

The American Lutheran.

REV. P. ANSTADT, Editor, Selingsgrove, Pa.

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Poetry.

ONLY A WORD.

A frivolous word, a sharp retort,
A parting in angry haste,
The sun that rose on a bower of bliss,
The loving look and tender kiss,
Has set on a barren waste,
Where pilgrims tread with weary feet
Paths destined never more to meet.

A frivolous word, a sharp retort,
A moment that passed in a year,
Two lives are wrecked on a stormy shore,
Where billows of passion surge and roar
To break in a spray of tears,
Tears shed to bind the severed pair
Drifting seaward and drowning there.

A frivolous word, a sharp retort,
A dash of passing cloud,
Two hearts are seared to their inmost core,
Are ashes and dust for evermore.
Two faces turned to the crowd,
Masked by pride with a life-long lie,
To hide the scars of that agony.

A frivolous word, a sharp retort,
An arrow at random sped,
It has cut in twain the mystic tie
That bound two souls in harmony,
Sweet love lies bleeding and dim,
A poisoned shaft with scarce an aim
Has done a mischief as of shame.

A frivolous word, a sharp retort,
Alas! for the loves and the lives
So little a cause has rent apart,
Tearing the fondest heart from heart
As a whirlwind rends and rives,
Never to reunite again,
But live and die in secret pain.

A frivolous word, a sharp retort,
Alas! that it should be so!
The petulant speech, the careless tongue,
Have wrought more evil, and done more wrong,
Have brought to the world more woe
Than all the armies age to age
Records on history's blood-stained page.
—ALL THE YEAR ROUND.

Communications.

Evidences of Conversion.

BY J. R. SIKES.

"Be ready always to give an answer to every man that asketh you a reason for the hope that is in you." 1 Peter, 3: 15.

"The spirit of the Lord will come upon thee * * * and thou shalt be turned into another man." 1 Sam. 10: 6.

We have in two former numbers disposed of the question "What makes a man a Christian?" We now propose to discuss the question, "What Proves a Man to be a Christian?" or, "The Evidences of Conversion."

The evidences of conversion are both internal and external. The internal evidences relate to ourselves, and convince us that we are converted. The external evidences to our actions before the world, which convince others that we have been born of the Spirit. We propose to discuss in this article the internal, and in several future numbers, the external evidences of conversion.

"Behold, the kingdom of God is within you." Luke, 17: 21.

What are the internal evidences of Conversion? is a question not to be lightly passed by. For upon the presence or absence of these evidences, depends the happiness or unhappiness of every professing Christian. I answer then, the internal evidences of our having been born of the Spirit, or converted, are:

1. Our own consciousness. We are internally conscious of our conversion, just as we are of any other inward feeling or change. We know when we are angry, when we hate or love, when we are troubled or rejoice, and also when we pass from one to the other. If we hate an object, principle, or individual, we know it, and if that hatred be changed into, or rather give place to love, we know that. We are inwardly conscious of the feeling, and the change of feeling, and no sophistry or logic can convince us to the contrary. Just so, we have inward consciousness of our hatred to God and Holy things, which proves that we are not converted, and if that hatred give place to love for God and things that are Holy, we are conscious of the change of feeling and this proves that we are converted.

Thus, John could say "We know we are passed from death unto life, because we love the brethren." And Paul could confidently assert "We know that if this earthly house of our tabernacle were dissolved, we have a building of God," &c.—

And even Job could say "I know that my Redeemer liveth."

2. We have, not only the evidence of our own consciousness, but also the witness of the Spirit, or Holy Ghost. John the Baptist said of Christ "He shall baptize you with the Holy Ghost." And Jesus promised his disciples that after his departure from them he would send them "the Comforter, which is the Holy Ghost." Now the offices which the Holy Ghost is to perform in the work of salvation are very clearly defined in the New Testament, and not least among them is that of bearing testimony to our conversion. Barnabas and Stephen are said to have been filled with the Holy Ghost. Paul says, (Romans 8: 16) "The Spirit itself beareth witness with our spirit, that we are the children of God." And Peter, in Acts 15: 8, says "God gave the Gentiles the witness of the Holy Ghost, even as he had given it to the Jews, making no difference between them;" so that the Holy Ghost should be a witness to the conversion of every soul whether Jew or Gentile.

Now with the individual who has these internal evidences, his conversion is not a mere opinion, or belief, or hope,—not an unsolved problem, but a certainty. He is as sure of his conversion as he is of his existence, and you can as soon convince him that he has no personal identity, no separate existence, that he does not think, feel, move, and act, as you can convince him that he is not converted. Is he self-conscious of his existence, that he lives, moves, thinks, feels, acts, drinks, sleeps, and wakes? So likewise is he self-conscious that he is converted, and that self-consciousness is endorsed and supported by the testimony of the Holy Ghost. And these evidences are in him the foundation of his enjoyment in religion. Without these evidences, the best he can do is to hope that he is converted, and hope is subject to many changes and even great fallings, so that no one can really enjoy the full comforts of religion unless he can say, "I know that my Redeemer liveth."

And there is no need of any one being desirous of this certainty of his acceptance with God, yea, more, it is our duty thus to know we are born again. It is the eternal interests of the soul to live a single hour without this knowledge.

"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak it of myself." John 7: 17.

STEWARTSVILLE, N. J.

For the American Lutheran.

First Conference of the Hartwick Synod.

The above Conference met at the Mission Hall in the city of Troy, New York, on Wednesday 16th November, and was called to order by the Chairman, Rev. L. Schell, who opened the exercises by reading the Scriptures and prayer. The Secretary, Rev. J. D. Wert, being absent, Rev. V. F. Bolton was appointed Secretary pro tem.

The first session of Conference was spent in holding a colloquium, in which the subject of missions was discussed. The Rev. Wm. Hull, of Hudson, N. Y., being present as an advisory member, gave a detailed and instructive narrative of his experience in the Mission work. Conference then adjourned to meet on Thursday at 10 A. M. Prayer by the Rev. Wm. Hull.

On Wednesday evening, the Rev. P. A. Strobel, of Athens, preached to an attentive audience from Hosea, xiv: 8. The Rev. Wm. Hull assisted in the services.

SECOND SESSION.

Conference met on Thursday morning and was opened with prayer by Rev. P. A. Strobel. The Conference was duly organized by electing Rev. L. Schell, Chairman; P. A. Strobel, Secretary; P. M. Rightmyer, Treasurer.

The Secretary read by request of Chairman, the 6th article of the constitution, so that the business which was to claim the attention of Conference might be disposed of methodically. The article reads thus: "The sessions of Conference shall be occupied in relating ministerial experience, enquiring into the state of religion in the several Pastorate, and discussing those questions which may tend to the mutual improvement of the members, and the advancement of vital piety, and proper church order in our congregations. Each Pastor shall give information to Conference upon the following points: 1. Do you give proper attention to catechetical instruction? 2. Is Pastoral visiting faithfully performed? 3. Is any prayer meeting held in your charge? 4. Is your salary paid with any reasonable measure of promptness? 5. Have any monthly or quarterly collections been taken for missions? 6. Have you endeavored to introduce some plan of systematic benevolence? 7. Do you present the subject of temperance to your people?"

The whole of the forenoon session was taken up in discussing the subjects of catechetical instruction and pastoral visiting. The brethren were of "one mind" as to the necessity of paying more attention to the thorough indoctrinating of our young people in the principles of the Gospel, especially as set forth in Luther's catechism, and the purpose was expressed to make this catechism a text book in our Sabbath schools and Bible classes to a greater extent than has heretofore been done. The members of Conference all felt that there was not that advanced state of intelligent piety and active Christian life in our churches, and the cause of this state of things was believed to be in a good measure in the want of thorough instruction in the doctrines of the Church.

All the questions proposed in the above article of the constitution were answered affirmatively, except the one relating to the prompt payment of the Pastor's salary.—Several of the brethren, although not uttering any complaint, had to admit that their salaries had not been promptly paid,

by which they were much inconvenienced. It is hoped that this neglect, wherever it is, will be speedily remedied. The second session was closed with prayer by Rev. Rightmyer, Conference adjourning to meet at 2 P. M.

THIRD SESSION.

Conference was opened with prayer by Rev. Bolton. The condition of the Troy mission was discussed. From all that was elicited, the prospects of the mission appear to be encouraging. The attendance upon the preached word is increasing.—The Sabbath school is in a prosperous condition. An eligible lot has been selected and will be purchased as soon as it is deemed expedient.

Resolved, That the treasury of Conference pay to Rev. L. Schell, \$15.00 from our treasury, towards purchasing a library for the mission Sunday school in Troy.

The subject of systematic benevolence was discussed, and the following resolution was adopted:

Resolved, That we recommend to our church members that a "treasury box" be put into each family and that they endeavor to obey the Apostolic injunction, "to lay by in store" in these boxes, on each Lord's day, a contribution for the Lord's treasury, as they have been prospered. After a very pleasant and profitable meeting, Conference adjourned to meet at such time and place as may be designated by the Chairman.

P. A. STROBEL, Secretary.

NOTE.—Since the adjournment of Conference a letter has been put in the hands of the Secretary from Joseph D. Wert, of Livingston, N. Y. Bro. Wert expresses his regret at being detained at home by an attack of fever and ague. He is deeply interested in the Troy mission, and pledges his hearty co-operation in the work.—His collection for Conference amounts to \$7.85. Bro. Wert says, "Thou I cannot be with you, to join in your deliberations, my heart will be with you, and my prayer upon your efforts to build up the waste places of Zion. As for the Troy mission, I am most heartily in favor of sustaining it and will do all in my power toward raising funds for that purpose."

For the American Lutheran.

Dedication of a Lutheran Church.

St. Paul's Lutheran church at Bethel, in Ninety Valley, Clinton county, Pa., was dedicated to the worship of Almighty God on Sunday, Nov. 13, 1870. The building is of brick, 35x55 feet, with an audience room "above," and as a matter of course, a basement "below." It is neat, comfortable, and very tastefully finished. On it is a beautiful spire, "102 feet from the ground." In the spire hangs an excellent bell, purchased at Cincinnati, Ohio. This gives to people, and hills and valleys, a very sweet western tone. When we heard it ring we imagined we were in the West again. But a look at those everlasting mountains surrounding us, soon put a stop to the current of such imaginings and gave us to understand that we were really in the East. The edifice cost \$4,576. It reflects much credit on the skill and workmanship of the architect and builders.

The congregation is small, numbering about 27 members. It was organized two years ago by Rev. W. L. Heister. The building was commenced by him and a few members, about a year since, and finished under the administration of Rev. H. Diven, the present pastor. On Saturday evening, Rev. Heister, preached the first sermon in the new church, to a large audience. His subject, "God's way in the Sanctuary," was a very suitable one with which to open the services of the dedication.

Sabbath morning came, beautiful and bright. To it pastor and people had looked with anxious hearts. For a propitious day, they had wished and prayed; and God gave it them. The gladdening rays of the rising sun as they tipped with gold the tops of the mountains, and flooded the valley, made joyous their hearts, for great things depended on that day being pleasant. Long before the hour for services, the people began to assemble, and by the time for commencing the audience room was crowded, and the basement well filled.

The ministers present on the occasion were, Revs. Heister, Gottwald and Goodlin of the Lutheran, M. E. Croswait, of the Methodist Episcopal, and J. K. Millet of the German Reformed church, each of whom took part in the exercises.

The dedication sermon was preached by Rev. W. H. Gottwald of Logansville, Pa. It was a very appropriate, well-prepared, and well-delivered discourse, and listened to with "marked attention" by the very large and intelligent audience. At the same time, a discourse, suitable to the occasion, was delivered, "in the basement below" to the "crowd who could not find seats in the room above." It is a great pity that the orator who spoke in the basement, was not an editor of a certain religious paper nor far from the city of brotherly love. The church, by this misfortune has been deprived of a very graphic description of the efforts he made on that occasion. After the dedication came the hardest work of all, that of soliciting funds to liquidate the remaining debt of \$1,700. It was a large sum for that people; but the two pastors, and Revs. Gottwald and Croswait, went at the work with heart and will. In the morning \$1,500 were subscribed, and in the evening over \$200. Thus the debt was more than provided for.

The dedication ceremonies were conducted by the present pastor, Rev. W. H. Diven. Thus another Lutheran church has been erected and consecrated to God, and the cause of Christ. Well may the former and present pastor rejoice together, that their labors have been so successful in this enterprise, and community. And well may that little band that labored under such great difficulties, thank God with

full hearts, that their efforts and sacrifices have not been in vain! With higher resolves, a new consecration of themselves, encouraged by the material aid and good wishes of noble men and women of the community, a church free from debt, and a fine field of labor before them, they and their pastor will enter with renewed energy upon their work of winning souls to their Master's Cross. May He abundantly prosper them!

G. BLACK.

For the American Lutheran.

Eloquence of Decay.

This has been the unuttered and un-written theme of countless orators and historians. Philosophers have heeded it. Statesmen have noticed it in the crumbling ruins of governmental structures and in the expiration of gallies and unjust systems. Over it muses have united in wild jubilee. It has been written in glowing characters in the wane of unmerited glory. It is breathed by universal nature. It is his grand and lasting song. Decay has kissed the loveliest forms of nature and imparted to them its withering blight. It has insinuated itself into human institutions and brought destruction and ruin upon them with accelerated speed. It has touched the most exquisite works of art and they have faded—dissolved—vanished.

When we behold before us great structures of inventive genius, the completion of which caused their founders to leap with wild exultation joy, crumbling away and decay lingering around and enveloping them, how impressed and awe-stricken we are at their silent, yet eloquent and sublime utterances. In their chaotic and mouldering remains we behold the funeral of hope. What an influence and magic power they exert over us. Our eyes drink in the entrancing sight; our minds go back in recollection and disaster scenes enacted long ago. Those decaying ruins, by the eloquence of their diction, suggest new thoughts, hold one riveted to the spot and impress him with the mortality of human desire and workmanship. Dead imagination is resurrected and brought forth into intensified activity and vigorous life. Here we notice that time and decay adorn, beautify and enchain, rather than disfigure and render unsightly and hideous.

And dissolving ruins painters may find fit subjects upon which they may display their ingenuity and skill. Novelists may discover scenes favorable for the production of their imaginative fabrications. Poets may receive inspiration and philosophers deduce new theories. The painter, when he brings forth his completed picture, he does not really produce anything new. He only arranges what he has seen elsewhere, into a form. So the newness and originality of his picture consists in the arrangement of the component parts (every one of which he must have seen before) into some definite outline. He does not create in the sense that he brings form from absolute vacancy. He does not bring form from nothing, but arranges into form unorganized elements. And ruins, as they stand out before him in their diverse and varied stages of dissolution, form a fertile field from which he can take elements and construct an original figure in his mind and then give it tangible expression upon the canvass. They present objects, by the conjunction of which, the ideal picture is formed. The novelist's inventive powers are stimulated to increased activity and he bursts forth in fiction superlatively exciting. Around them lingers and over them hovers an atmosphere congenial to the poet. He sees the destiny of organized matter written there. And as those ruins whisper the dread certainty of decay, his soul rises up and with responsive voice declares, how it will shake off the fetters of death and wing its flight on tireless pinion through vast cycles of unending years.

To cause to think is to interest. Whatever in nature sets in motion the vast machinery of thought will not fail to interest. And inasmuch as ruins always start the courses of thought, cause the mind to revert to past scenes and add picture after picture to its store, they become interesting and favorite resorts to which the thoughtful mind may repair.

Decay denotes imperfection. There is nothing living that is exactly, rigidly perfect; it has its decaying and undeveloped parts. Progress begets decay. As individuals rise up into higher planes of action they leave behind them, the implements with which they formerly wrought, to moulder and decay.

Let us turn now and behold how decay has manifested itself in governmental structures. Let us notice France all covered over with cicatrices, putrid from festering sores and almost powerless from gaping wounds. That dread scourge infidelity has radiated its influence, poisoned by its iniquities and hastened on decay with such rapidity that the empire, when called upon to meet her challenged foe, found herself stripped of her energies, shorn of her power and overpowered by voluptuousness. Decay had sapped the very foundations of imperialism. An empty throne, an incarcerated emperor and a new-born republic with just enough power to lift up its voice and hiss the endeavoring word liberty, show the influence and power of decay, and the manner in which it has wrought upon the imperial structure. But decay has not dissolved the empire instantaneously. It has been working and eating away at her very core and expanding in ever-widening circles until it has permeated her entire structure. And at length from sheer exhaustion, with one convulsive death-throe, she pours out her last expiring breath. The tidal wave of popular opinion in its ceaseless ebb and flow sweeps her remains out and buries them beneath the murky waters of oblivion. France has stamped her republic with her own nationality. Now the republic speaks and its infantile voice vibrating in world-wide pulsations has touched the

heart strings of sympathetic nations and they have melted into pity. Thus decay has wrought upon this empire and at a nation's touch it has vanished like "the fabric of a dream leaving not a vestige of ruin behind." Thus it has sung in mournful and touching sadness the death song of the empire. Thus decay and dissolution have been precursors to a new and mere liberty-inspiring existence.

G. BLACK.

For the American Lutheran.

Public Opinion.

Almost every individual has felt the power of public opinion. Its force is everywhere prevalent and few can resist its influence. Few have the moral courage to wage war against the sentiments of the public. It governs man with the rod of a despot.

The desire to be thought well of by others is deep seated in the human breast. Man may encounter, without fear on the battle field, but the opinion of all men can not be faced so easily. The most abandoned criminal in his cell, is still anxious that the public should not wholly condemn him; but that they should discover some good trait in his character.—He has hope that he will find some favor in the eyes of the world.

Public opinion acts with more or less force, according to the forms of government in different parts of the world. Nowhere is its power felt so strongly, as in this our own country, where we enjoy the highest degree of liberty. In some countries one is free to do and speak what he wishes, without being afraid of what his neighbors may say of him. In France the actions of individuals are not the subject of public opinion as they are here. In the United States, as soon as a man advances his opinion, or performs any act, the public are ready to take hold of his sayings or doings and ridicule them, if they may not be received with favor. If he be a popular man he will always be praised by a certain class for whatever he does or says, whether it be right or wrong. If a new doctrine is advanced, prejudice is always ready to thwart its advance and it is required to undergo many disadvantages before it becomes fully established.

Man is to a certain extent the slave of his fellow men. But the opinion of the people should never deter him from performing his duty no matter what the public may say concerning him. Public opinion acts in many respects beneficially and oftentimes exerts a salutary restraint to many. It behooves us not to be too boastful and it takes away that pride of many things which we enjoy. It restrains us from advancing our opinion on unwise subjects and at improper times. It leads men to the performance of their duties and deters many from doing wrong, knowing that the "finger of scorn" will be pointed at them if they persist in doing that which is not right. And the public will praise the acts of those who do well.

P. T. E.

ADAMS CO., PA., Nov. 1870.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

ONE STEP AT A TIME.

Friday, November 11, 1870. I think some of my pleasantest experiences in life, in a common way, are likely to be on locomotives. I had the pleasure, yesterday morning, of riding out of Boston as far as Worcester on one of the locomotives. And on going up to Framingham I was reminded of a conversation that I once had there. I was reminded of it, indeed, before I left Boston, because I met in the Boston depot the man with whom I had it.

Several years ago, as I was waiting to go over to Marlboro, a young man, perhaps twenty-five years old, asked me if my name was not Henry Ward Beecher. I said it was. He asked me if I had any objection to riding with him on the "machine." I said, "None at all." I accordingly went forward with him; and before the train started, he broke the matter which he had in his mind. He said he had had a great deal of trouble on the subject of his soul's salvation; that he did not seem to get much rest, and that he wanted some instruction. And so, having such a ride as Philip never had with the eunuch in the chariot, I rode over the hills and along the vales with him, preaching Christ. And after coming home I sent him a number of religious books. The result was that he was soundly converted. He went, not waiting to make a public profession of his faith in Christ, into a Sabbath-school, and became a faithful laborer there, and finally the Superintendent. And since, he has been known as an active, witnessing Christian, wherever he has gone, not hiding his light under a bushel, but making it shine for the enlightenment and guidance of other people.

When he came to me yesterday in the station-house in Boston, I remembered him, though he began to explain why he was and that we once had some conversation. He was my blood brother, and I felt the kinship. I went forward with him to see the engine (for I take more pleasure in riding if I see the machine that is going to draw me). I wanted to see what its name was, where it was built, what its peculiarities were, and so on. And there, too, he was the engineer. I knew him of old. He was a florid-faced, frank and firm man. You would not like to run against him, though you would like to lean against him. The moment he saw me, he called to me, and said, "Come, get up and ride with me."

"Certainly I will," said I. And I had hardly sat down before he broke out to tell me that the Lord had done for his soul. He gave me a very interesting history of

his experiences. He told me how he had been some years secretly believing that he was a disciple of Christ; and doing many things which he recognized as belonging to a Christian life, though he was not willing to come out and make a profession of Christ before men; but how, at last, his heart became so full that he could not conceal his faith any longer, and he went and joined a Baptist Church. He said he had gone down to the water. (I knew what that meant), and that now he was a joyful and earnest Christian. He told me the course of our conversation, a very interesting fact, which I will repeat.

There was a time, he said, when there was not that road a man, that he knew of, who professed the faith of Christ. "But," said he, "now we have fifty men on this road who are professing Christians,—men that do not drink, and that do love God, and profess his Son Jesus Christ. And more are coming." And then he told me how he worked with them. Said he, "It does not seem as though it was right to try to give a man the whole of religion at once, all in a heap. He will not read a full chapter; but if you take him right he will read one verse. And after a while he will turn verses on his own account. And then he will read on a little more. And so he will go along, step by step. Get him to leave off tobacco, and then he will leave off something else. And when he gets going, shove him along, and keep him moving. He showed good mother-wit in the methods which he pursued in working for men. He took men on the subject of religion as merchants and others take men in business. They do not come up to a man at any time and disclose their whole purpose at once. They study their times and plans. They frequently confer together as to the best way to approach a man, and gradually win him over, and carry him along with them. He said he had studied men, to get at the best mode of dealing with them, and had exercised his skill and judgment in reaching their convictions; and, when he had got them started on the right path, had kept them moving along, and finally had brought them to Christ.

So we went to Worcester, talking all the way; and it was a good meeting to my soul.

Now, what I have mentioned this fact for, is that I may call your attention to the idea of taking one step at a time. I make these remarks for the benefit of those who are standing on the outskirts, as it were; who are looking at religion with a wary eye. I also make them for the benefit of those who labor among children. If we are to feed children, we must cut their food very small, and feed them a little at a time. It is not possible to go to men in the world ordinarily, especially to those who are most necessitous, because least instructed in religion,—and cover the whole vast subject of a religious life at once, and expect them to understand it. I know there is an impression that there comes from God a shock, and a sweeping and irresistible illumination and inspiration, by which the whole introduction of a man's soul into the kingdom of grace is consummated in a moment. I do not say that there are not these flashes that light up the knowledge which they have accumulated in past times, and make it practical and vital. There are such instances. But I do say that ordinarily the grace of God does not sweep men in this imperative and irresistible way. There was only one day of Pentecost. After that had past, the Apostles had to go from house to house, to the river side, and into the synagogues. They had to take one man here, and another man there; and they were glad if they had given to one man one soul in a city. They worked little by little.

Now, there are thousands of men who will respond to you from time to time, and undertake to impress upon them the whole duty of a religious life, and urge them immediately to give up their evil habits, and take Christ as their model. It is unwise to attempt to consummate the whole work in an hour. They will not be so caught, unless it is in a time of revival. Ordinarily, fish bite in every month of the year; and souls ought to be saved in every month, without regard to whether it is a time of revival or not. And if you go to men at such a time as this (and there are hundreds who are in a condition to be approached), though if you attempt to make them do everything at once you may fail of gaining them, yet they may be gained if you are wise and study them, and persuade them to do one thing first.

But a man must not be left to suppose that because he has taken one step he has a right to camp down, and say, "I am better than I was before, and I feel pretty safe." It must be understood that he has taken but one step toward the final consummation. If that is kept in your mind and theirs, it is a wise and happy way of working with them,—getting them to do one thing at a time, and frequently a thing which is remote from religion. For example, a man may be addicted to some foolish as well as culpable course. He may be accustomed to indulge in very coarse and even obscene language in the shop. If you undertake to talk to that man on the whole subject of religion, he will be repelled from you; but if you go to him in a right spirit, and talk to him kindly, not in the presence of anybody else, and appeal to his conscience and ask, "Is that course right, dear brother? Do you not know better? My friend, it is wrong!" he will admit that it is wrong. And if you say to him, "Now will you not give your hand on one thing? Will you not quit that single bad habit? May you not as well begin now, as at any other time?" He will agree to that very likely. But he would not go much further than that at first. And if you show a kindly interest in him, and after a day or two, on a week, you say to him, "How are you getting on? Are you overcoming that thing? And you encourage him. (If he is succeeding, encourage him; and if he is

not, encourage him,—stand by him anyhow); if you follow him up in that matter, and get him to take that one step, he will then be prepared to take another. And then you will say to him, perhaps, "You are not going to stop in that one thing. You have another habit that you ought to break off. You are a swearing man; and you know that swearing is foolish in you. You know that it is wicked. You know that it is defended on any ground. You know that you will be more a gentleman, a better father, a better husband, and a better man, every way, if you quit that pernicious habit. And why not take that step? You have succeeded in taking one." And he will say, "By the help of God, I will not swear again from this time out."

Now watch him, and take an interest in him, and he will succeed in that. And in the course of a week, say to him, "You have taken two brave steps; why not now clean yourself. You know that you are in the habit of going and drinking that nasty beer. Why not give that up? Why not spend your money for something that will do you good? Why not forsake your bad companions, and seek other and better ones? It would be altogether for your advantage. Come, break off all these things." And he will.

Now, when a man has quit telling obscene stories, and using explosive interjections, and drinking; when a man has taken a few steps like these, he is beginning to get some moral momentum. And you should go to him and say, "You are not far from the kingdom of God; but if you stop where you are, all that you have done will do you but little good. You have gone so far in this good work, but it is not completed; and you have always thought that before you did you would get religion. Why not get it now? Why not consummate this work without delay? You have begun to go forward and seek in earnest, the forgiveness of your sins and the enjoyment of a Christian life. Why not go on to the end?"

There are a great many men who can be led along in that gradual way. They understand that. You give them something practical to do; you give them something to fix their minds upon, and they will come up little by little to that point at which you can explain to them the idea of consecration to Christ, of joining the Lord's party, and taking him as their chief Leader. And men by these gradual steps may be led toward religion in such a way that, though they may have the benefit of very little religious instruction, they will be prepared to be still led on by you, and brought into the very kingdom of Christ. The moment you get a man's disposition changed so that his face is set the other way, you have him in a position in which you can lead him into the Christian faith,—and that without any great effort on your part.

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer Meeting.

ANSWERS TO PRAYER.

A lady writes to the meeting, asking us to unite with her in offering thanksgiving to God for the answers to prayer bestowed in the conversion of her son. During the late war he was a soldier in the army. He came home, the same moral, dutiful son as when he went away. But he was not a Christian. On communion Sabbaths he would not go to church with his pious, praying mother but would stay at home, and go on other occasions.

This mother had recourse to prayer, and asked this meeting to pray with her for the conversion of her son.

Lately she writes, saying, "Oh! give thanks unto the Lord for hearing and answering prayer. My son sat by my side at the last communion, himself partaking of the emblems of the body and blood of Christ. She begs prayer that her son may be a growing and useful Christian."

A gentleman rises in the meeting and says, "Rejoice and give thanks to God with me as a hearer and answerer of prayer. Since I begged you to pray for my two sons they have been converted. They have made public their confession of faith in Christ. Pray for them that they may walk worthy of their Christian profession."

Another mother writes of a son's conversion in answer to prayer. Another of a daughter who died at sixteen years of age, a dear believer in Jesus; whose conversion took place when she was in full health and strength and had before her the prospect of many days. Then it was that she sent to this Prayer-meeting, begging for prayer for this daughter's conversion, for she was gay and thoughtless and frivolous.

All at once she was awakened to a sense of her sins, and fled for refuge to lay hold on the hope set before her in the gospel. Little did she know that her hour had come. But so it was. As a thief the night messenger came, but her lamp was trimmed and burning and she, a young believer in Jesus, went forth gladly to meet the Bridegroom. The mother writes with a grateful heart, calling upon the meeting to thank God for this unspeakable mercy, A CHILD FOREVER SAVED.

So the prayers offered in this holy place avail for the salvation of souls.

The American Lutheran.

YORK, PA.
SATURDAY, Dec. 3, 1870.
REV. P. ANSTADT, EDITOR.

We will send the AMERICAN LUTHERAN free during the month of December to all who will send us their names with a view of examining the paper. If they do not wish to subscribe for it then, it will cost them nothing. If they like it, they can send us Two Dollars and receive credit to January 1st, 1872.

Will the Pastors of congregations please call the attention of their people to this proposition.

How to send MONEY SAFELY.—Send by post office order, registered letter, or check on bank. The last is the cheapest, costing only 2 cents, and is equally safe when made payable to our order. We assume the risk when money is sent by one or the other of the above three ways.

DEATH OF PROF. EHRHART.—We have just heard the sad intelligence of the death of Prof. Ehrhart, of Gettysburg, Pa. He died on Saturday morning, Nov. 26th, and was buried on Monday, Nov. 28th. His disease was consumption. We may have more of the particulars of his death and burial next week.

A MISTAKE.—One of our subscribers recently wrote to us that he had found a receipt in his paper for one year's subscription, which was a mistake as he had not paid it, and enclosed two dollars. Another subscriber also informed us that he had received a receipt.

Now, these good brethren mistook a print for a receipt, because the words were run on to it, Received payment. Remember that this is no receipt unless signed by the proprietors.

HANOVER, PA.—We spent a most delightful Sabbath at Hanover, on the 27th inst. We preached in Rev. Parson's church in the morning, visited and addressed his Sunday-school in the afternoon, attended the union Prayer-meeting in Bro. Yingling's church the same afternoon, and preached in Bro. Yingling's church in the evening. Thus our readers will see that we were kept fully employed during our stay in Hanover. We were particularly interested in the prayer-meeting in Bro. Yingling's church. Both the Lutheran churches are in a prosperous condition and getting along very harmoniously.

A New Proposition.

It is the custom with most of the Church papers at this time of the year, to offer valuable premiums to new subscribers in order to induce them to take the paper. We see no impropriety in offering premiums to agents as a compensation for their trouble in securing the subscribers but to offer a premium to the subscribers themselves seems to us too much like a bribe. We hold that the AMERICAN LUTHERAN is worth to the subscriber all that he is asked to pay for it, namely, \$2.00 a year, and it is the duty and the privilege of every church member to subscribe and pay for his own denominational paper. The benefit which he derives from reading it is worth more to him than the trifling he pays in subscription. Why then should he be bribed, to do his duty and to do that which will be worth more to him than he pays for?

It may be objected, however, that when a man subscribes for a paper which he has never read, and pays for it in advance, he pays for something which he knows nothing about, and which he does not know whether he shall like or not. We admit that there is some weight in this objection, though church members should have that much confidence in their pastors as to confide in their recommendation of a Church paper. But to obviate this objection, we now propose to send the AMERICAN LUTHERAN free during the month of December to all who desire to see the paper and examine it for themselves. They will in that time have an opportunity to judge for themselves whether they would like the paper or not. If they do not like it, they need not pay for it, but if they like it, then let them send us two dollars which will pay their subscription till January 1, 1872. There are thousands of Lutherans who would subscribe for the AMERICAN LUTHERAN if they were acquainted with it. We ask, therefore, that all our readers tell this proposal to their neighbors and send us the names of such as are willing to accept it, and pastors will please announce it on next Sunday from their pulpits, and present us the names of such of their hearers, as are willing to try the AMERICAN LUTHERAN for one month. All that we want, is, that the membership of the Church should become acquainted with our paper, and that will secure it the most extensive circulation of any paper in our Church.

Dr. Krotel On the Church.

We find in the Christian Intelligencer an outline of a sermon preached by Rev. Krotel, at the dedication of a German Lutheran Church in Brooklyn, N. Y., which we copy for the benefit of our readers.—Dr. Krotel is a sensible and liberal man. Although the General Council, of which he is now ex-president, adopted the whole of the Symbolical Books, Formula Concordia, &c., yet he ignores them all in this sermon as reported, and speaks merely of the Augsburg Confession and the Bible as the only infallible rule of faith and practice.—This we say is sensible and liberal, and we should love to see the same spirit pervading some of the other members of the Council. The following is the extract from the Christian Intelligencer:

The structure on Carlton avenue, near Myrtle, Brooklyn, was purchased in April last as a place of worship for the German Lutherans. It is called St. Luke's German Lutheran Church, and the dedicatory services were held last Sabbath. Rev. G. P. Krotel, President of the New-York Ministerium, preached a sermon explanatory of the doctrines taught by the German Lutheran Church, in the course of which he said that he was not ashamed to be called a Lutheran, because the doctrine taught by Luther was the doctrine of Christ, and they were dedicating an

edifice that day in which pure evangelical doctrines were to be taught, doctrines which were taught by the earliest teachers of the Christian Church. The teachings of the Roman Catholic Church was a departure from the faith of the apostle. The German Lutheran Church claimed to stand fairly and squarely upon the word of God, and with St. Paul they believed in the last, and the present, and the future. They held to the Augsburg Confession, it was because it taught what the Bible taught, and laid down that the only infallible rule of faith and practice were the Canonical books of the Old and New Testament, they held to the Evangelical because they had not only to believe the Bible but to confess in clear unmisgivable words the teaching of that inspired book; and one great teaching of the German Lutheran Church was justification by faith alone.

The Augsburg Confession was the very first utterance of Evangelical Germany and the world against Catholicism. It confessed the old pure faith; it acknowledged the paternal God, John Calvin did not repudiate it, but subscribed to its teachings, and the Episcopal Church of England as well as that of America modeled their thirty-nine articles from that confession, and the whole book of Common Prayer was indebted to the dogmas and doctrines of the Lutheran Reformers. The Augsburg Confession was the first declaration of independence—the Magna Charta of Protestantism and Evangelicalism. It was the grand symbol and creed of the German Evangelical Church, and was the old apostolic faith in its original purity and simplicity.

Conversation in the Sanctum Between Peter, James, and John.

John.—(Intently reading a German paper.)

James.—What interests you so intensely in that German paper?

John.—I am reading a supplement to that interesting Christian family paper, Der Pilger, edited by our friend, Rev. Kuendig, in Reading, Pa. It contains a catalogue of publications for sale in the bookstores of the Pilger, and also a list of curiosities and relics from the Holy Land, that remind me very much of the relics of the Roman Catholics, which they venerate so highly.

Peter.—Is it possible that the Lutherans of this country are beginning to let in on the Roman Catholics? Let us hear what some of them are.

John.—They say they have the general agency for the United States, for the sale of articles from the workshops in Jerusalem, and Bethlehem. Then they give a long list of articles made out of olive wood from Mount Olivet, Bethany and Emmaus; of oak wood from the grove of Mamre near Hebron; and of balsam wood from the Jordan.

James.—Let us hear some of the specimens.

John.—For churches and chapels they offer the following things for sale:

Crucifixes or crosses for the Altar out of wood from the Mount of Olives, \$6.00 a piece; crosses with carved crowns of thorns, \$4.00; the same simple and smaller, \$1.25; crowns of thorns of the Spina Christi from the Mount of Olives, \$4.50.

James.—Shall I send for some of these things?

Peter.—No; you shall not; only Roman Catholics and Symbolists have use for these things in their churches and chapels.

James.—I thought we might get one to set up in our Sanctum, just out of curiosity, as we sometimes exhibit the idols of the heathen, to give the children an idea of what kind of gods they worship.

Peter.—To that sense they might be useful to give our children an abhorrence of the mode of worship in vogue among the Symbolists, but still we will not buy them; they sell them too dear, and we can make a better use of our money. Let us hear some more specimens.

John.—Here I see that they offer to sell "David's Pipes" at 15 cents a piece. I wonder if these are musical instruments on which he played.

James.—I have read that King David played on a harp of a thousand strings, but I never read that he played on a pipe. I think it must mean tobacco pipes out of which he smoked.

Peter.—You are mistaken, for in the first place such a holy man as King David would not be guilty of such a vile practice as smoking a tobacco pipe, and in the second place that noxious weed was only discovered about 800 years ago, and hence David could not have smoked it.

John.—Well, here is something else.—They offer to sell water out of the Dead Sea at \$1.00 a bottle, water out of the River Jordan at \$1.00 a bottle, and water out of the Sea of Genesareth at \$1.00 a bottle.

James.—I wonder whether they consider this water better or holier than the water of the Schuylkill that flows past Reading, and what use do they intend to make of those bottles of water brought such a great distance.

Peter.—I suppose they intend it for the Baptism of their children; they no doubt regard this water more efficacious in their view than the water of the Jordan, and the water in this country.

James.—I should think the water out of the Dead Sea would hardly produce such an effect. I, for my part, would not give a dollar for a whole hoghead of water out of that stagnant and sulphurous pool.

John.—Well, here comes something especially for ministers to use at the Holy Supper and for the sick. It is wine from the vineyards near Mizpah, Samuel, and Gibeah, and only at \$1.00 a bottle.

Peter.—That is certainly very cheap. I do not see how they can afford to bring it so far for \$1.00 a bottle. Why that is as cheap as the water they sell out of the Dead Sea. I have often read that the Promised Land flowed with milk and honey, but I have never read that it flowed with wine. I am almost tempted to fear that these bottles were filled with vile stuff out of some unprincipled liquor seller's barrels. At any rate I would not like to use it for sacramental purposes, nor administer it to the sick, for fear I might poison them.

James.—This conversation about the symbolic relics is rather dull; can't you introduce something more lively?

John.—Well, here I have found something that will bring a smile to your countenance. (Reads.)

PICTURES OF PENNSYLVANIA FOLK-LIFE.

One is of a farmer who one day got married. On the wedding-day he had his doubts as to whether his bride was good for anything, (ob sie auch was nutz war,) and when the ceremony was over, handed the pastor, instead of the expected five-dollar note, a letter. So the pastor, in astonishment, and greatly to his regret, administered to the sick, for fear I might poison them.

bill" and the information, "Wenn's gut geht, komm ich nachstes Jahr wieder." (Signed) HENK. (If all goes well, I'll come next year.) Time went by, and more productive weddings had consoled the pastor for that fiasco, when one afternoon just twelve months afterward, day for day, a wagon drove up to his door, the driver set down a barrel of flour, handed in a letter, and departed. The minister rolled the barrel into the entry, took the letter to the light, and opened it. Out fell a bright \$2.50 gold piece. Written in the purest Pennsylvania German he read: "Lieber Pastor! Da schicke ich Euch ein 2 1/2 Dalerstück und ein Barl vom besten Flavr. Margareth ist mein werth als Elffuss, und wenn sie so fortmacht, komm ich nachstes Jahr wieder." HENK. (Dear Pastor: I send you a \$2 1/2 gold piece and a barrel of the best flour. My Margaret is worth more than a 'levenpenny bit, and if she keeps on you shall hear from me again next year.) Next year came to the house a barrel of flour and a letter containing this time a five dollar note. The letter is too long to transcribe, but we must give one of Henk's sentiments, viz: that if he had found Margareth nichtmattig (good for nothing) the 'levenpenny bit would have been much too dear for the job. From year to year these flour and gold dollar notes and the "Barl vom besten Flavr" put in a regular appearance.

Peter.—Well, this is a pretty little story; I see it pleases James amazingly. If ever he succeeds in winning the heart and hand of that sweet young lady whom he will, he is now counting. I hope he will have to imitate the conduct of that honest Pennsylvania, and bring the minister that married them on every returning wedding day, so long as he, and his Susan, and the minister shall live, a five dollar note and a barrel of the best flour.

James.—I promise to do so, if I get her, and she turns out well.

Peter.—And then, don't run away and get some stranger or squire to perform the ceremony, but let our beloved pastor have the pleasure of solemnizing your nuptials.

James.—I promise that too.

Communications.

Profane Swearing. Do Gentlemen Swear?

We heard an incident relate some days ago, about a young mechanic, who, at the time of its occurrence, was not a citizen of our community; but who, afterwards, spent a long and useful portion of his life in our town and county, that may bear repeating, with interest to your readers, generally, and we trust, with benefit to some who may peruse it. Over half a century ago a gentlemanly-looking young man applied for work at a hatter's shop, in a neighboring county and obtained employment. The proprietor of the establishment was a Christian gentleman, and allowed no profane language in his presence, if he could possibly avoid it. The young journeyman, as many others, no doubt, as well as now—had associated with other young men, who were in the habit of swearing, in their conversation; perhaps, because it was customary among their class; or for some other equally trivial reason, without considering the wickedness of the practice;—though the commandment of God stood open and plain before them: "Thou shalt not take the name of the Lord thy God in vain." &c.

Passing, one day, through the department where this gentlemanly young man, with others, was busily engaged in work and conversation, the owner of the shop was shocked to hear this journeyman, whom he had taken to be a very "nice young man," utter profane words, in apparently listless, "free and easy" manner, as though it were no new thing to him, to swear. Stopping short, in his passage, he turned his eyes right square into the eyes of the young hatter, and expressed his utter astonishment at what he had heard! The young man, surprised and confounded, scarcely knew what to make of the matter;—it being in his own eyes, but a small thing to swear,—when the Boss hatter said: "I am utterly astonished at you! Do you not know that gentlemen don't swear?" So keen, and yet so reasonable and effectual was the reproof, that the journeyman hatter, from that day forth, was effectually cured of the evil habit of profane swearing, and became, afterwards, a life-long professor of Christianity; and no doubt, died in the faith.

Shall we ask the question, Mr. Editor, "Do gentlemen swear?" Taking the term "gentleman" in its common acceptation and application, in our day, we should, perhaps, rather ask: "Does any gentleman not swear?" Senseless, mean, disrespectful in reality and sinful as the habit of profane swearing is, it is, yet, a lamentable truth, that such language is almost universally used, by all classes and conditions of society, except the really genuine believer in Divine Revelation; or, rather, those who conscientiously strive to live the life of the true Christian. For (with shame we must admit it) even some who profess to believe in the Divine origin and authority of the Holy Scriptures, are frequently guilty of this wicked practice, in the face of the fearful denunciations of that Sacred Volume, upon all who take the name of God in vain." Many men (and these men are the cause of profane language being used by children,—oh! for shame!) have so habituated themselves to the profane cursing and swearing, that they, sometimes, feel ignorance of having committed the sin. And, yet, to deny these men the title of being "gentlemen," would, in nine instances out of ten, be repudiated as an insult!

Walk the streets of any of our towns or cities, by day or by night; on Sundays or week days; and, if it is a day, when men and women, boys and girls can be out at all, see how far you can go before your ears are made to tingle and your heart (if you are a Christian) is made to bleed for the Honor of your Heavenly Father's name; or for the name of your Blessed, risen and exalted Saviour,—the name you so dearly love,—by the horribly blasphemous cursing and swearing, by those itoly names, that greet your ears at every nook and corner where those who would be, and generally are called "gentlemen," meet!

Run to a fire, if you think you can do any good there in aiding to extinguish what (if you are a Christian) must seem to you, often, as a punishment of the Almighty against communities that allow such things, and see how long you can be there without believing that the spirits of the bottomless pits are unchained for the time being; while you are but listening to wretched gentlemen frown and boys, cursing and blaspheming; taking in vain, their Maker's and their Redeemer's name; while He,

in infinite mercy, is yet holding back the "remainder of wrath," which will, finally, devour all such as persist in taking His name in vain, until the Great Day of reckoning;—to them the day of death,—when all shall be judged.

E. F.

A Temperance Letter.

SHIPPENSBURG, PA.,
November 24, 1870.

DEAR SIR AND BRO.—The good people of this prosperous town favored us with a large and very attentive audience in the Lutheran church last evening, when we endeavored to present the claims of the great and good cause of Temperance. The meeting was in keeping with the meetings we have in general been favored with in the counties of Dauphin, Fulton, Adams, and Cumberland, during the past few months. Many of your readers are aware that the writer is one of the persons commissioned by the Grand Lodge of Good Templars to preach, lecture, and organize societies. The fall and winter campaign for temperance has thus far been attended with many tokens for good. And one of the cheering tokens is manifest in the readiness of the people to hear on this subject, common-place as many regard it, and hackneyed as some say it is, nevertheless the people seem disposed to hear attentively and patiently what the advocates of the cause have to say in its favor. And so far as my experience goes, the people evince not only a willingness to hear, but likewise a willingness to do for the promotion of the good work. In addition to many new societies organized, we have received large accessions of strength in the form of new members to the societies already established, and many of these gratifying additions have been composed of the substantial Christian people, and when such people engage in any moral enterprise they are not so readily turned aside until their purposes are accomplished. And the purpose of all true temperance workers is to drive temperance from the land. As in Shippensburg the ministers of the Gospel of Jesus Christ are generally found willing to aid in the good work, and I am glad to say, brother, that your denomination has many earnest temperance workers among its ministers and members.

The Pastors of the Lutheran, Methodist Episcopal, and the Church of God, at Shippensburg, gave us their hearty support and countenance last night, and I feel assured that we may attribute the large congregation with which we were favored to their exertions in behalf of the meeting.

There are various associations for the promotion of the good work. These are known as Sons of Temperance, Good Templars, Temple of Honor and open societies. In whatever department people find their exertions most successful they should labor, and the associations are so varied that people need be at no loss for a choice of instrumentality. But it is the duty of all to be identified with some society for the promotion of the work. As temperance is a fearful disease as well as a sin, the votaries and victims need careful and kindly influences to be employed, and they are prepared for a sober contemplation of the sublime truths of the Gospel of Jesus Christ. I rejoice to notice, dear brother, that your paper is a bold and consistent advocate of Truth in all departments.

Truly Yours,

JAS. A. DAVIDSON.

Thanksgiving Service at Second Lutheran Church in Harrisburg, Rev. Mr. Tompkins.

His text was Ps. 22: 28, "For the kingdom is the Lord's, and he is the governor among the nations."

The proclamation of the President, and Governor of this Commonwealth to observe this day religiously, is not simply a recognition of our faith in religious teaching, but it is a practical acknowledgment that our hopes of future good are not in man, but in God. *Non fides* that He is the Lord of Lords, and that feeling has all the authority of demonstrating to them the heart's the depository of the idea, and there it is safe. We are not therefore called to give thanks without evidence that it is right, for all men feel that He has the right to govern, and has governed, and is governing through His providence; and this government is none the less real because it is exercised through instruments. He is sovereign in all things.—Our American history shows this clearly. God has been like a Father to us, approving the right, and chastising for the wrong. Luther's teaching in Germany against ecclesiastical tyranny, bore fruit in England, and there was added to it hatred of royal tyranny as well—for these are brothers in the family of ideas. These sent the Puritans to our shores. In all these steps God had a purpose. He meant to develop a broader and stronger manhood, and bless the race. Hence he gave them this great country, with its variety of climate, soil and all its resources. Great ideas require great opportunities to work themselves out, and here was the coveted place and surroundings. Thus far God has evidently been at the helm, and directing in our affairs. From this overruling of His we have received great blessings, and should be unfeignedly grateful. From His nature He must continue to be our Ruler, and our obligations increase, demanding of us great efforts to rise to the dignity of our mission, which is to practically translate God's idea of real manhood into our lives, for the benefit of the world and the honor of our Ruler.

The sermon was a good one both in its matter, and method, and was as well delivered as any written sermon can be, when it is read. Mr. Tompkins is a young man of good promise—a clear thinker, he expresses his thoughts in well chosen words. Not abundant in the use of flowers of speech, he is not devoid of them, yet seems much more desirous to give clear ideas, than to use fine language. The church of which he is the Pastor, will doubtless be edified, and built up in the holy faith of a pure Gospel, through his labors among them. We must say that the music was of the kind to create a spirit of worship, and was excellently rendered.

D. C. W.

VALUABLE TESTIMONY FROM ABROAD.

—Vicent Lundberg of Stockholm, Physician-in-chief to the King of Sweden, recommends Hall's Vegetable Sicilian Hair Remover for the scalp and for the hair.

For the American Lutheran.

York County Conference.

This Conference met at Silver Run, in the charge of Rev. M. J. Alderman, on Monday evening, November 7th. The opening sermon was preached by Rev. George Parson, of Hanover, from Matt. 10: 42.

The ministers and lay-delegates met at 8 1/2 o'clock on Tuesday morning, and after spending half an hour in devotional exercises, proceeded to the transaction of the regular business of Conference. At 10 o'clock the business was suspended, to attend to services in connection with Sabbath School work. All the Sabbath Schools in the neighborhood had been invited to meet with the School at Silver Run, and participate in the exercises.—Five Schools were present. The children and teachers occupied the gallery, which was densely crowded. The first floor of the church was also filled to its utmost capacity and many were compelled to remain outside, because there was no room within. The services were commenced with singing and prayer by Rev. Honecutt. The singing through the day, by the different Schools, was truly edifying. The Superintendents deserve much credit for the time and attention given in teaching the children sacred music. Addresses were delivered in the forenoon by Revs. S. Yingling and G. Parson, of Hanover and Mr. Baughman. In the afternoon the parents, teachers and scholars were addressed by Revs. Honecutt, Warner and Williams, and Messrs. Bowman and Herch. Although the crowd was great and the services protracted, all were attentive and appeared deeply interested in everything that was said. May the truths imparted be long remembered by every one who was present. May the happy day spent at Silver Run be often called to mind by the power of memory, and be a sunny spot in the history of all who participated in the interesting services.—Dr. W. M. Baum, of York, made the closing address. The services were concluded about 4 o'clock P. M., when the people dispersed, apparently well pleased with the proceedings of the day.

Dr. Baum preached an interesting, sermon in the evening, in English, and Rev. S. Yingling followed with some edifying remarks in the German language.

Conference met again on Wednesday morning, and attended to the remaining items of business claiming attention. Rev. Warner preached in German, and was followed by Rev. P. Scheurer, who was one of the former pastors of the church for twenty-three years. All the appointments were largely attended, and the religious interest was deep and wide-spread. Rev. Allen, the present pastor, did not attend the meeting, being afflicted with croup and confined to his bed. We are happy to know that he is improving, and is expected soon again to engage in the blessed work of the Master.

No chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Conference adjourned to meet on the first Monday evening in February, 1871, at a place hereafter to be chosen by the officers.

A MEMBER.

For the American Lutheran.

Cumberland Valley Conference.

The Cumberland Valley Conference of the West Pennsylvania Synod convened at Carlisle Sulphur Springs, in Rev. Dutts charge, on the evening of the 7th. In the absence of the President, Rev. Folker, preached the opening sermon, from Rom. 8: 33.

Those present: Dr. Swartz, Rev. H. R. Fleck, L. A. Gotwald, J. L. Keady, C. Felker, E. Dutt, T. C. Pritchard, S. C. Billheimer, A. H. Sherts, and A. W. Lilly, President of Synod.

The present officers were selected. One hour of each morning was spent in religious exercises. The difficulty in the Carlisle church was disposed of by cutting off the Stoughton congregation, to be supplied occasionally by neighboring brethren.

The most interesting part of the Conference was the discussion of the following subjects: "What are Scriptural and satisfactory evidence of true conversion?" Essay by Rev. Gotwald. "Can a person be a true Christian without being a member of the visible Church?" Essay by Rev. Pritchard. On account of the slim attendance of lay delegates, the following resolution was passed and to be read to all the congregations:

That hereafter all charges in connection with this conference be requested to send lay delegates.

Wednesday afternoon was occupied by conference as a Sunday-school institute, a number of very interesting questions were discussed, and others chosen for our next meeting. This is becoming quite an interesting feature, in connection with our conference.

Adjourned to meet in May, 1871, at Greenville.

A. H. S. Sec.

I would say in this connection, "I have just closed a protracted meeting, in the Reformed congregation, of five weeks, resulting in the hopeful conversion of fifteen several heads of families, some entire families. Most of these will connect with the church after a course in the catechism."

A. H. SHERTS.

Our modern course of living begets a condition of the body that requires constant relief. The system becomes enfeebled, deranged, clogged, and labors in its task. The mind sympathizes with it and both sink, or are depressed together. To restore the vital energies, purge the system—cleanse the blood—take Ayer's Pills. (Glasgow Key.) Free Press.

Few People unacquainted with physiological chemistry are aware of the quantity of iron in the blood, but all should know the importance of keeping up the supply, for debility, disease and death are sure to follow when the quantity becomes too much reduced. The Peruvian Syrup (a protoxide of iron) supplies this vital element, and has cured many chronic diseases.

JUNIATA CONFERENCE.—The next regular meeting of Juniata Conference, of the Synod of Central Pennsylvania, will be held in the Buffalo church of the Blain pastorate, Rev. L. K. Scribner pastor, beginning Monday evening Dec. 5, 1870.

Brethren going by rail will find vehicles provided at Millersburg to convey them to and from the church. A full attendance is earnestly requested.

Questions for discussion.—"Are union protracted meetings advisable?" Rev. A. Opehaver Essayist. "Is stated preaching at different points within bounds of charges, conducive to the prosperity of the church?" Rev. D. M. Blackwelder, Essayist.

By order of
H. C. SHUNDEL, President,
JOHN HAMILTON, Sec'y.

Nov. 1, 1870.

For the American Lutheran.

Church News.

PORT CARBON, PA.—Rev. H. C. Grossman, has resigned the pastorate of the Lutheran church at Port Carbon, Pa.

NEW KINGSTON, PA.—Rev. H. C. Fleck, has resigned the pastorate of the New Kingston church.

MIDDLEBURG, N. Y.—Rev. C. Spoor Spricer, has changed his address from Springfield, Ohio, to Middleburg, New York.

The Lebanon conference of the East Pennsylvania Synod, will meet in Millersburg, Dauphin county, Pa., on Monday evening, December 6th, 1870.

RESIGNED.—Rev. W. McKnight, has resigned the pastoral charge of the Lutheran church at Newville, Pa., on account of ill health.

Rev. D. L. Tressler, having received and accepted a call from the Lena charge, his address hereafter will be Lena, Stephenson county, Illinois, instead of Mendota, Illinois.

SADDLE RIVER, N. J.—Rev. W. A. Julian's address after this date, is Saddle River, Bergen county, New Jersey. The Lutheran church at Argusville, which he lately served, we presume is vacant.

MILTON, PA.—We learn that the Lutheran congregation intends holding a fair and festival during holiday week, for the purpose of raising funds to liquidate the church debt.—*Miltonian*.

MILTON, PA.—Rev. N. M. Price, has declined the call to Milton, Pa. He writes: "My official board, and my entire congregation felt at this time it would be dangerous for me to go, both for them and the good of the church."

CHURCH DEDICATION.—The Evangelical Lutheran Church of Montoursville, Lycoming county, Pa., will be dedicated to the service of the Triune God, on Sunday, December 11, 1870, (D. V.)

LOYSVILLE, PA.—Rev. D. Sell writes under date of Nov. 15th, as follows: "I am just now in the midst of an interesting meeting. A number have already found Christ precious, and there are still eight or ten seekers. Our prospects for a precious work of grace are very encouraging."

WRIGHTSVILLE, PA.—The Wrightsville Star, of Nov. 26th says: "The bell for the new Lutheran church in this place arrived here on Wednesday. The bell weighs 325 pounds, and has a clear, and pleasant tone and compares very favorably with the one destroyed by fire last Summer."

HARRISBURG, PA.—The installation of Rev. E. P. Thompson as pastor of the Second Lutheran Church, took place on last Sunday morning. Rev. G. F. Stelling delivered the charge to the pastor, and Rev. J. R. Dinn, President of East Pennsylvania Synod, the charge to the congregation. The choir of the First Lutheran Church sang on the occasion, as there was no service in the First Church in the morning, but there was a union service in the First Church in the evening. Large crowds were in attendance both morning and evening. The second congregation appear to be well pleased with their new pastor.

REYVILLAN STEWARTS, N. J.—Rev. J. R. Sikes, writes to us under date of Nov. 22: "On last Sabbath morning we received 41 members into the church, as the results of the far off meeting. Among these were all the adults of several families. From one family we received six persons. The father, mother, three daughters and one son. We resumed the exercises of the meeting on Sunday evening, and old and young are still coming forward as seekers of salvation. The work seems to be a deep and powerful one, pervading all classes and ages, and I, I think, still increasing in power and extent. This far I have not had the aid of a single sermon; Bro. Henry promises to preach for us one or two evenings this week. Give us the aid of your prayers."

COLUMBUS, OHIO.—Symbolism can be successfully promoted only in the German language. This is corroborated again by the following extract from a letter of Dr. Krotel, who recently visited Columbus, O., on his return from the General Council.—"The church here, I felt, was the seat of the Theological Seminary of the joint Synod of Ohio, one of the most bigoted and symbolical bodies in the church. Dr. Krotel says:

"I was struck upon the large, growing, and industrial city, we could not express a feeling of sadness, as we meditated upon the madness and weakness of the English Lutheran Church there; for although (symbolical) Lutheranism has had one of its principal seats here for at least thirty years, and was established when Columbus was comparatively a small place, it is very evident that here, as in many other places, it has not taken that hold of the community, using the English language, as it should have done. And that many are now in other denominations who ought to be members of the English Evangelical Lutheran Church."

CHURCH DEDICATION.—On Sabbath morning, Nov. 13th, St. Matthew's Evangelical Lutheran Church, located at West Cairo, Allen county, Ohio, was dedicated to the worship of the Triune God, with appropriate ceremonies, as laid down in the Liturgy of the General Council. In the providence of God, the day was beautiful, and a large concourse of people were in attendance, many more than could be accommodated even with standing room in the house, but were content to find a place in the street.

The church is large enough to accommodate all who may attend on ordinary occasions, and is a beautiful structure, with a vestibule, and recess pulpit. Aisles, altar, and pulpit beautifully carpeted, a belfry and spire, with a good bell.

The house as it stands, and where it stands, is worth from fifteen hundred to two thousand dollars, all of which was undertaken and completed, by a little band of workers (15 members all told).

There was a debt remaining on the house of \$287.42. And before the dedication an effort was made to raise the amount, and in a very short time, not only was the stated amount raised, but in cash and subscriptions, was raised, \$616.47.—Even when we said "it is enough" they continued to give.

This little congregation is made up mostly of members from our former field of labor, in Tuscarawas county, Ohio. They are all in Allen county, and are very active, and it was a very great pleasure to us to meet them, and especially to find them so active in the work of the Master. Much credit is due E. G. and Z. Walt, for their indefatigable labor, in the supervision of this new work. These young men we have seen in the church in old St. Matthews in Tuscarawas county. The dedication sermon was preached by the writer from Isaiah 2: 3. The liturgical service was read by Rev. G. Hammer, the former pastor.

The congregation is without a pastor, and has been for several months past.—The Home Missionary Society, would do well to look after this faithful little band. It is in the bounds of the Wittenberg Synod, and is the first General Synod church dedicated in the county.

