

The American Lutheran.

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

A Family Journal--Devoted to Religion, Education, Literature and Temperance.

S. H. SPANGLER, PUBLISHER, YORK, PA.

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Single Copies, Five Cents. If not paid within
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we asked him some questions, and his "non
compendre, monsieur," at the close, formed
a contrast with his "tres bien, monsieur,"
broad enough even to prove to him that
he flattered our French beyond its merits.
Beyond a certain point, flattery becomes
fun, if not falsehood. So I must regard
all flattery of my French until I under-
stand it better.

The "Marseillaise Hymn" was associated
in my mind with the city of Marseilles,
and, supposing it was written there, I made
some inquiry in reference to it. As a na-
tional song, it had prodigious influence dur-
ing the Revolution; and so often has it
been sung, with joy, by Terrorists, Jaco-
bins, and Revolutionists, and heard with
paleness and trembling by the friends of
monarchy and legitimacy, that it is engrav-
ed on the very soul of France. Its ac-
tual chorus,

"Aux armes, citoyens! formez vos bataillons!
Marchons! qu'un sang impur abreuve nos sillons!"

has often caused the blood of the man in
blue to boil over, and that of the aristo-
crat to freeze. Its history is on this wise:
Early in the Revolution, Rouget de Lisle,
a native of the Jura Mountains, was a
young officer of the garrison at Strasbourg.
He was a musician, a poet, a soldier. He
was often an inmate there of the family of
one Dietrich, with whose daughters he be-
came a favorite. The family was poor but
patriotic.

"I have one bottle of wine left,"
said Dietrich one evening to his daughters;
"bring it, and we will drink to liberty and
our country. Our city is going to have a
patriotic ceremony, and De Lisle, must
compose a hymn for the occasion." The
bottle was brought and exhausted. De
Lisle retired at midnight, his whole soul
inflamed. He spent the night humming
and rhyming, rhyming and humming. He
dined. Rising with the day, he wrote the
hymn and the tune. He called the family
of Dietrich together, and a few other friends.
They were all musicians, and loved poetry.
They sang, they wept, they rejoiced. The
national song of France was written. It
flew from club to club, from city to city.
It was sung at the opening of all the clubs
of Marseilles. A band of young men,
called the "Confederates of Marseilles,"
marched to Paris to aid the conspirators
there. These confederates received the
name of Marseillais; and, singing the
hymn as they went, it spread over France
like lightning. Hence its name, "the Mar-
seillaise Hymn." The language and the
tune are peculiarly exciting, and when
sung in full chorus, is said to inspire even
a hero for the battle. Its singing was for-
bidden by the Bourbons, but in the revolu-
tion of 1830 it became again the national
song.

But the history of this famous hymn is
not ended. Dietrich, whose wine and ex-
hortation inspired the poet to write it, was
wounded in the scaffold, to the sound of
the notes first sung in his own house by
the aid of his family and a few friends.
Nor is this all. The author himself was
proscribed, and fled. In passing along the
wild gorges of the Alps, he heard his wild
songs rising around him, and he shuddered.
"Was it they that call him?" he asked
the guide. "The Marseillais," was the re-
ply. He himself called it "An offering to
Liberty." It was thus he first knew the
name under which his hymn was destined
to immortality. It is right to add that
Louis Philippe, on ascending the throne of
France, found out Rouget de Lisle, who
was then seventy years old, and granted
him a pension of 1500 francs from his own
private purse.

This digression will be forgiven by those
who have any true conception of the hymn
and its influence. "It is caused by the pow-
er of association, the name of the city sug-
gesting the national song." It may induce
some reader to cultivate an acquaintance
with perhaps the most exciting and soul-
stirring national anthem ever written.

For the American Lutheran.
Synod of Central Penn'a.

We had the pleasure of meeting with
the Synod of Central Pennsylvania at its
18th, regular convention in Millburg, on
Tuesday evening Sept. 28th.

Coming up in the cars as far as Lewis-
burg, we found a conveyance there, ready
to take us, together with a few other brethren,
9 miles farther to Millburg. The railroad
from Lewisburg to Millburg is finished,
but the cars were not yet running
on it during the session of Synod.

On our arrival we found the greater part
of the members of Synod already present,
most of them having come in private con-
veyances.

On entering the large and beautiful Lu-
theran church, the first thing that attracted
the eye of the beholder was an arch of
evergreen behind the pulpit, with the words
in large letters, "Welcome Central Synod."

Rev. E. Stuedeker, the retiring Presi-
dent, preached the opening sermon from
which he showed the onward progress and
cheering future prospect of the Christian
church. It was an able and interesting
discourse.

On Friday morning after half an hour
spent in prayer, the Synod was organized
by the following officers:

President, Rev. S. K. Miller.
Secretary, Rev. D. M. Blackwelder.
Treasurer, Rev. W. H. Diven.

The usual synodical business was trans-
acted during the day. In the evening the
anniversary of the Missionary Society was
celebrated, when Rev. G. W. Goodin made
an able address on the subject of Home
Missions, and a collection was taken up for
the benefit of this cause.

On Saturday Rev. D. M. Blackwelder, Secretary
of the Board of Publication, made an able
address on the subject of the interest which
represented, setting forth the objects and
prospects of the Publication Society.

On Saturday afternoon the preparatory
exercises for the celebration of the Lord's
Supper took place. A sermon was preach-
ed in the German language by the writer

of these lines, who was followed in some
very appropriate remarks in the English
language by Rev. Diven.

On Sunday morning the sacrament of
the Lord's Supper was administered to the
congregation. Rev. Dr. Sahm preaching
the sermon in his accustomed instructive
and impressive manner. As many of the
ministers were preaching in the various
pulpits in the town and the surrounding
country, and consequently could not be
present at the communion in the morning,
another communion season was held in the
evening, in which the ministers and lay-
delegates principally engaged. Rev. H.
R. Brown, of Lewistown, preached a very
able and impressive communion sermon,
after which the brethren of the Synod en-
joyed a very precious and edifying com-
munion season.

On Saturday evening the anniversary of
the Education Society took place. Rev.
W. H. Gutwald, having been appointed at
the previous session of Synod delivered a
well prepared and appropriate address on
the subject of Education, in which he gave
an account of the origin and necessity of
the Education Society. The address was
listened to with undivided attention by
the large and appreciative audience, after
which a collection was taken up for the
benefit of the education cause.

On Monday an animated discussion took
place in reference to one of the benefi-
ciaries of the Synod, who had graduated in
Pennsylvania College last spring, and who
was expected to return to the Seminary at
Gettysburg to study theology, but who had
been called to Union Seminary in New York
city, a Presbyterian institution, to pursue
his studies there and wished to be sup-
ported by the Synod at that institution. The
unanimous conclusion arrived at by the
Synod was, that unless he returned and
pursued his theological studies at some of
our Lutheran theological seminaries in con-
nection with the General Synod, no appro-
priate could be made to his support. A
committee was appointed to correspond
with him, and induce him, if possible, to
return.

In the afternoon Rev. E. Unangst, our
Missionary from India addressed the Synod
and a large audience of the people, who
had collected in the church, on the subject
of foreign missions. His remarks about
the Hindoos, among who he has been la-
boring for fourteen years, were of a most
interesting character. The prospects of
our mission in India he represented as a
very encouraging one. The mission num-
bers about 1400 church members at
present, and about 800 more are preparing
for admission to church membership by
baptism.

Several brethren expect to go with Rev.
Unangst next December to assist him in
his interesting field of labor.

On Monday evening Rev. P. Shuder,
preaching the ordination sermon before a
large audience and Rev. S. P. Orwig and
Rev. L. Heissler were solemnly ordained
to the gospel ministry.

On Tuesday evening exercises in refer-
ence to the Sunday-school cause took place
and then the Synod finally adjourned to
meet on the third Thursday of Sept. 1872
in Lewistown, Pa.

Altogether it was one of the most inter-
esting and pleasant meetings of the Synod
of Central Pennsylvania that it was ever
privileged to attend. There was a de-
cided improvement in the contributions of
benevolent objects; the attendance of the
people of Millburg and the surrounding
country was large; it was evident that the
people took a deep interest in the proceed-
ings; the preaching was earnest and evan-
gelical; the discussions were able and car-
ried out in a friendly and fraternal spirit;
not an unkind word was spoken on the
floor of Synod during all its session, and
the members of the congregation as well as
the members of the Synod will long re-
member the Synod at Millburg as one
of the green spots of their lives.

God bless the Synod of Central Penn-
sylvania. P. A.

For the American Lutheran.
Don't Go.

The temptations to do wrong, daily pre-
sented to us, are strong, and unless we are
ever on the alert we are apt to be led astray.
Are tempted more or less, but none to
a greater degree than young Christians.
They are beset on every hand. Their hearts
are frequently endeavoring to lead them
into sinful pleasures that they indulge in
before they set out to serve the Lord. Un-
happy persons who were their former asso-
ciates, and with whom they are yet on
friendly terms, often (perhaps with no evil
design) invite them to engage in amuse-
ments unsuited to a Christian life.—Satan,
the enemy of their souls, is ever seeking to
entice them to return to his service—in a
thousand ways he tempts them. Look out
young Christian, or are you are aware of it,
you will be wandering into forbidden paths.
Young man! When tempted to go to
the ball-room or the theatre, or to associ-
ate with evil persons, don't go!

Young lady! When tempted to go to
the ball-room or the theatre, or to associ-
ate with evil persons, don't go!

Young man! When you are in the bar-
room, or the gambling saloon, or the den
of infamy, God may say "COME TO JUDG-
MENT!"

Young lady! While you are in the
ball-room or theatre, you may die!

Be careful, then, dear young Christian.
If you yield to the tempter, and death
should come to you while engaged in sin-
ful pleasures, where, oh where, would your
never dying soul go? It would be unfit
for heaven, and could not escape hell.

Live near to Jesus.—He alone can save
you.—Dress yourself of all sinful pleasures,
and you will be ever ready for heaven.—
Your days may be few—hence the necessity
of living right.—Beware of temptations.
God can give you grace to overcome all
He alone can deliver you.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

STEALING.

There is no command in the Bible that
is better understood, and more universally
broken, than, *Thou shalt not steal*. In no
period of our national history has it been
more broken than now; and it is big-
time that all those who teach morality or
religion should go back to first principles.
Although honesty is, not piety, no man is
pious that will steal.

There seems to be in national history,
as there are in individual men's constitu-
tions, times of depression. A healthy
man finds himself attacked by morbid in-
fluences, and one after another seems to
catch the fever, and the system runs down
until at last a point is reached at which
nature begins to reassert itself, and a
change takes place, and the man throws
off the disease, and begins to be restored.
We are just now under the influence of
this particular form of national disease
—thorough, radical, wide-spread and
most dangerous dishonesty.

There is a large and increasing number
of men who are well and high organ-
ized, who make stealing a professional busi-
ness. They constitute a part of the
great number who are called the *dangerous
class*. They do much harm; and yet, they
are far from being, as I think, the most
dangerous class. They are known and
watched. They are human vermin.
They prey upon the prosperity of the com-
munity as vermin prey upon a stock of
provision in the granary or arder.

Besides these open, overt and undefend-
ed men who glory in the title of "thief,"
or in some of the various other names
which signify the same thing, it may be
said that there are those who steal in
carried on in every department of society
in all departments of life, among all classes
of men.

All kinds of business are conducted
with a growing per cent. of fraud in
them. Frauds by adulteration, by specious
and false appearances, by preparing and
passing off goods as more or better than
they really are, are on the increase; and
among departments of business through-
out the country, honesty has ceased to be
expected. It is known and admitted that
frauds are conducted by men who are not
ashamed to speak of them as a matter of
course. They have become organic and
chronic in many directions.

There is a vast amount of corruption in
the use of trusts funds committed to men
and hands. Officers are wont to administer
the funds of institutions over whose affairs
they are set, for their own private bene-
fit, not only without leave, but without
statute or enactment—that is, to steal all
the profits which arise from the use of such
funds.

The same is true of public funds, where
men are treasurers for the State, or for the
nation-city, county or government dis-
bursing officers. But all the modes by
which men make indirectly, or by favors
gained, or by connivance and understand-
ing, more than their appointed and regu-
lated salary, are when they take away the
soul phrases by which men talk, simply
stealing. And every man who takes funds
which are entrusted to his hands for sale
keeping, or to be used for others, and uses
them for his own profit, steals every penny
that he makes such funds. Every such
man, unvarnished as he may be educated as
he may be, respectable as he may be,
stand high as he may, is, before God,
simply and absolutely a thief.

Funds that are put into men's hands in
the settling of estates, are often employed,
not for the benefit of the heirs, or of those
for whose benefit it is designed that they

