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REV. P. ANSTADT, Editor, Selinsgrove, Pa.

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every variety and style, will be printed at short
notice.

Poetry.

A CASTLE IN THE AIR.

BY PROFESSOR FRISBIE.

This is a beautiful domestic picture. With-
out being an imitation, it reminds us of Col-
ton's Fireside.—PUN.

I'll tell you, friend, what sort of wife,
When I see this scene of life,
Inspires my waking schemes,
And when I sleep, with form so light,
Dances before my ravished sight,
In sweet aerial dreams.

The rose's blushes need not lead,
Nor yet the lily with its bland,
To captivate my eyes.
Give me a cheek the cheek obeys,
And, sweetly muttering, displays
Its feelings as they rise;

Features, where, pensive, more than gay,
Save when a rising smile doth play,
The sober thought you see,
Eyes that all soft and tender seem,
And kind affections round them beam,
But, most of all, on me;

A form, though not of finest mold,
Where yet a something you behold
Unconsciously doth please;
Manners all graceful without art,
That to each look and word impart
A modesty and ease.

But still her air, her face, each charm,
Must speak a heart with feeling warm,
And mind inform the whole;
With mind her mantling cheek must glow,
Her voice, her beaming eye must show
An all-inspiring soul.

Ah! could I such a being find,
And were her fate to mine but joined
By hymen's silken tie,
To her myself, my all I'd give,
For her alone I'd live,
For her consent to die.

Whenever by anxious gloom oppressed,
On the soft pillow of my breast
My weeping head I'd lay,
At her sweet smile each care should cease,
Her kisses infuse a balmy peace,
And drive my griefs away.

In turn I'd soften all her care,
Each thought, each wish, each feeling share;
Should sickness e'er invade,
My voice should soothe each rising sigh,
My hand the cordial should supply;
I'd watch beside her bed.

Should gathering clouds o'er my deform,
My arms should shield her from the storm;
And, when her fury hurled,
My bosom to her bolts I'd bare,
In her defence undaunted dare
Defy the opposing world.

Together should our prayers ascend,
Together humbly would we bend,
To praise the Almighty name;
And when I saw her kindling eye
Beam upon her native sky,
My soul should catch the flame.

This nothing should our hearts divide,
But on our joys serenely glide,
And all to love be given;
And, when life's little scene was o'er,
We'd part to meet and part no more,
But live and love in heaven.

Communications.

Evidences of Conversion.

No. 2.

BY J. R. SIKES.

EXTERNAL EVIDENCES—THE CHRISTIAN
FATHER AT HOME.

The external evidences of conversion are
very numerous. And are the outward
manifestations of the inward condition.—
As the hands upon the face of a clock in-
dicate whether the inner and hidden part
is working in proper order or not. So a man's outward actions indicate the
state of the heart. If the hidden machin-
ery of a clock is working properly, then
the hands will point to the respective fig-
ures on the face at the right time. Just
so, if a man's heart is right, then his feet
will move in the proper direction, his
hands will be in the right place, and his lips
utter proper words in the main, in all the
relations of life. And, not least among the
varied relations of the converted man, is
that of the Christian father at home. It
is here that he is to gather some of the
brightest jewels for the crown of his re-
joicing. And it is here that the influence
of his Christian example is to be first and
most felt. Hence we may very properly
note in this connection his conduct at
home. And,

1. The truly converted man, if he is a
father, will instruct his children in reli-
gion. It can not be a matter of indiffer-
ence with a father, if his own heart is

filled with the love of God, whether his
children are saved or not. And he well
understands that his children can not be
expected to "believe on him of whom
they have not heard"—in regard to whose
history, character, and mission they have
not been instructed. He equally well un-
derstands, that upon him devolves the duty,
at least in a great measure, of "training
up his children in the fear of the Lord." And
feeling thus, he can not but instruct them
in the ways of righteousness.

2. The converted father will govern his
family. Any one who notes the tenden-
cies of human nature cannot but be im-
pressed with the importance of a well
ordered family government. Without this,
it can not be expected that there will be
proper subordination to civil government
upon which the welfare of nations depend,
nor to the government of God, upon which
depends the salvation of the soul. And the
father who does not establish, and main-
tain a well ordered family government,
but lets his children give loose rein to
their passions and follies, sends his sons
to lounge around the street corners, or
what is worse, the drinking saloons and
gambling halls, and his daughters to the
dance, or other places of fashionable fol-
ly. Such a father has much reason to
seriously examine himself, and see whether
he is indeed a Christian.

3. The father who is born of the Spirit
will pray for his family. As the value of
their souls press upon his heart, and he
feels how utterly helpless he is to effect
their salvation without Divine aid, he will
carry them in his prayers to the throne of
grace, and there plead with the God of
grace in their behalf. He will not only
ask "What shall be done unto the child?"
as did one of old, that is, what God will
have him to do unto his children, but he
will also ask God to do for them what he
cannot, that is, convert them, guide them,
and at last save them.

4. He will not only pray for them, but
will teach them. The want of a family altar
in any family, argues a want of Christian-
ity in the head of that family. We may
pray for our children, but still, unless they
have a demonstration tangible to their
natural senses that we are interested in
their spiritual welfare, we have no need to
expect great results. And it is, to say the
least of it, a very strange thing, for a man
to be a Christian, or claim to be one, and
yet never pray with his family. Are not
many young persons made infidels or skeptics
at least, because their fathers professed to
be Christians, and yet never prayed with
their children? Let the Christian father
answer this question to his own conscience.

There are many other particulars in
which true conversion will manifest itself
in the father at home. We have noted
some of the most important, and the rest
will readily suggest themselves to the
minds of those who know what conversion
is.

STEWARTSVILLE, N. J.

New Philadelphia, Ohio.

NEW PHILADELPHIA, OHIO,
November 20, 1870.

Editors of the Am. Lutheran:—I saw
an article sometime ago in your paper,
about one Rev. Hicks, of S. Carolina. Who
styled himself a Lutheran minister, dedi-
cated a church on the broad basis to every
body, and the Lord, or in the name of all
denominations. You gave it as your opin-
ion, that the thing looked rather liberal.
My opinion was that this Rev. Hicks was
about all of that kind of stock in the mar-
ket. But this is not quite the case. You
must know that in nature all things are
paired. This man Hicks is not alone.

There is another of his stripe in New Phil-
adelphia, Ohio. I am not able to tell
which is the father, but I am of the opin-
ion that his religious views partake of the
same nature, as they so much desire to
reap with those who reap, but are not able
to reap alone, or with each other and who
so much desire others to be professed, when
they themselves cannot be. The professed
mountain must come to them; they will
not go to it. This man of Rev. Hicks is
Rev. Scholl, of New Philadelphia, Ohio,
who styles himself pastor of the Lutheran
Church and Emanuel's congregation of New
Philadelphia. The good people of this
congregation resolved to build a new
house of worship, that they might be bet-
ter prepared to worship God. As this
Lutheran congregation contains some as
good Christian men and women as any
other church in the town, or any other
place, I might name some of them, but
will not, on account of their modesty. We
have the old fathers of the Lutheran
Church here, and they must be respected.

Rev. S. laid the corner stone of the Lu-
theran church, which these good people
have undertaken to build. On this occa-
sion he took the stand as the pastor of
Emanuel's congregation and Lutheran
Church, and in the presence of about two
thousand people, big and little, this pastor
did declare, in the face of these good old
fathers of the Lutheran Church, that "this
is not a Lutheran church, but a Christian
church (as much as to say, the Lutheran
Church is not a Christian Church.) I have
not invited one Lutheran minister to be
present on this occasion." Nor was the
sermon preached by a Lutheran minister,
but, on the contrary, the sermon was
preached by Rev. Ross, of Springfield,
Ohio, a minister of the Congregational
Church, and upon this basis is this corner
stone laid, in the name of all denomina-
tions. The resolution of these good
brothers was entirely discarded. And
further, I can say without fear of conse-
quences, I will give the names of all min-
isters present, so that you may not mistake,
that not a Lutheran minister was present
at laying of this corner stone. There
is Elder Numan, of the African M. E.
Church, Elder Cunza, of the Baptist
Church, Rev. J. V. Cellars, of the Pres-
byterian Church, Rev. Ross, of the Con-
gregational Church, and Rev. Durr, of the
M. E. Church. "In the name of all these

and all other denominations present and
absent, I lay this corner stone."
The names of the above ministers with
that of the pastor, are all put into this
corner stone. No Lutheran minister was
named on the whole occasion, nor the Lu-
theran Church. This was all done in the
presence of these good brethren without
even asking the Council, or consulting one
of them, what this young America was
going to do with their money which had
been given so liberally.

DIE WAHRHEIT.

For the American Lutheran.
Lutheran Church—Why so
Small in Our City.

Dear American Lutheran:—Numerous
inquiries have risen upon this subject.
Some of other denominations, and many
kindly-disposed people, wonder why it is,
that General Synod churches are so few,
and so small as regards numbers, in this
city, and why, that few in Sardis, are so
inactive, and inconspicuous. There are
many church, and local reasons, which I
will not at this time give, but will say, the
chief characteristic is in the want of one-
ness in brotherly affection. Nothing re-
tards the cause of Christ and gives so
much pain, as the indifference shown
toward each other, of the same household
of faith. "This true, we sometimes expect
too much, but, ah! how often we have too
little! The Lutheran Church, is pining in
this quarter, yes, waiting, for co-operation,
mutual sympathy. She is dying, and at
least, languishing from the famine of
heartfelt interest for the brotherhood and
the pestilence of "don't care" except, for
immortal self. Jealousy, selfishness, and
too much personality are the parasites that
are sucking out, and absorbing, ministerial
and lay vitality and power. What Church
has such grand past history? No denom-
ination has her age, her catholic spirit, or
more attractive and fascinating fundamen-
tals. In every pre-requisite she is just
the Church one would think, for America,
and the one best calculated to capture the
masses and adopt them as her children.—
But why this dearth? Why so slow evo-
lution? The best answer is always the
most frank and truthful—and that is, she
is controlled by us, who lack unity of feel-
ing for the members of the same house-
hold of faith, and are devoid of organized
sympathy. Yes, organized sympathy, is
obsolete, and consequently the fires of our
Lutheranism are extinguished. This has
infected the members of the Church, and
created a limited benevolence, and in most
cases has been productive of personal singu-
larities—the personification of singu-
larities. Any enterprises started for her
glory, and development, and they call it,
"Pious" church, "Conrad's church," and
"Stork's church," instead of Christ's
branch of the Lutheran Church; and in
advance or retrograde, in ratio, with the
popularity or unpopularity of either Con-
rad, Stork, or Pious. Here is the main-
spring of Lutheran inactivity and the
reason of the Lutheran littleness in the
City! Just as if Pious, Stork, and Con-
rad, could put Messiah, St. Andrew's and
Lutherbaum in their coffins and carry them
to Heaven with them, or transfer them
to our heirs and assignees for life.

Now, does not every reader see, that
such a state of narrow-mindedness, and
lack of spiritual benevolence, and want of
solid manhood is calculated to re-enforce
the flesh, the world and the devil—the
great foes of Zion. Let us but carry out
the injunctions of Christ, the love of the
Brotherhood in conjunction with the love
of God, and soon the desert shall bloom as
the rose. This unity and love of God, and
thy neighbor as thyself, is the moral
guaranty of all power, and successful de-
velopment, of Church, human character,
and national stability. Oh Lord, send the
day soon when we shall organize ourselves
into a band of brethren, devoted to each
other's interest, and to Zion's good. The
question is, "to be or not to be," if to be,
how? if not to be, why? Who will
help us?

NOAH.

PHILADELPHIA, PA., Dec. 1, 1870.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

THE PERSONALITY OF CHRIST'S
HELP.

I was struck to-day, in reading a passage
of the Bible relating to our Saviour, with
the personality of his help; with how he,
as it were, gave himself to almost every
act of mercy which he performed, in such
a way that recipients had not simply the
power but the presence of Christ.

It was about the first circuit that he
made in Galilee, after his ministry began,
that he came into a certain city, (we do
not know what one) and heard the voice
of some one hovering on the far away
edge of the multitude, crying out to him,
undoubtedly asking permission to draw
near. It was a leper.

Leprosy, aside from its being a loath-
some, and in its worst stages, fatal disease,
had this peculiar misery attached to it,
that, being supposed to be infectious, the
subject of it was excluded from all fellow-
ship. He must hold himself apart from
society. He must be clothed in a particu-
lar garment; and if any one approached
him unawares, he must cry out, "Unclean!
Unclean!" that everybody might give
him a wide berth. He lived a death in
life.

It is not surprising that such an one,
bearing of the name of our Saviour, and
at this time was transcendent, should seek
when he came in that vicinity, permission
to draw near to him. He said, "Lord, if
thou wilt, thou canst make me clean." Now
it was only necessary that Christ
should say to him, "Be clean." But (and

this is the point) here was an object who
not only was in himself loathsome, but had
concentrated against him the national feel-
ing, bred in and in, of repugnance to com-
ing near such a man. It was worse than
a mad-dog mania. For a leper represent-
ed to the Jewish mind the greatest con-
ceivable loathsomeness. And there had
grown up the feeling that it was not nec-
essary for our Saviour to touch a man in
order to heal him; that it was only need-
ful that he should say to him, "Be healed!"
But when the leper cried out, "Lord, if
thou wilt, thou canst make me clean," Jesus
laid his hand upon him. Before he was
clean, while yet the scales were all over
him, the eyes going, the face dissolv-
ing, the body showing all the signs of fast
approaching dissolution, Jesus went up to
this walking mass of loathsomeness, put
forth his hand and touched him, healing
him in that way, when he could just as
well have healed him without this personal
contact. He laid his hand on him as a
mother would lay her hand on a sick
child, and then he said, after this touch,
"I will: be thou clean." And in a
minute his flesh was restored, and he was
as sweet-breathed as an infant. Now that
man who one minute before dared not
come near to his fellow-men, felt swinging
wide open the liberty of social life. He
might now go into society, and interchange
all the sweet voices of affectionate inter-
course. And he never could forget that
when he was healed, it was not by one
who took upon himself the air of a Lord,
condescending to bestow a benefaction
upon him, but by one who made himself
his brother, and his brother in affliction,—
who drew near to him, and put his hand
upon him, that he might show by this way
of healing, the strength of his love, and
the intensity of his sympathy.

Now in the Bible (and with every reason
for it) leprosy is made to be the symbol
of sin. And sinners are lepers. For al-
though it is not best to force the parallel,
nor attempt to carry it out in every respect,
it is quite sufficient to say that, spiritually
considered, they are tainted; they are dis-
solved in weakness; they are alienated
from God, and from the life that is in God
and they especially are shut out from the
great Church of God, and hence, as it were,
for the very precinct and edge of the spiri-
tual universe, and cannot draw near.—
And when they come to the Lord Jesus
Christ, how often is it the feeling of men
that they must climb up; and there is be-
tween them and regeneration, or the new
life, a wall that they must get over; a
sack-cloth, which they must wear; that
they must approach the Saviour with the
utmost difficulty. But instead of that the
healing soul of the Lord Jesus Christ, is
full of graciousness and personal sympathy
and to all that will draw near to him, and
understand him, and accept his benevolence
he says, laying his hand upon their hearts,
"I will: be thou clean."

I mention it to-night because there are
so many that from time to time, come with
us, who stand not far from Christ and the
Christian life, and are watching for some
surprising thing to bring them into the
kingdom of God. It is but a step that
separates many from the Saviour; and it
is a step which has in the main been taken.
To be sure, they must themselves come to
the Saviour. In thought they must desire
to be cleansed. They must desire to be
helped and to be strengthened. And Christ
will even breathe a holy desire into their
hearts if they will but open it before him.
There is nothing in the way of one who
desires to live a Christian life. There can
be no reason except in man's self why he
should not come to Christ. There is no
hindrance in the spiritual realm, or in the
repugnance of God. Jesus stands near to
every soul, saying, or ready to say, "I
will: be thou clean."

So then, if a man is willing to forsake
every known sin; if he is willing to turn
toward Christ; if he is attempting to live
with all men as one affectionate friend
will live with another, in obedience to his
conscience, he will not be perfect (no
man expects, no man should expect, no
man need hope, for perfection in his life),
but Christ stands by him, to give him the
pledge of peace, and the evidence of ac-
ceptance.

I should be glad to hear from the brethren
in respect to their own experience in
this matter, and in respect to other mat-
ters of interest, which come to their knowl-
edge in their labors, or in their communi-
cations one with another. I have a strong
impression that in the congregation, and in
our circles of labor, there is a growing
sensibility; that there are a great many in
our midst who are ripe; and, as it were,
only need to be shaken a little, to fall from
the bough.

A gentleman remarked that it seemed to
him that the parallel which had been
drawn was not perfectly correct. It was
true, as he had said, that when Christ
put his hand upon the leper his body was
clean and pure, and his breath was sweet;
but when the sinner came to Christ, and
gave his heart to him, his character was
not made sweet and pure. He had for
years been trying to live a Christian life;
and the longer he tried it, and the harder
he tried it, the more sensitive he became;
and he found great difficulty in keeping his
thoughts and desires right. For the last
few weeks he had been considerably
troubled in that respect. And he desired
to ask if others had any such trouble in
their experience. He did not think he had
any trouble in living right before the
Church outwardly; but he was not satisfied
with the inner man.

No; habits are hard to overcome.—
Adults come to a religious life with a
whole long period which has been forming
unspiritual habits—habits which, if not
positively bad, are at least secular; habits
of pride, and vanity, and selfishness, and
waywardness; habits which are the oppo-
site of a divine life in the soul.

Now, I believe that when a person
comes to the Lord Jesus Christ he is
changed. I believe in a thorough psychol-
ogical change. I believe in a regenerat-
ing power by which the tendency of a

man's nature is turned around. And I
believe that this change may take place at
a moment. But when the tendency of a
man's nature is turned around, it is
only turned; and he must learn to carry
himself by the new rule. His pride may
for an hour wear the yoke of Christ; but
then he can shake it off. And he may find
his lower nature shooting out in the old
directions. He may find his vanity and
selfishness carrying him astray again.
He may find, in the ten thousand viciss-
itudes of thought and feeling and action,
that his animal passions are usurping that
ascendancy which belongs to the higher
instincts. He may find that excitement
carries him too high, or a settled depres-
sion carries him too low. And that is
where he is to learn. That is where he
must go to school. That is where he
should become a "disciple"—that is, a
pupil—of the Lord Jesus Christ.

I suppose that frequently, when persons
are first converted, they are as clean as a
child. Sometimes, though not always, it
is the case, that in the hour of conversion
there is perfect tranquility breathed
through the soul; and that the regenerat-
ing power of God's Spirit is such that it
holds in check and in balance every part
of the man's nature, and he is in perfect
peace, unless disturbed by ecstatic joy.

But that state will not abide. It will
not bear carriage. It is not strong enough.
The man is not disciplined to take that
state and go into the business and care and
trouble of life. He has not the spiritual
strength, nor the spiritual habit formed,
by which he can carry out into the world
his better moods and dispositions. So
that gradually he gets back into his former
state again, and his life is checked by
various experiences. But, on the whole,
he is growing stronger every day in the
right direction, if he is living as a true
Christian should. If he is faithful to the
light which he has received, the spiritual
elements in him will steadily weaken,
and the sinful elements will be steadily weak-
ened. In some I think the victory takes
place before any adverse influences come
in; but in others the conflict goes on to
the hour of death, and the consummation
of their hope in spiritual things is not
realized in this life at all—until they are
removed to other conditions above. This
being a Christian, this carrying the heart
to the Lord Jesus Christ through all the
experiences of a tempestuous life, is a
thing that has to be learned little by little.
There is nothing that has to be learned so
patiently, and that requires so much
practice as a Christian character.

PRAY FOR A REVIVAL.

The following was addressed to the meet-
ing.

"Dear Christian Friends:
I have rejoiced to hear the requests
or prayer for the outpouring of the Holy
Spirit. Most truly did one brother say,
'NOTHING ELSE CAN SAVE US.' Iniquity
comes in like a flood as it never came
before. It must overwhelm us, if the
spirit of God does not put up a stand-
ard against it. Man cannot help us now.
The drinking-saloon, and the gambling-
house, defy the laws of God and man. No
Sabbath passes without its fearful record
of murder in these dens of iniquity.

"And our precious young men are
enticed into them by every art and de-
ceit and stratagem of Satan. O dear brethren,
you do not know how widowed weeping
mothers are crying in their agony. How
long, O Lord, how long? If earthly pa-
rents love to give good gifts unto their
children how much more will your Heav-
enly Father give the Holy Spirit to them
who ask Him."

A sailor preacher arose and said he had
been requested by the Presiding Elder of
a Circuit on Long Island to come in here
and ask the meeting to pray for the re-
turn of the Holy Spirit on all the
churches of his charge. They are about
beginning a series of prayer-meetings and
preaching services for the promotion of
the Redeemer's kingdom and the salvation
of souls. The season of the year favors
the making of special efforts to this end.
Shall we see great and glorious revivals,
and shall we see many souls turning to
the Lord? That we may, let us lift up
our united prayer to God. The old sailor
then led in earnest prayer.

The best and safest tooth-wash in
the world is tepid water. There is not a
tooth powder in existence nor a tooth-wash
that does not inflict a physical injury on
the teeth, and promote their decay. Each
dentist has a powder of his own, which
he sells at a thousand per cent. profit,
which he may honestly imagine will do
a positive good without any injury whatever;
but he is mistaken. The teeth were never
intended to be pearly white. Every in-
telligent dentist knows that the whiter
the teeth are, the sooner and more certainly
they will decay; he also knows that these
teeth are the soundest, last the longest,
and are the most useful which have a yellow-
ish tint; then why provide powders to
take off this yellowish surface?—Dr.
Hall.

Many people have received a false
idea in regard to the Turkish bath from
reading the exaggerated accounts of Eastern
travelers, as well as the sensational
stories written by sensational papers of the
day. Again, some of the so-called Turkish
baths are not Turkish baths at all, and
many also confound the Russian with the
Turkish bath, whereas they are entirely
different. The Turkish bath, properly
given, is by far the pleasantest of all baths,
and is one of the greatest harmless luxu-
ries in the world. Thousands of persons
take them merely as a luxury, which is
sufficient proof that they are not the ter-
rible things they have been represented to
be.

Li-Po-Sai is a Chinese doctor who
has made much money and fame in San
Francisco, and this is his diagnosis of the
case of a gentleman who consulted him:—
"I think you too much dance, too much
eat, too much fool around. If you dance
you get better; too much eating no
good; too much fooling around no good.
Good-bye."

God has been very gracious in answer-
ing our prayers in behalf of the writer,
and requests that you will return hearty
thanks for her conversion and pray God
that He will give her grace to lead an earnest
Christian life, living for His glory and
to win precious souls to Him.

Who will write earnestly for the pas-
tor who writes as follows:—
"The earnest prayers of the Fulton
Street Prayer-meeting are desired for one

of the Reformed (Dutch) churches in New-
Jersey. That the Holy Ghost may be
abundantly poured out, for a great revival
of religion, that believers may be strength-
ened and become faithful, and that many
sinners may be converted."

These are from those near home. But
here comes one from two thousand miles
away, calling on us to pray for the out-
pouring of the Holy Spirit upon all the
churches of Texas, and upon all the peo-
ple of every nationality and every race and
color, and grant a great and genuine and
general revival of religion. A similar re-
quest comes from a clergyman living 3000
miles away, making a similar request for
the same great subject of prayer, the abun-
dant effusion of the Holy Spirit.

Then these four requests are for sons,
offered by mothers that these irreligious
sons may all be converted. One of them
is the son of a minister, but he is wild and
ungodly, and is fast rushing down to hell.
And here are wives begging prayer for
backsliding and unconverted husbands,
that the Lord will heal their backslidings
and convert them.

A clergyman rises in the meeting and
says he is the pastor of a church that gives
him enough to do, and but little aid to
help him do it. He feels the need of a
mighty baptism of the Holy Spirit to ar-
rest the strong tide of worldliness and fash-
ion and vanity that is sweeping all prac-
tical godliness away. No complaint is to
be made of his people but such as pertains
to all other churches around us. There is
a flood-tide of wickedness which is rolling
over the land and which threatens the ru-
in and utter destruction of a great portion
of all around us, and nothing—NOTHING
but a great and general revival of religion
can save us from being overwhelmed.

The moral prostration brought upon us
by the rebellion and the war appears more
and more. We are a corrupt nation of
evil-doers, and we are waxing worse and
worse. God help us—we perish! Oh!
for a national cry to God, for He only can
save us from the impending ruin. There
is a remedy for the evil. It is the work
of the Holy Spirit.

Some feel their need of a spiritual quick-
ening, and so they ask us to

"PRAY FOR A REVIVAL."
The following was addressed to the meet-
ing.

"Dear Christian Friends:
I have rejoiced to hear the requests
or prayer for the outpouring of the Holy
Spirit. Most truly did one brother say,
'NOTHING ELSE CAN SAVE US.' Iniquity
comes in like a flood as it never came
before. It must overwhelm us, if the
spirit of God does not put up a stand-
ard against it. Man cannot help us now.
The drinking-saloon, and the gambling-
house, defy the laws of God and man. No
Sabbath passes without its fearful record
of murder in these dens of iniquity.

"And our precious young men are
enticed into them by every art and de-
ceit and stratagem of Satan. O dear brethren,
you do not know how widowed weeping
mothers are crying in their agony. How
long, O Lord, how long? If earthly pa-
rents love to give good gifts unto their
children how much more will your Heav-
enly Father give the Holy Spirit to them
who ask Him."

A sailor preacher arose and said he had
been requested by the Presiding Elder of
a Circuit on Long Island to come in here
and ask the meeting to pray for the re-
turn of the Holy Spirit on all the
churches of his charge. They are about
beginning a series of prayer-meetings and
preaching services for the promotion of
the Redeemer's kingdom and the salvation
of souls. The season of the year favors
the making of special efforts to this end.
Shall we see great and glorious revivals,
and shall we see many souls turning to
the Lord? That we may, let us lift up
our united prayer to God. The old sailor
then led in earnest prayer.

The best and safest tooth-wash in
the world is tepid water. There is not a
tooth powder in existence nor a tooth-wash
that does not inflict a physical injury on
the teeth, and promote their decay. Each
dentist has a powder of his own, which
he sells at a thousand per cent. profit,
which he may honestly imagine will do
a positive good without any injury whatever;
but he is mistaken. The teeth were never
intended to be pearly white. Every in-
telligent dentist knows that the whiter
the teeth are, the sooner and more certainly
they will decay; he also knows that these
teeth are the soundest, last the longest,
and are the most useful which have a yellow-
ish tint; then why provide powders to
take off this yellowish surface?—Dr.
Hall.

The American Lutheran.

YORK, PA.
SATURDAY, Dec. 10, 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, 1871.

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 Professor Ehrhart.

The Gettysburg Star of Dec. 24, says: "Our obituary notice to-day record the death of Rev. C. J. Ehrhart, late Principal of the Preparatory Department of Pennsylvania College. He graduated at Pa. College in the class of 1850, and subsequently entered the Lutheran Ministry. On the reorganization of the Preparatory Department some years ago, he was elected Principal, and continued in that position until the close of the last Collegiate year, when he resigned, partly by reason of failing health. For some time he has suffered from an affection of the throat, disabling him from public speaking; but no special apprehensions were felt by himself or friends until recently. About two weeks ago he took his bed, the disease making rapid progress and terminating in his death on Saturday last. His remains were interred in Ever-Green Cemetery, the funeral being attended by the faculty and students of the College and Seminary, and a number of citizens.

Prof. Ehrhart was a gentleman of great energy of character, the improvements in the neighborhood of Stevens Hall and along the extension of Carlisle street, being mainly the result of his active agency.

We understand that in 1868 he effected an insurance of \$3,000 in the New England Life Insurance Company. He had made three payments, amounting in the aggregate to about \$440. His family will receive \$3,000.

European War News.

The events of the past week between Paris and Orleans, while indecisive as to physical results, have been sufficient to revive the hopes of the French and awaken among the Germans a salutary respect for the strength and genius of their foe. The statement that Trochu and Paladine had formed a junction was untrue, and was doubtless precipitated by the money operators for a sudden rise, just as the report of the fall of Paris sprang upon the public by the same agency for a sudden decline. But the former, through his skillful lieutenant, Ducrot, has secured an important position on the Marne, opposite the wood of Vincennes, to which he retired after the events of Friday, leaving Brie and Champsigny open to the Prussians. The latter place was recaptured by the French. The fighting on that day was very severe, and, as usual, both sides claim the victory. Paladine, on the other hand, has succeeded in making a stand against the combined armies of Prince Frederick Charles and the Duke of Mecklenburg, which the Germans were certainly not prepared to realize. It is claimed also that he actually penetrated the German lines repeatedly during the engagements of the 30th. In one of the indecisive battles of Friday, General Sauris, of the 17th French corps, was wounded and taken prisoner.

Minister Gambetta announces officially that the army of the Loire has discontinued its forward movement, owing to the strength of the enemy in front between Pithiviers, Artenay and Angerville, and for the present will occupy a strongly entrenched position. In the meantime Gen. Ducrot, with his army from Paris, being more free to act, will engage the attention of the besiegers.

The Germans in retreating from Amiens for Paris blow up the bridge between Abert and Aethex to protect their retreat. It is believed that all of the forces of Mantouff operating in Northern France have taken the same course. There have been so many ridiculously contradictory dispatches concerning the bombardment of Paris that one scarcely knows how to take the seemingly casual announcement of a Versailles correspondent that "the first shell was accidentally fired into the city on Saturday last."

The excitement on the eastern question has almost entirely subsided, now that it appears settled that a conference of powers will be held. A telegram from Vienna states that Turkey, Italy, England, Prussia and Austria accept the proposition for a conference.

Necessary Supplement to Bishop Domenece's Lecture.

It seems, Bishop Domenece delivered a lecture on the Ecumenical Council and the Infallibility of the Pope, which he had published in the Pittsburgh Commercial. There were, however, some grave imperfections and omissions in the Bishop's lecture and Rev. Stuckenberg has gone to the trouble of writing an article for the Commercial as a supplement to the lecture for which the Bishop ought to regard himself under great obligations. The following is an extract from Rev. Stuckenberg's article:

The lecturer said as reported: "No one has power to convoke these Ecumenical Councils but the Supreme Head of the Church, the Bishop of Rome, the Pope. As he recognizes eight Councils held in the territory occupied by the Eastern Church, which were the first held (if we except the Council at Jerusalem, A.D. 451), it is important to know who convened them.

and was convened by the Emperor Constantine. The second at Constantinople, 381, was called by the Emperor Theodosius the Great. The third was held at Ephesus, 431, and was convened by the Emperor Theodosius II, in connection with Valentinian III. The fourth at Chalcedon, 451, was convened by Emperor Marcian. The fifth at Constantinople, 553, convened by Emperor Justinian. The sixth at Constantinople, 680, by Emperor Constantine Pogonatus. Most journals time the Emperor presided in person.

The seventh at Nice, 787, convened by the Empress Irene, with the assistance of the patriarch Tarasius. The eighth at Constantinople, 869, convened by the Emperor Basilus Macedo. These eight Ecumenical Councils, not one of which was convened by the Bishop of Rome, show the authority of the assertion that no one has power to convoke an Ecumenical Council but the Pope. The fact, then, is a vast difference between the Ecumenical Councils of the Christian Church, which were held before the Bishop of Rome had successfully arrogated unto himself the supreme authority in matters of faith, and with which he had little to do, and the Ecumenical Council of the Roman Church, which only the Bishop of Rome, the Pope, can convoke.

The lecturer said: "An Ecumenical Council Council is that union of the Bishops of the world—the of the Catholic world—in union with the Holy See of Rome." This late Council was time of Bishops only, and herein we see another departure from the first Christian Council. For at the first Council at Nice we find that Athanasius, who was only a Deacon, took a very prominent part. It was chiefly owing to him that the victory was gained over the Arians. The argument on the infallibility of the Pope is not worthy of serious refutation. That the Council defined that dogma is entirely untrue, as the newspapers and journals which discussed that dogma, and therefore to avoid error necessity was laid on the Council to define the dogma! The Bishop is undoubtedly right in claiming that the infallibility of the Pope is a deduction from the view of the Church as held by the Romanists. If their view of the Church is true, then the Pope is infallible. They are consistent in that definition. But this consistency proves how corrupt that entire system has become. The error is not in the dogma, but in the view of the Church of which this dogma is a logical deduction. And the promulgation of the dogma may serve to open the eyes of men to the corruptions of the entire system of Romanism.

We all know how history is at times perverted to suit the purposes of men anxious to support their views by history. But facts are stubborn things, and you cannot torture them successfully to confirm the statement of the bishop, that the late Council defined the Pope's infallibility. The only defined dogma which had always been held by the Catholic Church. All efforts of Romish historians to destroy the proofs from history against this assertion have failed. Has the worthy lecturer forgotten that Pope Liberius (352-366) excommunicated Athanasius and favored the Arians? It must not be forgotten that Pope Zozimus (417-418) was a Pelagian, received Pelagius into his communion, while he launched anathemas against his enemies. Honorius (630-638) was a Monothelite, and the Ecumenical Council held at Constantinople in 680-681 this Pope was excommunicated and anathematized as a heretic. Pope John XXIII was deposed on account of his wickedness by the council of Constance which he himself had. This is surely a strange record, if the Catholic Church has always regarded the Pope infallible in matters pertaining to faith. Many other historical facts bearing on this point might be adduced, but the above are sufficient. The council held in 191, near Rheims, Armit, Bishop of Orleans, declared that the boundlessly wicked and ignorant Popes of that age could lay no claim to authority. So much for the infallibility dogma, which seems to us the crowning glory of the age.

The Bishop becomes quite eloquent in describing the grandeur of the ceremonies in St. Peter's. In the spring of 1866 the writer witnessed the ceremonies in that grand basilica on Palm Sunday and Easter. I went early on Sunday so as to be near the altar. About 9 o'clock the Pope's guard came, whose fantastic appearance is so striking. What was their first work? Drawing a line of sentinels across the church, some distance from the great altar, a number of them were sent among the crowd to examine the coat tails of the men, and every man who was not dressed in black and in a dress coat was compelled to leave the neighborhood of the altar and go beyond the line of sentinels, quite a distance from the altar where the ceremonies took place. A gentleman who had remained longer at Rome than he originally intended, for the special purpose of witnessing these ceremonies though he was well dressed and in black, was forced by the guards to retire, and because he could not find a swallow tail. He and a friend pleaded earnestly that he might remain, but the guard replied: "Our orders are positive; you must leave." This is done in the church of the infallible Pope, in the presence of the pretended vicegerent of Christ! Such facts should not be omitted in giving descriptions of the grand ceremonies in St. Peter's. The bishops need not tell us that a word spoken by Ecumenical Councils has been forgotten. But it would be well to state that nothing which Romish Councils have done is better remembered than the acts of the Council of Constance which consigned to the flames John Huss and Jerome of Prague. There are other points of which I should like to speak, but my article is already longer than I intended.

J. H. W. S.

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

Peter—What do you find interesting in our exchanges this evening?

John—Professor Lay is making himself merry at your expense in the Lutheran Standard of the 1st inst.

Peter—Prof. Lay, in the Lutheran Standard becoming merry at my expense! Why what can he have possessed him to do this? I do not know that we have ever mentioned his name in the AMERICAN LUTHERAN, and the Lutheran Standard which he edits is one of the driest, most shriveled-up little papers that comes into our sanctum. I did not know that he ever smiled, and did not suppose him capable of perpetrating a joke at any body's expense.

James—Who is Prof. Lay and what is he professor of?

Peter—He is professor of theology in the Seminary at Columbus, Ohio. He is also editor of the Lutheran Standard, a little paper that appears to have been dwarfed in its youth by being fed on the out-cast of Symbolism, on which it still ekes out its precarious existence, and it is doubtful whether it will ever grow any larger because it is already twenty-eight years old. But without further comment let us hear his jokes at my expense.

John—Under the head of "Editorial Notes" he writes as follows:

"Selingsgrove Peter still waves up the river. This for the information of the inquiring correspondent who takes an interest in such phenomena. He still publishes an American paper, devoted to tele-

ance and tea-totalism, fine arts and fun.—His is a converted paper, and if people will read it with spectacles devoid of all vital godliness—unconverted spectacles, in fact—it is not his fault. He is not to blame for the symbols and the devil have blinded their souls with tobacco smoke.—Let them eschew the symbols and join the temperance society, and get 'feelings' generally, and they will rather like the American and its colossal horror of all symbols who, like Jonah, must have all their heads decapitated off, every heathen of them, and be drowned in the bottom of the sea, where may the moly corbus catch them."

James—This is certainly a very lame attempt at wit. If there is any wit in it at all, it is of the lowest kind, such as a bar-room might afford. What does he mean by those two words "moly corbus" that?

John—Can't you see through that? He means "cholera morbus," but has merely exchanged the first letters in each word.

James—Now I see the point! How smart and witty! None but a professor of symbolic theology could produce such a profound cabalistic mystery.

Peter—Professor Lay's jokes are out of place and not well timed. Any time will do for a good joke, but no time will do for a bad one. Any place will fit, provided the joke itself be fitting, but it never fits if the joke be out of its place. As gold becomes refined by passing through the ordeal of fire, so truth is the purer for being tested by the furnace of wit; for jokes are to facts, what melting pots are to metal. The utterer of a good joke is a useful member of society, but the maker of a bad one is a more despicable character than the veriest clown by profession. A joke from a gentleman is an act of kindness; an unkind joke is an ungentlemanly act. The retort courteous is the touch, stone of good feeling; the reply churlish, the proof of cold-headed stupidity.

John—But what can have induced Professor Lay to perpetrate such an unprovoked attack upon the AMERICAN LUTHERAN? I don't know that we have ever said an unkind word of him or his paper.

Peter—He belongs to the straightest set of the Symbolists who regard even the General Council as unsound in the faith, and therefore it displeases him that we oppose Symbolism, tobacco and intemperance, and advocate conversion, vital piety, and temperance; for these go against their principles. Conversion, according to their theory, is not necessary, for they were already regenerated in Baptism; vital piety is mere subjective religion; and, therefore, they want only objective religion. Temperance is a modern innovation, of which they find nothing in the Symbolical Books. Hence they treat all these subjects with ridicule, as we see in this editorial note from Professor Lay.

John—But it is not to be a minister of the Gospel, yea, a professor of theology, making light of the most sacred things, and sneering at conversion, vital piety, and temperance, as Professor Lay does? Does he make no profession of these things himself?

James—The natural supposition is, that what he ridicules in others he does not profess to be himself.

John—Well, we need not concern ourselves about the opposition or ridicule of the Symbolists, when we have the approbation of our friends and God-fearing men in all parts of the country. Here, for instance, is a letter from a good man in the State of Ohio, a Lutheran minister, who has labored with great success in the Master's vineyard; I will read it for our mutual encouragement. (Reads):

"Go on in your Scriptural course. By no means give up your 'Sanctum Conversations.' It takes with the people; it is the first thing I look after. And likewise continue the Fulton Street Prayer meeting, and Beecher's Lecture Room Talk.—Every body but Symbolists like you, love and your paper to the good of souls and the destruction of Symbolism and Antichrist."

Peter—This brother's words are not mere good wishes; he has also sent us a list of new subscribers in the same letter, and promises to send more soon.

John—Here is a letter from an efficient young Lutheran minister in the State of New York who sends us the names of a number of his members on the plan of our last proposition and then adds at the close of his letter (Reads):

"Wishing you abundant success, and that your paper may continue to carry light and comfort to the families of your old subscribers and the hundreds of new ones that shall be added to your list, I remain yours in Christ."

Peter—What a different spirit these letters and others that we daily receive, breathe from those uncharitable and abusive articles of the Symbolists. But, as you say, we need not give ourselves any trouble about their opposition or abuse, as long as God and his saints are with us.

ECONOMY IN A FAMILY.—There is nothing which goes so far towards placing young people beyond the reach of poverty as economy in the management of household affairs. It matters not whether a man furnishes little or much for his family—if there is a continual leakage in his kitchen or parlor. It runs away he knows not how, and that demon waste cries "more," like the horse-leech's daughters, until he that provides has no more to give.

It is the husband's duty to bring into the house and it is the duty of the wife to see that none goes wrongfully out of it. A man gets a wife to look after his affairs, and assist him in his journey through life—to educate and prepare their children for a proper station in life and not to dissipate his property. The husband's interest should be the wife's care, and her greatest ambition to carry her no farther than his welfare or happiness together with that of her children—this should be her sole aim, and the theatre of her exploit in the bosom of her family—where she may do as much towards making a fortune as he can in a counting-room or workshop. It is not the money earned that makes a man wealthy—it is what he saves from his earnings. Self gratification in dress, or indulgence in appetite or more company than his purse can well entertain, are equally pernicious—the first adds vanity to extravagance—the second fattens a doctor bill to a long butchers account, and the latter brings intemperance the worst of all evils in its train.

To tighten the hair in the scalp and keep it from falling off, see Hall's Vegetable Sicilian Hair Renewer.

Communications.

For the American Lutheran.

Exodus.

The name of the second book of the old Testament, also called the second book of Moses. It is descriptive of its design; the Greek word signifying going out or departing. The book contains the history of the Israelites from their bondage in Egypt, their leaving that country, and entering the promised land, or land of Canaan.

Now an exodus is sometimes right, and sometimes wrong; this is to be determined in what direction the exodus is made. When sinners depart from sin, and seek righteousness in the service of God, they make an exodus in the proper way, such as to be commended for their going out.

But when clergymen make an exodus, an ecclesiastical exodus, we think it is wrong, especially when they set up a rival power in the same territory, and totally ignore all denominational lines. It does seem that the fearful drama of the past is to be played over again, and that the old landmarks are to be removed, and sectional animosities set on foot as in the days before the reformation. What are the signs of the times? What shall the end of these things be? A political war cloud is gathering over Europe; but an ecclesiastical cloud is gathering in America. And it seems to me, to be larger than a man's head, and this cloud has no rainbow of promise and peace in it that I can see.—When men say "Lo! here is Christ; or lo! He is here," and dip their pens in the frothy fluid of personal venom and slander, they are afraid they make an exodus in a wrong direction; wrong for themselves; wrong for the Church; and wrong for the Millennium to dawn in the ecclesiastical heavens, and the morning of union and peace herald the glad day, when the "Watchman upon the walls of Zion shall see eye to eye!" Oh for centripetal exodus! For we have many centrifugal exodus. We want now an exodus towards the centre; a consolidation of the whole. When will that time arrive?

But, still, other exodus are made which we think are in the wrong way.—The cries of penitents pleading for mercy cause professors of religion to "go out or depart," even ministers of the gospel are caused to "depart." A short time ago a certain minister characterised revival meetings as heathenish in the extreme, and those who participated in them as "drunk on manias." Such an exodus we think is wrong. We wonder which way he would travel, should some perishing sinner become awakened, and inquire the way of salvation! Would he "go out" of Egypt and "depart" for Rome.

How strange it is that the professed friends of Jesus will thus "depart" at the earnest, sincere, but low supplications of penitent sinners! How unlike Jesus who delights to hear the penitents humble cry! Would it not be well to take heed what we hear? For the word of God declares that many "False spirits are gone out into the world." Should we not search the Scriptures for ourselves, and not believe all our teachers say, unless it is supported by a "Thus saith the Lord." What a fearful thing it is for pastors and people to fall into the hands of the "Living God." Oh thou great Searcher of all hearts, search our hearts, and whatever of sin is found in us, bid it all depart! May great grace come into the churches! And turn the churches humble themselves! And turn unto the Lord their God with all their heart, with fasting, and with weeping, and with mourning, for the Lord is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. And "Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord; and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?"

J. M. G.
Bloody Run, Pa. Nov. 30th 1870.

Church News.

DONATION BY MISS NILSON.—This accomplished vocalist presented the Gustavus Adolphus Swedish Lutheran congregation of New York with \$500.

COLUMBIA, PA.—Rev. G. M. Rhodes writes under date of Nov 30:

"We have a very interesting meeting going on now."

THE LUTHERAN CHURCH in this country preaches the Gospel, at this time, in the English, German, Swedish, Norwegian, Danish, Bohemian, Dutch, Selavie, and two or three Indian languages.

LIBERAL BEQUEST.—Mr. Keper, who recently died in Erie, Pa., bequeathed to the Lutheran Lutheran church in that city, Rev. J. L. Smith, pastor, property amounting to \$4,000.

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.)

J. G. GRIFFITH, Sec.

SOMERSET COUNTY, PA.—The members of the Evangelical Lutheran church of Shade, Somerset county, Pa., are about erecting a church in the vicinity of John Graves. The members of the same church, we understand, have also made a move to erect a church in Buckstown or close thereabout. We learn they have about money enough subscribed for both churches.

MILFORD, PA.—From a private letter we learn that a very extensive revival of religion is now in progress at Milford, under the charge of Rev. Blackwell. At the time of writing there were upwards of 100 who had professed conversion, and the work was still going on.—Large accessions to the church are anticipated.

CHURCH DEDICATION.—The Lutheran and Reformed church at Reed's Station, Northumberland Co., Pa., known as Jacob's Church, under the pastoral care of Rev. J. A. Adams, was recently dedicated to the service of the Triune God.

Prof. Gedert, of Mercersburg, preached the dedication sermon. Rev. Dr. Ziegler, and Rev. U. Graves, also preached on the occasion. About \$1,000 were raised to pay off all liabilities on the church property. It is a large and handsome brick church with a basement, and does great credit to the people of the vicinity.

LYON'S STATION, IND.—Rev. J. Keller writes under date of Nov. 30:

"We are at present engaged in a very precious revival in the church, and the work has now begun untiringly. Sinners weep and begin to say, 'Pray for us.'—May the Lord still work!"

KIMBERLING, VA.—The Lutheran Visitor of the 23d of November contains an account of an extraordinary revival of religion at the above named place. The writer finds it necessary to apologize because the meeting was not conducted according to the forms of the "Church Book" adopted by the Southern Gen Synod, but he contends that they are consistent with the word of God. The account reads as follows:

"One of the most remarkable seasons of awakening we have ever witnessed, is now in progress in Kimberling church, Wythe county, Va., in the charge of Rev. J. C. Repass. It has been held, without intermission, for three weeks, and there are new accessions at the altar of prayer every night. There have been about sixty conversions up to the present writing. The whole community seems to have been brought under its influence. The church, which is quite large, is almost filled every night. The meeting may not be considered as having been conducted strictly according to the forms prescribed in the Book of Worship, but we believe they are perfectly consistent with the teachings of God's word. If broken hearted penitents sometimes cry out, 'What must I do to be saved?' it is no more than what was heard when the poor jailer was pricked to the heart. And if there are occasional rejoicings from a sense of pardoned guilt, it is just what good old David recommended. He exclaimed, 'Be glad in the Lord, and rejoice, and about for joy, all ye that are upright in heart.'"

DEDICATION.—The Lutheran congregation of Perch Lake, Jefferson county, N. Y., Rev. O. D. S. Markley, Pastor, during the recent past, repaired and enlarged their Chapel. Although the membership is small, and comparatively poor in this world's goods, yet they nobly commenced a necessary work, and promptly completed it, greatly to their credit as a church.

This house, repaired, neatly painted and nicely furnished, was formally and solemnly consecrated to the worship of God, on Wednesday, the 2nd of November. The services were conducted and the sermon was preached by the writer.

A statement of the work and expenses was made from which it appeared that about one-third of the cost was not provided for. An effort was immediately made to secure the balance which was unexpectedly successful, for the clerk soon announced, "Enough, the required amount is raised." So, in this instance, (as in every case it should be), the sanctuary was given to the Lord unencumbered.

Long may it stand as a monument to the praise of those who repaired it, may it always be vocal with the sound of the pure Gospel and God's praise, and may precious souls there be brought to the Kingdom of Christ.

M. W. E.

Sunday-School.

All communications intended for this column should be sent to

JOHN J. REEDMAN,
Harrisburg, Pa.

KEEP YOUR PROMISES.

"I will have the singing papers for you next Sabbath," was recently said in our school by the chorister, but owing to a press of business he forgot it. During the session of the school we heard two of the scholars discussing the matter thus: "Didn't he promise to have them?" "Yes," replied the other, "he said so, word for word," and then as from conviction added, "They can break their word, it seems, as well as other people."

There is not half stress enough laid upon promises as the world goes, but let not the lax spirit enter and obtain where truth is taught. Oh, keep the Sabbath-school "pure and lovely and of good report." A sacrifice of personal convenience or pleasure to keep a pledge of this, or some corresponding nature, may make a lasting impression upon a young mind. We love to hear it said by the little ones.

"I know he will do it; he always keeps his promises."

Each failure of the kind weakens respect for the one pledge. Young hearts are usually sensitive as to truth and falsehood. The sophistries of convenience and mental reservations are not yet adopted or understood by them. Do not by your act aid towards their initiation.

HOW TO TALK—HOW TO PRAY.

A short time since we visited a Sunday-school where a visiting minister was present to address the school. Among the number of classes were several composed of young men from 14 to 18 years of age, and young ladies about the same age.

Our good brother was asked to make the opening prayer, and his whole theme was for the "children," the "little children," the "lamb of the fold," entirely ignoring the larger scholars, or making them feel belittled. No wonder one of the young men said to another on his way home from school, "That man must think we are all babies." And yet are not these very terms employed week after week in our Sunday schools and public addresses?

Of course we know very well it is the intention by them to designate the mass of the scholars. Now let us suppose a teacher whose class was composed of scholars from 16 to 25 years of age, and this particularly the critical age for scholars, they do not feel like being classified among the children, but begin to come now in conflict with a newly-fledged and sensitive feeling of dignity. Imagine the teacher making an earnest appeal to his or her class.

Familiar acquaintance may permit them to be called boys or girls. In the place of this familiar term, in the midst of an appeal to their hearts and consciences, recognizing that their hearts are already trained by the temptations of many years for better or for worse, suppose the teacher should say, "now children!" imagine their amusement or indignation! Suppose in a moment after he should say, "little children," or "lamb of the flock," what an absurdity. But we hear some one say this is an impossible case. Well, we hope it is, yet what is the difference when a comparative stranger addresses them from the platform, or prays for them, in these terms. How very careful then should all be, who are the mouth-piece of the school, that in their addresses and prayers they should ever keep in mind and carefully remember that many scholars are not children nor lambs, but men.

THE LUTHERAN Sunday-school at Berlin, Somerset county, Pa., was organized January 1st, A. D., 1825, and has been kept up regularly to the present time.

In 1838, John Fletcher, Esq., one of the most active patrons at the commencement of the school, left a legacy to the same of \$2,140 to be invested upon mortgage, and the interest to be annually applied to the purchase of books and the presentation of a Bible to every scholar so soon as able to read. Under this provision of the will, the school has distributed three hundred and eighty seven Bibles to the children attending the school.

BLACKBOARD EXERCISE.

The following blackboard lesson is taken from Vincent's Lesson Series—The Second year with Jesus. It illustrates the prayers of the Publican and Pharisee.—Both were heard on earth, and both were heard in heaven:

THE TWO PRAYERS.

As they appeared on earth and in heaven.

EARTH SIDE.

THANK **THAT** **THOU** **HAST** **NOT** **AS** **OTHER** **MEN** **NOR** **AS** **THIS** **PUBLICAN.** **GIVE** **ME** **THY** **GRACE.**

Publican:—God be merciful to me a sinner.

HEAVEN SIDE.

GOD **BE** **MERCIFUL** **TO** **ME** **A** **SINNER.**

Pharisee:—I fast, I tithe, I pray.

IN GOD IS STRENGTH.

P **R** **O** **U** **D** **H** **A** **R** **D** **O** **S** **E** **R** **V** **E** **D** **U** **N** **I** **S** **H** **E** **D** **M** **O** **S** **E** **S** **K** **E** **E** **D** **I** **G** **N** **I** **T** **Y**

SABBATH SCHOOLS AND THEIR INFLUENCES.

Many and varied are the influences brought to bear upon the young, both for their spiritual and moral welfare. Principal amongst them, and perhaps we might add principal of them, the Sabbath-school. In every nation, and in every clime where Christianity has raised her standard, Sabbath-schools have been established for the training of the young, and vast indeed, has been their influence, many a young man, now leading a Christian life, can date his first lesson in Christianity to a Sabbath-school. No other institution in the world is so well worthy the care and attention of the Christian as the Sabbath-school. For by it children are not only taught a proper regard for the Sabbath, but have also opportunity afforded them of acquiring the first and great principles of our great and glorious religion. In a proper reverence for the works of God and love for the Redeemer of mankind. Sabbath schools for the young, not only benefit the young, but they have a vast influence on all classes of society, especially those who are teachers. Yet many assume the position of Sabbath-school teachers without one thought of the great responsibility resting upon them, thinking all they have to do is to go to the Sabbath-school, meet their class hear their lessons, or maybe if the class is small the lesson is entirely overlooked. Pause Oh! teacher, and think of the responsibility resting on you, remember you will be called upon by Christ Jesus, our great teacher to give an account of your stewardship in His school here below, those children are all lambs of His flock, and he has placed them in your charge. So see to it that you fulfil your stewardship aright so that when that art called, the Lord may say unto thee "well done thou good and faithful servant, enter into the kingdom prepared for the just." See to it, dear teacher, that each little scholar in your class is taken by the hand and pointed to Jesus, teach each darling child to love the Saviour to reverence and obey God's commandments. And to you dear children, we say, obey your teachers. Keep the Sabbath day holy, you have six days wherein to attend to bodily exercises, so let the seventh day be kept holy. Remember your Creator in the days of thy youth, when the evil days come not, that it may be well with thee when thou growest old. Is the advice of one of God's chosen Prophets. If you cannot go to Sabbath school get a good book and spend your time in reading, and gaining useful information. And here we beg leave to depart somewhat from our subject, in order to say to the young men and boys, who may chance to peruse these few lines. When you go to church do not go for sport, do not go to stand without the door and make a noise, or take a back seat for the purpose of making sport, but go with the determination to grow better and wiser and to love and obey your Saviour and your God, and when church is out go home, and do not stand around the church door staring at persons as they pass by.—Boys, quit it, it is unmanly and unchristian and no gentleman will or would do it, and I know you all wish to be gentlemen.

We are pleased to note that the Sabbath schools in York are well attended, both by scholars and teachers, all seem to take a lively interest in this great and glorious work for the honor and glory of Christ's Kingdom. To those of you who are teachers we would say persevere in your good work, although you may at times feel gloomy or sad, think of the glorious reward to be received for your labors here below. Remember, you have an advocate with the Father which is Christ Jesus our Lord, and that he will never suffer those who labor in his vineyard here below to be put to confusion.

NEARLY A WHOLE FAMILY BURNED UP.

About three o'clock, on Saturday morning last, a fire occurred near Markleville, Perry county, eight miles northwest of Newport, totally destroying the dwelling of Mr. John P. Boyer with all the contents, together with Mr. Boyer, his wife and two children (a boy and girl), aged respectively 12 and 14. The only one saved was Mr. Boyer's son Thomas, who escaped from the devouring element by jumping out of a window in his night clothes. The fire is supposed to have originated from the explosion of a coal oil lamp, the flame of which had been turned low and left burning. The whole community is in mourning over the heart rending calamity.

"Wasted Resources"

BY REV. W. T. WYLIE.

An old adage says, "A fool and his money are soon parted;" and every one is familiar with daily illustrations of this proverb.

Many a parent by no means savings has hoarded a fortune during a long, toilsome lifetime which his children have squandered in a few months or years. Those who might have had abundance for a long life if they had used their resources wisely pass from luxury to poverty by reason of wasteful extravagance. We can scarcely pity such persons, so manifest is their guilt. They are blameworthy, and it will be well if they learn wisdom in the hard school of adversity into which they have willfully entered.

By vain display, luxurious indulgence, and by many other foolish and hurtful expenditures do multitudes waste their wealth, realizing the consequences of such a course when it is too late to remedy the evil.

OTHER RESOURCES.

besides worldly wealth are

