

The American Lutheran.

YORK, PA.

SATURDAY, Feb. 11, 1871.

REV. P. ANSTADT, EDITOR.

NEWSPAPER DECISIONS.

1. Any person who takes a paper regularly from the Post Office, whether directed to his name or not, is responsible for the payment.
2. If a person orders his paper discontinued, he must pay all arrears, or the publisher may continue to send it until payment is made, and collect the whole amount, whether the paper is taken from the office or not.
3. The courts have decided that refusing to take newspapers and periodicals from the Post Office, or removing and leaving them uncollected, is *visu raria*, evidence of intentional fraud.

APOLGUE.—Owing to the number of original articles the "Conversation in the Sanctum" was crowded out this week. We have also a number of communications on hand yet, which will appear as soon as possible.

Liturgies.

This subject is exciting considerable interest at present. The readers will find two able and interesting articles on the first page of this paper: one by Rev. J. R. Sikes, and the other by Rev. S. S. Schmucker, D. D. The latter is principally taken from the author's book entitled "The Church of the Redeemer." Persons desiring to obtain this book can get it at the book store of A. D. Buehler, Gettysburg, Pa. Price \$1.25.

"Signs of the Times."

We direct the attention of our readers to a well written and able article under the above heading on the first page of this paper. The writer is a layman. We hope to hear frequently from him. Especially so like to have his views on the subject of Ritualism, which has for some time agitated the Christian Church in general, and is beginning to excite more and more interest also in the Lutheran Church.

Who is a true Lutheran?

This interesting question is energetically discussed by the Symbolists, and has now entered on a new phase. A certain Professor Schmidt, of Decatur, Iowa, is engaged in controversy with the General Council. They are now discussing the question, whether a true Lutheran should go farther than the Symbolical Books in questions of doctrine and practice. The *Lutheran and Missionary* thinks the Symbolical Books are sufficient; but Professor Schmidt maintains that a true Lutheran must regard the acknowledged theologians who lived after the Reformation, as much as the composers of the Symbolical Books. The *Lutheran and Missionary* maintains that the Missourians go too far, inasmuch as they attribute as much importance to the writings of the later theologians as to the Formula Concordia.

The *Lutheran Kirchenfreund* thinks the Missourians are right, for why should not those theologians who wrote one hundred years after Luther's death, be thought of as much importance as those who wrote only thirty years after Luther's death, when the Formula Concordia was written? Even so say we, but we are only a looker on, and feel a natural curiosity to see where this thing will end.

The Collateral Inheritance Tax.

By the law of Pennsylvania, relative to the estates of all deceased persons, there is now charged and collected on every bequest made for the support of Religion, Charity, Science, Education, or any other public benefit, a tax of five per cent. upon the amount of such bequest. This is known as the Collateral Inheritance Tax; it is collected in all cases, without exception. A single instance will serve to illustrate its hardship and unfairness, and the propriety of its repeal. Rev. Olmstead, a Presbyterian clergyman, by his will, which was lodged with the Register of Wills in November last, made three bequests, as follows:

To the Presbyterian Foreign Missionary Society,	\$1,000.
To the Presbyterian Domestic Missionary Society,	1,000
To the Society for the Relief of Disabled Presbyterian Preachers,	1,000

Now, by the law imposing this Collateral Inheritance Tax, the State took fifty dollars out of each of these sums of \$1,000, in all one hundred and fifty dollars; while, if he had left the same money to his children, the State, by her own law, would not have had a claim on it at all upon it. Is not this an unjust discrimination against Religion and Benevolence? So too of every other bequest made to support the infirm poor and the helpless orphan; the State invariably steps in and takes one-twentieth of the amount so donated.

It certainly never could have been the intention of the framers of this law, when they undertook to raise money for the commonwealth by taxing that portion of a man's estate which does not go to his children or grand-children, to tax the sums which might be devoted to the cause of Religion, Charity, Education or Science. If their attention had been directed to this feature of the Act, they must certainly have excepted all bequests made for such purposes. Regarding the law as an obstacle which hinders the making of such bequests, the policy of the State should be to encourage them, and viewing the tax as one imposed upon Religion, Charity, Education and Science, and therefore highly objectionable, the Hon. Geo. Conell, introduced a Bill in the Senate, at the last session of the Legislature of Pennsylvania, for its repeal, so far as it relates to bequests made for such purposes.

Not having succeeded at that time in securing its passage he intends to repeat the effort during the session of 1871, and will again introduce a Bill for the purpose. As he was told at the last session, in reply to his speech urging its passage, that public sentiment did not demand such action he is desirous of having an expression of opinion on the subject from all the citizens of the State, who feel an interest in the support of institutions that are injuriously affected by the existing Act. He therefore has sent blank petitions, which he desires to be circulated, as extensively as possible, among the people for their signatures. Two copies should be circulated and signed, one for the Senate and the other for the House.

We regard this as an important matter, and we would urge our subscribers and especially the ministers to attend to it without delay.

A Miracle of Grace.

The *Pilger* of Reading, Dec. 31st, contains an account of the wonderful conversion of a German rationalist to the true faith. The correspondent writes: The beloved Brobst has lately been on a business visit to the city of New York, and called among other booksellers, also on Mr. Steiger. Up to this time I was under the impression, judging from his *Monatsberichte*, and other publications, that this man was a ring-leader of the Rationalists, and an advocate of that tendency which desires to know nothing of salvation through Christ, despises the church and her ministers, and only scoffs at and reviles the pious and their works. But now I learn from the report of our beloved Brobst that Mr. E. Steiger is a member of the St. Matthew's Lutheran church in New York, and he must be a very active member, filled with the love of the Lord, or our beloved Brobst would not confer such exalted praise upon him, as could not be levelled for a disciple of Jesus and laborer in his vineyard. I cannot think otherwise, but that Mr. Steiger, who is certainly responsible for his publications, has been converted, and will now turn those weapons, which he formerly wielded so effectively in the cause of Rationalism, to the service of the church of Christ. I do not envy our dear Brobst, the sweet joy of having seen this miracle of grace, and of publishing it to the world. But as in the days, when a persecuting Saul was changed into an humble Paul, the brethren at Damascus and Jerusalem were very shy and reluctant in extending the hand of fraternal fellowship to the newly converted Paul, so I am also somewhat puzzled, and the more so as our dear Brobst is so far the only one who has announced this event.

The writer then begs the editor of the *Pilger* to ferret out this matter and give his opinion. The *Pilger* says he was also put into joyful ecstasy by this news. Because in different numbers of Steiger's *Monatshefte* he has read undisguised Rationalistic articles, and three ministerial members of the Synod of Pennsylvania had written articles for the *Pilger* against these Rationalistic productions. It is possible, he thinks, that Mr. Steiger may have had very little to do in the production of those repeated exhortations of the baldest infidelity in his *Monatshefte*, yet nevertheless, he acts as if he were a convert to the advocates of infidelity, and so far as I know, he has never yet recalled, or converted anything that was written by them.

Yet, I will not deny that such a sudden and radical change is possible by the grace of God. Moreover, it is not to be overlooked, that Rev. Brobst is publicly and powerfully interceding for Mr. Steiger, and I have no doubt that he does this in private also. Doubtless, all my respected correspondents and colleagues will rejoice to hear of this miracle of grace, if there is no deception in it.

Thus for the *Pilger*, we observe that the *Luthische Herald*, published by Mr. Ludwig in New York, is also discussing the subject, and contains a lengthy and well-written article on the German Teachers' Association, which met at Louisville last summer, and published its proceedings in Steiger's *Monatshefte*. In these proceedings they exhibit the most unblinking infidelity and enmity to the Bible and Christianity. They resolve to prevent ministers of the Gospel from having any influence in the education of the rising generation, and to labor to banish the reading of the Bible and the singing of Christian hymns from the public schools. Now, we also have noticed with pain these effusions of infidelity in Steiger's German monthly, which he is sending gratis to everybody that will pay the postage on it, and if it is true, as may be inferred from Rev. Brobst's report, that Mr. Steiger has experienced a change, then we may look for a corresponding change also in the tone and spirit of his monthly, we are therefore anxiously looking for the next number, which may possibly contain Steiger's renunciation of his infidelity and a public profession of his faith in Christ. If we are disappointed in this expectation, we shall not take it from the post office any more, for we do not wish to receive an infidel publication even gratis.

We must confess, however, that like the *Pilger*, we are a little dubious of the genuineness of this conversion. The more so as we see nothing confirmatory of it in Brobst's *Zeitschrift* of this week, but on the contrary, a very serious and dolorous article on the sin and danger of irony, and the guilt and doom of scoffers. From this we infer that Pastor Brobst does not consider it a case of conversion at all, and that he regards the article in the *Pilger* merely as a piece of irony and ridicule. Well, time reveals all things and if we live long enough, we shall see what we shall see.

Communications.

For the American Lutheran.

"Anthos" on Reading.

Dear Am. Luth.: Your York Springs correspondent, Anthos, in his letter No. 3 struck a vein of thought, which we believe will be well to develop. He tells us, for instance, that "Coterie" divides readers into four classes. 1st. The first are like the sponge, taking up all, but casting it out again somewhat muddled. 2. The second are like the hourglass, or sandglass, which retains not a single grain. All pass through it. 3. The third are like the filtering sack, they retain only the dregs of what they read. 4. The fourth class are like the polished diamond, taking in the clear light, and then reflecting it upon others." By some hidden law of association, that jocosé division of readers brought up in my mind the following words of men—Politicians are snakes, lawyers the lizards, the doctors the leeches, the beggars and the laboring masses the slaves of mankind. What do you correspondents deprecate that? Which of the above classes does he regard as the most honorable? Were he to reply to this—"answer your question to your own liking," then your present correspondent would say the last class mentioned; but with head and heart polished. In his opinion, blessed is the man who reads much, keeps what he reads, and reads in such a manner, and such matter as will daily develop in him the mind and spirit of Jesus. Such a person will own no man anything but to love him. Yes, "say of reading what you choose." In the Christian life, in reading we converse with patriarchs, prophets, and

apostles. We live in the ages of the past, and enjoy the luxury of all the improvements, which have been made in the progress of time. "To this we would add, that if our reading is of the right kind, and done in the right spirit, it will lead us to hold communion with saints in glory. Who reads Matthew's Gospel with that earnest, prayerful spirit, that makes him feel as if he were sitting before the saint, and heard him repeat with feeling heart, his simple unaffected story? Who reads the 68th chapter of Isaiah for instance, as if he were standing beside the prophet, inspired with his spirit, gazing with an inexpressible flood of tears, upon him who "hath neither form nor comeliness, nor beauty that we should desire him." Yes, gaze upon him, "despised and rejected of men; a man of sorrows, and acquainted with grief, bearing our grief, and carrying our sorrows." Gaze upon him as he is wounded for our transgressions, and bruised for our iniquities, and the chastisement of our peace laid upon him, so that we are healed by his stripes. Gaze upon him as he is brought like a lamb to the slaughter, and like a sheep before his shearers is dumb, so that he openeth not his mouth. In the same manner he may hold communion with saints of a later day. With Luther, Arndt, Paul Gerhart, Spener, Franke, Baxter, Flavel, Doddridge, Bunyan, and many others. In the same way we may hold the most intimate communion with the savans and saints now living. In this manner through oceans and centuries lie between us, yet spirit meets spirit in friendship's warm embrace. Oh, how happy are those who thus read, and are thus enjoying the company of the wise and good of all ages and in all lands.

Who walk with Jesus day by day, and breathe in an atmosphere of love. In this way we may become readers of the fourth class who like the rare, costly and highly polished diamond, take in the clear light, and then reflect it upon others. I had intended to say something further about the importance of awakening a spirit for reading and inquiry among our people, who seem to be so very indifferent upon this important subject, but my paper is full. Let us hear from Anthos again. Let others fall in. May God's Spirit be in the work.

DISCIPULUS ARNDI.

For the American Lutheran.

York Springs' Letter.

No. 4.

Dear American Lutheran:—With our last letter we sent you two new subscribers, and you are well aware that we have been sending one or two now and then, occasionally, which will help you on with your enterprise in the way of finances.

THE NEW BOOK OF WORSHIP.

You gave us your views on the new General Synod book bearing the above title, which accorded very well with our own, but we determined to see it. The embossed binding gives the face of the old Reformer, and not the symbol of our faith, as you think Dr. S. did not want to say cross. Across the binding over the head of the Reformer stands this couplet:

Ein feste burg ist unser Gott,
Ein gute wehr und Wachen.

Er belte uns frei aus aller Noth
Und uns jetzt hat betroffen.

To our taste, these couplets ought to have been in English. Our 964 Hymn is a rather stiff and heavy translation of the German hymn beginning with the first couplet:

A safe strong hold our God is still,
Our shield and surest weapon;

but the Rev. R. P. Dunn has given us a much smoother translation beginning thus:

A strong hold, a trusty shield,
When raging foes assail us,

But the new book does not contain this celebrated Hymn, as you doubtless saw in the *Kirchenfreund*.

Upon opening the book the title is very short, embracing but four lines. To that we have nothing to object except the general name which ought to be Hymn Book, and not "Book of Worship." There are now four different books, to our knowledge bearing the title *Book of Worship*. The first of these is that of "Book of Forms" by Dr. J. A. Sless. The copy in our possession bears date 1860. This antedates the formation of the Southern Gen. Synod. Say what you will of Dr. Sless' ecstasies, this is a very good arrangement of Church Forms. Whether our Southern brethren obtained the Doctor's permission for his general outside title, we are not advised; but we rather think not. There is no preface to the "Book of Worship." That too, is well enough, as the very brief title, "Book of Worship," published by the Gen. Synod of the Lutheran Church in the United States," tells the whole story. Then comes the table of contents, some of what more extended than that of the Hymn Book now in use, but all the better for that. Then we have the "Order for Public Worship," beginning with Morning Service. This too, has at least one redeeming quality: it is very short, embracing but five pages of large double leaded type. All contained in the service we have used in Morning Service, except the Creed and Gloria in Excelsis. To the latter when sung by Choir and congregation as it is found in Mr. Kurtz's "Carmina Ecclesiastica," p. 314, we have no objection; but when sung responsively, as found on the 41st, p. of the "Book of Common Prayer" for the Protestant E. Church, by minister and then responded to by the people, we do seriously object. It looks too Romish. The repetition of the Creed every Sunday is a formality looking the same direction. Confessedly, it was never used by the Apostles. We have no objection to the doctrine in part of it, except the descent into hell. That ought to be out. Dr. Sless has been doing the Church good service in his endeavor to get it out. There can be no well founded objection to the requiring of a person, on entering the Church as a new member, to assent to the Creed either in form or substance; but to stand up every Sunday and repeat a human-made creed under the guise of its being inspired by the Apostles, is too far from plain Protestantism. We do not hold that it is sinful to repeat it, but it may be the occasion of stumbling.

We object to the Order of service as given in the Book. After the usual Lutheran introduction, it begins with Reading the Scriptures. Not so. If the Gloria in Excelsis is sung, it may be followed immediately by reading the lesson, but in that case, we would not sing another hymn before the prayer. Let prayer follow the reading of the Word, as has been our usual custom. The order of the Book of Worship, is 1st. The Liturgical service, 2nd. Reading the Lesson, 3rd. Hymn, 4th. Prayer, 5th. Hymn. 6th. Sermon, 7th. Closing Prayer (Lord's Prayer), 8th. Hymn. 9th. Benediction. Now suppose the Choir to open with a voluntary, then after the minister says the introductory sentence, for instance, "In the name of the Father, and of the Son, and of the Holy Ghost, Amen," the Choir then sing Gloria Patri. This is two songs already. Then the minister proceeds with the Confession of Sin. After this the Choir sing Gloria in Excelsis. This is the third song. Then the minister reads the lesson. Then comes the first Hymn from the Hymn-book: Then the general prayer; then the second Hymn from the Book, which will be the 5th. Singing. No Church, claiming to be a popular Church, i. e., adapted to the masses, can succeed with such a weight of ceremony. Look at the three largest denominations in the United States, Methodist, Baptist and Presbyterian, and contrast their simple and plain way of introducing religious worship with this cumbersome Book of Worship style, and you will gather the elements of success among the masses. We have to deal mainly with the yeomanry of the country. Why clog us with these onerous Rituals and drive away our plain people? My sheet is full.

ANTHOS.

For the American Lutheran.

CERES, McKean County, Pa.,

Feb. 6th, 1871.

My Editor:—We often hear the remark "Temperance societies don't accomplish anything there is as much liquor drinking and intemperance as ever," &c., &c.

In November 1867, the writer was directed by the Grand Lodge Executive, of I. O. G. T., to visit the county and lecture, and in accordance with instructions, commenced at this point. Found the prospects very poor indeed, as the liquor traffic had full and undisputed sway, and the patrons and victims of this folly were largely in the majority, while the friends and advocates of total abstinence were few and feeble, because of the apparent hopelessness of the case. The pastor in charge of the church here, Rev. Mr. Weber, (M. L.), was much discouraged, he said it was frequently the case that his entire congregation on Lord's Day, did not all total abstinence, while at the same time the bar rooms of the place would be filled with the patrons and friends of liquor drinking at the same hour. The traffic was firmly established, and they fairly scorned the idea of any one being able to do anything in opposition to its deadly work. With the aid of a few people of real principle we succeeded after much exertion in procuring sufficient names to warrant the organization of a Lodge of Good Templars, and the work and warfare commenced. At first the new society afforded the opponents an excellent opportunity for amusement, and they made themselves very merry at the expense of the new movement, which they predicted would be of very brief existence, and that it would soon pass away forever. But it was otherwise ordered; the few earnest ones were faithful to their duties and obligations, and the society grew slowly but surely, and experience teaches us that our most effective Lodges are those that have had most difficulty and opposition in their earlier stages.

We now find a great change here. Not a place in all the town or neighborhood where intoxicating liquors are sold, and the entire character of the place changed, revolutionized; a moral transformation has been effected, and the good work all commenced in connection with a simple Lodge of Good Templars. The bar rooms have been closed, and the licenses withheld, and the former customers of the bar room have in many instances been reformed, and the public mind has been informed and quickened so that it will be very difficult for any one to obtain license to sell liquors here again.

Aware of the importance and necessity of vigilance and watchfulness, the people are not negligent of duty. They see to it that the Lodge is well sustained and kept up, and that correct information is sent abroad throughout the neighborhood. A large number of temperance papers, tracts, &c., are circulated among the people. The Lodge members in general, defraying all the expenses. They say it pays well to give a little time, effort and money to the sustaining of a cause that has saved their town from the horrors, woes, shame, and crimes, that used to prevail and abound before the Good Templars commenced the reformatory work.

Now Mr. Editor, what has been accomplished through the influence of one of the Lodges of Good Templars has been done in hundreds of localities in our State, and in thousands of places throughout the jurisdiction of the 41 Grand Lodges of the order of Good Templars.

The very simple and unpretending moral association has done much more for our country than many good people are aware of; and many excellent persons not connected with the societies would regard it more favorably could they see the grand results as I see them in going from county to county over the State.

I have recently closed a lecture tour of Potter county, where for the past 20 years no licenses have been granted, and I found the moral and material condition of that county, of the very first order. Financially the County is out of debt. The County Jail is without any inmates, and for years at a time, since the liquor traffic has been stopped, is without any prisoners! This is a fact that the opponents of prohibition cannot overcome. In no county in the State where there are bar rooms and saloons, can this be said truthfully. The people of Potter are determined to hold fast to that which is good, and by the means of Good Templars and Sons of Temperance societies are keeping the principles of Temperance before the people.

I organized several new lodges, and obtained additional names to old ones. At one of our meetings in Condesport, eleven new members joined the Lodge. Among these were two County Auditors, three County Commissioners, and the Treasurer and ex-Treasurer of the County. The Lodge at Condesport has more than doubled its membership within the past month. The principal families in the town are represented in the Lodge. The Churches are all in accord with it.

The Sons of Temperance have had a Division at Condesport for twenty years past, and the Sons of Temperance and Hon. John S. Mann, began the work of reformation in that county. The best citizens throughout the county informed me that nothing could induce the people of Potter county to return again to the iniquity of perverting the sale of intoxicating liquors.

I hope, Dear Brother, that these plain statements of facts will have an influence for good, "in proving"—in the Scriptural sense, to "Love and good works."

Very truly yours in Christ Jesus,

JAMES A. DAVIDSON.

For the American Lutheran.

Philadelphia Letter.

Having sent the Editor of the *Lutheran and Missionary* a copy of the *City Item* and a personal letter, purporting to be a duplicate, but which, by mistake was the hastily written original, I now give your readers, the same facts, and let them form their own judgment of the reliability of those men, who profess to be ministers of the "pure faith," and lovers of a Napoleon.

1547 North 12th St., PHILADELPHIA, January 31, 1871.

COL. FITZGERALD:—I present you with a copy of the *Lutheran and Missionary* of this city, purporting to be a religious journal, which published your comments as our advertisement. You can see for yourself, and you can comprehend the malicious spirit evident, in the distorting of a local item into a regular religious notice. The design is to show the Lutheran public that I give out praise of myself, and supplement them with the sensational and untrue publication, and thereby I shall be injured in the estimation of the many, and lay readers of the Lutheran Church. Now, as I deny the authorship, and as I declare I never advertise in any such manner, will you please to contradict this libel and conspicuous falsehood? By so complimenting me you will confer a favor upon our brethren in Christ Jesus, as well as vindicate truth and right.

NOAH M. PRICE.
Pastor of Lutheran English Lutheran Church, 12th and Oxford streets.
We have great pleasure in saying that no clergyman in this city has ever praised himself in columns. Rev. Noah M. Price is the never wrote a line, or inspired a charge, in his own behalf. We do not know a more modest or more eloquent man.

The above ought to be a sufficient answer to the following from the *Lutheran and Missionary*:
We clip an item from one of our city papers of a few Saturdays ago, which shows how some people advertise:
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YORK, PA.—The wood work and painting in the audience chamber of St. Paul's Evangelical Lutheran Church, of this place, is expected to be finished during the present week and the erection of the Organ and laying of the carpets will be pushed forward as rapidly as possible. Should nothing interfere it is expected that this handsome church edifice will be ready for consecration to the service of Almighty God on the second Sunday of March, 1871.

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Church News.

FREEBURG, PA.—The Lutheran church, Freeburg, Snyder county, has a new bell, weighing 2,015 pounds. It was dedicated on Sunday last.

JENNETTOWN, PA.—We understand the "wherewith" has been raised and it is the intention of our neighboring citizens of Jenntown to erect a Lutheran church next summer.—*Somerset Standard*.

WEST CARLISLE, N. Y.—The West Carlisle church in Knox and Coshocton counties, Ohio, is vacant, and a pastor belonging to the General Synod is desired. Address Mr. Rush, Gambier, Knox Co., Ohio.

DANVILLE, PA.—At the communion season in Rev. U. Grady's church, Danville, Pa., thirty-one persons united with the church and over two hundred communed. A protracted meeting is still in progress, which promises gratifying results.

DILLSBURG.—We are requested to announce that the Dillsburg Pastorate is vacant and desires a pastor who can preach in both languages, and is in favor of revivals of religion. Any minister wishing to visit the charge can correspond with H. C. Snyder, Dillsburg, York Co., Pa.

PHILADELPHIA, PA.—The Sunday school of St. John's Evangelical Lutheran church, Race street between 5th and 6th, proposes to celebrate its fiftieth anniversary on Monday, April 10th, and extends an invitation to all who have ever been connected with the school, to be present. Arrangements are in hand for a grand celebration. Address Charles Neff, 600, 117 North Sixth street, Committee of Invitation.

GERMAN CHURCH PAPERS.—Our German brethren are manifesting great enterprise in the publication of German papers. Not less than three new ones are announced since the beginning of the New Year. A weekly German paper is now published by the American Tract Society in New York. A second one is published by the Missouri Lutheran ministers in Canada, and a third one is edited by a minister of the Wisconsin Synod in Milwaukee.

DILLSBURG, PA.—On Sabbath, January 15th, after regular services in St. Paul's Evangelical Lutheran Church in Dillsburg, the pastor, Rev. J. K. Bricker, announced that at the close of his present year he would leave the Dillsburg Pastorate.

At a regular meeting of the congregation on Sabbath evening of same day, after services were completed, a committee to draught a series of resolutions of thanks to the retiring pastor. The congregation met, on Tuesday evening, Jan. 21st, and adopted the following:

WHEREAS, in the providence of God, our pastor, Rev. J. K. Bricker, who has labored among us for the last 20 years, resigned the charge (of which the congregation of Dillsburg is a part) to take effect, on the 1st of February, 1871.

Resolved, That, as a congregation, we do bear testimony of his zeal and devotion to the cause of Christ, and as a laborer and faithful pastor, and while in our midst, did all in his power to promote the interest of the church and cause of Christ.

Resolved, That St. Paul's congregation owes a debt of gratitude to Rev. J. K. Bricker, for the faithful manner in which he sustained the principles and doctrines of the Evangelical Lutheran Church, when efforts were made by some of the members of the congregation to introduce looseness and immorality into the Sabbath school identified with, and under the control of the church which was faithfully rejected by the pastor, and church council.

Resolved, That a copy of these resolutions be sent to the pastor, they be published in *Lutheran Observer*, AMERICAN LUTHERAN and county papers.

GEORGE LAY,
H. C. SNYDER,
JOHN ROSS,
Committee.

Bayrus, O., Feb. 1, 1871.

RE-DEDICATION AND REVIVAL.—I have just returned home from Sunbury, where for the past two weeks I have been laboring in the midst of a most precious and extensive work of grace in Bro. G. W. Hemperly's congregation. During my stay among his people, some eighty seven persons had been forward as inquirers, and of these, eighty two had professed to have found peace in believing. More than one half of this number were married persons and many of these in middle life. A more than usual solemnity characterized the meeting throughout; the convictions were pungent, and not a few who, alas! with the Prodigal Son had been wasting their substance with riotous living, came to themselves, and returned to their Father's house. It was a scene long to be remembered. God's power was manifested in saving sinners not only of ordinary cast, but those also, who had been for years the slaves of strong drink. Oh! that the same Divine power which rescued them from the Demon of Intemperance, may still be put forth to preserve them in the path of duty.

I am pleased to see that Bro. Hemperly has quite a number of members who, like Aaron and Hurr, failed not to hold up his hands by their earnest, importunate prayers whilst the battle was raging upon this circumstance, depends often the success of the Pastor. Oh! when will our membership throughout, learn the lesson, that God has made the ministry and the membership mutually dependent. Even Paul did not think himself above the need of the prayers of God's people. Hence his appeal to the Ephesian brethren, "Pray for me, that I may open my mouth boldly and proclaim the mysteries of the Gospel!"—would not that appeal sound a little strangely coming from certain pulpits in our own Church, but it may be, some think they can do very well without these praying Christians. Paul could not, however. When the members came to pray for their Pastor, they can be but one result. I think, the congregation will have great peace; but it will be the peace of the graveyard.

I must not cut a statement with respect to the Sabbath-school connected with Bro. Hemperly's congregation. This school is under the efficient Superintendence of Bro. Hans, and numbers near five hundred scholars, with a corresponding number of teachers.

There are some four or five very large and interesting Bible classes. Bro. Hemperly gives instruction to some 30 married men who have formed themselves into a class for that purpose. The Infant department numbers 175 and is under the care of Bro. Fetter and Mrs. Shindler. Space will not allow of me going into detail, but I fully believe that the school is not only one of the largest and most efficient in Central Pa., but that the revival would not have assumed its present proportions, but for the untiring zeal and energy put forth in the school from Sabbath to Sabbath—instructions, as there given, accompanied with earnest prayer, cannot but issue in a genuine work of Grace in the hearts of those enjoying these high and heavenly privileges.

The church edifice was opened for worship on Sabbath, the 29th, inst. This building presents quite a beautiful appearance, and is now capable of seating 700 people comfortably. Rev. Conrad, D. D. of Philadelphia, preached the Dedication Sermon to a large and attentive audience. Text: Isa. 2: 3. "Out of Zion shall go forth the law." The Dr. seemed to be in his happiest mood, and I need scarcely add, that the audience was highly pleased and edified by the discourse. Rev. Menges of York was present, and took part in the exercises. The amount of money raised exceeded the expectations of many persons; \$1,900 was raised in the morning and some \$500, more at night. I think the whole amount raised was \$5500, thus paying off the debt on the church building, a balance also of \$150

Household and Farm.

From the Hearth and Home.

Mrs. Kate Hummel's Diary.

Mrs. Bland.—If Mrs. Lester, or Aunt Betty, or Mrs. Lee learned any thing that will benefit us plain housekeepers, I should like to know it.

Mrs. Lester.—A celebrated French cook once declared that he could give a dinner with no fault could be found by the most fastidious gastronome, and yet from which the guests should suffer a "first-class indigestion." The fact that though we were several hours at the table, and did ample justice to the choice viands and dishes set before us, yet slept quietly within an hour after our company dispersed, and felt neither heaviness nor *crampi* the next day, thought it was nearly mind proof that the combinations of the dinner were made with consummate skill. For instance, with our meats and concentrated dishes were mingled cold, cauliflower, and spinach. These taken with the food give lightness or porosity to what is eaten, so that it can be more easily attacked and assimilated by the digestive fluids. Every dish of meat was served with some plain acid: with our raw oysters were sections of lemons; our mutton was garnished with current-jelly; celery-salad came with broiled quail, and so of the rest. From one point of view, such a dinner throws a housekeeper into utter despair; from another, it gives her valuable hints and suggestions. Apples are cheap, and when baked are very good with meats, so is cranberry-sauce, so are pickles. Cold-slaw made from cabbage is a very good substitute for celery in a plain dinner, and cabbage, well boiled, for cauliflower. Our mashed potatoes were first baked instead of being boiled, as is the usual custom, and is crisper, whiter, meaty, and delicate in flavor. A peep into the hot-kitchen next morning, while the steaks were broiling for breakfast, showed me how our quail was broiled so crisp without smoking or burning it. A bed of hot coals was provided, and whenever the flame blazed up from the drippings of the birds, a sprinkle of fine salt instantly extinguished it.

Mrs. Bland.—Thank you for that bit of information. Many a time Mr. Bland has told me of his elegant restaurant-steaks with the marks of the gridiron on them, crisp but uncooked, jelly yet well done, and I have tried in vain to recall them, when just a sprinkle of fine salt probably was all I needed.

Mrs. Lee.—Of all the dessert-dishes, I enjoyed the fruit-jelly the most. So I took pains to find out exactly how it was made, and here is the recipe for

FRUIT-JELLY.—Clarify half a pound of sugar, strain, mix with an ounce of clarified isinglass and the juice of two lemons. Strain into the fruit of which the jelly is to be composed; pour into a mold quickly and put on the ice. The sugar is mingled with the merely lukewarm when mixed together. The fruit in this jelly was orange, cut into dice, every seed and practice of skin removed. To clarify isinglass, cut an ounce and a quarter into small pieces, wash several times in warm water, put into a preserving pan with five gills of clear water, boiled slowly one fourth away. Remove the scum as it rises, and when done strain through a cloth and put away.

Mrs. Lester.—The most delicious dessert to my taste was the ice-cream. It was served in cubical blocks about four inches each way; a third of the block was chocolate cream, then came a narrow layer of strawberry, and then a wider layer of vanilla. One knew not which to admire the more—the exquisite blending of colors, or the delightful mingling of flavors. These blocks were served in slices, cut so as to show the strata of which they were composed. My village housekeepers can make some imitation of this in their evening entertainments. With years and oranges came coffee and speeches. We disposed of the coffee soon enough, but when the "fever of digestion" set in, as it does after a very hearty meal, we cooled our lips and our palates at intervals, and as we listed, with Bourde d'Anjou and golden-colored fruit from the Sicilies, listening meantime to choice English and quaint utterances from that master of our language, Donald G. Mitchell, and to less noted guests.

Mrs. Lee.—It is time to take up the subject of the day, "The Health of Our Young Ladies."

Mrs. Lester.—I thought I'd let you and Mrs. Lester do all the talking 'bout the "dinner," but I've got something to say on this subject. It's my opinion—and I've been in the country a good deal—that there's plenty of healthy girls there. Those who ride horseback, help on the farm, weed the garden, keep every muscle of their bodies in good trim, and their minds lively by "tention to everyday matters, they're just as healthy as their grandmothers were, for all that people say to the contrary.

Mrs. Fannie Blake.—A few years since, I passed some time in the South, and was much impressed with the good health generally enjoyed by Southern young ladies. I thought at the time that the normal, natural, though somewhat indolent life, the passing so much of their time outdoors, and on horseback, undoubtedly accounted for this. A month or two in New Orleans or Mobile, in Richmond or Charleston, during the winter, suffices them for city dissipation, and the rest of the time they spend on their plantations.

Mrs. Eyebright.—The much-talked-of health of our English sisters is undoubtedly the result of active country life. From four to six weeks in London is all they have of city excitement. The rest of the year they breathe open air, take abundant exercise in all sorts of ways, "follow the tail of the hounds," tend their poultry, and manage their farms.

Mrs. Bland.—You don't mean to say that English women are farm-managers? Yes, they are. I don't mean to say that the annual prize awarded to the best-conducted farm in a certain radius of country, which changes every year, was awarded to a widow whose husband had been dead ten years. Men are never poultry raisers or exhibitors in England; it is given over to women. They take all the prizes for fine fowls. And why should n't young ladies tend chickens and ducks and turkeys out-of-doors, as well as parrots and canaries within? I venture the assertion that all these active-minded, busy-bodied English women enjoyed good health.

Miss Julia Connor.—Why is it that such numbers of our ladies suffer so from headaches? I don't know. But I have heard of a young lady who was going to be when he grew up to be a man. He looked up to my face, and with a

smile replied: "I mean to be good." What a beautiful answer! It is right for us to decide what business we are to adopt; but it is not for us to be absorbed in the thought as to what God, and what the world, and what our fellow-creatures, will do for us.

That is certainly a good deal better than being a thief! Anything but that! To be good includes a great deal, and means a great deal.

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"What," she said, "do you think that I could keep the 'good news' to myself? Do you think I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!"

"What could possibly be whiter than snow? We are all ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to the fifty-first Psalm and seventh verse: 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.'"

"Well, madam, what do you hold on this question of female suffrage?" "Sir, I hold my tongue."

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"A certain man, who is very rich now, was very poor when he was a boy. When asked how he got his riches, he said: 'My father taught me never to play till my work was finished, and never to spend money till I had earned it. If I had but an hour's work in the day, I must do the first thing, and in an hour. And after this I was allowed to play; and then I could play with much more pleasure than if I had the thought of an unfinished task before my mind. I early formed the habit of doing everything in time, and it soon became easy to do so. It is to this I owe my prosperity.'"

TWO RULES FOR GETTING RICH.
"A gentleman once reported to the Government tax collector that his income for the previous year had amounted to two thousand dollars. A meddling neighbor was surprised at the largeness of the sum, and when he met his prosperous friend he said to him:
"You have returned an income of two thousand dollars for the past year?"
"Yes, sir," answered the other.
"Well, how did you make so much?"
"I don't see how you could do it."
"Well, sir, I made one thousand dollars clean cash by attending to my own business; and I made the other thousand dollars by letting other folk's business alone."

The Comic Side of the Rod.
A young fellow having been caught thieving, was ordered to be flogged through the town. As he performed this penal pilgrimage at the cart's tail, the ruddy stripes upon his back stirred up the compassion, while the fortitude with which he bore them excited the admiration of the spectators. But it turned out that it was all an imposition on the public. The beadle, who was the executioner, wielded his whip with the utmost tenderness, and before every stroke drew the lash through his left hand, which was filled with red ochre, so that when he applied it to the culprit's skin it left an imprint like a bleeding gash. A constable detecting the deceit, applied his cane in an earnest manner to the shoulders of the beadle, by way of exhorting him to do his duty. A country lass, pitying the pitiful beadle, assailed the pitiless constable. Thus the beadle thrashed the thief, the constable the beadle, and the lady the constable; and the thief was the only person concerned who suffered nothing.

"What a pity," says Cousin Carrie, "that this poor fellow should have been a thief. It's all very funny to laugh at the whipping performance, but how much better if it had been no need for the lash! This poor boy may have been brought up to be a thief. Now, none of you will be thieves, but—
WHAT ARE YOU GOING TO BE?"
"We often hear dear little children in their play tell what they are going to be when they grow up to be men and women. I have overheard them talking on this subject very frequently, and some were going to be ministers, some doctors, some lawyers, some teachers, and so on. 'I once asked a little boy what he was going to be when he grew up to be a man. He looked up to my face, and with a

smile replied: 'I mean to be good.' What a beautiful answer! It is right for us to decide what business we are to adopt; but it is not for us to be absorbed in the thought as to what God, and what the world, and what our fellow-creatures, will do for us.

That is certainly a good deal better than being a thief! Anything but that! To be good includes a great deal, and means a great deal.

A New Zealand girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavored to dissuade her. They said: "Why do you go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people. Everybody will have forgotten you."

"What," she said, "do you think that I could keep the 'good news' to myself? Do you think I could be content with having got pardon and peace and eternal life for myself, and not go and tell my dear father and mother how they can get it too? I would go if I had to swim there!"

"What could possibly be whiter than snow? We are all ready to say there is nothing. Yet there is something that is whiter than snow. It is the heart that is washed in the blood of Jesus. Turn to the fifty-first Psalm and seventh verse: 'Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.'"

"Well, madam, what do you hold on this question of female suffrage?" "Sir, I hold my tongue."

CHILDREN'S DEPARTMENT.
MAMMA'S KISS.
A kiss when I wake in the morning,
A kiss when I go to bed,
A kiss when I turn my fingers,
A kiss when I bump my head.

A kiss when I bath myself,
A kiss when my father begins;
My mamma is full of kisses—
As full as a nurse is of pins.

A kiss when I play with my rattle,
A kiss when I pull her hair;
She covered me with kisses
The day I fell from the stair.

A kiss when I give her trouble,
A kiss when I give her joy;
There's nothing like mamma's kisses
To her own little baby boy.

ANNE AND THE CAKE.
I've got a little tale to tell,
About two sisters I knew well,
Named Anne and Bessie Gray.
Anne was six years old and more,
And little Bessie's age was four,
Exactly to a day.

Their mother one day brought a cake,
The best that baker ever did bake,
And, giving it to Anne,
Said, "Anne has sent this cake to you
And Bessie, cut it into two
As fairly as you can."

Anne got a knife and cut the cake,
But the division she did make,
Might any one surprise.
Her own share was so small a bit,
That Bessie's when compared to it,
Seemed more than twice the size.

The mother said, "Why Anne, my dear,
You're unjust to yourself I fear."
And Anne made this reply,
"No, mother, no—I've done quite fair,
Bessie should have the largest share,
For she is less than I."

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