

NOTICE.—We would request every subscriber, when writing to us, to be particular to give not only his name, but also his post office, county, and State, so that all communications may be attended to promptly, and the delay avoided of waiting for a second communication. Any subscriber who wishes to discontinue his paper must also send us his name, post office, county, and State. Unless this is done, the paper may be continued, and we will be unjustly censured for neglecting to do that which we could not do for want of the proper information. From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

Pay Up!
We need money very urgently to pay a large bill for paper, and other demands that will be made on us or before the first of April. We therefore urge all our subscribers who have not yet paid their subscription for this year, to send it to us without delay. Remember, our terms are payment in advance. Let every one who has not yet paid his subscription, do so at once, and we will inclose the receipt in the paper. The money can be sent by draft on any good bank, Post-office order, or registered letter.

Owing to the trouble of moving we could not pay much attention to the paper this week as usual, and we hope our friends will excuse us this time. The conversation in the Sanctum could not take place on this account.

WORDS OF ENCOURAGEMENT.—An intelligent layman in central Pennsylvania writes the following words of encouragement under date of the 22nd inst.:

Enclosed find \$2.00 sum due you for subscription to AMERICAN LUTHERAN for 1871, which please place to my credit. I would have paid you sooner, but money matters being tight I delayed until the present. My motto is "pay in advance," and I generally carry it out, but some times I am compelled to deviate. In conclusion permit me to say, that the AMERICAN LUTHERAN is the paper for me, and I promise you, that so long as I advocate what it now does will be one to support it. I love it, I prize it next to my Bible; its doctrines, are my doctrine, and to God, they were the doctrine of the world. I will promise you to do all for the paper I can—though I fear I cannot do much, as I am not living in a Lutheran neighborhood and everything works against me.

The Williamsport Sun contains the following complimentary notice of one of our Lutheran ministers:

"Rev. G. F. Stelling, of the Lutheran church at Harrisburg, preached on last Sabbath morning and evening in Mr. Elliott's Academy of Music, in this city, to very large and appreciative audiences. It was not our privilege to hear him in the morning, but we enjoyed that pleasure in the evening, and we have seldom been more interested and edified in listening to the delivery of a sound and searching gospel sermon. Mr. Stelling, in this last discourse, more than met the expectation of his hearers. He began at Mount Tabor, penetrated Gethsemane and soared away to Calvary, and in his minute description of the trials and sufferings of the son of God, in all the various ordeal through which He passed for the redemption of a sinful world, he bore with him the audience in rapturous contemplation of the crucifixion and resurrection of the world's Redeemer."

THE CONDITION OF FRANCE.—The present state of affairs in this unhappy country are truly lamentable. The Parisian insurrection seems to be yet at flood tide, carrying on its bloody business without hindrance and without the prospect of any, unless, indeed, as Bismarck threatens to do, the Prussian once more turn their victorious arms against the city, and stop the bloody work by sweeping from the face of the earth the insane and murderous wretches who are carrying it on. There can be no hope of peace, prosperity and good government in France until the Parisian insurrection is quelled—and quelled so effectually that it will not dare take form again. As is truly observed of this insurrection by the Chicago Post, "it seems to be a perfect whirlpool of unreasoning passion, without aim or purpose; as blind as the old Revolution, and may possibly end as bloodily. At any rate, no one can reasonably expect from it anything but anarchy and increased misery to France. Until that nation learns that liberty is not license, and that laws based on equality and justice are its only shield and safeguard, there can be little hope of a French republic—and none of its permanency. Nations can only be truly free when their people comprehend what freedom is. Until that time despotism is their only refuge."

Let Every One Help.

Our readers will remember a proposition from one of our most active laymen, to raise 500 new subscribers for the AMERICAN LUTHERAN. That proposition was promptly seconded by a number of earnest men and carried to a successful conclusion. In the following it will be seen that this same good brother is out with another proposition, which is designed to be more extensive and if carried out will double our subscription. Let every one there fore lend a helping hand and the work will be done.

ANOTHER PROPOSITION.

Dear Bro. Anstadt:—A few months ago I proposed to be one of a hundred subscribers, each of whom should add five subscribers to the list of the AMERICAN LUTHERAN. The result was a large accession to the number of your advance-paying patrons. I now propose that each of your subscribers (without exception) shall procure another within the next thirty days. Friends, let us go to work and double the circulation of the AMERICAN LUTHERAN. It is the only paper we American Lutherans can depend upon, in the present critical period, for a fearless defense of American Lutheranism, and we must give it a liberal support. Set the ball rolling!

P. S. Since making the above proposition I have been enabled to make good my offer. Dear Editor, you will find \$2.00 enclosed, with the address of a new subscriber. Who will be the next? C.

Removal to York, Pa.

Since June, 1870, the AMERICAN LUTHERAN has been published in York, Pa., but the editor has continued to reside at Solitersgrove, Pa. With the first of April, however we design to take up our residence in York, and herewith request all letters, communications, and exchanges for the AMERICAN LUTHERAN to be sent directly to York, Pa.

It is admitted that the paper has been improved since its removal to York, it has also greatly increased in its circulation, and is still thus increasing. But we hope to still this to give more of our personal attention to the interests of the paper, as we shall have more time at our disposal. Hereafter we usually went to York once a week. This took up nearly two days every week in traveling hither and thither. We intend that our readers shall have the benefit of these two days a week by the increased labor we will be able to bestow upon the paper. By its farther improvement we shall be able to make it still more valuable to our readers, and hope to secure their co-operation in giving it a yet wider circulation.

We confess that we move away from Solitersgrove with great reluctance. During a residence here of eleven years, we have formed many pleasant associations, and nearer friendships, and by the people generally we have been treated with uniform kindness. We had also at considerable expense and great trouble, procured and fitted up a comfortable home. Then Solitersgrove is a beautiful and healthy place, and its excellent schools make it doubly desirable as a place of residence to a man who is bringing up a family of girls and boys. A friend, recently on a visit here, to whom we expressed our reluctance at leaving Solitersgrove, remarked, "I don't wonder at it, I would rather live here too."

But from what we know of York, we expect also, to have a pleasant home there. With the many kind and sympathizing friends we have there already, its large and flourishing churches, its educational facilities, and the fertile and beautiful landscape around it, York is to us, one of the most beautiful and pleasant inland towns in the state.

Gone to the General Council.

The Lutheran and Missionary of last week contains the following statement: "Six ministerial members of the Allegheny Synod have left, or have arranged to leave, that body to connect with the General Council."

We can at present think of only five ministers that have at different times gone out from the Allegheny Synod and connected themselves with the General Council, namely, Wolf, Fetzer, Hunt, Kitzmiller, and Hents. Of these Wolf is a German, serving a German congregation at Altoona. He is there yet, and took his congregation along with him out of the Allegheny Synod into the old Synod of Pennsylvania. The others have removed out of the bounds of the Allegheny Synod and accepted calls to congregations belonging to the General Council. Their former congregations are still retaining synodical relations, and either have or will soon be supplied with pastors who are loyal to the General Synod. It is remarkable that two of them, Hunt and Kitzmiller, have both successively gone from the same congregation, viz. Shellsburg, Pa.

So far from lamenting the departure of these brethren to the General Council, we rejoice in our heart that they are gone, and hope they may never more return, until they shall have undergone a thorough change in their views and feelings. They were not of us, and therefore, they went out from us. While they were with us they were troubles in Israel, and we shall never have peace in the General Synod so long as men who sympathize with the General Council, serve our congregations. We should therefore like to see a general weeding out of synblists from all the districts Synods of the General Synod. Let them go like honest men, and if they get from conviction and principle, we shall respect them much more, than if they remain with us, and act the part of traitors in our camp.

We know that there are some who are willing to make concessions and compromises in order to retain these men in the General Synod. But we regard this as a mistake and mischievous policy. Whilst they might strengthen the General Council by going over to it, they are weakening us by their presence. Better a thousand times, that they should go out from us, as these five or six did out of the Allegheny Synod, and their places be filled with loyal and faithful men. The Western Synods were more fortunate in this respect than our Eastern Synods. In those Synods the division between the AMERICAN LUTHERAN and the synblistic elements was radical. The Pittsburgh and Illinois Synods divided after the formation of the General Council, in Ohio the division had already taken place years ago. But in the East the division was by entire Synods, and circumscribed by synblistic boundaries. Now a few men remained in these Synods who should have gone to the Council, and perhaps many remained in the Council who would have felt more at home in the General Synod. It is from these men in the General Synod that most of our trouble is to be apprehended. We hope however, to see all the real friends of the General Synod stand firm to their principles. We hope the day of compromise with synblistism is past, and that not another iota will be yielded by way of compromise to its demands. Then gradually those brethren who do not feel at home among us, will be drawn over elective affinity to the General Council and their places filled by loyal men.

When you come to a farmer who has tumbled down fence, a rickety barn, shabby-sided house, dilapidated cattle and spavined horses, you can bet your bottom dollar that that man takes no paper. His wife becomes uninterested, and his children grow up in ignorance. He sells his crop at less than half they are worth, becomes soiled of life, gets the dyspepsia, and sinks into an unlovely grave.

Good Food and Plenty of It, produces the same effect upon a person who has been starved that the Peruvian Syrup, an Iron Tonic, does upon the Weak and Debilitated; it makes them strong and Vigorous, changing weakness and suffering into strength and health.

Bald heads may have a new crop of hair by applying Hall's Vegetable Sclerian Hair Renewer, if the hair follicles are not entirely closed up.

Communications.

The Young Pilgrim.

For the American Lutheran.

This paper has many readers among the young. Hundreds who are just entering upon the arena in which life's drama is to be played, peruse regularly the contents of these columns. Dear young friends, you are inaugurating a pilgrimage, a that will end only in eternity—a career that will, in your dying hour, afford you pleasure or fill you with remorse. If you are about leaving the parental household, be careful! You will be thrown into society to which you are strangers. New associations will be formed. See to it that your companions are not evil. One of the most important acts of life is the selection of company by the young. The influence of associates often moulds the character of the man or woman of after years. Beware of the young man who is vulgar, profane or intemperate. Beware of the giddy young lady who scoffs at religion. Beware of places in which you would be ashamed to die, or from which you would fear to have your souls go to judgment. Keep aloof from the theatre, the ball-room, or any place to which you could not ask God's blessing to accompany you. Absent yourselves from the dram-shop and the gambler's den, and shun all other haunts of vice. As you enter upon the busy scenes of life, dedicate yourselves to the service of your Heavenly Father, and let his counsel be your guide at all times. Live holy lives, and when your time comes to depart you will be prepared to enter upon the joys that await the faithful. Remember always that death may come at any moment, therefore, dear young readers, beware how you start on life's journey!

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The Book and the Paper.

"Our Book of Worship," as it would seem from the *Observer* is becoming prominent, and popular. Nearly every issue contains more or less relating to it. Communications and editorials commend its excellencies, and defend what some have supposed to be objectionable features. Several articles have appeared of late, the design of which seemed to be the manufacture of sentiments favorable to its general circulation and use. Others have explained of opposition; but for some reason fault-finders have not found their way into the columns of the paper. Not a single paragraph is remembered as coming from the other side. This, in fact, if it is, is surely a little remarkable. The *Observer* claims to be, and to some extent by recognition, is the organ of the General Synod. But the position of this body at its last meeting is not reconcilable with the supposition that this silence indicates universal approbation. Among those who voted with the majority then, there must be some who would esteem it a privilege to give publicity to their preferences now. And the defensive efforts already noticed prove that there is a preference from that quarter. Why, then, has everything in this paper favored one side? It would be unfair to insinuate that intolerance is the explanation. There must be some other reason; but would not the assurance of impartial privileges to correspondents on both sides, be a most acceptable offering at the present time? If the *Observer* is our paper it should be open to our views. The editor's position is pretty well understood, and no one should be uneasy enough to suppose that he will suppress his views. No one should wish him to do so. It is right and becoming that the conductor of a religious journal should freely and fearlessly express his honest convictions upon every subject of public interest. But other things being equal, he should extend to his patrons and contributors the same privileges. The position taken by the General Synod respecting the "Order of Worship," was publication, in accordance with the wishes of those who want it; no recommendation, that the views and practices of those who do not want it, might be left unexpressed. If the *Observer* proposes to represent this body, should it not faithfully carry out its teachings in this respect? Nay, more. It is entirely evident that the ritualistic question, which for so many years has been before the church, and the cause of more or less agitation, can never be settled until the subject has been thoroughly sifted; until every source of argument on both sides has been fully exhausted. Does not the existing state of things demand such a discussion? Surely a single despatch battle is better than ceaseless hostilities with occasional skirmishing. The friend of the Book will not be satisfied with the publication and such use of it as they may see fit to make. They will urge it upon others and find fault if their efforts are not successful. Others equally honest, and perhaps equally intelligent, are annoyed by such endeavors. They will not accept our assertions nor be controlled by any show of authority. The force of Scripture, facts, logic, alone will convince them. Why then will not Dr. Stork, the editor of the *Observer*, or some other champion of the Liturgy, give the church what it so much needs, if "Our Book of Worship" is to be pressed, the reasons, the strongest, the best, the whole of it, in favor of its adoption? Arguments, clear, conclusive, unanswerable, through the columns of the *Observer*, will be of more moment than any heated discussion on the floor of the General Synod, more effective than the most pointed resolutions passed by that body, were the passage of such resolutions practicable.

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Our "Old Book" contains several appeals ("arrault") to the Germans in America, "published in 1813, in which the advantages of the German language, and the absolute necessity to maintain it, as the language (especially in the church) are most earnestly, and with strong German logic held up before the minds of the Teutonic fathers. In one of these appeals the following Statistics of the Lutheran and Reformed churches are given, and the Great Head of the Church is praised for His abundant mercy in granting so great a measure of success to the "Fathers," in their efforts to plant and foster the Lutheran Branch of that church in these United States: "How very small and feeble (say the writers) 'we were forty years ago (about 1770) and how respectable the Lord has made us.' The Lutheran church, then, had scarcely a dozen Preachers within her bounds, and the Reformed not over half a dozen; and these could at that time, pretty conveniently, attend to all the clerical requirements of the churches. Now (1813) the Lutherans alone have, in the states of Pennsylvania, Maryland, Virginia and Ohio nearly eighty ministers,—not reckoning New York, the two Carolinas and Georgia in the number,—and yet there are many congregations without Pastors. The Reformed Synod contains about forty Ministers, and almost every one has more congregations than he can well serve. Both churches might readily supply twenty additional Preachers with charges, if they had capable men to send to them. The Lutheran Ministerium has over 300 congregations under its care; and how many congregations are still served? by migrating ministers, (Landläufer) who, too busy to work, and too proud to beg, without divine call, forced themselves into the Gospel ministry! (Wayen Sich)"

"This respectable has the number of German congregations become in both churches—as blessed and astonishing has been their increase, under the influence of German worship, during these forty years,—and, from these data we may judge of their progress, in a like future period, if the Lord Jesus continue to spread over them the blessings of His hands, as their glorious High Priest. There are annually about ten new churches built, among the Lutherans,—each congregation increases in its membership,—they are gradually becoming more and more obedient of their christian duties, become more peaceable, live more in christian fellowship and take more delight in the public worship of God. Those, who have been imposed upon by the false migrant ministers for want of true Teachers, are beginning to know the truth by its fruits, and are looking about for faithful servants of the Lord Jesus."

Such is the joyous account of the "appeal to the Germans" of the rapid advance of our beloved Lutheran Zion during forty years of her early existence in America; and the hopeful prospects of her future, in a like period, provided the Great Shepherd's care and blessing are extended to and over her, as they were during this period. To secure this, however, the writer seems to consider the maintenance of an exclusively German Pulpit a *sine qua non*; as will appear from a further extract from the appeal. This extract will, moreover, show the very strong linguistic prejudice of our good old German ancestors against the English language, the introduction of which into the Lutheran Church, they regarded as almost sacrilegious, and an obstacle of tremendous extent to her increase and prosperity. Yet, who that compares the progress of our Zion, during forty years of her history since the English language has been generally used in her pulpits, with forty years of exclusively German ministrations, does not perceive how vast the difference in favor of the former? And who, after such contrast, does not feel like saying: "Oh! that we had sooner introduced the English tongue, for the welfare of our beloved church!" But to the extract.

"But now, (1813) a vehement storm is brewing in and threatening the welfare of the German Protestant churches, that is not merely a sequence of the common order or course of events, but a real 'sign of the times'; a storm which will not only rob them of all their ecclesiastical prosperity, but will, also, deprive them of all their joy and happiness, unless the ministers and parents unite their utmost exertions in warding it off. People, in cities, towns and on the borders, are already, generally, beginning to educate their children in the English language; and neglect them most unaccountably, in reference to German church services."

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Did our good sires imagine their were or could be, no religious desires brought forth or promoted in their children by attending English churches, and worshipping their father's God in that language? It would almost seem so from this and other portions of these "appeals." E. F.

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The DEAD GAMBLER.

A month ago, in the city of H—, a party of gamblers, drunken gamblers were seated around a table, when one of the number fell from his seat, to the floor. The game went on for half an hour, when it was discovered that the fallen gambler was dead. What a picture! a dead gambler; not a drunken, but also a dead gambler. Who can describe the sorrow of that mother, when she receives the intelligence of the death of her son? Who'd she turn away from the charms of the living, and seek an asylum among the lonely receptacles of the dead?

THE DEAD CHILD.

In the beautiful city of B—, in 1867, a shoemaker had in his employ a workman who occasionally became intoxicated. Several times his employer threatened to dismiss him, but restored him on the condition of reformation. This gentleman had two dear and lovely little girls. His work man got intoxicated again; came home at night, and went to his bed room as usual. The next morning he left his room, still under the influence of liquor, entered the room of the two little girls, and cut the throat of one of the little girls who was in the act of tying her shoes. When the father heard the pitiful cries, he ran to the room, to see his own dear child dying in her own blood. Oh what a picture! We turn pale at the very thought. The blood stains in its currents through the human system. The eyes refuse to behold such a scene. But, such are the pictures of intemperance.

THE FALLEN FATHER.

In the town of M—, you may see every day a father, (that is, he was a father once) moving along the streets, a perfect wreck of intemperance. He was once a wealthy merchant; and a worthy member of the church, as well as an ornament to society. Now all is gone; the fine home, means, character all gone. The wife of his youth still lives; but the marriage vows are broken, and to conjugal bliss he is as inaccessible as a rock. He beholds his children, not with a father's love, but with a stolid indifference. They call him father but he answers not. Already they have realized seven fold the loss of one so tender and dear. O what a picture! How many lovely homes are thus made dark by intemperance, upon which the light of prosperity and happiness will shine no more forever! But such are the pictures of intemperance. Bloody Run, Penna., March 22nd 1871.

For the American Lutheran.

Intolerance.

The time when men may be delivered up to be punished and killed on account of religious opinions is happily past now and we trust never to return. And we are surprised and ashamed now to think that men could ever have been so irrational and wicked as to doom to torture and death those whom they could not convince by argument.

For nearly 1800 years has humanity been shocked by the awful and incongruous spectacle of men professing the religion of the Prince of peace, delivering each other up to torments and death on account of difference in matters of belief. It is the boast of the glory of this age, that all civil penalties for conscience' sake have been done away, and that a man may now profess any or no religious faith without the hazard of any legal persecution. And the popular disgust with all religious intolerance, is more than any more difference of creed which makes liberty loving men throughout the world rejoice at the downfall of the civil power of the Pope which in all its dark history has been the instrument of persecution. The voice of 68,000,000 of the souls of them whom the papacy has slain "for the word of God and the testimony which they held," crying under the altar "with a loud voice, saying, How long Lord holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?" is heard at last, and the "little scene" allowed to the enemies of the church to fill up their cup has, it would seem, expired and "the judgment of the great warrior" has come. And the sentence of God and the nations is, "He that leadeth into captivity shall go into captivity, he that killeth with the sword must be killed with the sword." "Give her blood to drink for she is worthy." "The cup which she has filled, fill to her double," and the heavens and the earth shall respond "Alleluia!"

But how is it? Has persecution for Christ's sake ceased? Was intolerance an element only of the Roman civil power and did it perish with that, or is it not rather a bad element in human nature instigated into activity by the devil and as long as humanity is not wholly sanctified may we not look for constant and modified though perhaps abated manifestations of it? To believe that the spirit of intolerance is wholly extirpated or is confined to the papacy, is to believe too much. That which produced it in Rome still lives and will produce it everywhere the conditions exist which matured it there. The dark spirit of evil which more than any other made Rome a persecuting power was that which prompted the arrogant pretension that she alone was the true church and without her pale there is no salvation—"extra ecclesiam non salus est." The conclusion therefore was, that "there is no faith with heretics—that whomsoever says that the church may not coerce and punish heretics with civil penalties let him be anathema." Deny men the favor of God and they will not receive much from man.

Now this same spirit of exclusivism will, in proportion to its measure and opportunities, produce the same results in a protestant church. Let a sect or denomination assume to be the only true church, or barely admit that without its pall there may be true christians who are saved rather in spite of their ecclesiastical connection than by its aid, and you will have almost necessary evidences of the same bad spirit which characterizes the papacy—There may be an utter repudiation of all religious persecution and intolerance, and yet you will see the hateful spirit breaking out in social and ecclesiastical exclusion, in uncharitable tempests, in bitterness of speech, in harsh and indignant epithets, in scorn and sarcasm.

We submit that it is a rule, with but few

exceptions, that high churchism, and uncharitableness go together—that bigotry and bitterness are the products of the same spirit. Consequently, as you lengthen and tighten the creed, you shorten the range and relax the spirit of charity, and it would be no bad rule to look for a constant inverse proportion between the extent of the symbolical books of a church, and its spirit of fraternal fellowship. No one for instance, would ever look for the four points in the Lutheran church, except among the symbolists.

We submit that the current church literature of the more stringent, and contracted sects, is a sad and constant proof of the bitterness that reigns within their limits. How can they treat as brethren, those whom they will not countenance? Are not intolerance and high churchism correlatives—long symbolists, and short charity, broad phylacteries, and narrow souls?

UNITAS.

From the Christian Union.

Conference, Dedication and Installation.

The Eastern Conference of the Evangelical Lutheran Synod of New York, met in the newly erected church at Raymontown, March 14th, 1871, in the past charge of Rev. N. Van Alstine.

Members of Conference present were Revs. J. A. Rosenberg, N. Van Alstine, P. S. Turner, and J. Kling. J. A. Rosenberg, President of Synod being present, was called to the chair, and J. Kling chosen Secretary.

Conference opened with prayer by N. Van Alstine. Different subjects for consideration were presented and discussed. Among the topics presented, the following received the most attention: Education of young men for the Gospel ministry, and Foreign and Home Missions.

After considerable earnest discussion the following resolutions were adopted:

Resolved, That we recommend to the different churches in connection with Synod, that they give hearty and liberal contributions for Foreign and Home Missions; that, especially, contributions be made for the education of young men who have in view the Gospel Ministry.

Resolved, That the churches which have not made special collections to defray the expenses of Delegates to General Synod, do so at the earliest convenience.

Conference then adjourned.

Prayer by P. S. Turner.

DEDICATION.

This church was erected under the supervision of the following persons: C. Perry, J. L. Snyder, Wm. Stanton, J. E. Troop, J. M. Sippel, H. Cole, and H. Fie. It was dedicated on Wednesday morning, March 15th, alt. The liturgical service was performed by the pastor, Rev. N. Van Alstine. The dedicatory discourse was delivered by Rev. J. A. Rosenberg, of Churchtown; Text: Ezra 6. 16. Members of conference together with Rev. V. F. Bolton, President of Hartwick Synod; Rev. Noble and Wood of the Presbyterians church, were present. Rev. Noble made some fitting remarks, relative to his interest in the cause of Jesus and the "transfer" of all the claims of his own society to the Evangelical Lutheran church; which transfer had been made a few years ago through the Troy Presbytery.

The audience, notwithstanding the threatening storm, was large. A deep interest was manifested. The interior of the building is highly finished in black walnut and chestnut, throughout. The walls are beautifully and artistically frescoed, the entire floor is tastefully carpeted, the pews neatly cushioned, the pulpit splendidly furnished, and the whole is lighted with a beautiful costly chandelier.

The building throughout compares well with the attractive. It is constructed after modern style. Indeed, everything that taste could demand has been attained. It speaks well of this congregation, which a few years ago seemed almost lost.

For years they were without a pastor. Dark clouds were over them; but to-day they rejoice for what they enjoy. They have secured the services of a most earnest, faithful and efficient minister; and can "worship God under their own vine and fig tree."

The expense of this work amounts to about \$8500. Upon the day of dedication there was about \$1000 debt. But this people whose hearts are in the work, say, this debt will be paid, very soon.

INSTALLATION.

On the evening of the same day, although the clouds that had darkened the sky during the day were letting fall the gentle rain upon the earth, yet the people came, filling their house of worship. A solemn and impressive scene was before them. After the toll had told the hour of 7 o'clock, the choir commenced the exercises by the singing of an appropriate anthem. Prayer was offered by J. A. Rosenberg.

