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REV. P. ANSTADT, EDITOR, YORK, PA.

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newspapers and periodicals from the Post Office, or
removing and leaving them in a public place, is a
violation of the law, and is a crime.

Poetry.

SLEEPING IN CHURCH.

The following parody on Tennyson's "Charge
of the Light Brigade" is based upon the state-
ment made by Dr. Guthrie, that, at a large re-
ligious meeting, he once attended, he actually
counted six hundred people asleep:
O'er their devoted heads
While the law thunder'd
Sung and heartily
Sung the six hundred.
Great was the preacher's theme;
Screed'd with all the steam;
Neither with shout nor scream
Could he disturb the dream
Of the six hundred.
Terrors to the right of them,
Terrors to the left of them,
Terrors in front of them—
Hell itself plundered
Of its most awful things.
Weak-min'd deaf preacher flings
At the dumb-headed
Baldly he spoke and well;
All on deaf ears it fell;
Vain was his loudest yell—
Volley'd and thunder'd,
For earring—the truth to tell—
Neither for heaven nor hell,
Snoored the six hundred.
Still, with redoubled zeal,
Still he spoke onward,
And, in a wild appeal,
Striking with hand and heel,
Making the pulpit reel,
Shaken and stagger'd—
Called them the Church's foes,
Threatened with endless woes,
Faintly the answer rose
(Proof of their sweet repose)
From the united noise
Of the six hundred.
Serenity of nearness here,
Too much for human power;
Prayers, too, made to match
(Extemporaneous batch),
Woefully blundered;
Fit to turn every pew sick—
Should it be wondered?
Churches that will not move
Out of the ancient grove
Through which they blunder'd,
If they would lag behind,
Still must expect to find
Hearers of such a kind
As the six hundred.

Communications.

The Triumphs of Faith.

For the American Lutheran.

JUN 19, 1871.

"In these verses" says Matt. Henry
"there is much of Christ and Heaven."
The Patriarch Job on a former occasion
made a confession of faith in natural re-
ligion; but now he professes to be no stran-
ger to revealed religion. And he wants it
published for the benefit of future genera-
tions. It comforts him in the night of
sorrow, and he wants it to comfort future
generations of believers in the religion of
Jesus. Therefore he exclaims: "Oh that they
were printed in a book! That they were
graven with an iron pen and lead in the
chisel on the stone and lead in the rock
forever."
I. Why does he make a confession of
faith? I think because he is accused of being
a hypocrite. His afflictions are the effect
of his marked hypocrisy according to the
opinions of his enemies. He is urged to
deny the religion with which he is
charged hypocritically to profess; but, in-
stead of yielding to the requests of his
enemies, he renewed his faith in his Re-
deemer. "What! shall we receive good
at the hands of God, and shall we not re-
ceive evil?" chap 2: 10. Thus the ene-
mies of God are defeated, and faith triumphs
over infidelity. 2nd Because he is sorely
afflicted, and faith is now his cordial. Now
his experience is:
"Tis by the faith of joys to come,
We walk through darkness dark as night:
Till we arrive at heaven our home,
Faith is our guide, and faith our light.
The want of sight she well supplies,
She makes the weary path appear,
Far into distant worlds she pierces,
And brings eternal glories near."
Now by faith in the living Redeemer Job
looks upon death and the grave without
fear or dread. For, when the valley is
passed he "shall see God." Afflictions

purify and refine faith, and it triumphs
beneficently, gloriously, eternally.

17. What is the nature of his confession
of faith? 1st He knows that there is a
Redeemer. Not traditionally; he did not
derive this knowledge from his fathers,
as those who without Christ with their
Jewish traditions; or, as the Romanist,
and even Protestants of the present day,
among which are Lutherans who regard
old traditions, and church fathers as of
more authority than the Word of God.—
Neither theoretically, that is something
determined by the mind of speculation;
but his knowledge is experimental, reduced
to practice, as all true religion must be
in order to salvation.

2. Job knows that the Redeemer is a
living One. And therefore has power to
give life to his people and his worship. Oh
what bitter humiliated exhibitions of Book
Worship! What measures inaugurated to
change the simple, primitive order of wor-
ship into the formal, dogmatic, idolatrous!
"O full of all subtlety and all mischief
thou child of the devil, thou enemy of all
righteousness, wilt thou not cease to per-
vert the right ways of the Lord? (Acts
13: 10) O for a living faith in the living
Redeemer! O that we may be distinguish-
ed, on account of a lordly prescribed rit-
ualistic worship, but for a simple life-re-
ceiving, experimental worship! O for the
life and power of religion in the soul!

3. Job knows that Christ is not only a
living Redeemer, but his Redeemer. Bet-
ter than all—such knowledge is indispen-
sable. It kept him (Job) from denying
his God; it saved Daniel alive in the lions
den; by it Peter escaped a watery grave,
and Paul planted the standard of truth in
Rome. Without this knowledge no one
can enter the kingdom of heaven. What
will be the end of an unsanctified condition?
Shameful and bitter disappointment.—
"Knowledge puffeth up, but charity edify-
eth." Titles are empty names; formal
worship is suicidal; and bigotry bars the
entrance to eternal life.

Oh that we all may have that self knowl-
edge of a living Redeemer which will en-
able us to exclaim: "I know that my Re-
deemer liveth, and that he shall stand the
latter day upon the earth; and though after
my skin worms destroy this body, yet in
my flesh shall I see God." Such are
some of the triumphs of faith. J. M. G.
Bloody Run, Pa., May 31st 1871.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

USING ONE'S LIFE FOR OTHERS.

Friday Evening, May 19, 1871.

We have it distinctly urged upon us as
a motive, that as Christ died for us, so we
ought to be willing to lay down our lives
for the brethren. And I do not doubt
that that primarily referred to persecutions
and meant that men ought to be willing to
lay down their lives for each other and
with each other in the faith; but I do not
think that it stopped there.

Carrying your life for another is the
most glorious way of laying it down for
another. It fulfills the divine injunction
more than that which we usually accept as
the interpretation of it. And I want to
dwell a little on this subject of *Using your
Life for Others*.

In small towns and neighborhoods there
is, comparatively, very little sphere for
that sort of action of which I am going to
speak; but in cities like these there is a
crying necessity for some such thing as
that which I wish to advocate. There
are, in such great places as these, thou-
sands and thousands of persons who have
fallen in morals. Sometimes it is in one
direction and sometimes it is in another
direction. Sometimes it is in the matter
of truth and honor that they are under a
shadow; sometimes it is in the matter of
honesty and fidelity; sometimes it is in the
matter of the passions and appetites. One
man has gone beyond the line of self-con-
trol in drinking, and another man in the
indulgence of his passions. So in various
respects men are out of the way. And
the number of them is so great that, to
those who are familiar with the facts, it
becomes a very serious question, what can
be done to save such persons? Can any-
thing be done? Something is undoubtedly
done by general public sentiment.—
Something can be done by the household,
where persons are within its sacred circle.
But sometimes those persons who have
broken away from morality in early life
are more aggravated, more irritated, more
exacerbated by the influences which sur-
round them at home, than by the influ-
ences they meet anywhere else. I will not
stop to tell why it is; but frequently it is
the case that a child will not let anybody
at home touch him, but will fly off when
the father and mother, or the brothers or
sisters attempt to control him or guide him
in matters of conduct; so that if he is led
aright it must be by influences outside of
the family. And there are a great many
who might be saved, if there was only
somebody that would save them.

There ought to be in every church those
who shall specially interest themselves in
the welfare of persons who are so unfortu-
nate as to have gone astray; and who shall
not only pray for them, but come in per-
sonal contact with them in labors for their
reformation. There ought to be a high
standard of duty set up in this regard.—
Where persons are found to be wrong doing;
where they are out of joint with their fel-
lows; where they are in disgrace among
men; and where they are going down day
by day from bad to worse, there ought to
be those who shall undertake to be to them
what Christ is to us. There ought to be
somebody who will suffer for them; some-
body who, knowing how bad they are, will
still go to them in the spirit of love and
sympathy; who, when they are rebuffed
will go just as if they had been kindly re-

ceived; and who when they have been
promised and lied to will not be discour-
aged; and who when they have tried to-
day, and to-morrow, and next week, and
found the object of their efforts to be un-
stable and very difficult to manage, will
not give him up; and who, when they
have brought him to the point of resolu-
tion and sworn him, will not, when they
find the next time they hear from him that
he has broken his resolution, and that all
their good works have gone for nothing,
turn back on him and say, "I have gone
far enough with that worthless fellow.—
Now he must take care of himself." There
ought to be somebody that will lay down
his life for the wanderer; somebody that
will cling to him; somebody that is able,
in spite of his dissipation, and duplicity,
and instability, and ingratitude, to sym-
patize with him. If the man for whom
you are laboring repays your kindness by
ingratitude and selfishness and self-seeking
and demoralization, stick to him—hold on
to him.

Look at the mother. The father was
out of patience long ago; and the boy is
fractious, and has gone out of the family
circle. He is fiery and flagitious. He
has fallen into bad company, and rumors
come up that make the brothers and sisters
ashamed of him; and the neighbors who
the bereaved parents. Everybody speaks
of him as a wreck; as a castaway; and
his companions begin to drop away from
him; and he gets into worse and worse
company. He tries to reform, and takes
a step or two upward; and then down he
goes again, and is worse than ever. And
finally he is kicked about, and kicked out.
And after one year, or five years, or ten
years have gone by, there is not a living
soul that cares for him any more—yes
there is! That mother would do as much
for him to-day as she would the day he
was born. Her love and sympathy are
not stunted. She has hope yet; she has
faith yet; and she never prays for herself
but what she prays for that boy. Her
heart palpitates his name. It is dearer to
her every day, because she has suffered
more for it than for any other name on
earth.

Is not that an interpretation which
comes nearer to Christ's love than that
which we ordinarily see?
How slow our sympathy is for those who
are out of the way! How slow we get
tired when we undertake to do anything
for them! If we go to them and give
them advice and exhortation, we think that
is all that is demanded of us; and we say
"I wash my hands of this matter." We
have not had our hands in it yet. We
think that if we have tried once or twice
that is enough. Self-pride and adulation
says, "It can't be said that I have not done
my duty." But what one wants who has
been led captive, and whose soul is poison-
ed and inflamed by sin, is a heart of love
and sympathy. What such a one wants
is a heart that shall not only love him and
sympathize with him, but suffer for him,
and that without any necessity for doing
it. There is something in the exercise of
long-suffering patience, where you render
service when you are not obliged to, and
when it is not kinship that calls it forth—
there is something in that which overcomes
a stone. And it is this long-suffering pa-
tience both in God and in man, which
avails to remedy the worst forms of dis-
ease.

And there are thousands and thousands
and thousands, who could be saved if there
was anybody to wrap a warm heart around
them; if there was anybody to take them
up, and care for them, and cling to them,
through good report, and through evil re-
port. There are multitudes who might
be brought round and rescued, if
somebody could be found to care for their
souls, as Christ cared for our souls, when
he laid down his life for us. We praise
him, and thank him, and talk a great deal
about his laying down his life for the world,
but we forget that he is doing it all the
time. We forget that what he is living
for, is to bear and to suffer for us who are
in the process of being cured, as we hope.
And if Christ is doing this for us, shall
we not do it for others?

See how much farther the public senti-
ment is advanced institutionally than it is
individually. We have hospitals in which
the chronic sick are cared for and provid-
ed for. If persons are insane we send
them there, and look after them with the
utmost care, tenderness, and tenderness, until
they have regained their sanity.

Now whatever we may be doing as a
church in these respects, are we as individ-
uals, as Christian men, attempting to follow
the example of the Lord Jesus Christ? Are
we in our labors directing our efforts to
the rescue of those of our brethren who
are destroying themselves and others? Are
we extending our energies in their be-
half? I think that people do not need to
study artificial ways of self-denial. At
every step, and on every hand, there are
opportunities of either laying down our
life for others, or better yet, of carrying
our life for others, so that by the force of
it they may live.

Mr.—"Are there not many cases
in which we are taught not to cast our
pearls before swine? There are cases
evidently, where any amount of Christian
sacrifice would be thrown away. Do not
you think there are cases where your re-
marks would have a limit, so far as Chris-
tian practice is concerned?"

That is to say, is it not necessary that a
man should use his good sense in regard to
any case before he attempts it? I should
not recommend a young lady of sixteen to
try to reform an old row of forty-five.—
It would be better that such a case should
be attended to by some other instrument.
I should not recommend that a person in
whose family were sensitive children, should
undertake to make his house a Lazar-house
for persons who were in infectious condi-
tions of morality. I lay down the broad
principle; but it is always to be implied
that common sense is present with true
piety. Everybody must be discreet in

such matters. But nobody must be so dis-
creet as to get rid of doing anything for
anybody. We are to use our discretion
and good judgment for others; but we are
not to shirk all such work.

Mr.—said that Mr. Beecher talked
so beautifully and so confidently on the
subject of helping others, that he ques-
tioned whether there was not very much
of it that (Mr. Beecher) had not tried.
Nobody understood it who did not go down
and grapple with it. It was the hardest
possible job that the Lord had in this evil
world of us, to manage those men who go
down, down, down, by the gratification
of their appetites and passions. There is
nothing of them but a great appetite.

A man, (I have forgotten his name)
when asked if he had read a certain book
said he had read a few pages in it. The
questioner said, "Do you think that is a
way to judge of a book, to read a few
pages in it?" The man's reply was, "If I sit
down to a joint of mutton, and the first
mouthful is tainted, I do not think it nec-
essary to eat through the whole joint to
tell whether it is sweet or not."

Now, I do not consider that I need to
wallow in these reformatory sties to know
something about the difficulties of such
cases as we have been speaking of. I have
been harnessed to those difficulties, almost
insupportable, some forty years, and I do
not think this brother can tell anything
about them which has not come to my
knowledge. And I think it ought never
to be the attempt of any man to represent
that this is an easy work, I never thought
it was. I think it would have been the
greatest damage to the moral impression in
the world, if God had made it possible for
a man to go down to these terrible depths,
and the coming up out of them to be so
easy that anybody could bring him out.

One of the things that holds men back
from evil, is the terrific spectacle of the
sufferings of those who have fallen, and the
almost impossibility of their restora-
tion, when they have gone beyond a cer-
tain point.

But that does not alter the fact that we
are to go down to them. And if we can-
not bring them back, when we come back
ourselves, we shall become better Christians
for having made the endeavor in their be-
half. And more than that, we are not in
danger of fanaticism in going after those
who are out of the way. We are not in
danger of spending too much time, and
too much hope and too many prayers, on
them.

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer Meeting.

CONVERSIONS.

A young man arose standing near the
cast wall about half way up towards the
pulpit. He said: "I have a few words to
say about my wonderful conversion—I say
wonderful because I deem it less than a
miracle, that a man of my years, who for
a life-time has been a sceptic bordering
on all sides with infidel ideas—that I
should have been brought to realizing
sense of my lost condition. But, thank
God, I can see with the eye of faith, creat-
ed in us through the inspiration of the
Holy Spirit, that there is no rest for the
soul of man this side of the grave, and we
hope for the future in vain, a life beyond
the grave, except it be based on the sure
conviction that we possess, through the
working of the Holy Spirit, the love of
God in our hearts.

"I feign would give to you the incidents
and circumstances of my life; of all which,
especially the severer trials I have had to
endure, were the means in God's providence
to bring me to the very verge of despair,
and led me to cry out, O God, have mercy
on my soul! and after persistent mental
prayer, silent and alone, I felt God's pres-
ence, the still small voice, the silent whis-
per, Son, be of good cheer, thy sins are
forgiven thee. My frequent visits to the
Fulton Street Prayer-Meeting, amid the
helpful influences of God's dealings with his
children, gave me confidence, and by an
insensible drawing of the Holy Spirit, I
have yielded, and now find myself, thank
God for all his mercies, enlisted as one of
his humble soldiers, ready at all times to
take up my cross and follow him.

"But alas! my most severe conflict is on
hand, and I am now in its very midst. I
have the overpowering of my wife and chil-
dren. All especially my wife, are waging a
most unmerciful war against me, threatening
separation and all the dire consequences of
a jealous, dreadful alienation; dreadful
indeed. I have a hard battle to fight.

"But I have enlisted, and with Jesus
Christ as my leader, I shall have faith that
He will in all my times of need give me
His support. I beg you members of this
Fulton Street Prayer-Meeting that you
will remember at the mercy-seat my indi-
vidual case. I believe in the efficacy of
prayer, and know that in due time God
will lift me up from this incubus now rest-
ing upon my soul."

The sympathy was deep and earnest for
this dear brother who begins to suffer per-
secution from a most unexpected quarter.
Through much tribulation we must enter
the kingdom.

This young lawyer was cheered as he
said by seeing present another young law-
yer who was rejoicing in the hope and faith
of the gospel. They had often met at the
bar in court, though friendly, yet almost
always on opposite sides of the same case.
"Now we are not antagonists. We are on
the same side of the one great question of
union with Christ, and submission to the
laws of His kingdom."

These few remarks brought up the oth-
er to make declaration of the side he was
on. He declared that he laid all the
feet of Jesus; time, talents, influence, pos-
sessions, example, all were laid at the foot
of the cross.

Two or three other young men, we be-
lieve five in all, expressed the hope that in
the last few days they had passed from

death unto life. It was indeed eternal life
brought. The meeting was very much mov-
ed by these confessions of faith in Jesus,
on the part of those who were so lately
estranged from Him by wicked works, with-
out hope and without God in the world.
Ladies, while the tears were coursing down
their cheeks, turned around their faces to
look at them, as they were speaking of
their happiness and joy in the surprising
grace which they had found.

THANKSGIVING.
A letter was read addressed to the Ful-
ton Street Prayer-Meeting, which is as
follows:

"DEAR FRIENDS IN JESUS:—The Lord
has answered prayer offered in this place
for one very dear to me. Blessed be his
name forever and ever. Help me to praise
Him. Therefore I will call upon Him as
long as I live.

"Will you pray for my dear son, who is
in the midst of temptations.
"Oh! blessed Jesus! Take the spoil from
the mighty. Oh! deliver the captive.
"Signed, A WIDOWED MOTHER."

Another says:
"A young man having asked your pray-
ers for his guidance and direction in his
course in life, desires to return thanks to
Almighty God for having heard and an-
swered your prayers. He also asks your
earnest supplications that God will keep
and prosper him, and guide him in the way
in which He would have him go."

Others render their thanksgivings for
prayers. One says she asked prayer for a
young man who had journeyed abroad for
the restoration of his shattered and failing
health, that he might come back again
sound in the health of body and mind.
The young man did come back fully restor-
ed as to bodily health, and anxiously in-
quiring what he should do to be saved.
She believes God has fully answered prayer
for body and soul as he seems just stepping
into the kingdom of Christ. She prays
for his speedy conversion.

One lady sends a thanksgiving for the
conversion of a little boy twelve years old,
whose irreligious and cruel mother will not
even allow him to attend church, but he
loves Jesus, and she asks the meeting to
pray that God would turn the heart of that
poor boy's mother, and bring her to the
foot of the cross of Christ. She is now a
stout-hearted unbeliever, unwilling to go
into the kingdom of Christ or allow her
child to enter if she can prevent it. She
stands in perishing need of help from God.
May He have mercy on her.

CRIS FOR SALVATION.

One such comes from Iowa.

"DEAR CHRISTIAN BROTHERS AND
SISTERS:—I wrote you once to pray for
me but cannot tell whether the letter was
ever received. I am in great doubt, and
am so fond of sin and so wicked. Pray
for me. I am a poor sinful wretch, and
without God's grace to save me now, I
feel sure of ruin. My father is a minister
of the gospel, and I have not lacked reli-
gious training. I am a wilful sinner. I
want to become useful and happy, and to
overcome some very sinful habits. I have
asked God to hear you in my behalf."

A Specimen of Catholic Theology.

There are many Protestants who know
but little about Catholic Theology. They
never saw any of their catechisms or prayer
books. Hence, many may not understand
or appreciate the opposition that exists
against the Catholic faith. It is owing to
part, to this want of knowledge that many
Protestants send their children to Catho-
lic schools, and contribute of their means
to support their churches and institutions.
As a specimen of Catholic error and shock-
ing presumption, we furnish from one of
their prayer books the following

LITANY OF THE BLESSED VIRGIN.

AN-HEM.
We fly to thy patronage, O Holy Mother
of God! Despair not our petitions in our
necessities, but deliver us from all dangers.
O ever glorious and blessed Virgin!
Lord, have mercy upon us.
Christ, have mercy upon us.
Christ, graciously hear us.
God the Father of heaven, have mercy on us.

God the Son, Redeemer of the world,
have mercy on us.
God the Holy Ghost, have mercy on us.
Holy Trinity, one God, have mercy on us.

Bating the Anthem, with its idolatrous
address to the Virgin, there is nothing ob-
jectionable in the above part of the litany,
except its "vain repetitions." Many read
these, however, will be surprised and shock-
ed at the balance of the litany addressed to
the Virgin Mary. Here it is:

Holy Mary,
Holy Mother of God,
Holy Virgin of Virgins,
Mother of Christ,
Mother of divine grace,
Mother most pure,
Mother most chaste,
Mother undefiled,
Mother inviolate,
Mother most amiable,
Mother most admirable,
Mother of our Creator,
Mother of our Redeemer,
Virgin most prudent,
Virgin most venerable,
Virgin most renowned,
Virgin most powerful,
Virgin most faithful,
Mirror of Justice,
Seat of Wisdom,
Cause of our Joy,
Spiritual Vessel,
Vessel of Honor,
Vessel of Singular Devotion,
Mystical Rose,
Tower of David,
Tower of Ivory,
House of Gold,

Pray for us.

Ark of the Covenant,
Gate of Heaven,
Morning Star,
Health of the Weak,
Refuge of Sinners,
Comforters of the Afflicted,
Help of Christians,
Queen of Angels,
Queen of Patriarchs,
Queen of Prophets,
Queen of Apostles,
Queen of Martyrs,
Queen of Confessors,
Queen of Virgins,
Queen of Saints,
Lamb of God, who takest away the sins
of the world, spare us, O Lord!
Lamb of God, who takest away the sins
of the world, hear us, O Lord!
Lamb of God, who takest away the
sins of the world, have mercy on us!
Lord, have mercy on us.
Christ, have mercy on us.
Lord, have mercy on us.
Our Father, etc.
P. Pray for us, O Holy Mother of God.
R. That we may be made worthy of the
promises of Christ.

The writer read the above for an intel-
ligent mother in Israel, a member of the
Reformed Church, who was not only
greatly surprised, but painfully shocked at
these idolatrous addresses to the Virgin,
and wondered whether they were not per-
haps slanders palmed on the Catholic
Church by her enemies. But she felt sad
on learning that this remarkable litany is
found in one of the authorized books of
the Catholic Church. We might yet copy
"The Litany of Saints," and much more
besides of an equally monstrous and ab-
horrent character, but the above may suf-
fice for the present.

The Catholic Church is, in every deed,
a great mystery. We find in her creed and
devotional books much that is true and
good, and the mystery is this, that there
should be so much pernicious, soul de-
stroying error mixed with truth. It is this
error that makes the system so dangerous.
The trouble is, that the vast majority of
Protestants know little or nothing about
the doctrines of the Romish Church, and
hence are not a few are captivated by her bland-
ishments, and fall a prey to her cunning
craft. How important, therefore, that
children and youths should be carefully
and thoroughly instructed in the positive
doctrines of the only true religion as en-
shrined in the Word of God, and at the
same time guarded against the pernicious
errors of the Romish Church. These
errors shall be pointed out, not in an un-
charitable spirit, the spirit of bitter denun-
ciation, but in a spirit of sorrow and sad-
ness. We should pray and pray for those
who are entangled in the meshes of papal
deceit.—Christian Union.

Forty-Seventh Anniversary of The American Sunday School Union.

Work of Last Year—1,194 new Sun-
day-schools have been organized, and 49,
582 children, heretofore neglected, placed
under Bible instruction. Besides this, 3,
097 other schools, mostly of them poor, in
which were 245,893 children, have been
aided by grants of books and periodicals
published by the society.

Twenty-two thousand six hundred and
seventy-five families have been visited for
religious conversation and prayer, and 7,
651 sermons and addresses have been de-
livered.

This work has reached destitute or fron-
tier places in nearly all the States. In
New England, among the hill towns, where
population has been partly driven by fac-
tory villages and emigration, the mission-
ary has found work to do, and hundreds of
conversions are already reported from one
of the new schools in this department.

The Secretary of the New York De-
partment reports continued and increased
interest in the various phases of Sunday
School work.

Twenty-nine new schools have been es-
tablished in the pines of New Jersey,
from which very many happy conversions
are reported. A large number in the de-
stitute places of Pennsylvania have been
brought in, and in Ohio and Indiana the
work of the Society has been crowned with
encouraging success. Many have been
led to Christ, and new churches organized
from the Union schools.

A new era is dawning upon Michigan.
The new settlers are being followed by
railroads, and Sunday School missionary
labor proves that the Sunday School is the
first lever of church extension.

Three hundred and seventy-five new
schools were organized in the North West,
(Illinois, Wisconsin, Iowa, Minnesota, and
Nebraska,) and already twenty-six church-
es have grown out of them, and large
numbers of conversions are reported.

In Missouri and Arkansas 8,741 chil-
dren have been gathered into 182 new
Sunday Schools, and in the South 225
schools were started, and 697 others aided,
ann multitudes of conversions are reported
as the first result.

The work has extended to the Pacific
coast, and 47 new schools have been es-
tablished.

The mission of this Society is one of
the most important and hopeful that can
engage the labors of those who love the
church and the nation. It reaches the
young and puts the Bible into their hands,
and teaches them to read it, and

