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REV. P. ANSTADT, Editor, York, Pa.

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him. On one occasion, whilst the ever-
memorable and lamented Director of Halle
blessed Frank, he had an earnest inter-
view with the young man, concerning his
approaching departure to America, and he
learned the fact, that he would in all prob-
ability, have to go alone, the young man
unwilling to leave his friend, and de-
clared his belief that Schmidt would not
be altogether disinclined to accompany him.
The call was, accordingly, extended to
Schmidt; and, without serious objection
on his part, he accepted, with the understanding
that his father must, first, give his consent.
A letter was sent to the father, and in a short
time, a reply came; that the son might, in
the name of the Lord, enter upon the
mission.

In the month of July, 1768, both start-
ed from Halle and arrived at Ascherleben
on a Sabbath morning; whence they jour-
neyed about, a short distance, to Schmidt's
place of nativity. The whole family were
yet, at church. The first one that came
home was the father, who welcomed the
two travellers in a peculiarly embarrassed
manner, for he perceived, at once, from
their mode of dress, that they were really
on their way to the mission in the new
world. Shortly afterwards came the
mother and the rest of the family; and
immediately there arose a general weeping
and sobbing in the whole household.

Friends and neighbors gathered in; the
whole house was crowded, and it could
very easily be seen that the companion of
Schmidt was regarded with something like
hatred, because the assembled mass
because they, undoubtedly, took him to be
the real cause of their life-long separation
about to take place between this beloved
son and relative, and those who loved him
so dearly, and who, no doubt, expected to
enjoy his presence, at least, occasionally,
during their whole lives. Schmidt him-
self, as was his custom, generally, remain-
ed quiet; his companion was, for a short
time, also at a loss to know what to do,
and for the time being, his situation was
one of extreme embarrassment. Finally,
in the midst of the pressure and actual
tumult, he drew from his pocket "Bo-
dy's Golden Treasury," and the assem-
bled crowd to remain quiet, while he would
read a few words for them; opened the
book at random (11) and struck upon the
passage for the 11th of February: "Light
is shown for the righteous and gladness for
the upright in heart." He read the whole
page aloud, and, then, offered a most fervent
prayer for his deeply agitated soul
and closed with a hearty Amen. This pro-
duced a most blessed effect; all present
were made calm; the father of young
Schmidt approached the two travellers, and
shaking them by the hand, said: "Go in
the name of the Lord; and, though it be
among the Turks, God who sends you, will
be with you."

"So well was the father, now, pleased,
that he followed them, a few days after-
wards, to attend the ordination services, at
Wernigerode, whither the two young mis-
sionaries had already journeyed."

From this place they continued their
journey through Halberstadt, Ambleben,
Brunswick and Hanover to Hamburg.
The things that appeared easy and light to
Rev. Schmidt when he first received the
call, began to be a heavy burden to him,
and he had to pass through all the
trials and heart-searching experiences that
the true and faithful servants of the Lord
Jesus must, usually undergo, when they
desire full assurance as to their Divine
Master's will in matters of such sacred im-
portance. In addition to these severe sor-
rows, that had often caused him much suffering
from childhood, had become greatly in-
creased through the irregular motions and
jostling of the conveyance, in which they
had made this tedious overland journey.

But we must leave the balance of this
interesting account for another article;
in which the trials of Rev. Schmidt, and
God's special care over these two young
Lutheran missionaries to the new world
will yet be more plainly seen. E. F.

CONCLUDED IN OUR NEXT.

For the American Lutheran,
Have the Holy Scriptures Abolished the Sabbath?

Mr. Editor.—I was very much interest-
ed in your Sacred Conversation last week,
especially in the latter part of it, where
John read extracts from the Augustana of
such articles as he supposed the editor of
the "Observer" did not hold himself respon-
sible for. It seems the Confession teaches
that "the Holy Scriptures have abolished
the Sabbath," as appears from the last ex-
tract.

"John.—The last article of the Augsburg
Confession treats among other things also
of the Sabbath. It says: 'Those who sup-
pose that the ordinance concerning Sunday
instead of Sabbath is enacted as neces-
sary, are greatly mistaken: For the Holy
Scriptures have abolished the Sabbath, and
certainly that all ceremonies of the old law
may be omitted, since the publication of
the Gospel.'"

I cannot persuade myself, but that the
confession is in error on this subject and
does not give the correct Scriptural view
of the Christian Sabbath. Indeed, if I
mistake not, the reformers themselves
changed their views on this subject before
they died, and insisted on the divine obli-
gation of the Christian Sabbath. I have
just read an able article on this subject in
the Christian Union, which I send you
herewith for publication. I think it will
be appreciated by many of your readers
at this time. A READER.

LOVE. The inquiry, therefore, comes up,
whether this summary does away with the
Decalogue by a substitute, or whether we
should receive it rather as spiritualizing
its great principles; and if the latter
whether it was a spiritualizing of all its
injunctions, or of all except that relating
to the Sabbath—the Sabbath being a part
of the forms of the old dispensation, and
therefore unnecessary under the new, where
every day should be like holy. As Christ
makes no mention of the Sabbath in his
summary, this exception seems to be well
founded.

My own opinion is that the great prin-
ciples in the Decalogue are all immutable
principles, not admitting of abrogation.
They were embodied in the Two Tables in
the form required to meet the condition
of the race as it then existed; and they were
intended to receive expansion or develop-
ment, as the development of man went
forward. The principles are three: Re-
verence toward God; Justice toward man;
and the observance of a day of rest and wor-
ship. The first two declare man's duty to
God and man; the third regards man's
weakness, and provides for his nurture in
this duty; making the Sabbath obligatory,
because God in his omniscience knew man
and his necessities. In the order of the
Decalogue, the last is naturally placed be-
tween the other two. Both of the prin-
ciples, Reverence toward God, and Justice
toward man, are drawn out in special pre-
cepts in consideration of the imperfectly de-
veloped condition of man; the former cov-
ering three commandments, the latter six;
yet in each group the idea or principle is
essentially one.

Viewing, then, the Decalogue as an em-
bodiment of these three great principles,
what became of it under the new dispensa-
tion? All acknowledge that the principle of
reverence toward God was not revoked, but
that its precepts were expressed in the one
commandment of "Love to God." So also the
precept enjoining justice to man (which
implied love, though not expressing it)
came forth in the comprehensive "Love to
Man." And Love was made an intelli-
gent command by its incarnation before the
world. But was the other principle, that
pertaining to the Sabbath, recalled? Was
the day unnecessary under the spiritualiz-
ing element of love, and is this to be in-
ferred from our Saviour's summary?

As the commandment respecting the
Sabbath was from the first enactment
to secure man's spiritual improvement and
obedience to duty, and not an expression
of that duty, it could not properly have
been included in the summary given by
Christ; for the Sabbath was intended only
as a means toward the great end. More-
over, Christ's reannouncement of it would
have been a perpetuation of the seventh
day, and a substitution of the first day
would have been out of time at any period
before the resurrection, the event it com-
memorates. Our Saviour, therefore, sim-
ply enjoined Love—the true interpreter of
all law, as well as the sum of all duty.

Against the recalling of the Sabbath,
there are the following considerations:—
First, the seventh day of rest is based
on man's physical nature. The adoption
of the period of the week, in the ordi-
nances given to the Jews, affords a presump-
tion that there is some special adaptation
in the constitution of man for such a cycle
of labor and rest; since God's ordinances
are, in their fundamental principles, ex-
pressions of universal law. If, further,
the week of seven days existed among men
prior to the Mosaic narrative, as seems to
be true, this should be received as showing
conclusively something in man's physical
nature demanding it. Again, the requi-
sition of the week in the history of crea-
tion (unless the Mosaic narrative is a fable) is
yet profounder evidence that the division
is based on a law in man's nature; not a
law so obvious that all men would at once
intuitively perceive it, yet so essential that
God in his ordinances would announce it,
as he has done.

The prominence of the number seven in
nature and history is another argument
for the cycle; but upon this I lay no stress.
It is of real weight as man's physical
nature, that the cycle of the week is in
some of his diseases, as in many fever-
fits, and is to be noted that alteration of work
and rest is one of the most comprehensive
of natural laws; and plans no less than an
imals have their period of rest in the re-
volving days and years; and it is thence
most reasonable that man, having an ac-
tive mind as well as a growing body, and
every way a sensitive nature, should have
been subordinated to a cycle not influence
appreciably the inferior life of the world.

Whatever force should be allowed to
some of these considerations, it can hardly
be questioned that the cycle is a reality in
nature and man, as well as in revelation.
A second argument against the recalling
of the Sabbath flows from the object of
the day. It was instituted eminently for
man's spiritual improvement, his sinfulness
demanding that there should be this re-
curring season to break the current of the
world, and let in God upon the mind.—
Man has not changed in this respect, al-
though he has outgrown the Jewish cere-
monial. The day is as much required
now as before the coming of Christ. The
Sabbath at the bible knows that it he could
break up the day, and relieve the mind
of men from this dominance of the Body
and the pulpit, the solemnizing influence
of Sunday duty, Sunday bells, Sunday
freedom from busy shops and counting
rooms, his party and the devil would have
an easy triumph. If there is now this
power in the day, then its appointment
must have been a perpetual ordinance for
man's spiritual as well as physical good;
for it bears upon the interests of a king-
dom not short-lived, like the Jewish, but
enduring forever.

In these grounds I argue that the three
great principles enunciated in the Deca-
logue were irreversible. The Jewish cere-

monial law recognized the same three prin-
ciples, and so far, the ceremonial law ab-
stains; but the Decalogue differed in be-
ing a separate, distinctive, and emphatic
announcement of the unchanging moral
law. Sent forth, we may rightly say, with
the special superscription of Jehovah, and
not to be recalled. Christ exalted one of
the three great principles into supreme
love to God, another into universal love to
man; and this supreme and universal love
was to exalt the third, so as to make it the
real means of securing the end of his
mission and of all history—the redemption
of man. His teachings, freeing man from
mere forms, broke the shackles that bound
the mind to the precise seventh day, but
did not disturb the old obligation to sanc-
tify a seventh day.

The change in the day with the begin-
ning of the Christian era was therefore no
abrogation of the commandment. The
force in that love which Christ imparted
to his disciples was mighty and irresisti-
ble, and under its influence, probably
without command, heart responding to
heart, and all bowed to Him who hath as-
cended, that at once substituted the day of
the resurrection for the seventh. It left
all other relations the same; the same
binding power in the principles of the
Decalogue, the same authority for its pre-
cepts; the day the same, except the mere
formal fact of the particular twenty-four
hours of the week.

Therefore hold that as God in his love
put into the week a Sabbath day for man,
so while time shall last, and man need help
and spiritual renovation, the weeks will
continue, by God's will, to have not mere
a first day, or Sunday, but a Sabbath day.
The spiritualized law does not enjoin
it, the asceticism or observance of
formalities connected with the day in the
mind of the Jew; but it does require such
a use of his hours as shall carry forward
Christ's work of redemption, and shall pro-
mote in ourselves and others likeness to
Christ in heart and life.
New Haven, March 1st, 1871.

The Pulpit.
Lecture-Room Talk.

BY HENRY WARD BEECHER.
INNER MEANING OF CHRIST'S
PASSION.

(Good-Friday Evening, April 7, 1871.)
I suppose that the thoughts of all devout
persons have, during the day, and this
evening, been borne toward that great
event in the history of the World which
the universal church observes to-day.—
The method of recalling the passion of the
Saviour, and the mode of his suffering, will
be very different with different persons.—
Some will simply attempt to follow the
footsteps of Christ's history, and, by their
imagination, to revive, step by step, the
physical events of that history. They will
follow Christ in his entrance, triumphant,
into Jerusalem, amidst the shouts of Hos-
annah, for the very same lips that in a
short time will cry, Crucify him, Crucify
him. They will follow him to the garden.
They will dwell upon his mysterious an-
guish, pouring it each for himself, upon
his arrest, and upon his various stages of
trial before an unjust tribunal. They will
follow him as he goes forth a part of the
time bearing his cross. And then they
will review all the transactions upon the
height.

Now if Jesus was simply a superior
man, a moral genius, as he has been called
who attempted to reform his people, and
who was persecuted, and finally put to
death, by them, there will be certainly the
traits of heroism to be observed, in his pa-
ience, in his grand demeanor, in his very
shadow of his death and his dying, but it
will be only a few instances of that which
we see in every age, where men forsake
family, friends, country, all, and are will-
ing, it need be, to lose their lives for the
sake of a principle or a cause. And al-
though it would be ranking the name of
Jesus very high, it would come short of
the very thing which is the power and the
glory of the cross of Christ—namely, that
the sufferer was man only by virtue of
dwelling in the human form, that this was
the incarnate God; and that Jesus in suf-
fering, was not performing an official act;
that he was attempting by his life, by his
suffering, and by his death, to convert into
secular reality, to bring from beyond the
veil within the reach of our understanding
and to interpret to us, the real nature of
the divine heart, to teach us that God is
not an unfeeling, unloving, and un-
pitying Ruler—one that guides the
spheres, and all within them, by the sub-
lime machinery of law, himself intact and
unharmed; but that the Supreme Being
has tenderness of love, fidelity of love, pa-
ience of love, sacrifice of love—the love
that death itself cannot snatch nor change.
This is God, from eternity to eternity—
and that not by the teaching of the lip,
but by the sublime teaching of his actions;
Jesus brought into the world to tell us
that the cross and his sufferings were the
measure of the love of the eternal Father
to the human race.

Looked at thus, behind the physical
events: interpreted as to its meaning, that
the sufferings of Christ meant Christ's
sacrifice, for the world, and an interpreta-
tion through that sacrifice, of the divine na-
ture and the divine government; that is sub-
lime beyond all compass of words. And it
is that which men have never been willing
to believe. It was that which the Jews
would not accept. They could not endure
the cross. They could not believe in a
God who as they thought, was struck
through with weakness. And the Greek
rejoiced the idea of such a God. For all
their notions of God included the quality
of ineffable splendor. Eternal youth and

beauty, the undiminished possession of joy
that were felt in eternal cycles—these were
their conceptions of the attributes of God.
But when the majesty of heaven was
measured by the suffering of Christ; when
the grandeur and power of the universe
was represented as suffering willingly and
continually for the sake of inferiors; may
for the sake of enemies, for the sake of
sentient humanity to its lowest estate—
then the secret of the universe was dis-
closed.

That which no hand touches; that
which cannot be demonstrated by science
in any form; that which is most slightly
hinted in the relations of life in the house-
hold, was brought out in conspicuity, and
declared and published in the universe—
that God was love; and that love was self-
sacrifice; that it was the servant serving
all things. Now, setting that conception
of the sufferings of Christ free from the
shock, if not from the vulgarity, of many
of the representations which are made of
the physical aspects of those sufferings
and following this interior and moral idea,
I think it well to ponder and dwell long
upon the spectacle of our Lord in the times
of his trial, of his self-renunciation, of his
self-sacrifice.

And the first question that would natu-
rally arise is the question, personal to our-
selves. In how far have we accepted the
Lord Jesus Christ? In how far do we
follow the Lord Jesus Christ? That we
believe in his name, and that we stand
technically that he is very God, equal with
the Father and with the Spirit—that is
well; but it is merely the alphabet and
the date. It amounts, comparatively, to
little. They are Christ's who live a
life of love as manifested in Christ. They
follow Christ who are undertaking to live a
life of self-sacrifice. They who know how
to put their power at the service of others;
they who know how to love so that for
love's sake they will give up everything
that is near and dear to them; they who
know the patience of love even in death—
they are the followers of the Lord Jesus
Christ, whether it be in little things, or in
things great. That it is to be Christ's;
and that it is to be followers of Christ—
And how many of us are Christ's, and fol-
lowers of Christ?

How solemn and humiliating a test!
How searching and instructive a rebuke!
The next question that we shall natu-
rally fall upon is, How little the universal
church of Christ represents yet, the Mas-
ter. The next idea, is, That in this world
Christ is, as it were, to be built up again;
that the church is by its manifold gifts,
and by this representation of the divine
disposition of love and self-sacrifice, to be
the thought of Christ constantly before
the world, all the discipline hand doing over
again, substantially, the royal acts of their
Master. But if the church be filled with
avarice, with self-indulgence, with worldly
mindedness, with pride and with vanity,
it no more represents Jesus Christ, than a
figure of straw represents a living man, or
than a picture daubed with mud repre-
sents some transcendent beauty. The church
is opaque for want of humility; for
want of self-denial; for want of patience
and the sacrifice of a truly divine love.

And the subject that will naturally be
connected with this is that of the differ-
ences in which Christianity can be spread
First is the spread of Christianity as a
mere letter and a history. And that is
the geographical diffusion of Christianity.
But as I have said, the mere knowledge
of the history and of the letter is very lit-
tle.

Then comes the second stage, and in
the same places. There Christianity sinks
a little deeper in. It begins to give predom-
inance to the higher sentiments, and to
repress the lower. At that point Christi-
anity has as it were, begun a second
growth.

And then, little by little large sections
of the community begin to drink in the
true spirit of Christianity. It affects the
morals and the laws of the whole com-
munity. Now the very framework of society
begins to be reconstructed and to repre-
sent the higher moral elements. And
Christianity is still growing. And when
the time shall come that all business and
all civil procedure, that all public and all
private life shall conform to these glorious
exhibitions of love living; when the first
shall make themselves servants of all;
when men shall find themselves happy in
the ratio in which they have the power
of blessing happiness among their fellow-
men—when that shall be the law of na-
tional life, then the latter-day glory will
have come; and the prayer that little life
and great ones have been uttering ever
since the Saviour's advent, or since his
ministry—

"Thy kingdom come; thy will be done
on earth as it is in heaven!"—
will have come to pass, and the earth will
be redeemed unto the Lord.
But when you look at the state of Chris-
tianity in the most favored countries; when
you consider for instance, the condi-
tion of these two great cities—the one in
which we are living, and that which is
contiguous; when you consider what it is,
that is incarnated there; when you see
how law, and justice, and procedure of al-
most every kind, represent the animal in
inclinations—avarice, greed, cruelty, dishon-
esty, falsehood, the utter worldliness and
wickedness of the human heart; when you
think that all these things exist, and that
society, these fortunate shores, and in the
later days of the world, represents,
as much as old imperial Rome did, the
worst side of human nature, how much
have we to arrogate to ourselves in the
progress of Christianity?

There are many signs that are good and
that should encourage us; but let no man
suppose that the work is done, or nearly
done. We need the divine power to intensify
and bring home to our understanding,
to the understanding of the churches and
of the community, the yoke, and the bur-

den, and the cross. For it is my serious
judgment that if the churches in New
York and in Brooklyn, instead of intensify-
ing doctrinal points and ecclesiastical
usages, were to bring to bear a purified
public sentiment upon the whole com-
munity, it could not resist the light and
power, and that this great wicked Babylon
would be transformed. The church itself
is not Christ incarnated again in men.—
The church is darkness and not light.—
And Christians are Christians by name,
much more than they are by spirit. And
you and I, while we follow Christ, and
look upon his sufferings, should see there
our own rebuke. Worse than Peter, who
followed after, we follow near, to call
himself affectionate names, and adore his
sacrifice and his suffering, and then go
about our selfishness and our worldliness
as if it concerned us no whit.

Practical.
From the Christian Intelligence
The Fulton Street Prayer
Meeting.

PRAYER FOR THE HIGH COMMISSION.
"You are earnestly asked to pray for the
High Commission in Washington. Pray
that the matters in dispute between Eng-
land and America may be justly settled, and
settled on such a basis that peace and har-
mony will be secured and friendship shall
exist between the two countries."

"You are asked also to pray for France,
our ancient ally, that quietness and peace
may reign in that distracted nation, and
that events concerning her may be ordered
in wisdom and love."
The prayer that followed this request
was a remarkable prayer, breathing the
ardent desire for the tranquility and prop-
erty of a people who had been sorely
punished for their transgressions. It cal-
led on God in pity, to stay His hand and
not give them up to anarchy and confusion.
It implored Him to make them to estab-
lish a government that should be in the
line of God's providence in redeeming the
people of France from destruction and
building them upon the foundation of frater-
nity, equity and justice.

Prayer has never been offered before for
the High Commission, but it has been of-
fered for France and Prussia, asking
that the right may prevail and the wrong
might be suppressed. And wonderfully has
that prayer been answered.

PRAYER FOR THE POOR OLD POPE.
"Will you pray that God will convert
the Pope of Rome from his spirit of per-
secution, iniquity, falsehood, deceit, blas-
phemy and high-handed opposition to the
truth, and make him an humble and faith-
ful disciple of Christ and an earnest mis-
sionary for souls. Pray that God
will give him a heart to reprove his lying
bishops and archbishops, who misrepres-
ent the facts of his present condition, in en-
deavoring to make the world believe that
he is a prisoner, in chains, starting to
death in what was once his own capitol.
The poor old Pope has been the subject of
much prayer within a year passed. All
Christendom has prayed for his downfall,
and down he has come, and great has been
his fall. The very means which he em-
ployed to establish and enlarge his power
have proved the means of his overthrow.
His infallibility has served him, but a poor
man. Disension has been sown in the
ranks of his people and the poor Pope's
infallibility dogma will divide his adhe-
rents and leave him like the ass between
the two stacks of hay."

PRAYER ANSWERED.
From Rockport, Mass., comes the fol-
lowing: "Dear Brethren:—Your prayers
for this place have been answered. We
are rejoicing over many who have lately
found the Saviour."
"Now do pray for Lynn. I am going
there to hold meetings for a few days. Im-
portune God to fill me with the Holy Spirit,
and by His own power to save many
souls."

Prayer has been answered in many other
instances, as is acknowledged in several
communications within a few days made
to this meeting.

PRAYER TO BE CONTINUED.
"Dear friends of the Fulton street meet-
ing:—Will you pray for our church here in
Ohio, and for its young pastor. His heart
seems breaking for the dying souls around
him. There are some signs of the presence
and power of the Holy Spirit. We want
a full shower of heavenly grace. Forty
unconverted husbands, of as many Chris-
tian women, must be brought to Jesus.
And oh! our dear young people, pray for
them. I have sent you many requests in
years past, and many of your prayers have
been answered. This is from one who has
been with you often in your precious pla-
ces of prayer."

PRAYER ASKED.
From Syracuse comes this earnest re-
quest in the handwriting of a lady.
"Dear Christian friends of the Fulton
Street Prayer-Meeting:—I feel assured
that God is the hearer and answerer of
prayer. And as I read from time to time
of the wonderful answers to our prayers
I am encouraged to beg your prayers in my
behalf. I have been in an agony of soul
for many long, weary months—at times
almost in despair. Oh! do pray earnestly
for me, that I may be enabled by the grace
of God to see my way to the cross. Oh!
do, do pray for me without ceasing!"
Such requests as this take very deep
hold on the sympathies of the meeting, and
we can assure this deploring young lady
that she was earnestly remembered in pray-
er that she might go at once to Jesus and
tell Him all.

you with the spirit of earnest effectual pray-
er for this soul. May you believe the
promise "If two of you agree touching any-
thing, and ask of the Father, He will do
it." Another says:
"Dear Brethren:—The writer of this
is now preaching near your city in a little
church in which there has never been
much religious interest."
"Will you pray with me that my minis-
try may be blessed, that God will pour out
His Holy Spirit upon us now and bring
many souls unto the Saviour?"
From Independence, Iowa, comes the
entreaty, "Please pray for my husband,
who is not satisfied with his spiritual con-
dition. Sometimes he thinks he has found
peace. Then, again, it seems to him to be
a delusion." So the requests come
every day.

SAILORS' CONVERSIONS.
One up in the meeting said he had at-
tended some of the meetings for seamen,
which were full of the deepest interest.
Sailors are being converted all the time and
few know anything about it. He spoke of
one church for seamen holding a com-
munion service every month. Years ago the
pastor came into this meeting and asked
you for the constant effusion of the Holy
Spirit. And since that request was made,
say eight years ago, not a communion has
come and gone without additions to the
church. Three, five, ten at a time, till
now more than 600 have been added on
profession of their faith.

A CURIOUS BEQUEST.—St. Bartholomew's
Church has (like most of the city
churches) its vergers, choir, and a few char-
ity children for its whole congregation.—
During the whole year it has one large
congregation, and that gathers, as now, on
Good-Friday, to witness a performance that
is anything but agreeable to look at.—
namely, twenty-five aged women bending
down on the floor to pick up, twenty-five
sixpences. Untold years ago a lady be-
queathed property to have twenty-five six-
pences laid upon her grave-stone in St.
Bartholomew's Church, which were to be
picked up and severally owned by the same
number of widow women. The grave-
stone was to be in the floor; and the lady
was so particular as to provide that any
widow who from infirmities could not, or
from pride would not, stoop down to pro-
cure a sixpence, should not have it. No
provision was made in the will for preserv-
ing the lady's grave-stone; so it has long
since mouldered away, and it is even doubt-
ful at what spot she was buried. Never-
theless the sixpences are picked up from
the floor by the most aged women that can
still bend the stiffening hinges of their
limbs. They found much difficulty in do-
ing so last year. The sixpences have greatly
decreased in value since the original be-
quest. A very aged clergyman, who has
had the Bartholomew living since 1815,

The American Lutheran.

YORK, PA.
SATURDAY, April 29, 1871.
REV. P. ANSTADT, Editor.

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 are 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.

THANKS.—Hon. John Scott, United States Senator, will please accept our thanks for public documents.

We once more request that all our letters and exchanges be sent to us directly to York, as we have removed to this place and are residing here since the first of April.

The excommunication of Dr. Dollinger, the eminent Bavarian Catholic theologian, is attracting wide attention not only in Europe but in this country as well. By many it is looked upon as an event, no less significant than the protest of Martin Luther. The excommunication of Dr. Dollinger is based upon his refusal to accept the dogma of infallibility, the adoption of which, he says, will give rise to a temporal no less than a spiritual terrorism. He further insists that the dogma is inimical to the Scriptures, and concluded that neither as a Christian, a citizen or a historian, can he accept it.

The Board of Publication.

We direct attention to an advertisement of the Board of Publication in another column of this paper. The Board is making vigorous efforts to extend its operations. Mr. J. K. Shryock understands the publishing business thoroughly, and has displayed great skill and taste in the publication of the Fatherland Series, and other works that have been issued by the Board.

Rev. Dimm has been appointed secretary of the Board, and by his active efforts, it is hoped that the means will be greatly increased for promoting the efficiency and usefulness of the Institution.

Still They Come!

The proposition to double our subscription list by every subscriber getting the name of a new one, is meeting with considerable favor. We are receiving the names of new subscribers nearly every day. Bro. George F. Hillary writes to us from Fishersville, Pa., as follows:

"I have noticed in your paper a proposition for each one of your subscribers to send in one new subscriber to your paper. I will therefore send you mine. Inclosed find \$2.00 for which you will send the AMERICAN LUTHERAN to Mr. W. R. C. His post office address is Karlsruhe, Clearfield county, Pa."

We hope our friends will not let this matter rest, but push the project on to its successful completion. All that is necessary is an earnest effort and the work will be accomplished. Let us have a strong pull and pull together.

The German Immigration.

The Germans in America, constitute a vast colony. Politically independent, though in many other respects dependent on the Fatherland, the great bond of union between Germany and America is kept up by the annual immigration; if this should cease, then the German language and influence in America must gradually die out. This consideration makes the German immigration of vast importance to us, both in a political and ecclesiastical point of view.

The migration, since the year 1815, has been styled the new, and that previous to this time, the old immigration. The latter consisted greatly of religious societies, who, driven from their homes by persecution, sought a refuge in this western world, where they could enjoy liberty of conscience; the former came mostly in single families, merely to better their pecuniary and social condition.

During the time from 1775 to 1815, which embraced the revolutionary war in America and the revolution in France, the immigration ceased entirely. This interruption, which lasted 40 years, caused a chasm which is still strikingly manifest in the difference between the Pennsylvania German and the later immigrants. The following table shows the yearly number of immigrants from the year 1821, to the close of the year 1870:

1821	688	1828	11,632	1855	71,918
1822	148	1829	9,028	1856	74,028
1823	183	1830	29,704	1857	87,781
1824	230	1831	15,291	1858	48,819
1825	450	1832	12,570	1859	52,754
1826	511	1833	14,441	1860	54,491
1827	492	1834	20,721	1861	31,710
1828	1,651	1835	27,161	1862	57,023
1829	507	1836	57,761	1863	52,519
1830	1,976	1837	74,281	1864	67,486
1831	2,412	1838	68,465	1865	53,224
1832	10,194	1839	100,235	1866	115,940
1833	6,988	1840	78,862	1867	134,038
1834	17,085	1841	122,482	1868	128,457
1835	8,911	1842	145,919	1869	127,511
1836	20,707	1843	141,946	1870	78,890
1837	23,740	1844	215,000		

What a mighty, constantly increasing stream of humanity is here presented to our view! This does not look as if the German language and influence were dying out in America. The yearly average of immigration, as may be seen from the above table, is about 125,000. This flowing stream of people does not spread itself equally over the whole area of the United States, but mainly over the Middle and Western States. The total German immigration in the last fifty years, amounts to 2,568,741. To these should be added the immigration from Switzerland, Alsace and the German portion of Lorraine, besides some whose nationality has not been ascertained.

The immigration from Great Britain and Ireland during the last 50 years amounts to 3,820,016, of these about 3,000,000 came from Ireland. This is more than came from Germany. German numbers 40,000,000 of inhabitants and increases yearly. Thirty years ago, Ireland had 8,500,000 of inhabitants, and now it numbers something over 5,000,000; it is therefore decreasing in population. From this country the capital fund of its population is emigrating, whilst from Germany we receive as it were, only a part of the interest. From the nature of the case a period of time must therefore arrive when Ire-

land, exhausted of its population, can send us no more immigrants, whilst from healthful and populous Germany, we may expect a constantly increasing ratio for an indefinite period to come.

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

Peter.—Where have you been this evening, boys, and why do you appear so much excited?

John.—We have been in the Roman Catholic church, where we heard the priest slandering Luther and Protestants in general, and that provoked us to such a degree that we could scarcely keep silent in church while he was speaking.

Peter.—In one sense it served you right; what business have you in the Roman Catholic church?

James.—There are a number of priests here at present from a distance; they are holding what they call a "mission," and on this evening we were told they were going to speak against Protestantism. So we felt a natural curiosity to hear what they had to say in favor of the papacy and in opposition to Protestantism.

Peter.—Well, suppose you tell us something of what you saw and heard.

John.—The walls of the church are covered with paintings, and pictures, and crosses, and crucifixes, and on what they called their altar there was such a profusion of lighted candles that the place looked more like a theatre or a heathen temple, than a Christian church. And then their multiplied and senseless ceremonies appeared to me also as heathenish and idolatrous. First the priest came in by a back door dressed in a black gown, very much like those which our symbolists wear; when he was done another priest came out with a white shirt over his other clothing and a three cornered hat on his head; besides him there were three or four boys, also dressed in white shirts outside, seated and walking about in the altar. One of these threw a kind of an oil cloth over the priest's back with a flower pot painted on it, and pretty soon another one on the top of that yet. He looked very fantastic, and reminded me of the pharisees whom the Saviour rebuked for their display of ecclesiastical vestments, as they made broad their phylacteries.

James.—One of the most curious ceremonies was the fumigation of the church; one of the boys in a white shirt had something like a lantern in his hand in which they burned a substance that produced a great smoke, filling nearly half of the church. It had rather a pleasant smell, and must therefore have been done for the purpose of driving away any bad odors which may have been in the church, although I did not smell anything offensive at the time.

John.—Their prayers appeared to me especially heathenish. They repeated their prayer posters and Ave marias more than a hundred times this evening, just as fast as they could rattle them off. The Saviour said: "When ye pray, use not vain repetitions, as the heathens do, for they think they shall be heard for their much speaking." They certainly use vain repetitions (or as the German has it, "plappern"), and therefore, according to the Saviour's rule their prayers are heathenish.

Peter.—Well, now tell us something of what was said.

John.—In the first place he labored hard to prove that the pope is the vicar of Christ and head of the church on earth. He said while Christ was on earth he was the head of the church himself, but when he left the earth he appointed Peter to be his successor vesting the supreme authority in him, and the other apostles were to be his assistants.

Peter.—You might easily have answered him on this point. In the first place there is no scripture proof at all, that the other apostles were to be merely the assistants of the apostle Peter, and in the second place the apostle Paul flatly contradicts the assertion that Peter had any more authority than the other apostles. He says, I am not a whit behind the chiefest of the apostles, and declares that on one occasion he withstood Peter to the face, because he was to be blamed. This at once destroys the papal assumption of supreme authority, as well as of infallibility.

James.—What provoked me the most was the calumny and slander which he heaped upon Luther and the other reformers. He said Luther was a libertine and a drunkard, that Calvin committed a crime for which the letter S was branded on his back, that John Knox was an immoral and bad man, and that Henry VIII, was the founder of Protestantism in England. When I heard these lies and slanders I could hardly sit still, but felt as though I must rise and tell the priest plainly to his face that he lied.

Peter.—You may well say that the priest lied, and that he slandered the reformers most shamefully. They were some of the purest and holiest men that ever lived on earth. Luther especially was a man of extraordinary faith and prayer and holiness of life. It will become the Roman priests in York or anywhere else to impute libertinism and drunkenness to Luther. Is not the whole history of the pope, bishops, and priests of the Roman church polluted with lewdness and stained with the blood of the saints whom they have slain? I would not stain the pages of the AMERICAN LUTHERAN by reciting the lewdness of the Roman council which burnt John Huss, about a hundred years before Luther. Now, as this Roman priest has come to York and publicly charged Luther with libertinism and drunkenness, I will let an enlightened public decide, how the character of the priests compares with that of the ministers of our Protestant churches in these respects.

James.—I guess we could go farther and verify the proverb: "Like priest, like people." All travellers in Europe say they can tell when they get out of a Protestant into a Roman country by the deplorable condition of the people in the Roman countries. The Roman Catholic nations are sunk in ignorance and vice, and that is the reason why Protestant and enlightened Prussia has become the greatest power in Europe.

John.—I believe the Romanists regard the Empress Eugenie as a perfect saint in their church, and here I find in the literary department of the Nation a paragraph that throws some light on the depth of her devotion. Mr. Claretie edited a paper in Paris during the siege called "Paris Assiégé." Under the date of Nov. 16th he records the death of Merimee, and mentions a work of his which had been found among the papers of the Empress. It was a lit-

tle volume containing a story of adultery, called "La Pantomime bleue," written and illustrated by Merimee's own hand. In speaking of the heroine, he says: "Her clothing smelt of vanilla. She adored the favorite perfume of the Empress." The story is signed: "Prosper Merimee, fool in ordinary to Her Majesty the Empress." James.—Here is another paragraph from one of our exchanges, which throws some light on the drinking habits of the Roman Catholics in England:

When the Roman Catholic religion was in the ascendant in England, the health of the Pope was usually drunk in a full glass immediately after dinner—*au ben pere*: hence the word "Bumper."

Communications.

For the American Lutheran.

Philadelphia Letter.

Hope at last! The Lutheran and Missionary, in a very excellent article on the Lutheran Press, reveals at last the star of hope, whereby Irish Brethren, Frank Synodists, and we American Lutheran revivalists, may become at last Simon pure Anglo-Saxon Lutherans, and teutonic ones, and symbolical ones too, I suppose. Hear this sweet songster, if not of Israel, of the Lutheran and Missionary; I say songster, for it is poetic, and in the emotion of my new found privilege I feel like Noah's dove that never came back to the Ark.

A Christian is known by his confession. So also Lutheran Christians and the Lutheran Church. The Lutheran confession is that which the Lutheran Church has put forth and acknowledges as her confession. He that (glad tidings of great joy) readily confesses with this confession is a Lutheran, Christian, and whose ever refuses him Lutheran church fellowship, is not a Lutheran, but a schismatic as regards the Lutheran church, and a sectarian.

This is the most sensible and admirable utterance since the Missionary has given out on the church question for a long time. Now, do you mean it? Will you stand by it and contend for such a Christian liberty of sentiment and such a democratic and original Lutheran idea, as strongly as the fathers contended for the faith once delivered to the saints? Say Lutheran and Missionary editors, are you down-right and whole-soul in earnest in this matter?

And is this the sentiment you are determined by the grace of God to maintain upon the general Lutheran church question? Then if so, you have arrived nearer to seeing "eye to eye," than you were by all the resolution of any synods; and than perhaps you supposed when your pen wrote such lines of true and unquestionable historical and poetical Lutheranism. I congratulate the Church over the prospect of sun rise, and I would compliment without a spark of flattery the author upon his first step in the right and proper direction, for the consummation of a united Church. May we get from this the experience of the Queen of Sheba; not half being told us, or even imagined by us. Come on, St. John's, and build on Broad and Arch streets, welcome to so much liberality; three welcome such plucky Lutherans, too: Broad and Arch, and to Lutheranism, too: Fan? No sir; I extend the right hand of fellowship after the profession of such a sound scriptural and Lutheran doctrine.

But hold, or you will say I am excited and unduly carried away with emotion; well I guess I am; but if they seek to—"He that credibly confesses with this confession is a Lutheran Christian, and whose ever refuses him Lutheran church fellowship, is not a Lutheran, but a schismatic as regards the Lutheran Church?" then I don't care if I am excited; for I love the excitement and animation produced in the soul and in one's life, by the power of the truth. Animation based upon fanaticism is destructive, and to be repudiated; but intellectual and spiritual warmth and life created by the truth is holy emulation that is commendable; to be justified by the word, confirmed by the spirit, and vindicated by strong argument.

ST. ANDREW'S

have at last called one of our most talented and brilliant inland pastors (Rev. S. D. Domes) to become their Shepherd. What will be his conclusions and the directions of Providence I know not; but this I am certain of, if he comes, he will be welcomed by a band of heroic, earnest and lovely Christians; those who will co-operate with and mutually sustain him in his work for the upbuilding of our Zion in this city of brotherly love. Come on, dear brother, and let St. Andrew's at last be doomed! Reader, were you ever without a Shepherd? 'Tis true the "Lord my Shepherd I shall not want," but, few have the bright and poetic and strong Christian experience of Israel's sweet David. Oh it must be depressing to be struggling without a ministerial shepherd, especially when "wolves in sheep's clothing" are howling all around. But thank God for that providence, that call men to Zion's walls who give the certain sound, more gloriously, who come forward with earnestness of purpose, independence of gifts, pure providence, and heroic and determined positiveness and radicalness, to the defence and savor of the "little flock who are to fear no evil," seeing it is "God's good pleasure to give them the kingdom." I shall we succeed? who asks such a question? knowing, we are backed and supported by the sovereign Creator upon whose word flashes out a universe from chaos and irregularity; oh ye of little faith; start out on the waters; but keep your eye on Christ, and you will never sink. I sometimes think we look too much to Wesley and Luther, instead of Christ? I believe Luther was more of, and a better Christian, than was Luther. In a word I don't believe Luther was a Lutheran; for if he was opposed to the church denominating himself Lutheran, it proves, he thought like St. Paul, Christ is all in all and in the sun and shield, both to the moral universe and the individual Christian. Now while I am a Lutheran it is just as much as Luther represents a high, mighty, clear, bright and strong Bible! hence I love his boldness for right, and I imitate as best I can; hence I contend for his utterances and receive them as the most liberal catholic, and democratic extant among denominational necessity (if they be a necessity). Oh why am I a Lutheran? I reply, because he was a foe to sin and slander and lovely brave, independent, and fearless Christian.

Oh for more Christ in our church debates; Oh for more christology and less selology, and manology, and personality, and prideology. Let us have more of our dear Jesus in our contending for minor differences, and be assured, soon the ecclesiastical, irregular bits of difference, we imagine will be found "trifles light as air" which will melt away before the comprehensive potency of such a grand associate. Heaven help us to tolerate Christian peculiarities that we may gain the great things of the kingdom of grace and consummate with Christ blessing his own last desire, that "they may all be one." Lutherans, unity of spirit, is not problematical; it is axiomatic; unity of universal understanding, is very questionable and uncertain. Bear ye one another's burdens, and so fulfill the law of Christ. Dear Lord, help me to commence! and you to do likewise.

Noah.

For the American Lutheran.

Editorial Correspondence.

Mr. Editor.—I see the Observer of the 31st of March has a statement from the Lutheran and Missionary, that six ministers have left the Allegheny synod, and have arranged to leave that body to connect with the general council. For fear that false impressions might go abroad that there are strong tendencies in the Allegheny synod in that direction I wish to make a brief statement.

First, I would say that there is no tendency in that direction among the laity. Secondly, I believe the last minister who has left the Allegheny synod, is not a Lutheran, and thank God that is all gone. I can call to mind but five who have left, and these five have left during the past 3 years, viz: Rev. Fetzner, of Tyrone; Hunt, of Schellburg; Wolf, (German) of Altoona; Hents, of Somerset, and Kitzmiller, of Schellburg. The last two left recently. Now what I wish to say in reference to the whole batch of them is this, that the Allegheny synod and the congregations which they served, are well rid of them. They surely have lost nothing by their leaving them, and it remains to be seen what the General Council have gained by their reception.

By double dealing men sometimes find cleanness of teeth and find a change necessary. They were not of us, and it was right they should go out from us, and I assure you no tears were shed so far as the synod is concerned.

I need not tell you what great efforts were made to effect these changes. I will only refer to one case which however was a failure. One of the leading spirits of the west, wrote to one of our brethren who he thought was tender upon that point, but he met with his merited rebuke, but as he has received so many rebukes, of a similar character, I suppose it made but little impression upon him. Soon after this the same Bro. received a communication from one of the leading spirits of the east, making similar offers, he was also severely rebuked.

Now Mr. Editor, I think the remaining brethren in our synods are of one mind on the great church questions and hope we will go forward in the great work of the master's cause. It is time, yes, high time we should cease quarrelling about forms and ceremonies, and engage our time, talents, and energies in the great effort of converting poor sinners to Christ. And may God help us to do so. As to the hymn book we want it without the Augsburg confession, catechism and form of service.

AN ALLEGHIAN.

Church News.

The York Co. Conference will meet in Rossville, on the evening of the first of May.
M. J. ALLEMAN, Sec'y.

CALL ACCEPTED.—Rev. Prof. McDonald has accepted a call from the Synodical church charge, Va., formerly served by Rev. L. A. Mann.

CALL EXTENDED.—Rev. D. M. Gilbert, of Savannah, has been unanimously elected as co-pastor of St. John's church, Charleston, S. C.

Rev. J. Peter has left St. Clairsville, and desires correspondents, for the present, to address at Ansville, Lebanon county, Pa. Vacant congregations will acknowledge notice of this.

SELINSBORO, PA.—The English Lutheran congregation enjoyed a solemn communion season on Easter Sunday. About twenty new members were received into the church.

WOODSTOCK, VA.—Rev. Levi Keller preached his farewell sermon to his congregation, and left for his new field of labor. Mr. K. leaves many warm friends in this country, who deeply regret the necessity of the change.—Shen. Herald.

The North Branch conference of Susquehanna Synod, will meet at St. Peter's church, Northumberland county, Pa., in the charge of Rev. J. A. Adams, on Monday May 1st, at 2 o'clock, P. M. Subjects for discussion are, "Christian Benevolence, and Vital Godliness."

A full attendance is very desirable.

G. B. ORT, President.

COLLEGE NOTICE.—The cornerstone of Carthage College will be laid on Wednesday, May 10th, at 2 P. M. We anticipate a large attendance on the occasion, that this good enterprise may receive a new impetus.

In behalf of the Committee of Arrangements.
C. KUNL.

STONE MILLS, N. Y.—Rev. O. D. S. Marley, the pastor, held meetings at the place during the month of February. He writes that "one hundred presented themselves for prayer, the majority of whom were heads of families. It is said by all residents there to have been the greatest reformation known in that section of country for thirty years."

The North District Conference of the Synod of Northern Indiana will meet in the Lutheran Church, at Richland Center, on Tuesday evening, May 30th, 1871, members of Conference coming in on the Airline R. R. will stop at Cornuta, those coming in on the Fort Wayne and Grand Rapids R. R. will stop at Kendallville, Indiana. At the above named places conveyances will be waiting on Tuesday at 3 o'clock, P. M. Brethren appointed a year ago to preach on "specified subjects" will please come prepared. A full attendance is desired.

W. H. KELLER, Sec'y.

JOLIET, ILL.—Rev. Christian Sans, writes under the date of April 17: "I am building a new church at present, and am very much engaged in raising funds therefore I am constantly at work in our common Master's cause, but I am very much persecuted by the formalists, old story, hard Missouri Lutheran Synod men, but the Lord is with me in spite of them."

CARTHAGE COLLEGE.—There will be a meeting of the Board of Commissioners of Carthage College on Wednesday, May 10th, 1871, in the city of Carthage Illinois, at 9 o'clock, a. m., by order of Rev. Francis Springer, President of the Board. Business of great importance to the college will come before the board for action at this meeting, and a full attendance of the members is earnestly requested.

MEPLINTOWN, PA.—In the Millington charge Juniata Co., Pa., during the past year, 1870, 1871, 1872, 1873, and 1874 connected themselves with the Lutheran church, just doubting the actual membership. Had not the great fire of Dec. 31st seriously discouraged the people, a remodeled, or new church would, most likely, now be building. By the grace of God all shall yet be well.

D. M. B.

Ministers ought to feel it a part of their duty to persuade their people to support religious papers. In doing this they are serving themselves; for the man who supports the periodical literature of his denomination most generously and freely, will support his minister most liberally. Let the people be trained to support religious literature, and they will as a necessary consequence, support all religious institutions.—Lutheran Observer.

The Lutheran inhabitants of the province of Livonia recently petitioned the Russian Government in favor of the annexation of that part of the Empire to Prussia. The action of the Car was sharp and decisive. He ordered the signers of the petition to leave his dominions, on pain of confiscation of their effects.—Russia and Prussia are already separating as to their policy on some important issues, and this action of the Car will not meet matters between Berlin and St. Petersburg.

FARE TO THE GENERAL SYNOD.—All persons who purpose attending the next General Synod at Dayton, Ohio, and who will pass over the Pennsylvania Central Railroad, are hereby requested to notify the undersigned immediately. Please state at what station on the road you will take the cars for Dayton. This notice must be observed by all in order to avail themselves of the liberal offer of this road. The reduced fare will be at the rate of two cents per mile, going and returning. This should be an inducement to all in the East to travel by this route.

LUTHER E. ALBERT, Sec'y.

Germantown, April 10.

REVIVAL IN ALBANY.—On Easter Sunday we added to our church fifty souls. Most of these are the fruits of a very precious revival of religion—the first which has occurred in the history of this congregation. We were assisted one week by Rev. J. R. Sikes, two weeks by Rev. Wm. Hull and Rev. C. S. Sprecher. Some weeks ago it was reported in The Observer that the congregation at Albany had adopted the "Book of Worship." This is a mistake. We have adopted the form of worship published by the General Synod, but we have not adopted the "Book of Worship." We have the form of worship printed separately.

S. P. SPEECHER.

A PROSPEROUS CHURCH.—During the months of February and March, a series of meetings was held in the English Lutheran church of Altoona, of which Rev. H. Baker, is pastor, resulting in much good to the membership of the church, and about 160 persons professed conversion, 150 of whom have since united with this church. On Sunday April 16th communion services were held morning and evening, where about 450 partook of the Lord's Supper; at the last table on Sunday evening 110 of the recent converts communed together with the pastor. The majority of them are young persons, but among them are also many heads of families. The services were rendered particularly impressive by the excellent and appropriate music by the choir.

The edifice seats about 800 people, yet it is usually crowded, morning and evening each Sunday. The Sunday school, too, is very large and well conducted by Judge Patton, the Superintendent. The members now talk of colonizing and forming a new organization in the southeastern part of the city. But no formal action has yet been taken. Large as is the membership it is most thoroughly united and entirely harmonious.

DEDICATION AT HAGERSTOWN, MD.—St. John's Lutheran church having been remodelled was rededicated on Sabbath morning last, the 16th inst. Rev. C. A. Sork, of Baltimore, performed the liturgical service, and the Editor of The Observer preached the dedicatory discourse. Rev. W. F. Eyster, of the Female Seminary, Rev. T. T. Titus, pastor of Trinity Lutheran church, and Rev. Everett, of Greenacres, were also present and took part in the devotional exercises. The day was propitious, the congregation large, and the services of a deeply impressive character.

The work of remodeling has been performed in good taste. The first floor contains rooms for the infant school and a Bible class, together with a lecture room, a Sabbath-school library. The main entrance is through the old steeple room, from which an easy flight of stairs lead to the vestibule on the second floor. The audience chamber is 72 by 56 feet, lighted with two large reflectors from the ceiling, tastefully decorated, and richly carpeted. The pews are of black walnut cushioned with velvet top, forming an angular circular. The pulpit, reading desk, communion table, and chairs are of cherry, and the chancel is neatly carpeted. A graceful gallery, with a new and rich-toned organ, adorns the other end. Two new bells weighing more than 2,000 lbs have been placed in the steeple. The windows have been adapted to the change which the building has undergone, and the brick and stone pattern, giving the whole exterior a new and massive appearance. The entire cost of the remodeling was about \$17,000, of which between four and five thousand dollars remained unpaid.

The effort made resulted in receiving subscriptions amounting to upward of \$84,200.

In the evening Rev. C. A. Sork preached an admirable discourse on faith in Christ, as illustrated by the woman, who touched the hem of his garment and was healed. All the available space of the church was filled with an attentive audience, numbering between seven and eight hundred people. Trinity Lutheran, and several other churches were closed, and the pastors, with many of their members, attended the dedicatory services. We congratulate the pastor, Rev. S. W. Owen, and the members of St. John's, on the manner in which the long contemplated work of remodeling has been accomplished, and rejoice that we were permitted to be present at the feast of its dedication.—Observer.

Sunday-School.

All communications intended for this Column should be sent to

JOHN J. REBMAN,

Harrisburg, Pa.

A WANT SUPPLIED.

We have often felt the want of a collection of Sunday-school hymns and songs suited for our school, without going to the expense of buying a new singing book.

In company with others so connected with our school, we have compiled a collection of hymns, at a cost of about four cents for the entire collection, containing thirty hymns, among which are found some of the good old stand by's that will never wear out. Sample copies will be sent free by enclosing a three cent stamp to the editor of the Sunday School column, and sent to any address at the rate of four dollars per hundred, if ordered soon before the type is distributed.

CONVERTED OR UNCONVERTED TEACHERS IN THE SUNDAY SCHOOL.

The subject of Employing unconverted teachers in the Sunday School has long been a theme upon which we felt like advancing an opinion, but the following taken from a recent number of the S. S. Worker, so particularly expresses our sentiments that we cheerfully give it a place in our column, according as it does with our own ideas upon the subject:

The question is seriously asked, and seriously debated, at institutes and conventions, whether Sunday-school teachers must, as a condition precedent to entering upon their work, be converted.

I know this is an unsettled question practically in Sunday-schools throughout the land, though I don't hesitate to assert that it can be, and should be, at once and for ever settled; but as there are many who will not take my *ipse dixit* for it, a few words bearing upon the question, by way of argument, will not be out of place.

That I may not be misunderstood in the use of terms, I say:

First, The Sunday-schools I refer to are the schools connected with orthodox churches; and,

Second, That the term "converted teacher" means those who are in good and regular standing in the church.

This being settled, I asked: What is a church Sunday school? And I reply to my question briefly, that it is a school at which, on some convenient hour, on Sunday, the young and old, whoever will come, are taught out of the Word of God, with such accompaniment of singing and other exercises as may be needed to keep the school together and interested.

How is this teaching to be accomplished? I answer, by precept and example. In content, geography, topography, laws, customs, habits, and history of Bible lands and Bible people will be taught in every lesson, but the teaching of God's Word must be by precept—that is, by the rule or command of his own Word, and then by an example which shall be consistent with the precept.

What, I ask, is the object of Sunday-school teaching? Just this, first, last, and always: To win souls to Jesus. If any one has a lower standard than this, he is an enemy.

This being our standard, how are we to win souls to Jesus? Just here I had a dream: I saw, bright and glittering in the sun, away up yonder mountain-top, a beautiful palace. In the valley I saw a fair-faced, honest boy, his eyes, with earnest desire, fixed on the palace, his step thitherward tending, but uncertain, for the road was hid by many windings, and dark places. A pleasant-voiced, kindly-looking man came through the valley; to him the boy addressed himself with eager questioning as to the right way to reach the palace. Alas! quoth the man, I cannot tell you the way, for I do not know it of a certainty myself. I have a chart of the road, but I have never travelled it myself, nor have I ever been to the palace, and, moreover, I could not help you, though I should take you to the very gate, to get admittance within, for I am not one of the King's household, and, though I called never so loudly, only to the call of those of his own household in the King's hearth.

This man knew not the road the boy desired to go. He knew of it, but that did not help the boy; for he required a guide who knew the road not only, but one who had influence with the King. The King graciously allowed his own servants to have free speech with him, and to direct his favor. Alas for the anxious boy, no guide, no one with influence with the King, to get him adm

public on accommodating terms.
ment is complete and well select-
the stock and prices. jy1670m6

Household and Farm.

From the Health and Home.

Mrs. Kate Humble's Diary.

Two or three letters were read on the subjects of rag carpets. Mrs. Brown has just made forty yards of carpeting. Between each breadth, so as to come at the end of each, she wove strands of warp yarn. When the carpet was made up, this strip was cut in two in the middle, and hemmed down. A neat edge is thus made, and with less trouble than the warp yarn is omitted, and the ends of the breadth bound.

Mrs. A. E. C. wishes a recipe for coloring golden tan, scarlet, and yellow.

Mrs. Jamison—Let her take a tankard, or the liquor from the vase of a tannery, scald the goods in it, and then dip them in lime-water, until she gets the required shade. This may be made to vary from a light nankin to a dark cinnamon.

To COLOR SCARLET—Take one ounce of cochineal, one-half an ounce cream tartar, two ounces of moraine of tin. Dissolve the cochineal in soft water, add the cream tartar, and when scalding hot, add the moraine of tin. Wrap the cloth out in warm water before putting into the dye. This will color one pound of cloth.

To COLOR YELLOW—One-half pound of sugar of lead dissolved in hot water, one-quarter pound bicarbonate of potash dissolved in cold water, using a moderate heat. Dip the goods first in the lead water, five pounds of goods. For orange, dip the yellow tans in lime-water—have a color and scalding hot. For grass green, dip blue tans in yellow dye.

A lady from Ohio sends her method of preparing mock oysters from calves' brains:

Mock OYSTERS.—Remove the brains from the head as whole as possible, and soak them in salt water two hours. Pour off the water, and boil twenty minutes in sweet milk. Take up in an enameled dish, and cover for an hour or two with weak vinegar; pour this off, and cover with vinegar, spiced with cinnamon, all-spice, cloves, and pepper, to taste. Eat cold, or stew with crackers.

Mrs. Pink—A always make great account of baked brains. The dish is quite cheap, very nutritious, and palatable.

BAKED BRAINS.—Take the brains of three calves, soak them a hour or two in salt water, parboil ten minutes. Beat eggs with two tablespoonsful of corn starch, add half a cup of milk or cream, have one-third as much bread-crumbs as brains; beat all the ingredients together; add pepper, salt, and sage to taste, then pour into a buttered dish, cover with bread-crumbs, and bake one hour. One ox-brain is equal to that of three calves.

Mrs. Tremaine—Has lately used beef's hearts, boiled, baked, and stewed, and found them quite a popular dish on my table. Now that meats are so expensive, and vegetables are nearly gone, it is a question with the housekeeper how to keep up due variety on her table. I cannot get a great many vegetables, but they are quite used up, and it will be nearly a month before our garden will bring us in anything to speak of. The heart may be parboiled an hour, then stuffed with bread-crumbs, seasoned with sage, pepper, and salt, and baked an hour. Or it may be stewed slowly, with a half-dozen carrots, a carrot and turnip, cut into dice, and a dozen potatoes. This will be nicely relieved by happy children. Whenever cold heart is left, will make a nice hash for breakfast, if mixed and nicely seasoned.

Mrs. Blair—We are very fond of fish, and eat it freely when in season. I recently learned a way of using it when cold, that we like very much. Boiled four ounces of macaroni half an hour, mix with two ounces of cold fish and two of cheese, add a large piece of butter, a little milk, and crown it in the oven.

Mrs. Lester—A reliable on our meals in spring, and sauce for salads. I find the following very good. Mix the yolks of two hard-boiled eggs with a teaspoonful of each of sweet oil and made mustard, and a tablespoonful each of finely grated horseradish, sweet vinegar, and white sugar. Add a little salt and pepper.

Mrs. Lee—Here is a letter from a lady who wishes plain directions for knitting pretty socks and sarques for babies. Now it is time to take up our regular topic of discussion, "Our Duties to the Unfortunate."

Aunt Betty—I wonder if you mean to include in that class all the shiftless, idle, wandering vagabonds that beg along our streets and don't want to honest employment. Now, I think there are the Lord's poor, and those that ain't the Lord's poor, and I go in for helping the first, and I don't think you can help the last.

Mrs. Blake—We should certainly exercise some discrimination in bestowing charities, for we are commanded to "do good to all men, but especially to the household of faith." If we look about us, we shall find in the immediate circle of our acquaintance those who fully deserve our benefactions. The other day, in visiting an Asylum for the Blind, I noticed a large and well filled bookcase in the library. Re-marking upon the fact to the Principal of the school, and asking how the blind were benefited by these books, "Oh," said he, "we have kind friends who come and read to us when our duties are over—"

Sometimes Miss Larkin, one of the teachers in the neighboring school, reads aloud to them; and she is a very kind friend. I don't think you can help the last.

Mrs. Lester—A great many of our ladies who have carriages might do a great deal of good if they would interest themselves in poor invalids and lame people, and occasionally take them out to ride. When visiting with Mr. Lester I have often insisted on the over-night mother or wife taking a ride of a mile or two with me while the Doctor staid with the patient. This frequently benefits the sick one as it does the nurse, from the cheer and freshness it gives her.

Mrs. Blake—In bestowing our charities I think we should endeavor to help the poor to help themselves, and so give to them as not to relax the sinews of their industry or diminish their spirit of self-dependence. This we may do by throwing work in their way, or by instructing them in modes of industry that are remunerative, and give her a poor home girl lessons in wax-flow making, crocheted work, and crocheting, two or three years since, and she is now able, by her own industry, to support herself in comfort.

had no other customers. With this, and what her children can earn, this industrious woman is able to keep her family neatly clothed and comfortably fed.

Aunt Betty—As to the degraded and filthy poor, it seems to me that our first duty is to provide them with plenty of soap and teach 'em the art of using it. It's my experience that we can't really benefit those much that can't be taught the necessity of cleanliness.

Mrs. Lee—Our subject for next time will be, "How to make Pig Money."

Children's Department.

LITTLE MAY'S ANSWER.

"Now, where are you going, little May, little May?"

I said to my wee bonnie baby,

For her little feet pattered so briskly that day,

So fast and so far they bore her away,

I thought she would lose herself, maybe,

"I'm daisy to find birds' nests," baby replied,

"There's lots of nice berries all round,

Tom says they have nests in the grass where they hide

Their little young birds. He said if I tried

I could find 'em—right down on the ground."

"The grass is wide, little May, little May,

And the grass is as high as your head,

There are bad ugly snakes in it, so they say,

I'm afraid you'll be lost if you wander away

Come back and pick roses instead."

"Why? God will take care of me—don't be afraid."

Now what could I say?—'twas my teaching:

I taught up and carried my dear little maid

To a moss-covered stone 'neath the green willow shade,

Saying, "Now you have a pupil to teach."

A LONDON BOY.—Young people in our favored land have very little idea of the sufferings of the poor in England and elsewhere. The following little sketch will give some idea of the truth:

"Upon one of my visits to the various ragged schools in the metropolis I became very much interested in a lad of ten or twelve years of age, with a frank, open countenance, though somewhat dirty and dressed in a suit of rags. He was busily reading in his Testament, and would stop occasionally and ask curious questions of his teacher that I could but smile. His 'unpleasant observations' on certain portions of Scripture, if clothed in elegant language, would do honor to men of education. There was a free heartiness in him that gleamed out through all his rags and dirt, and I sat down by him to ask him questions.

"Where do you live?" I asked; "and how?"

"I live anywhere I can," he replied, "and almost anyhow I can."

"But, say, 'what is your trade or business?' But what do you generally do for a living?"

"I am a water-carrier," he replied, "and get up every morning, at two o'clock, and go on foot about three or four miles, and sometimes six or eight, into the edge of the city to buy water cresses. I get a basket of them for a shilling, and by carrying them the whole day, generally clear another, which pays my board and lodging."

Just then the superintendent came along, and as I took his arm, he said, "The boy you have been talking 'bout comes here every night."

"And he is obliged to be up before ten o'clock, and he is obliged to be up in two in the morning, yet he is always punctual. Not long since his mother was imprisoned for lack of money; the sum needed to release her was ten shillings. Well, this boy alone saved himself and slept out of doors to save money out of his scanty earnings to release her from prison."

I went back alone and talked with the boy, and in my eyes he was a truer hero than Wellington or Napoleon.—S. S. Vinton.

ROBIN RED-BREAST.—A little robin red breast built her nest in one of the shady trees just in front of the house of Mr. S.—Soon four little robins filled the nest. Pay after day the mother fed them, and seemed to love them very much. She used to sing them such nice little songs, and sometimes you could believe she was telling them pretty stories about the beautiful green fields, where she was going to take them as soon as they could fly.

One day Mr. S.'s house caught fire; the tree was so near the house that it said the nest, and the little birds in it, would be burned up if they did not fly out. Yes, the old bird saw it too; but her little children were not quite old enough to fly. The mother would fly to the nest, and then start off, and seemed to say, "Come, come, try to fly, or you will perish." But her little ones could not fly at length she saw it, and what do you think she did? You will hardly believe me when I tell you; but it is quite true; she seemed to think that if she could go and put her wings over her little chicks it might keep off the fire, and save them. But whatever she thought, I will tell you what she did. She took her place upon the nest, and over her them all up, and in a few moments the flames grew so hot, and her little ones all burned alive. But do you think that robin loved her little ones as much as Jesus has loved you? Did she do as much for them as He has loved you? Oh! no, no, no, Jesus has loved you ten thousand times more, and done ten thousand times more for you; and yet if you are not a Christian, you have never loved Him for it—never!

Loving Words

"Happiness grows at our own fireside, and is not to be picked up in the stranger's garden."

A word of kindness is seldom spoken in vain. It is a seed which, even when dropped by chance, springs up a flower.

I would never desire a better proof of false teacher than flattery. True teaching has no need to uphold itself by soothing.

Some one, feeling that actions are better than words has said: "We read of the acts of the apostles, but never of their sayings."

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction. Fear sears acids; but love and trust are sweet juices.

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