger, of Orrstown—subject, "Amor Nostrae Patriae."

This gentleman began his oration with a brief reference to our duty to our country, pronounced a short eulogy upon our free institutions, gave a history of the revolution and subsequent struggles, and closed with an eloquent appeal to his hearers.

Essay, R. S. Mator, of Belleville, Pa. Clionian—"The World's tribute to Worth." This gentleman told us that worth consists not only in action but in motive—the worth of a true friend. The reception of this excellence by the world, the causes which induce the world to disregard worth—the struggle and final triumph of excellence.

The Philo essayist, E. H. Leisenring, of Seltsingrove, followed with an essay on "All things pass away." This gentleman told us in beautiful language and the style that is peculiarly his own, of the frailty of the most enduring of created things. He sustained the reputation he had previously made for himself.

The great and interesting performance of the evening was yet to come. The debate was a perfect success on both sides, if we do not consider the fact that the committee made a great blunder in the selection of a question, which could not be so arranged as admit of an entirely fair argument.

The question, Resolved, That men of action have been of more benefit to the world than men of thought, was debated. Affirmative, by D. M. Lamotte, of Manchester, Md., Clion; negative, by L. S. Sabar, of McAllisterstown, Pa., Philo.

Mr. Lamotte took the position that the contest was to show which had more influence, practical men or mere thinkers. Practical men had done everything for the world. As examples he referred to a number of statesmen, generals, discoverers, inventors and philosophers, who had reduced their theories to practice. On the part of the thinkers were Fichte, Kant, and Sir William Hamilton, who were not heard of outside of the schools, and even there they sometimes only serve to bewilder the minds of weary students with unmeaning distinctions between subjective objects and objective subjectively.

Was a practical Luther who had made it necessary for the crowned heads of Europe to join forces to bolster up the throne of St. Peter and place the tiara securely on the brow of his infallible successor.

Mr. Sabar, on the negative, took the ground that thought and action were so intimately connected as to render one powerless without the other, and so as to make them equal in importance, he referred by way of proof to a number of celebrated thinkers and actors of history. He closed up with a reference to the fact that it was the business of the negative to prove not a superiority but simply an equality.

It would not be right for us to intimate to which party victory belongs in the evening's contest. We do not know, indeed, whether we are prepared to judge. It is enough to say that everybody deserves praise, and the way that they acquitted themselves is a credit to themselves and an honor to the institution.

For the American Lutheran.

Susquehanna Synod.

This Synod convened according to resolution, in the English Lutheran Church in Seltsingrove, June 2nd, 1870. The opening sermon was preached by the President, Rev. P. Born, from Acts 4: 13.

There were present, Revs. Adams, Allen, Beckner, Born, Graves, Eicholtz, Griffith, Hemperly, Hilltop, Horne, Keller, Lentz, Neff, Rice, Showetsky, Berry, Battersley, Shindler, Myers, Steek, Curtis, Sill, Burkholder, Williams, and Hughes. Lay-Delegates—Messrs. H. H. Teets, Wm. J. Beidenhan, Frederick Knauf, Michael King, Seth Hill, Jacob Weiss, Benjamin Hendricks, J. M. Sanders, Jos. Nicely, Frederick App, Israel Forer, Isaac Erwine, H. H. Melick, Horace Allemen, H. D. Gold, George Ury, David German, Stephen Baldy, Levi Gloze, John Scholch, George Feigley, and A. C. Henry.

Absent—Revs. Shoop, Winton, and Weirer. The following were received as members of Synod: Rev. A. H. Aughey, from the Allegheny Synod; Rev. S. Curtis, J. C. Burkholder, and G. Sill, from the East Pennsylvania Synod; Rev. J. M. Steek, from the Central Pennsylvania Synod.

The following officers were elected for the ensuing year: President—Rev. M. L. Shindler. Secretary—Rev. B. F. Allenman. Treasurer—Mr. I. H. Engel.

Delegates from Sister Synods—Rev. T. C. Beilheimer, West Pennsylvania; Rev. S. Damer, East Pennsylvania; D. Kloss, Central Pennsylvania.

Advisory Members—Rev. M. Officer, Superintendent Home Missions; Rev. Dr. Zeigler, Superintendent Missionary Institute; Rev. S. Honegater, West Pennsylvania Synod; Rev. M. Rhodes, and P. Roby, East Pennsylvania Synod; Rev. S. W. Owen, Maryland Synod; Rev. R. Lazarus, and W. Heiser, of Central Pennsylvania Synod; Rev. Mr. Lighton, of the Methodist Church, and Rev. Mr. Early, of the Synod of Pennsylvania.

The regular order of business was then pursued, and from the proceedings we gather the following as being of present importance and importance to the Church: LUTHERAN PUBLICATION SOCIETY.

Resolved, 1, That the claims of the Lutheran Publication Society be presented to our Churches.

Resolved, 2, That a column be introduced into our Parochial Reports for contributions to this cause.

SUSQUEHANNA ROOMS AT GETTYSBURG. Resolved, 1, That every pastor be respectfully urged to take immediate steps in securing funds to the refitting of the Susquehanna rooms in the Seminary at Gettysburg, and forward the same to the Treasurer of Synod.

Resolved, 2, That the Theological Students from within the bounds of this Synod have the preference in the occupancy of the rooms furnished by this Synod in the Theological Seminary at Gettysburg, in so far as it does not conflict with the regulations of the Seminary, and that our directors be authorized to attend to this matter.

The President appointed Revs. Keller, Rice, and Humperly, to attend to the refurnishing of these rooms.

MISSIONARY ROOM.

Resolved, That the officers of this Synod constitute its Advisory Missionary Board.

BENEFICIARY OBLIGATION.

Resolved, That that part of the Constitution of the Education Society of the Susquehanna, relating to the form of obligation, be amended so as to read: "On demand I promise to pay to the Treasurer

of the Susquehanna Synod, without defalcation, for value received, the sum of—, and if I am dismissed either by the Synod or its Executive Committee on Education, for improper conduct, or fail to enter the ministry of the Lutheran Church in connection with the General Synod, the whole sum shall be due with interest from date."

MINISTERIAL RELIEF ASSOCIATION.

Resolved, 1, That the members of this Synod form themselves into a society for the relief of ministers' families in case of disability or death.

Resolved, 2, That a committee be appointed to prepare a plan for the organization of such a society.

Rev. E. H. Showetsky, A. H. Aughey, G. W. Humperly, were appointed that committee.

ANNUAL MEETING.

Resolved, That when we adjourn, we adjourn to meet in the city of Williamsport, in Special Session, on Tuesday evening June 21st, 1870.

ELECTIONS AND APPOINTMENTS.

Educational Committee—Rev. B. F. Allenman, Rev. A. W. Lutz, Rev. J. M. Rice. Trustees of the Orphan's Home, at Loyalsville, Pa.—Clerical—Rev. J. M. Rice; Lay—Mr. J. H. Engel.

Delegates to Sister Synods—Central Pennsylvania—Rev. J. M. Rice; East Pennsylvania—Rev. U. Graves; West Pennsylvania—Rev. J. B. Keller.

Examining Committee—Revs. P. Born, E. H. Showetsky, J. M. Steek, G. W. Humperly, and A. H. Aughey.

SPEAKERS FOR NEXT YEAR.

Primaries. Alternates.

EDUCATION.

Rev. J. R. Williams, Rev. A. W. Lutz.

MISSIONS.

Rev. U. Graves, Rev. D. Beckner.

ORDINATION.

Rev. E. H. Showetsky, Rev. J. Burkholder.

Delegates to the General Synod—Clerical—Revs. P. Born, M. L. Shindler, J. M. Rice; Lay—Mr. George Hill, M. D., O. W. W. Wagner, Mr. Stephen Baldy. Alternates—Revs. A. W. Lutz, D. Beckner, G. W. Humperly; Mr. John Hass, Mr. Benjamin Hendricks, Mr. J. H. Engel.

NEXT ANNUAL CONVENTION OF SYNOD.

Place—Jersey Shore, in the charge of Rev. J. M. Steek. Time—Second Thursday in June, 1871.

PUBLIC SERVICES.

The Anniversary of the Sabbath School was held on Friday evening. The exercises were principally musical in their character, in which twenty young ladies and gentlemen aided by the Church choir, participated. They presented the "Singing Pilgrim." I think this was the best display of musical talent I ever heard from a Sabbath School. Indeed we have few such schools as that in Seltsingrove. The children raised in their boxes during the year, \$218, all of which was appropriated to benevolent purposes—Missions and Education. I feel like saying to a great many other Sabbath Schools, "go and do likewise."

On Saturday evening Rev. A. H. Aughey

preached the Preparatory sermon, from Rom. 13: 14.

On Sabbath morning, the Lord's Supper was administered to a very large congregation. Sermon by Rev. E. H. Showetsky, from 1 Peter 1: 18, 19.

On Sabbath evening the Missionary meeting was held, which was addressed by Rev. Officer, Hemperly and Allenman, after which an effort was made to raise money for the cause, which resulted in six life memberships, and a good basket collection, amounting nearly to more than \$100.

On Sabbath morning Rev. J. R. Williams preached in the First Lutheran Church, Rev. Allenman in the Methodist Church. In the evening Rev. Showetsky preached in the First Lutheran, Rev. Steek in the Methodist and Rev. George Sill in the German Reformed Church.

On Monday evening Rev. A. W. Lutz preached in the Second Lutheran Church, from Eccl. 7: 29.

With a few exceptions (to which it is not proper to allude now) this was a most delightful session of Synod. This young body composed of what are known as the "Silver Brethren," is growing in numbers and zeal. The reports on the state of religion in the churches were truly encouraging. But as the minutes of the Synod will soon be published, we refrain from saying more at present.

Let the members of the Susquehanna Synod not forget the Special Session to be held in Williamsport, on Tuesday evening, June 21st, 1870. Do not fail to bring your lay delegates along with you. Let every man be at his post. The importance of the hour demands a full attendance. By resolution of Synod.

B. F. ALLENMAN, Secretary.

For the American Lutheran.

Rev. Stelling and the Missionary.

We do not come to you in this note as a defender of this dear brother, as his life and Christian labors vindicate him and place him above suspicion, as we do not repudiate the flippant and semi-barbaric criticisms of the *Lutheran and Missionary* of this week. We quote that your readers may discover the animus pervading the heart of him who wielded the pen: "Rev. Stelling was writhing twice on the 'Sabbath' with the Mormons; his fraternal call of the Mormon convert on Monday, his announcement to the world that Brigham Young is an honest and sincere man, and exactly fitted for his place, and his acceptance with satisfaction of the Mormon leader's good wishes and benedictions on his journey, is exactly of a piece with his advertisement, some time ago, of the Baptist of his little daughter by a Nestorian Priest, according to the 'ancient rites' of those heretics and heretics. Yet this is the representative of the General Synod on a mission to the Pacific coast."

1st. "Fraternal" is false: for this brother terms himself a prying and intrusive Gentile. The statements as to sincere man is equally false; for he says, "Obtuse in appearance, sincere and honest in fact" (Physiognomy). Here he speaks of the indications of the countenance—Does this indicate that the writer commends him or even recognizes him as a "sincere man?" We all have said, of a brother, that his physiognomy was anything but that of an assassin; and was that of a gentler form. Is this logic of that, that he said he was a gentler form? This brief discussion may suffice to show up the "contradictoriness of mind, which so poisons the hearts of people and editors

of the Susquehanna Synod, without defalcation, for value received, the sum of—, and if I am dismissed either by the Synod or its Executive Committee on Education, for improper conduct, or fail to enter the ministry of the Lutheran Church in connection with the General Synod, the whole sum shall be due with interest from date."

MINISTERIAL RELIEF ASSOCIATION. Resolved, 1, That the members of this Synod form themselves into a society for the relief of ministers' families in case of disability or death.

Resolved, 2, That a committee be appointed to prepare a plan for the organization of such a society.

Rev. E. H. Showetsky, A. H. Aughey, G. W. Humperly, were appointed that committee.

ANNUAL MEETING.

Resolved, That when we adjourn, we adjourn to meet in the city of Williamsport, in Special Session, on Tuesday evening June 21st, 1870.

ELECTIONS AND APPOINTMENTS.

Educational Committee—Rev. B. F. Allenman, Rev. A. W. Lutz, Rev. J. M. Rice. Trustees of the Orphan's Home, at Loyalsville, Pa.—Clerical—Rev. J. M. Rice; Lay—Mr. J. H. Engel.

Delegates to Sister Synods—Central Pennsylvania—Rev. J. M. Rice; East Pennsylvania—Rev. U. Graves; West Pennsylvania—Rev. J. B. Keller.

Examining Committee—Revs. P. Born, E. H. Showetsky, J. M. Steek, G. W. Humperly, and A. H. Aughey.

SPEAKERS FOR NEXT YEAR.

Primaries. Alternates.

EDUCATION.

Rev. J. R. Williams, Rev. A. W. Lutz.

MISSIONS.

Rev. U. Graves, Rev. D. Beckner.

ORDINATION.

Rev. E. H. Showetsky, Rev. J. Burkholder.

Delegates to the General Synod—Clerical—Revs. P. Born, M. L. Shindler, J. M. Rice; Lay—Mr. George Hill, M. D., O. W. W. Wagner, Mr. Stephen Baldy. Alternates—Revs. A. W. Lutz, D. Beckner, G. W. Humperly; Mr. John Hass, Mr. Benjamin Hendricks, Mr. J. H. Engel.

NEXT ANNUAL CONVENTION OF SYNOD.

Place—Jersey Shore, in the charge of Rev. J. M. Steek. Time—Second Thursday in June, 1871.

PUBLIC SERVICES.

The Anniversary of the Sabbath School was held on Friday evening. The exercises were principally musical in their character, in which twenty young ladies and gentlemen aided by the Church choir, participated. They presented the "Singing Pilgrim." I think this was the best display of musical talent I ever heard from a Sabbath School. Indeed we have few such schools as that in Seltsingrove. The children raised in their boxes during the year, \$218, all of which was appropriated to benevolent purposes—Missions and Education. I feel like saying to a great many other Sabbath Schools, "go and do likewise."

On Saturday evening Rev. A. H. Aughey

preached the Preparatory sermon, from Rom. 13: 14.

On Sabbath morning, the Lord's Supper was administered to a very large congregation. Sermon by Rev. E. H. Showetsky, from 1 Peter 1: 18, 19.

On Sabbath evening the Missionary meeting was held, which was addressed by Rev. Officer, Hemperly and Allenman, after which an effort was made to raise money for the cause, which resulted in six life memberships, and a good basket collection, amounting nearly to more than \$100.

On Sabbath morning Rev. J. R. Williams preached in the First Lutheran Church, Rev. Allenman in the Methodist Church. In the evening Rev. Showetsky preached in the First Lutheran,

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H. VALENTINE, D.D., Pres't
Rev. C. J. Ehhrehart, A M., Prin. Prep.
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his intention to investigate before proceeding to do so; also, that in case he fails, he shall forfeit to me the same amount, and announce the result in regular type in the Editorial columns of his next issue. S. S. WOOD,
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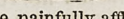
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