e American Tatheran.

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CHRIST OUR ADVOCATE.

"Father, I bring this worthless Child to Thee, To claim Thy pardon once; yet once again Receive him at my hands,—for he is Mine, He is a worthless child; he owns his guilt; Look not on him: he cannot bear Thy glance; Look Thou on Me; his vileness I will hide: He pleads not for himself,—he dares not plead: His cause is Mine,—I am his Advocate. By each pure drop of blood I shed for him, By all the sorrows graven on My soul, By every wound I bear, I claim it due. Father divine! I cannot have him lost; He is a worthless soul, but he is Mine, Sin hath destroy'd him: sin hath died in Me; Death hath pursued him; I have conquer'd death; Satan hath bound him; Satan is My slave,
My Father! hear him now; not him, but Me.
I would not have him lost for all the worlds
Thou for Thy glory hast ordain'd and made, Because he is a poor and contrite child, And all—his every hope—on me reclines, I know my children, and I know him Mine, By all the tears he weeps upon my bosom, By his full heart that beateth againts Mine; 1 know him by his sighing and his prayers, By his deep trusting love which clings to Me. I could not bear to see him cast away,
Weak as he is, the weakest of my flock,—
The one that grieves me most, that loves me

The one that grieves me most, that loves me least;

I measure not My love by his returns:
And though the stripes I send to speed him home
Drive him upon the instant from My breast,
Still he is Mine, I drew him from the world;
He has no right, no home, but in My love.
Though earth and hell against his soul conspire,
Lebield him. Earn him. I shield him, keep him, save him -we are one. O sinner! what an advocate hast thou! Methinks I see Him lead the culprit in, Poor, sorrowing, shamed, all tremulous with fear; Prostrate behind His love, weak, self-condemn'd, Clad with his Saviour's spotless righteousness, Himself to hide, and hear the Father's words; "My Son! his cause is Thine, and Thine is

Take up Thy poor lost one ; he is forgiven."

Trabels.

Men & Things as I saw them in Europe LETTERS FROM AN AMERICA CLERGYMAN. XXI.

Sistine.—Fresco of the Judgment.—Entrance of Cardinals.—Entrance of the Pope.—
Salutation of the Pope.—His Appearance.
—Anecdote of Dr. Miller.—Questions.—
Cardinals.—Antonelli.—How to modify our Opinions and Ideas. - How absurd appear the Claims of Popery in the Sistine. The Sistine Chapel is, of course, an object of great curiosity at Rome. It is connected with the palace of the Vatican, which is adjoining St. Peter's, and is the private chapel of the Pope. You ascend the famous staircase of Bernini, which is guarded at the foot by "the Swiss Guards," the most fantasticallooking soldiers imaginable, and enter the Sala Regia, a large audience-chamber adorned with fine frescoes, and, among others, with that commemorating the massacre of St. Bartholomew! Papists would deny any responsibility for that horrible massacre, and yet its blessed memory is perpetuated in the Vatican by a splendid fresco! From this chamber you enter the Sistine, and the fresco of the Judgment, by Angelo, sixty feet high and thirty broad, is before you. This is universally admitted to be the most extraordinary picture in the history of the art of painting. The conception is such as the genius alone of Angelo could embody, and the result is grand and sublime. Although faded by the triple effect of damp, time, and the incense so often burned on the altar beneath it, it is difficult to weary in gazing upon it.

This spot we frequently visited; and it was here, at vespers and matins, on feast-days, we had our views of the Pope and his cardinals. The cardinals enter by the same door as do strangers-walk along the aisle, with a servant untwisting their robes, to the inner of the three apartments into which it is divided -there they kneel and pray toward the altar, their attendants fixing their robes all the while -then they rise, and, after bowing to the al- tured, but yet not intelligent-looking man, intar and to their brethren on the right and fallible! Believe it who can. What, the left, take their seats, with their servants at Pope, and these cardinals in conclave, infallitheir feet.

tle, and soon the Pope enters by the opposite but to visit the Sistine, and to witness their door, bows to the altar, and goes up to his gorgeous buffoonery, which, if performed chair. Then one after the other the cardinals without priestly robes, would subject them to ted from the despised Noah, as that preacher leave their seats, their searlet robes trailing the imputation of lunacy. And are these the behind them; and after saluting the Pope by men who give laws to the papal world-who kissing his hand covered by his vestments, make bishops and archbishops in Americathey return to them. When this ceremony, who send Wiseman, in red stockings, to Fng- him. And if the mind, taking its flight from which fills you with disgust for the actors, is land—who decide the question as to colleges the narrow precincts of these walls, were to over, the services commence, which are most- in Ireland-who turn their people against the wander abroad along the peopled highways, ly conducted by a choir made up of men and crown in Britain-for the crown in Austriacunuchs. Twice did I witness these ceremonies against liberty in Sardinia and Hungary-and in the Sistine; on the first occasion there were for it, wherever they can remove let or hin- its travels met, nay, every being of human

proportions, six feet two or three inches high, ding their man-millenery before you, and Personally he is amiable and well-meaning; in morals he stands higher than his predecessors or cardinals; and that is all. While in his presence I thought of an anecdote told of the good Dr. Miller, of Princeton. When in all such, was quite a pretender. An elder to inquire for a pastor, and he named to him said the elder, "of Mr. -," naming the pretty student; "what do you think of him, Dr. Miller?" Not willing to say anything against, nor yet willing to commit himself as strengly recommending the student, he hesitated, but finally replied, "He is a confoundedly good-looking fellow." This is about my estimate of Pio Nono. Yet I confess that while gazing upon him, dressed so gorgeously, and receiving so coldly the profound homage of the cardinals, I could not help asking, is that the man who retired under the pretense of going to pray, dressed himself in the livery of a servant, jumped upon the box of a carriage, and was off to Gaeta? Is that the vicar of Jesus Christ in our world—the head of the visible Church—without a belief in whose claims, and an abject submission to them, I can not enter heaven?

And what shall I say of the cardinals? Some of them were very old, bending under the weight of years; some of them were very plethoric, and quite in danger of apoplexy; and some of-them quite young for their position, and good-looking. But none of them so impressed me as did Antonelli, the cardinal Secretary of State. Young, say forty-fivethin, tall, with penetrating eye, and a face strongly expressive of intellect, passion, and will, you would single him from the rest as a real spirit. And such, by all accounts, he is. He is the soul of the College of Cardinals; he is the real Pope, while Pio Nono is a mere puppet in his hands, used simply to give validity and legality to his acts. And he is all his looks indicate; shrewd, far-seeing, vindictive, tyrannical, of an iron will, profuse and profligate in his morals. Such is his reputation; such is the portrait of him given me by one who knew him well, and for years. There was a crowd in the Sistine on each of the occasions to which I allude; nor was there a person there of any mark that escaped the notice of Antonelli. When the Pope was reading the missal, this cardinal was reading the audience, and I was striving to read the

How a few sights like those witnessed in the Sistine modify many of our feelings and opinions! A bishop or archbishop, singly, is quite a person; a single cardinal in a country, as Wiseman in England, is far more so; but when you see them in crowds, as in Rome or Naples, you soon pass them by without notice. When you learn their true character, you despise them; you regard them as does a good man self-righteousness-the more, the worse. With us a living lizard adds to the attraction of a raree-show; but when they surround you every where, as in Italy, they become excessively offensive.

And as you gaze upon the Pope and cardinals in the Sistine, how the idea of infallibility, as taught by the Papists, takes unto itself wings! What, that good-looking, good-nable! The idea is preposterous. And to feel When all is in preparation, there is a bus- that it is preposterous, nothing is required sixteen, on the second, twenty-three cardinals derance to the extension of their ghostly do- mould that has ever trodden this earth in ear-

with a pleasing, pensive aspect, not very Ital- claiming to exercise by Divine right an irreian in a visage which is more expressive of sponsible power, which, when allowed, lays good nature than of talent or firmness. He the world at their feet. And will their claims might do very well to govern a convent; but be allowed? Yes, when the light of truth he is utterly unqualified for his double posi- has ceased its shining-when the Gospel-sun tion as the head of a church and of a state has fallen from its orbit-when the sea has ceased its soundings. If there is a city in the world where Popery can be so read as to be detested, it is in Rome: and if there is a spot in Rome where the claims of Popery seem more ridiculous than another, it is where the Seminary there, I had a fellow-student of the Pope and cardinals most do congregate. far more beauty than brains, and who, like And when I see clever men, in other respects, pleased as a child with a bawble, with the filfrom a country church went to the professor lets which these priests of the Sistine confer -placing a dagger before their names, which, several young gentleman. "I have heard," if needful, I fear, they would plunge into the very heart of our liberties at their bidding, because of their advancing them up a rung or two in the priestly ladder; and with the broad banner of our country floating over them, acting as the tools and the spies of these Italian ghostly despots, it requires all the generous actings of my nature to maintain for them a particle of respect.

Popery as a system is an enormous falsehood; may God save America from its deceivings and its tools. To wipe out every suspicion from the mind that there may be some truth in the high claims of the Pope and his college of cardinals, nothing is necessary but a visit to the Sistine. The person who dan not be thus cured, is a fit subject for the solemn precession of donkeys which seek the blessing of his holiness on the Feast of St.

THE INFLUENCE OF MAN OVER MAN.

The world is filled with the countless and interlacing filaments of influence, that spread from each individual over the whole surface and frame-work of society. The infant that lies wailing and helpless in the arms of its mother, is already wielding an influence felt through the whole household, by its fretfulness disturbing, or by its serene smiles gladdening that entire home; and as with added years his faculties are expanded, and the sphere of his activity widens itself; his influence increases; and every man whom he meets, much more whom he moulds and governs, becomes the more happy or the more wretched, the better or the worse, according to the character of his spirit or example. Nor can he strip from himself this influence. If he flee away from the society of his fellows, to dwell alone in the wilderness, he leaves behind him the example of neglected duty, and the memory of disregarded love, to curse the family he has abandoned. Even in the pathless desert he finds his own feet caught in the thorns and entangled web of influence that bound him to society, and his cords remain wherever he was once known, sending home to the hearts that twined around him sorrow and pain. Nor can the possessor expect it to go down into the grave with him. The sep- love of Christ cannot but breathe his universal ulchre may have closed in silence over him, and his name may have perished from among men, yet his influence, nameless as it is, is floating over the face of society. As, in the external and visible world, the fall of a pebble agitates, not perceptibly indeed, yet really, the whole mass of the earth; thus in the world of morals, every act of every spirit is work of misery or happiness, blasting or blessing the country that has now lost all records of his memory. In the case of some this influence is most sensible. Every age beholds and owns their power. Such men have lived.

The Church yet feels throughout all lands the influence of the thoughts that passed, perhe spread in his epistles before the eyes of affections, awaken their energies, and give scope men, there to remain for ever. They feel the | to their most untiring activities. effect of the pious meditations of David while roaming on the hill side an humble shepherd lad; of the family piety of Abraham, and of the religious nurture that trained up the infancy of Moses. Every nation is affected at of righteousness sat among his family, perhaps dejected and faint with unsuccessful toil, teaching them to call upon God, when all the and to the farthest hamlets of our own land, and, passing the seas, to traverse distant realms and barbarous coasts, every man whom in attendance. The Pope is a man of fine mixin. Yes, these are the very men, para- lier ages, or that is now to be found among with the wrongs we meet with.

its moving myriads, has felt, or is feeling the influence of the thoughts of a solitary woman, who, centuries since, stood debating the claims of conscience and of sin amid the verdant glories of the yet unforfeited paradise .-

The Three Hebrews.

In reading this narrative I have felt my very soul stirred, as I refleced upon the dreadful pause between the proclamation and the strains of the

God," and then lifting their eyes to heaven for once peals forth the full burst of that magnificent orchestra pouring floods of music which roll along the plain; and down, down to the earth that whole multitude fall prostrate on their faces, only those three young men are still standing erect,-a flush upon their brows, heaven in their enthusiam,-one of those sudden impulses which may hurry a generous spirit to make heroic sacrifices, of which it my afterwards repent. For space is given them to reconsider their determination; the king expostulates with them, but they are immovable.

And the secret principle of all this unshaken firmness is faith, simple faith in God. Those who is invisible." That lordly crowd acknowledge that neither their bodies nor their souls are their own. These saints of God also confess that these are not their own. Others hear the voice of the king's herald; in their souls is sounding a voice from heaven saying unto them, "Be faithful unto death, and I will give you the crown of life." In a word, all around them are appalled by a sentene which can only destroy the body; these Hebrews know there is One "who hath power to destroy both soul and body in hell," and they fix their gaze steadfastly upon the fast approaching retributions of eternity.-Richard Fuller.

The Living Church The life of the Church may be determined by the extent of her missionary effort. If there be a low state of religous feeling at home, but little will be attempted or done on behalf of distant pagan lands. Wherever there is life there is development. The vital principle will reveal itself despite of all obstructions, and the more perfect the life the more complete the manifestation. All life being essentially active, the higher the vitality the wider the activity. It is in the activities of the Church then that we must seek for the proof and demonstration of her life; and in nothing so decisively as in her missionary enterprise. There is in Christianity a catholic largeness which embraces the whole world in defiance of strict and sober calculation." charity. Christianity has done but little for us if it has not overcome the selfishness of our narelease him to seek by every means within his well oiled in kindness before it is driven home. reach to effect the salvation of his race. This is his' prison, an old and unbefriended man; supremacy and final triumph, and should lie thoughts which, lifting his manacled hands, near the heart of all His followers, enkindle their he spread in his epistles before the eyes of affections awaken their margins, and since the sight of an erring brother

> of a door, it is, unquestionably, a quarrel. No man ever fails to think less of himself after it the before It degredes him in the eves of the before It degredes him in the eves of the before It degredes him in the eves of the before It degredes him in the eves of the before It degredes him in the eves of the before It degred as him in the eves of the before It degree descriptions. than before. It degrades him in the eyes of others, and what is worse blunts his sensibilities "Son of my soul," said he, i is better to sleep on the one hand and increases the power of pas- than to wake to remark the faults of thy brethren. sionate irritability on the other. The truth is the more peacefully and quietly we get on, the hetter for our neighbors. In nine cases out of "See! father," exclaimed the boy, "how straight ten, the better course is if a man cheats you, quit dealing with him; if he is abusive, quit his company; and if he slanders you, take care to live way is to let him alone; for there is nothing better than this cool, calm, and quiet way of dealing grain. If a man holds his head very high, you

Integrity and Grace.

Only to be an honest man in the highest and genuinely Christian sense, signifies more than most of us ever conceive. We make room for laxity here that we may let in grace and do not hold ourselves to that real integrity that is wanted, to receive or obtain or be in that grace, O how loosely irresponsibly, carnally do many professing Christians live; covetous, sensual, without self-government, eager to be on high band. The herald publishes aloud the decree of terms with the world, praying, as it were, in the the monarch breathless silence holds all that vast smoke of their own vanities and passions, makassemblage. What an interval to these Jews! ing their obligations. Little do they conceive, What thoughts are theirs, what prayers, what meantime how honest a man must be to pray, how calm, stern intensity of purpose? I see them heartily simply totally he must mean what he encouraging one another to "play the man for prays for. Perhaps he prays much, prays in public and has it for a continual wonder that strength and courage in this time of need. The he gets on so poorly, and that God for some soft tones of a flute breathe on the ear. All at mysterious reason, does not answer his prayers. Sometimes he will ever be a little heart-broken by his failures and will moisten his face with tears of complaint. He has made great struggles it may be at times to freshen the fire that was burning in him and yet for some reason he is all the while losing ground. His faith becomes eyes, Christ in their hearts and the whole world a hand as it were without fingers laying hold under their feet. Nor was this any transient of nothing. The more he pumps at the well of joys the dryer he grows. It is as if there were some dread fatality against him and he wonders where it is. Commonly it is here that he wants rectitude. He is trying to be piously exercised in his feelings when he is slack in his integrity. He has been so much afraid of being self-righteous it may be haughty nobles tremble before an earthly mon-that he is not righteous at all. When he is arch; these three men "endure as seeing him loose in the conscience how can he be clear in his feeling?—Dr. Bushnell.

Importance of Decision.

Sydney Smith says: "A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure menwho have only remained in obscurity because their timidity has prevented them from making a first effort, and who if they only had been induced to begin, would in all probability have got great lengths in the career of fame. The fact is, that in doing anything in the world worth doing we must not stand shivering on the banks thinking of the cold and danger, but jump in and scramble through as we can.

"It will not do to be perpetually calculating ks and adjusting nice chances : it did all very well before the flood. When a man could consult his friends upon an extended publication for a hundred and fifty years and live to see its success for seven centuries afterward; but at presant a man waits and doubts, and consults his brothers and his particular friends, till one day he finds that he is sixty-five years of age, so that he has no more time for over-squeamishness at present, that the opportunity slips away. The very period of life at which man chooses to venture if ever, is so confined that it is no bad rule to preach up the necessity in such instances of a little violence done to the feelings and efforts made in

Mode of Reproof.

Some persons pride themselves on being blunt, ture and made our hearts expand with the benevolence of incarnate love. It was among the lofty designs of our Redeemer in making His disciples partakers of Divine life that they should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds and then only the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself; the stone wounds are the should be the oil insinuates itself itself the should be the oil insinuates itself itself the should be the oil insinuates itself itself itself the should be the oil insinuates itself itse organs of communicating that life to others. No rebounds. (Psa. cxli 10) Christians should take world of morals, every act of every spirit is telling upon the whole system of moral beings to which God has bound him. No man leaves the world in all things such as he found it. stands pledged by his profession of faith to this is in a society, or what a tell-tale is in a school: ing may go on from century to century an sacred work. Not that every man is called to and approximate very closely to that class which heir loom for good or for evil, doing their to leave father and mother and go as a preacher the apostle terms "Busybodies in other men's

an object which is inseparable from the death of rheumatic gout—it must be done slowly and ten-Meddling with the faults of others is like atthe Son of God and enters into that joy which derly, nor must we be frightened by an outery or haps in the solitude of midnight, through the was set before Him and for which He endured two. The great thing is to show the person bosom of Paul, as he sat in the shadows of the Cross. It is intimately connected with His that you really love him; and if you manifest

Christian Treasury.

If anything in the world will make a man feel brated Persian writer, "to rise from my sleep, to watch, pray and read the Koran. One night,

these stems hold up their heads. They must be the best ones. Those that hang their heads down I am sure are not good for much.

company; and if he slanders you, take care to live so that nobody will believe him. No matter said, "See here, foolish child! This stalk that who he is, or how he misuses you, the wisest stood so straight and high is light-headed and almost good for nothing, while this that hung may be pretty sure that it is empty

The General Synod and the Change in the Doctrinal Basis.

Though too feeble to hold and guide a pen, I occasionally have strength enough to dictate a few thoughts, which my faithful amanuensis commits to paper,

Recently much has appeared in our religious papers respecting the General Synod, a good deal of which I know to be erroneousand hence I desire to bear my testimony on

I was present at the Convention in Hagerstown, which organized the General Synod and adopted the Constitution, heard all the debates and took some part in them myself, though not a member of the body. I could tell you who were the chief speakers, (they are all dead now,) and what was the drift of the leading speeches, but this would require more effort than my great debility would per-

The main object of the Convention seemed to be, to constitute a body which would prove a bond of union, uniting our several Synods and all our churches in harmony and love, with a view to their friendly and more effec tive co-operation in promoting the glory of Christ, and the interests of evangelic Lutheranism, without, however, assuming any authority over the district Synods or attempting to lord it over a single minister or church.

On this point I thought all were of one mind, and cordially agreed. But how to accomplish this consummation,-how to form such a union without, at the same time en dangering the liberty and independence of the Synods and burdening the consciences of ministers and people; this was the desideratum,-the great problem to be solved. There was one phrase which was employed again and again in the speeches, namely, "the conscience is not to be burdened, it must be preserved inviolate and untouched." On this point also there was but one opinion, and hence the majority were decidedly opposed to investing the General Synod with any other than advisory power. There was a small number of delegates who were in favor of giving it some little authority,—and of making it a court of. appeals, &c. But all this was strenuously resisted, except that it might be appealed to by the district Synods, &c., if they thought proper, and it might give its well considered advice, but there its prerogative must terminate. On one occasion, when a clause in the draught of the constitution under consideration which had the semblance of vesting a small measure of authority in the Synod, was by a large majority stricken out, one of the delegates remarked, that without that clause, the Synod would be nothing more than a rope of sand; to which another replied: "precisely so, and that is all we wish it to be, so far as ecclesiastical power is concerned." As a bond of Christian union and fraternal co-operation in every good word and work, let it be as strong as a ship's cable, but in wielding ecclesiastical power and invading the rights of district synods and of conscience, let it be and forever remain a "rope of sand." It was finally determined very decidedly, that it should be nothing more than an advisory body.

Those venerable and very considerate fathers (they were nearly all elderly men) were afraid of nothing so much as that the Synod might in process of time, assume power and gradually undertake to trench on the rights of sub-Synods and of Churches, and burden the consciences of the people, and they accordingly took every precaution to guard against so dire a calamity.

But notwithstanding, many ministers and churches, North and South vehemently opposed the new organization. Books and pamphlets were published against it, maintaining tance; a fourth has no sermon on heaven; a that it would become a species of Protestant | fifth has none on the woes of the lost; a sixth popedom. The constitution was indeed as yet has none on the functions of the Holy Spirit harmless, but it was only the entering wedge, it would soon be altered; ecclesiastical power would be gradually usurped, and ultimately it have on the Resurrection, Incarnation, &c .would become a despotism, and rule our vania Synod was constrained to secede and | mean in this line of thought. dissolve its connection, just as it again for the second time has recently done. The New York Ministerium also withdrew.

I was not surprised that the suspicions and fears of many should be awakened; for all history teaches that power has been constantly stealing ecclesiastically as well as politically from the many to the few; hence the people cannot be too wakeful in watching over their rights and guarding against encroachments and usurpations, ecclesiastically as well as polentirely. By observation and prayer the litically. "Eternal vigilance is the price of liberty." It appears to me that several of our od are no more than voluntary and advisory bodies,) have on divers occasions assumed undue authority over their individual ministers and churches, and need to be carefully rerightly, one of our Synods has passed a reso- occur that the preacher thus directed will lution, that, hereafter, no minister belonging prepare his most efficient sermons.

to it, shall have the right of resigning his charge and accepting another, without the permission of the Synod. In my judgment this is an unwarrantable assumption of power. If ministers submit to this, it will be likely to prepare the way for further usurpations.

Hands have already been laid on the constitution, and that on a very important point, namely, the doctrinal basis. I cannot even imagine a good reason for this change. We had prospered before the change was made, and should have been content to let, at least "well enough" (I should say very good) "alone." The old wording of the basis was simple and perfectly intelligible, and if misconstrued or perverted, it was done wilfully, just as the modified language in the change may with equal ingenuity be misconstrued and perverted. If the change was made to conciliate symbolists, then it was worse than in vain, for it only gave them a partial triumph while it did not draw them a thousandth part of an ell nearer to us. Who does not know that if we wish to satisfy them we must 'go the whole figure," i. e. adopt the entire body of symbolic books without exception or reservation; in other words, they imperiously demand of us, to go over to them and not expeet them to move one jot or tittle in returning to us. And should we yield, then adieu to the peace, unity and prosperity of evangelic Lutheranism in our country, for Ichabod er objection to the change in the basis, is the fact, that it was a change in the constitution. Organic law which usually comprehends only fundamental principles, should be rarely touched and always with a sparing and cautious hand. This is a well established maxim. The first step in a downward or retrograde movement is the most dangerous that once effeeted and the precedent established a second, third, &c., is likely soon to follow, and disaster threatens to be the result.

Many cogent arguments might be adduced gainst the change in question, some of which vere ably presented by Prof. Sternberg; but my strength is again, for the fourth time since commenced, exhausted.

Would to God, the district Synods might be led to regard it as their duty to reconsider, this subject, and vote down this contemplated alarming innovation, this unnecessary violation of the deliberate and well-considered work of

their cautious and prayerful fathers. In stating my recollections of the facts touching the formation of the General Synod, I may have glided into some slight mistakes, but in general I am confident that I am right.

Revival Discourses.

Let the pastor recall that class of his discourses which are most peculiarly his ownto him without present immediate labor .-They sprang up spontaneously, in a few moments, and often not when in the study and when least thinking of preparing a sermon.

system. In collecting them together, or remembering them if he failed to write them, the preacher will-find an embodiment of his system of theology. He may find it necessary to give completeness to the system to prepare a few sermons on some doctrines which he has neglected. For instance, one may find that he has no well developed sermon on Repentance; another may be lacking on the subject of Intercessory prayer: and still another has not just the sermon he ought to have for a protracted meeting on the evidences of accepin conviction, and conversion and sanctification; a seventh has nothing as he ought to Now let the preacher in comparing his list of Churches and sub-Synods with an iron rod. subjects with the main doctrines in the gospel In fine, so violent was the hostility, and so plan, set to and prepare as thoroughy as he can before the throne. loud and general the clamor, especially in sermons on the subjects he has neglected .-Eastern Pennsylvania, that the old Pennsyl- Perhaps this is sufficient to indicate what I

A word upon the mode of delivering this series of dicsourses. They should be made so completely the possession of the preacher's mind that he can deliver them in substance without taking one scrap of paper, not even a skeleton, to the pulpit. Review during the day as much as one pleases the subject he intends to present in the evening; but present from the heart.

It is not best always to deliver the series in the same order, nor perhaps the same series preacher will be able to judge what is at any given time "the word fitly spoken."

Lastly, by observing the wants of the audidistrict Synods, (which like the General Syn- ence, the preacher may find it duty to prepare occasionally entirely new sermons to meet the peculiar exigency, remove the local prejudices. to combat a peculiar heresy which like Satan hinders the work. Have courage and under take the work in the name of the Son and strained lest they transcend their legitimate | you probably will break into an important and limits. For instance, if memory serve me new field of thought. I believe it will often

For the American Lutheran. The Pleasures of Devotion,

A SIGN DE TOTAL TOTAL OF A STATE OF A

The worship of God is productive of the most exalted pleasures. There is pleasure arising from life and activity of the senses .-We see this enjoyment among the inferior creation; in the ox grazing the flowery food, in the beast bounding through the forest, in the bee humming its hymn from flower to flower, in the bird filling the air with its music, in the fish sporting in the liquid wave. In man the scale of being rises higher and the enjoyment arising from life in the senses is menter. There is pleasure in looking at the green, fields the bright heavens, the glowing received as an advisory member of conferlandscape the gorgeous rain-bow, the circling wave. There is pleasure in listening to the manifold voices of nature; in hearing the ren gave interesting and gratifying reports. birds sing their matin songs; the brooks hymn their melodies, and the winds sweep their harps, the cataracts roll their bass in nature's still vacant. anthem, and the rich thrilling accents of childhood. There is satisfaction in smelling the rich odors from flower, orchard and grove. But the pleasures of worship are far more rich, refined and elevated.

The pleasures of devotion are superior to those that are merely intellectual. We often see pleasure in the kindling eye and the beaming countenance of the student. There is a real pleasure in smiting the rock of knowledge, will be written on all her walls. A still great- in seeing the crystal waters flow forth, and in refreshing the soul at these waters. It is de- sible example to the laity. lightful to descend the mine and bring up the gold and silver and the precious stones of thought and truth. There is pleasure in the erable pathos. All the members present parvery movement of a well-trained intellect; in ticipated in the discussion. Could the absent the very consciousness of power to handle all brethren have heard the remarks made on this ordinary subjects with ease; in the very act subject it might have done them good, and of girding up the soul to grapple with subjects perhaps they would have resolved never to be worthy of its immortal powers; pleasure in absent again without a good excuse. that course of discipline by which the mind is perfected and prepared to exert power over others; pleasure in conscious fidelity to the eternal laws of its progress; pleasure in the conscious possession of inward treasures which the fires cannot consume, which the floods cannot drown, which the robber cannot plunder, and which death cannot annihilate. But such brethren. in spiritual worship there are joys of a superior order. We are conscious of worshipping and holding communion with a Being who has a supreme right to the highest homage and honors which the soul of man can render. We feel that He is worthy of all praise and adoration; that He is the very standard of perfection and excellence. The noblest powers of the mind are in communion with the next time.) greatest and best of Beings. The heart is in fellowship with an Infinite Being, the only Being that can fill the channels of the soul. During these seasons God reveals the sunny side of His character. The sterner attributes those born of his own soul- those that most of His character are so tempered by the mildwarmed his own heart in preparation and de- er that we are not overwhelmed by a sense of livery. Those are usually sermons that came His greatness. There is no feeling of servility but there are swelling emotions of reverence and adoration. God reveals himself unto us as He does not unto the world. The light of His reconciled countenance falls upon This class of sermons will usually be found. us. We have a high experience of His friendto contain some fresh view and fresh illustra- ship and favor. We taste of his love. What tion of some great leading truth in the gospel | pleasures of sense can equal these Divine consolations. What free and rich communications does He make of Himself. Another spiritual worship is preparing the soul for The more we worship God the more we be-

Breakabeen, Aug. 31 1864.

Teaching Children to Pray.

children to pray, says:

children begin to aspire towards manhood. This is the case, I think, in our country more ent from the education which children in other countries receive, and here they are thrown upon their own responsibility earlier than they are there. We do not educate upon convention as much as they do in other lands: and long before their children are out of the leadng-strings our children are embarked in life. And, ceasing to repeat their little forms of prayer, they do not substitute for them their own spontaneous utterances, and they become

prayerless." There is much truth in this. What will some of our modern reformers say to it? What does the school-law of Pennsylvania say to it? Would it be teaching sectarianism or is so much afraid, in the public schools to pastor and people. teach children to pray as our fathers did?

PROCEEDINGS OF THE NORTHERN CONFERENCE OF THE SYNOD

OF CENTRAL PENN'A. This Conference convened at Pine Grove Mills, Centre County, Pa., in Rev. D. Sell's sharge, on the 24th ult.

Ministerial brethren present: Revs. Sell, Porr, Secrist, Studebaker, Kloss, Gheen, and

Absent: Revs. J. G. Anspach, Erlenmyer, Shindel, Ziegler, Anstadt, Grothe, J. M. Anspach, Sanders and Burkholder.

Rev. P. Willard, General Agent of the Luth. Publication Society, being present, was

On the state of religion some of the breth-

Aaronsburg, Bellefonte, and Adamsburg charges within the bounds of Conference are

The following resolutions were now received and considered:

Resolved, That those members of the Northern Conference, who, without a reasonable excuse, absent themselves from its meetings, fail to manifest that love to the church and their professed Master, and that respect to their brethren which their standing and relations to God and their brethren requires.

Resolved, That such delinquent members of Conference present an injurious and reprehen-

The subject embraced in these resolutions was discussed at some length and with consid-

ble and resolutions were adopted:

Whereas there is a criminal indifference among some brethren in regard to Conference nate speedily in death. "But cannot the dimeetings, Therefore,

Resolved, That we, as a Conference, hearti-

Resolved, That they be admonished to repent of their sins and be, as they vowed to be, examples to their flocks and workmen that need not be ashamed.

Resolved, That those brothren who failed to attend Conference without excuse, are hereby censured by this Conference. (We expect to see a full Conference meeting the

Some highly interesting remarks were also made by a few of the brethren on the following subject: What is the proper method of pas toral visitation?

Having been invited by Mr. J. E. Thomas Principal of the Academy at this place, to visit his school, Conference adjourned at 9 o'clock, on Saturday morning and acceded to his invitation. The school is in a very flourishing condition, an honor and a blessing to the village and community. The visit was a

Middleburg, Snyder County, was selected as the place for holding our next meeting which will take place on the last Thursday in Nov-

ember, or first Thursday in December. Notice had been given, that Rev. D. Sell source of pleasure is the consciousness that who received and accepted a call from the Pinegrove charge, would be installed as their Heaven. We are cultivating those graces and pastor on Sabbath morning. Quite early the dispositions which will qualify us for the so- people began to assemble. The churh edifice ciety and exercises of the heavenly world. though new and tasteful, is not very large.-The audience hall was, accordingly soon crowcome assimilated to His holiness. In Heaven ded to its utmost capacity, and many were there is the fullest manifestation of His holi- standing without, anxious to get in. These ness. All the glorious perfections of God are were invited into the lecture-room below, and a pledged to exclude what is unholy from Hea- discourse was delivered to them by bro. Davidven. In the worship of, and communion with son. The charge to the pastor was delivered in God we are growing up in his image. We German by Rev. D. Kloss, from 2 Cor. 5 are likewise becoming prepared to engage in 20, and the charge to the people in English those delightful exercises in which the holy by Rev. P. Cheen, from I Thess. 5:12-13. angels and the redeemed are employed. We After which the solemn services of installaare increasing our capacity for reverence and tion took place. The attention of the audipraise. There is a pleasure in the growing ence, during the entire services, was marked, consciousness of assimilation to those who bow and the impressions made will, we hope, be A. L. B. lasting and fruitful.

At the close of the exercises a collection was taken for Home Missions, which amounted to \$56,51, a noble contribution for a small con-Henry Ward Beecher, in one of his late gregation. If all the congregations belongsermons, speaking of the duty of teaching ing to the Synod of Central Pennsylvania, were to imitate this praiseworthy example of "It is sad to see this tendency die out as the Pine Grove congregation, I have no doubt that by next Spring the treasury of the Home than in foreign lands. The reason is that the Mission Society of our Synod would receive education which we give our children is differ- twenty times more than during any former year. Thenceforth there would be no lack of funds to pay our Missionaries, and many new mission-fields might be formed, some within the bounds of Synod, and others in the far west, where the Macedonian cry is heard from many places, "come over and help us. And how easily might this be done!

When will our members begin to give according to their ability, cheerfully, and realize that it is more blessed to give than to receive!

A kinder, more liberal and hospitable people, than the people of Pine Grove, we have the Bible with comments, of which the law hardly ever met. May the Lord bless both SECRETARY. New Berlin, Pa., Sept. 9, 1865.

Jewish Veneration.

The veneration of the Jew for the law is displayed by the grossest superstition, a copy of the Torah or Decalogue being carefully soldered into a narrow tin case, and hung over the entrance to their chambers, as old crones with us nail a horse-shoe to a door; it is even believed to avail as an amulet or charm capable of averting evil, or curing the most obstinate disease. "Ah," said a bed-ridden old Hebrew woman to me, as I visited the mission hospital in Jerusalem, "what can the doctors do for me? If I could only touch the Torah I should be made whole." Not exactly comprehending what she meant, I handed her a little tin-cased copy of the Ten commandments; she grasped it in her emaciated hands, which trembled with anxiety, and her eyes were lit up with a transient gleam of joy. 'Are you made whole?" I inquired; she made no answer, fell back on her pillow, let drop the Torah, and turned from me with a

Sitting one evening with an intelligent German Jew, who used often to pay me a visit at my lodgings, the conversation turned on Jewish religious rites and ceremonies. Alluding to the day of atonement, he assured me that on that day the Jews believe that ministers are appointed in heaven for the ensuing year: a minister over angels; one over the stars; one over earth; the winds, trees, plants; birds, beasts, fishes, men, and so forth.

That, on that day also, the good and evil deeds of every son of Abraham are actually summed up, and the balance struck for or against each, individually. Where the evil deeds preponderate, such indivduals are brought in as in debt to the law; and ten days after the day of atonement, summonses are issued to call the defaulters before God. When After this colloquium the following pream- these are served, the party summoned to appear is visited either with sudden death or a rapid and violent disease which must termivine wrath be appeased?" said I. "Not appeased," said my informant, "the decree ly deplore the carelessness and indifference of must be evaded." "How so?" "Thus," he replied. "When a Jew is struck with sudden sickness about this time, if he apprehends that his call is come, he sends immediately for twelve elders of his people; they demand his name; he tells them, for example, my name is Isaac; they answer, thy name shall no more be Isaac, but Jacob shall thy name be called. Then kneeling round the sick man they pray for him in these words: O God, thy servant, Isaac, has not good deeds to exceed the evil, and a summons against him has gone forth; but this pious man before thee, is named Jacob, and not Isaac. There is a flaw in the indictment; the name in the angel's summons is not correct, therefore, thy servant Jacob cannot be called on to appear." 'After all," said I, "suppose this Jacob dies." Then," replied my companion, "the Almighy is unjust; the summons was irregular and its executeon not according to law."

> Does not this appear incredible? Another anecdote, and I have done.

On the same occasion we were speaking about vows, and the obligation of fulfilling them. "As to paying your vow," said my Jewish friend, "we consider it performed, if the vow be observed to the letter." He then gave me the following rather ludierous illustration as a case in point: There was in his native village a wealthy Jew, who was seized with a dangerous illness. Seeing death approach, despite of his physician's skill, he bethought him of vowing a vow; so he selemnly promised, that if God would restore him to health, he, on his part, on his recovery, would sell a certain fat beast in his stall, and devote the proceeds to the Lord.

The man recovered, and in due time appeared before the door of the synagogue, driving before him a goodly ox, and carrying under one arm a large, black Spanish cock. The people were coming out of the synagogue, and several Jewish butchers, after artistically examining the fine, fat beast, asked our convalescent what might be the price of the ox. "This ox," replied the owner, "I value at two shillings" (I substitute English money); "but the cock," he added, ostentatiously exhibiting chanticleer, I estimate at twenty pounds." The butchers laughed at him; they thought he was in joke. However, as he gravely persisted that he was in earnest, one of them, taking him at his word, put down two shillings for the ox. "Softly, my good friend," rejoined the seller, "I have made a vow not to sell the ox without the cock; you must buy both, or be content with neither." Great was the surprise of the bystanders, who could not perceive what perversity possessed their wealthy neighbor. But the cock being value for two shillings, and the ox for twenty pounds, the bargain was concluded, and the money paid.

Our worthy Jew now walks up to the Rabbi, eash in hand. "This," said he, handing the two shillings, "I devote to the service of the synagogue, being the price of the ox, which I had vowed; and this, placing the twenty pounds in his own bosom, is lawfully mine own, for is it not the price of the cock?" "And what did your neighbors say of the

transaction? Did they not think this rich man an arrant rogue?" "Rogue!" said my friend, repeating my last words with some amazement, "they considered him a pious and clever man." Sharp enough, thought I; but istry, and even excommunicated by his denomidelicate about exposing my ignorance, I judiciously held my peace.

The American Lutheran.

Selinsgrove, Thursday Sept. 14, 1865.

Symbolic Logic.

Some weeks ago the Lutheran Standard contained the following editorial, and the "Lutheran and Missionary," thankful for small favors, copied it into its columns:

NEW MEASURE LOGIC:

"A cross has been placed on the spire of St. Mark's church, Philadelphia, from which circumstance the "American Lutheran" concludes that the Lutheranism of Luther tends to Romanism, because the pastor of that church is a "Symbolist," and the cross is papistic. Such people are to be pitied who find the grand distinction between Protestantism and Romanism in such indifferent forms, and thus adopt the Romish error in this regard. that would, consistently carried out, subject us to the papistic yoke of bondage. Further, according to these logicians, symbolism leads to Romanism, because once several members the use of a razor. One thing is certain, that he of the Pennsylvania Synod fell away to Babyod in Pennsylvania, which is "American," out and out, were deposed lately, as the same paper informs us, for immorality. According to their way of arguing, whither does American Lutheranism lead them ?"

From the above it would seem that the Standpeople are to be pitied, who find the grand distinction of the Lutheran church in crosses and such indifferent ceremonies, which Luther dehistorically untrue that Luther's Lutheranism consisted in "crosses and such indifferent forms." He found these crosses and some of these indifferent forms in the Romish church, but regarded them of so little importance that he did not think it worth while to eradicate them, unlike our time and talents with nobler works than crosses and such indifferent forms. The great doctrine of justification by faith, the translation of the Scriptures into the vernacular, the defence of the truths of the Bible against the errors of Romanism, the instruction of the people in the simple truths of the gospel, &c.; these things occupied his time and attention.

That "symbolism leads to Romanism" is evident from reason and observation. The symbolic doctrines of baptismal regeneration, of the bodily presence in the Eucharist, the power of the Keys, confession and absolution, are very much like the popish doctrines on these subjects and consistently carried out have a tendency to lead man's Christian duty to be neat and tasty in his to Rome. Fortunately most of the symbolists

But observation fully corroborates what we might reasonably expect from the nature of symbolism. All those who apostatize to Rome in variably belong to the high church or symbolical party. That is the case in the Lutheran church in this country and in Germany. The same is the case in the Protestant Episcopal church in America and England. The Puseyites or high church party hold very much the same doctrines that our symbolists do. And the apostacies that have taken place during the last twenty years in the Episcopal or the Lutheran church have all been from the high church party. We do not know of a single instance where an American Lutheran or a low church Episcopalian has apostatized to Rome, but from the high church party the apostates can be counted by scores. We saw it stated in the papers that at the installation of the successor to cardinal Wiseman in England, no less than sixty priests were present who had apostatized to Rome from the church of Williamsport, Pa. While we admit that there England. Now it is a maxim in logic that like effects flow from like causes, and therefore, our reasoning is perfectly logical, when we contend that symbolism leads to Romanism, not only befell away to Babylon, but because the apostates to Rome in the Lutheran and in the Episcopal churches, have all come from the symbolists or high churchmen.

That three men were deposed by the Synod of Central Pa., for immorality, does not prove by our way of arguing, that American Lutheranism leads to immorality, as the editor supposes. The doctrines and discipline of American Lutherans all condemn and reprove immorality of every made it a practice to shave off the beard entirely kind in the strongest terms, and when notwithstanding, any of its members fall into any immorality, they are deposed from the ministry or excommunicated until they give undoubted evidence of repentance.

We could draw a very logical conclusion, however, from the practice of the symbolists, that symbolism, if it does not lead to immorality, at least tolerates it, for we could point to instances where ministers belonging to symbolic Synods addicted to the vices of rowdies. There were lived and died confirmed drunkards without ever having been disciplined by their Synods.

It is an easy and vulgar thing to please the mob, and a very arduous task to astonish them; but essentially to benefit and improve them, is a work fraught with difficulty and teeming with danger.

The seeds of repentance are sown in youth by pleasure, but the harvest is reaped in age by pain.

THE BEARD.

A ministerial brother and reader of the Educator, who wears a beard, and who has, on account of this sin (?) been deposed from the minnation, has asked us to say something in our columns in reference to the morality of the beard. Much might be written on the propriety of the beard, the physiology and philosophy of wearing it, but this would probably have no weight in the case of our brother, as his trial has turned upon the ethics of the beard. From this standpoint we purpose therefore to look at the sub-

God evidently intended that the different parts of the body should grow to their natural size. The man who shaves destroys that which God has given for ornament and use. As well cut off the toes from the feet, or the hair from the head as the beard from the face. Why, for the same reason, should not a man use a razor on his head? Why should not women also shave their heads? A man who destroys the natural, ornamental and useful growth on his face, is a fit companion to the woman who girds her waist, or contracts her feet. Ask either of these why she does it, and the argument in its favor is the same as that for shaving the face smooth.

A certain writer has argued, that it might be doubted whether Christ could have been the Savior of the world, had he disguised himself by would have been much less Christ-like had he lon. Several members of a certain other Synthus disfigured his countenance. He never behaved himself unseemly. He avoided all appearance of evil. He conformed to the requisitions of the Mosaic law. All these he could not have done, had he shaved his face smooth.

Jehovah forbade shaving to the children of Israel, especially to the priests. In the case alluded ard makes the Lutheranism of Luther to consist to above, the scriptural rule seems to be reversed. in crosses "and such judifferent forms." Such The New Testament priest is compelled, nolens, volens, to shave, or else have the ban executed against him. Lev. xix: 27. "Neither shalt thou mar the corner of thy beard." In reference to clared to be not necessary to the unity of the the priests it is said, Lev. xxi: 5. "Neither shall church, and thus they adopt the Romish error they shave off the corner of the beard." requiring entire uniformity in church ceremonics, The literal translation in both cases is, "Thou which if consistently carried out, would subject shalt not cut off short thy beard." This comus again to the papistic yoke of bondage. It is mand was evidently given by the Almighty because man, created in his image, was not to mar that image. The Egyptian priests, and the heathens in general defiled themselves by shaving. God, therefore enjoins upon this people not to disfigure and abuse their bodies as did these nations, before whose eyes there was no fear of present symbolists, who would move heaven and God. It will be noticed, by a reference to the earth to introduce them again after they had chapters here alluded to, that shaving the face is fallen into deserved disuse. Luther occupied his placed side by side with adultery and other sins, and heinous crimes.

The custom of shaving is, and always has been regarded in the light of God's word, as a conformity to the customs of the wicked, heathenish, barbarous. Hence the derivation of the word barber. To shave has been regarded by the pious men of old as unnatural, unchaste, and an abuse of God's creation. On the other hand, while a man may not clip the ends of his fingers, or shave his head or face, he is, by the laws of cleanliness and Christian propriety, required to pare his nails, keep the hair out of his mouth and eyes-in other words, to trim his beard decently, and keep it clean. It is every personal habits, and not like Mephibosheth who do not follow out their theories to their logical had not washed his feet, nor trimmed his beard, heads, or, rather to the "leading minds" nor washed his clothes, 2 Sam. xix. 24.

nook, and banished from every household and shop. The beard should be kept as clean as the ip, cultivated, shortened as desirable, as we do with the hair of the head, but "not cut down to its roots," any more than the hair, which is the "glory of the head." There is beauty, obedience, health and holiness in the beard.

We suppose that the ecclesiastical body, which expelled the brother alluded to, from the ministry and from his church connection, would not be harmed by studying the Bible a little more, and learning that rule, "prove all things; hold fast to that which is good," especially not to find fault with that which God and his word have called good.

Remarks by the editor of the Am. Lutheran .-The above dissertation on the beard we clip from an editorial of that excellent school journal, the "Educator," published by Rev. A. R. Horne, of is some truth in his remarks, we think his enthusiasm for the "beard" carries him altogether too high in its praise, and the condemnation of his smoothly-shaved brethren, (among whom we cause a few members of the Pennsylvania Synod include ourselves,) is altogether too sweeping

> There was a particular reason why the Israelites were required not to shave their beards off. They were to be a peculiar people, and hence they were required to abstain from some things, innocent in themselves, which were indulged in by the surrounding gentile nations. Among other things the Egyptians and other nations or to trim it to a peculiar shape. The Israelites were not to imitate them in this respect, but were to be easily distinguished from them, and hence, when an Israelite was seen with a beard trimmed similar to that of an Egyptian, there was strong reason to fear that he had also fallen into some of the idolatrous practices of the Egytians, just as now when we see a person dressed like a rowdy, we conclude that he is also exceptions to this rule, however, even among the Jews. When the priests were consecrated they were required to shave themselves, and also persons who were cleansed from the leprosy.

In the New Testament dispensation, the distinction between nations falls away, the ceremonial law is abolished, and hence those Jewish regulations about the beard have no binding force for us whatever, and we are left at perfect liberty in this respect. We think therefore that the religious denomination spoken of in Mr. Horne's

editorial, which excommunicated a minister, simply for wearing a beard, certainly overste p. ped the bounds of its authority, unless that min ister trimmed his beard in such a manner that he looked like the wild man of the woods and frightened women and children.

The editor appears to go off into ecstacies over his subject, when he exclaims: "There is be auty, obedience, health, and holiness in the beard." We fear he will not find his assertion corroborated by the facts, especially so far as obedience and holiness are concerned. Wherever you hear of a desperate character, either in civil life or in the army, you will generally find him "bearded

EDITORIAL CORRESPONDENCE.

MR. EDITOR OF THE AMER. LOTHERAN!

In reading the Lutheran Observer of the 1st. inst. several difficulties presented themselves to my mind, and as you editors have the name of being smart men, and able to answer difficult questions, you will very much oblige me by answering the following queries:

1. Who are those "leading minds" to whose authority every good Lutheran is expected to "bow?"

2. Were these "leading minds" invested with their authority by any ecclesiastical body, or are they a self constituted association?

3. How far does their authority extend, and what means have they of enforcing obedience to their decisions?

4. Has any one besides these "leading minds" any right to originate any literary or theological enterprise in the church without their knowledge or consent? if not, what is the process by which their sanction may be

5. Where is "the great centre of Lutheran

6. As we are informed that the time has not yet arrived for the establishment of a western paper, when may we look for that time, and what shall be the sign of its coming?

7. As the "leading minds" appear to have decided that Dr. Ziegler with his 10-12 students, and a Cobleskill professor with as many more students, shall go to Gettysburg, I should like to know before the professors and their students start on their journey, what arrangements have been made for their reception and accommodation? Have dwelling houses been provided for the professors? what are to be their duties, and what the amount of their salaries?

By answering the above queries you will doubtless oblige many others besides your

Remarks by the Ed. American Lutheran .-We have somewhere read, that a fool might ask questions which a wise man would not be able to answer. By this we do not by any means wish to intimate that our correspondent is a fool, nor ourselves lay any claim to the appellation of a wise man, yet we confess ourselves unable to answer the above questions satisfactorily. We leave the solution to wiser themselves. We think our correspondent had The razor should be turned into a pruning better apply to the editors of the Lutheran Observer for the answers to his questions, as the difficulties to which he refers originated in that paper, and the editors are certainly most competent to define their own terms.

God's Love for Christians.

Suppose a meadow in which a million daisies open their bosoms all at one time to the sun. On one of them, while it is yet a bud, a little stone has fallen. At once crushed and overshadowed it still struggles bravely against all odds to expand its petals like the rest. For many days this effort is continued without success. The tiny stone (a mighty rock to the tiny flower) squats on its breast, and will not admit a single sunbeam. At length the flowerstalk having gathered strength by its constant exertion, acquires force enough to overbalance the weight, and tosses the intruder off. Up springs the daisy with a bound; and in an instant another floweret is added to the vast multitude which in that meadow drink their fill of sunlight. The sun in the heaven is not incommoded by the additional demand .-The comer receives into its open cup as many sunbeams as it would have received, although no other flower had grown in all the meadow -in all the earth. Thus the sun, finite though it be, helps us to understand the absolute infinitude of its Maker. When an immortal being, long crushed and turned away by a load of sin, at length, through the power of a new spiritual life, throws off the burden, and opens with a bound to receive a heavenly Father's long-offered but rejected love, the giver is not improverished by the new demand upon his kindness. Although a thousand millions should rise and go to the Father, each would receive as much of the Father's love as if he along of all fallen creatures had come back reconciled to God.

The Child's Prayer.

The following beautiful[little prayer is said to have been composed and used by a boy thirteen years old:

"Father, now the day is past, On thy child thy blessing cast; Near my pillow hand in hand, Keep thy guardian angel band; And througout the darkling night, Bless me with a cheerful light. Let me rise at morn agian, Free from every care and pain: Pressing through life's thorny way-Keep me, Father, day by day,

Gentleness Allied to Greatness.

Plain and powerful preaching need not be ungentle, although it should not study "sugarcoatedness" in order to go down with the hearers, or with that portion who may be in sympathy with the enemy of righteousnes .-Soon after Dr. Porteous was advanced to be Bishop of London he was addressed by the king in French, of which language the prelate being ignorant, his Majesty spoke to him in Italian, which also he did not under-

"What, my lord said the king, "don't you understand the polite languages?"

"Permit me to remind your Majesty," reblied the bishop, "the acquisition is not necessary, as the devil is as much mortified by a reproof in plain English as any other dialect." The best way for a preacher to acquire or develop true gentleness of spirit is to go among his people and secure their homely confidences. He will thus learn so much in a short time of their real needs and crosses that he will have an amount of charity at hand which all the reading, reflection and formal intercourse would fail to cultivate in his heart. To be wise, however, to win souls to the truth a gentleness should be used sometimes as dexterous as it is difficult. A pastor visited a wealthy parishoner and asked him for a small contribution toward making up a sum for the relief of a destitute neighbor. This man, whose Christian name was Benjamin, was withal an eccentric person, and prided himself on intrenchment in difficult cases behind his learning.

"The tribe to which I belong," he replied, including the first of the name, believe in honestly paying for what you have and saving all you can. Ben Franklin said, 'A penny saved is a penny earned."

"To remember the poor," said the pastor, "is a duty enjoined in the Scriptures."

"Ben Johnson," persisted this Benjamin. 'wrote, 'God is best pleased when men for-

sake their sin." "You have forgotten a celebrated member of your tribe, continued the minister, who has acted upon these words, 'To do good and to communicate forget not, for with such sacrifices God is well pleased.'

"What one was that?" asked the man. "Ben evolent," replied the preacher with a

"That is what I call a pun-ishment," retorted the parishoner, at the same time rewarding his pastor's wise forbearance with a liberal contribution.

A Lawyer that had Testimony Enough.

A story is told of a very eminent lawyer in New York receiving a severe reprimand from a witness on the stand, whom he was attempting to browbeat. It was an important issue, and in order to save his cause from defeat it was necessary that Mr. A. should impeach his testimony on the ground of age. The following dialogue en-

"How old are you ?" Seventy-two years.'

"Your memory, of course, is not so brilliant

as it was twenty years ago, is it?"
"I do not know but it is."

"State some circumstance which occurred, say twelve years ago, and we shall be able to ee how well you can remember." "I appeal to your honor if I am to be interrogated in this manner—it is insolent.

"Yes sir, state it," replied the judge.
"Well, sir if you compel me to do it, I will About twelve years ago you studied in Judge H.'s office, did you not?"

"Well, sir, I remember your father coming into my office and saying to me, Mr. D. my son is to be examined to-morrow, and I wish you would lend me fifteen dollars to buy him a suit of clothes.' I remember also sir that from that day to this he has never paid me that sum. That sir, I remember as though it had been but yesterday."

The lawyer said, considerably abashed: "That will do sir.

To which the witness replied: "I presume it will."

The Co-Operation of Ministers.

At the last meeting of the Pennsylvania Teacher's Association the question of the cooperation of the minister of the Gospel, with Mrs. M. E. Goodlander, the common school teacher was again discussed. It is a sad fact that the ministry take so little interest in our schools. Why is it? When teaching we were seldom, if ever, visited by a preacher. As publisher of the Educator we hardly ever receive a word of encouragement from ministers. In an experience of five years and over, during which time we have edited the journal we have not once received an article from the pen of a minister. Why is it? It surely can not be for want of time. We have preached also, discharged pastoral duties, and besides found time to edit a paper, and to write even for other papers. We can account for this apathy on the part of ministers, in no other way than that it is a culpable neglect of duty-a defiance on the part of the Christian ministry of that important command of our Lord, "Feed my lambs."—Educator,

The Church a Wonder.

The existence of the church in this wicked world is one of the wonders of Providence .-It is a vessel living in a tempestuous sea-a bush on fire, but not consumed. If we reflect on the enmity of the wicked against the righteous-their great superiority of numbers over them—the attempts that have been made to exterminate them-the frequent diminution of their number by defection and deaththeir existence, and especially their increase, must be wonderful, and cannot otherwise be accounted for but that Christ liveth.-Andrew Fuller.

Local Items.

On last Thursday evening the ladies of the first Lutheran church of Selinsgrove prepared a supper in the Sabbath school room of their church for the benefit of their Sunday school. The supper did great credit to the ladies in regard to the style of its getting up, as well as the skill with which the viands were prepared. The tables looked beautiful, and the large number of guests who were present gave occular demonstration that they appreciated their efforts. Mr. Feehrer's silver cornet band. were present and enlivened the occasion with some choice patriotic and sacred music. The Sabbath school realized about \$75 clear profit, all of which is to be applied to the purchase

of a new library.

The teachers herewith return their heartfelt thanks to the public for their liberal support on the occasion.

PUBLIC SALE.—On last Saturday the real estate of Geo. Becker, deceased, was sold at public auction, in accordance with the specifications of his will, made nine years ago. It was bought by the following persons: 71 acres by Dr. P. R. Wagenseller at \$184, per acre. 7½ acres by Samuel Gemberling at \$224, per acre. 2 acres by Lorenzo Becker at \$211,50 per acre. 12 acres by Daniel Ulrich at \$154, per acre. ½ acre by Samuel Stouffer at \$150 per acre. 1 lot on Water street by Mr. Crouse, sr., for \$90. 1 house and lot on the Isle of Que, by Chas. Winters for \$405. The proceeds of this sale, amounting in the aggregate to over \$4000, is to be invested in stocks and the interest, together with the dividends from his bank stock to go to the support of his widow. After her death the whole of the income goes by the direction of his will to the use of the First Lutheran Church of Selinsgrove. His late residence is designated for a parsonage of the congregation of which he was, during his life, such a devoted member.

A NEW GRAVE YARD .- On last Thursday a new grave yard was staked off on the lands of Geo. Becker, deceased. He had devised by his will that one acre should be reserved out of his lands for a grave yard for the First Lutheran church of Selinsgrove, wherever the congregation might choose to select it. Accordingly on Thursday an acre of ground was measured off on the highest locality in those lands about a quarter of a mile from town. It is one of the most beautiful spots in the vicinity of the town, affording a delightful view of the town and surrounding

Comppany C. 74th Pa. Vol. arrived home on Tuesday evening. This company was composed of Snyder county men, and is the last body of soldiers to arrive at this place, in an organized form, all the others having previously arrived. It is pleasant to see them once more in our midst and to realize that they are now at home to stay. The war is over. Peace reigns over the land. Our swords are being turned into plow shares, and our spears into pruning hooks. the necessity again arise for this nation to buckle on the armor of war.—Post.

The German Reformed congregation of Selinsgrave is still vacant since the removal of Rev. Hottenstein. The Ger. Ref. Messenger says of it, "This charge is now composed of five congregations, numerically rather strong, and pecuniarily able to give an efficient man a good support." On Sabbath a week Rev. Fox of Harrisburg, preached in two of the congrega-tions, and last Sabbath Rev. Kurtz of Pine Grove also preached in the same congregations. Next Sunday, Rev. Kurtz is expected to preach again, and there is therefore a prospect that the congregation will soon be again supplied with a pastor.

REVIEW

National Lyrics, by Whittier. Boston: Ticknor & Fields. The Companion-Poets for the people, by this house, give the best satisfaction to a reading public. They are handsomely gotten up-cheap-sent by mail for 50 cts a volume, and contain a selection of the very best poems. The one now before us contains Whittier's odes on freedom. They are excellent. The illustrations are also the very best. We hope the publishers may be encouraged to give us a large series of these Companion Poets.

LIST OF LETTERS,

Letters remaining in the Post Office at Selins Grove Pa, George Bright, I. C. Hill, C. Hoffman, Jacob Bower, D. B. Hazeland, A. I. Boyer, Mrs. Sarah Kefer, Wm. J. Brunell, Miss Catherine Bidding. Knights & Farry, Miss C. Knapp, 2, D. W. Gross, Miss B. Musser, Daniel Gross, H. F. Moyer, A. J. S. Weise, " Elizabeth " Jacob H. Wolf. Peter Henninger,

Persons calling for any of the above named letters will please say they are advertised. N. B. Persons wishing Edvertised letters forwarded will remit two cents to pay for adv. E. A. Hassinger P. M.

Selinsgrove, Sept. 1st. '65.

SOMETHING NEW.

LADIES AND GENTLEMEN! I call your attention to the

LINNAEUS-MYATT WEIN PLANT.

This Wine is attracting the attention of the A-merican People as an articlé of commerce as well as domestic use, and it is likely soon to supersede most kinds of grape or drugged imitations now in

Directions for cultivating and making Wine will accompany the delivery of Plants. The best time for planting for Fall is from September till Novem-The shipping commences from the 10th of September, by Express.

6 Plants, fine thrifty Wine Plant, \$1.80 8,37½ 6,82 do do 13,00 do Send your orders early, to secure plants in time.

I also offer a very fine stock of Grape Roots at very low rates, for Fall delivery.

12 Delaware \$3,50. 12 Diana \$3,00. 12 Rebecca \$3,50. 12 Concard \$2,50. 12 Clinton \$2,50. 12 Union Village \$3,00. 12 Norton's Seedling

Agents wanted in every town. Address BORNEMAN, Dayton, Montgomery County, Ohio. Letter Box 61.

Children's Department.

THE LIGHT OF OUR HOUSEHOLD.

Did you ever see her, The little fairy sprite, Who came glancing thro' our household,

Like a ray of golden light?

Whose little feet kept dancing,
Never weary, until eve
Threw its purple shadows o'er us, And her good night kiss she gave ?

Did you ever see her,
With her floating curls of brown, As she gladly ran to meet us Coming from the distant town? As she greeted us with kisses, 'Twas the sweetest welcome home To hear her bird-voice lisping—
"Oh! I'm so glad you've come!"

Did you ever see her, With her eyes of azure blue? They were sometimes filled with teardrops, Like a violet with dew; Oftener they were laughing, dancing, Shining, twinkling, bright with joy, As she told some pretty story Of her kitten or a toy.

And you did not see her when those pattering feet were still, When the little hands were folded, Not by their sweet owner's will; When the eyes were closed so gently, And the curls of soft brown hair By the hands of friends were parted From the forehead pure and fair.

And you did not see her When they shut the coffin lid, And our little fairy darling From our sight forever hid? With her going went our sunlight-From our home 'tis ever gone; May we say with truth and calmness, Not my will, but Thine, be done!

Clara's Journal.

'Mamma, will you give me a book in which I may write what I do and what I think, the same as pa does?

The book was given, and this is what Clara

'Sabbath morning. I must be very good for to-day this is the Lord's day. 'Sabbath noon. I went to Sabbath school

and knew my lesson. The teacher gave me a nice story-book to read. Papa preached in church. I found the text in my own little Bible, learned it, and have just said it to mamma. I have been very good.

'Sabbath night. Here I am, sent to my room for being a naughty girl. I was just ready to read my Sabbath school book when I saw Lizzie biting one corner of it in her was making. Accordingly he lay down before the entrance, and began to introduce his head mouth. I ran to her and said, 'Give me my book.' She would not let go, but held on it with both her hands. I was angry, and jerked it away so rudely that it made Lizzie fall backward on the floor, and hurt her head badly .-Mamma said, 'Lizzie is your baby sister .--She did not know she could not have the book. You should have coaxed her to give it up; besides, you were careles to leave it on a skinned. After he was grown Joshua used to chair in her way.' I said the book was mine, relate this story to show that it is safest for one and I had a right to take it just as I pleas-

'I shall have to stay here till mamma comes I ean not read the book to-day. I am more sorry, though, to think I should have let myself get angry, and hurt dear Lizzie, and speak in such a wrong way to mamma.

'How wicked I have been! Will God forgive me? I will ask him. I wish mamma would come. I want to have her forgive, and let me kiss her and Lizzie. I will try to be good. I thought this noon I was. I did not I have been so wicked. I will tear this leaf class of twelve boys, that he might teach them body will know how wicked I have been.

'Mamma has just been here. She asked to see my journal. How ashamed I felt while she was reading! I begged her to forgive me. She did, and I hope that God has also.

'Clara,' she said, 'you thought if this leaf were destroyed, and I forgave you, you would never hear of this again. Did you forget that God is keeping a "Book of Rememberance," in which every act, and even every thought, is written? At the judgment day this book will be opened, and then all the world will Prices, \$60, \$75, \$100, \$125, \$150, \$175, \$200, and \$225. New 7 octave Pianos for \$250 and upwards. Pianos and Melodeons to let, and rent al-God never does. Still, if we are sorry, and lowed if purchased. Monthly payment received try to do better, he will forgive us for Jesus'

'I shall never again think that I am good. I will pray to God to help me, and I will try to be better, so that I may have a good account to write in my journal, and that there may be fewer sins againsts me in God's book. Will not all follow Clara's example in trying

to live a holy life? The Most Beautiful Hand.

Two charming women were discussing one day what it is which constitutes beauty in the hand. They differed in opinion as much as the shape of the beautiful member whose merits they were discussing. A gentleman friend presented himself, and by common consent the question was referred to him. It was a delicate matter. He thought of Paris and the three god-desses. Glancing from one to the other of the peautiful white hands presented for his examination, he replied at last, "I give it up, the question is too hard for me; but ask the poor, and tion is too hard for me; but ask the poor, and they will tell you the most beautiful hand in the world is the hand that gives.

How do you treat your Bible.

"This Bible must not be on the floor," said a little boy, seven years old, as he carefully took up the sacred volume which some one had laid on the carpet. "How -could any body put the Bible there!" he exclaimed with a look of astonishment.

Edward always treated the Bible with reverence: and even when he grew up, and was for a time a wordly man, he could not bear to see it abused or handled with dis-respect.

I remember, one day after his return from an absence in far distant lands, as he came into the room where we were sitting, he saw that the open window-the spring of which was broken -was supported by a Bible. I was but a little girl then; yet I remember, as it were yesterday, how expressive his fine dark eyes were of pain and amazement as he went to the window, and removing the Bible, said, "Allow me to put another book in place of this Bible. I do not like to see it used for any common purpose.'

As years passed on, Edward learned to love. as well as reverence the Word of God. A small copy of it, given him by an older sister, was the companion of his wanderings about the world. Edward died a most a year ago far from home on Lake Erie. and friends. It was a sad day when the trunks containing his clothing and books were brought to us. We felt that his Bible would be the most precious thing of all and at last we fend.

It has been leased by the Pennsylvania Rail Road Company, and is operated by them.

Its entire length was opened for Passenger and Freight business October 17th, 1864. and friends. It was a sad day when the trunks most precious thing of all, and at last we found it. There it was ; worn indeed, but it had been handled so carefully through the long years, that not a leaf was loose, not a stain was upon its sacred pages. In these we found his favorite verses marked; and they spoke to us of his love for God and his word, and of his penitent, humble spirit.

I have seen Bibles with their covers scratched by pins and cut by pen-knives. I have seen Bibles in which people ciphered, or scribbled nonsense, to while away idle moments. I have seen out change both ways between Philadelphia and Bibles thrown away into boxes of rubbish, with their leaves all fallen out: and I have seen them their leaves all fallen out: and I have seen them lying among the erickets on the floors of church pews. I have seen them upon tables and bupews. I have seen them upon tables and bureaux, shamefully covered with dust. Is not this treatment of the Bible displeasing to God?

For information respecting Passenger business apply at the S. E. Cor. 30th and Market Sts. Phila. And for Freight business of the Company's A-'Then you wish to keep a journal,' said this treatment of the Bible displeasing to God? Is it not almost profanity? How do you treat gents: 'Yes, and I will let you read it every your Bible? It is duty. Go right away, and Philadelphia. wipe off the dust from the holy volume! Beware of defacing in any way the holy Word of God, lest the Lord hold you "not guiltless."-

A Boy in a Predicament.

A lady reader of the American Agriculturist relates the following incident which occurred to her uncle when a boy. His father kept geese, and for the accommodation of such as wanted to raise families, he built a low house or coop, into which a goose could comfortable enter and occupy her nest. On one occasion a motherly goose had been sitting several days on a nestful of eggs, when little Joshua, then about five years old but Madam Goose indignant at this intrusion into her private room, made a snap at him and caught him by the nose! Joshua screamed and struggled but the old goose held on, and the gander, who was not far off, hearing his voice, came thying to the rescue, and mounting on Joshua's back, began giving him an unmerciful drubbing with both wings. The noise brought Joshua's mother to the scene of conflict, and she pulled him away, but the goose held on so tightly that when released, his nose was completely to keep his nose out of other people's business.

A Model Sabbath School.

The Mission School of the Second English Lutheran church, Lombard street, Baltimore, Mr. Webb, superintendent, is very prosperous. Singing is the grand means of sustaining its interest, of retaining and gathering both the parents and children in its locality. It numbers about 150 scholars, with a well selected library of 375 volumes. On a recent visit, the superintendent pointed out to me a young man who came into the school some years ago as a scholar, know that I should have to write to-night that and some time ago went out and brought in a out, and then I shall forget about it, and no- himself. He has since brought into the school twelve more boys, with a teacher. What an example, both to teachers and scholars.

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