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Poetry.

Lo! I Am With You Always.

And art Thou with me always, Saviour, Friend?
Thy presence ever near
In calm or storm,
Peace or alarm?
Depart then every fear,
If Thou wilt but Thine aid and guidance lend.

Yes, Thou art ever with me, Saviour, Lord!
When through the night of woe
I see no ray
Of dawning day,
Or when the wily foe
Draws boldly near, oh! then I trust Thy words.

Oh! may I trust Thee always, Saviour, King!
When 'neath my weary feet
Sharp thorns are strewn
The way along,
Then may this promise sweet
My soul revive, and joy and comfort bring.

Then when the end shall come, Saviour, my All!
When near and loud I hear
The waters roar
On death's dark shore,
Saviour! oh, then be near!
Nor let the tempter's darts my faith appal,
Till safe from all alarms
Before Thy throne I bow, and sing Thy praise,
Who e'er wast with me thro' life's toilsome days.

The Pulpit.

The Old, and New, Broom.

Two years ago the Rev. David McLean re-

signed himself to the common fate of "common ministers," and sent in his resignation, and the church and congregation unanimously declared themselves resigned to the resignation. But they thought it would be most appropriate (it would look so well) to drop a few expressive tears over the departed minister. So, dry eyes suddenly became moist, and drops which bore a striking resemblance to tears ran off the nose, and trickled down the cheeks, and trembled on the eyelids of all those who had learned how to cry in the right time and place. This wet testimonial of affection, united to a dry one in the form of a letter, of "heartfelt regret," caused the Rev. David McLean to waver a little in his decision; but Mrs. McLean had a woman's wit and a woman's quick perceptions, as well as a woman's "spunk," and she said: "Ah, David, don't you know that that is nothing but 'water' in those tears? There is no sympathy or sincerity in them. You have been called 'the old broom' for the last two years, and the people all wish you were safe in heaven, or somewhere so far away that you could never come back here."

Mrs. McLean told the truth. If the Rev. David McLean had concluded to stay—if the tears and the "heartfelt regrets" had made him unresigned to his resignation, there would have been crying on a magnificent scale through all the parish. Yes, there would have been such a deluge as has never been known since Noah's ark rode over waters that covered the earth. And the most "heartfelt regret," oh, how many would have mounted up! There would have been ten thousand more than were put into that letter. But the Rev. David McLean did not conclude to stay. If he wavered a moment, before the tears and "heartfelt regrets" he was soon firm in his purpose to leave, and for the wise reason that the people wanted him to leave. He has written and preached barrels of sermons in the parish of—had, for ten winters, braved piercing winds and driving storms, on Sunday, and on all days. He had baptized nearly all the children of the church. He had married young men and maidens, and had buried, oh, how many! He had stood by their dying beds, and pointed the way to Paradise. Often at midnight he had answered the call and gone with the messenger, to help the dying to die, or to soothe the anguish of those who bent over the dead. Yes, wearisome days, and wearisome nights had been appointed to him, and they had left their mark. He was weather-beaten, storm-beaten, life-beaten.—The furrows in his cheeks were deep furrows, and his hair was growing gray.

"He is an old broom," said the people. "His sweeping days are over—at least he can no longer sweep our 'parlor,' our 'city church,' but he might sweep for the suburbs of a city; he might sweep awhile in some 'kitchen'."

Poor old broom! Poor David McLean!—Not all that was said about him reached his ears; but elders and deacons, and officious women, burdened with a sense of responsibility, had ventured, even before he sent in his resignation, to suggest a smaller and a plainer parish. They had even gone as far as to say that a different kind of talent was needed for a modern church, and a modern pulpit, and a fast age. They must have some one who could draw a full house, and make church-going and religion in general both easy and popular. This the Rev. David McLean could not do, for he had learned, by the experience he had of mankind, that it was very difficult and inconvenient for some men to be positively religious. And as the 'popularity' of religion, he had found out that the form was more popular, in certain directions, than the power. So it seemed to be best that he should leave, in spite of the 'heartfelt regrets' of the people. And he did leave. The resignation accepted, the carpets over the furni-

ture packed, the trunks packed, there was nothing to prevent them from being gone, and no reason why the people should not have the comfort of knowing that he was clean gone forever.

At last the morning—and a rainy morning it was—came, when the cars were to take David McLean and his wife and children—not excepting poor little Susy, who cried because she didn't want to go off and leave Hattie May—with all their furniture, boxes, and trunks, to—where? "To some place that the good Lord will show us," trustfully and humbly said Mr. McLean; but Mrs. McLean to herself: "The good Lord often allows a minister to look around a long time for a place, and during that time the minister and his family feel decidedly unsettled. This, considering that everybody likes to feel anchored somewhere, is decidedly unpleasant."

Mrs. McLean did not, however, allow Mr. McLean to see that she for a moment doubted that the good Lord would show them place, although she was very much afraid he wouldn't do it until they were all tired of hanging around the world. But, whatever she had feared or hoped, the morning to go had come, come with clouds and rain, mixed with little Susy's tears. When they reach the cars, many of the people, with their 'heartfelt regrets,' were there to say goodbye. It was thought 'appropriate' that the church and congregation should be represented there, that the minister and his family might leave with pleasant feelings. "It wouldn't look well for no one to be there."

What the poor cast-off parson thought when he found some of his people at the depot, no one will know until the day of doom; but as he sat in the cars with his hat pulled down over his eyes, and his head bent forward on his breast, he probably had other than 'pleasant feelings.' It is not to be presumed that he was wondering what kind of a place the good Lord would show him, and how long it would be before he would show it to him.

And Mrs. McLean, what was she thinking about? Ah, any physiognomist could have told. She was thinking that there were two things that could never be depended upon—two things that were always changing—people and the weather, and she then and there determined not to hang her happiness upon either. Occasionally, as the train moved on, she glanced at Mr. McLean with an eye that seemed to say: "Poor old broom!" What a place it was that the good Lord at last showed him isn't known, or how long it was before he showed it to him isn't known. It is only known that he left the city of—because he was an old broom!

This old broom was, or was not, sweeping somewhere, when the old parsonage was entirely pulled down, chimneys and all, to be made over and fitted up for the new broom. The Rev. Theophilus Tinklebell had been called to take the place of the old broom, and, although he first declined the call, he accepted at last, overcome by pressing letters. "You are just the man to build us up in numbers!" "You are just the man to build us up in!" "In what? In the most holy faith? No; there was nothing said about that. 'You are just the man to build us up in numbers.' So ran the letter and so ran many other letters until the Rev. Theophilus Tinklebell made up his mind, that if he yielded to the loud and pressing call, and went to the city of—, he should ring such a bell as would call all the city to church and thin out all the other churches. And what a great thing that would be to accomplish! So the Rev. Theo. Tinklebell, told Mrs. Tinklebell, and all the young Tinklebells, that he had decided to make a change and accept the call. Then began the preparations to leave. But as the parsonage had been demolished, and was undergoing the process of being re-created, he had been requested not to hasten on.

"You must take time to do the work well," said one of the prominent members of the church to the carpenter who had "taken the job," for Mr. Tinklebell sacrifices a great deal to come to us. He leaves a beautiful home, and more than this, Mrs. Tinklebell is a very particular woman and a woman of unusual taste. The carpenter promised that the house should be all that Mr. and Mrs. Tinklebell could desire, and he kept his promise. The parsonage when finished, was beautiful. Then followed the 'last touches,' as the people called them. Great rolls of rich carpeting were taken into the house, and new furniture too—furniture of modern style. And oh, how great was the cost of all! But the money slipped as easily as oil out of all pockets for it was for the new broom!

The glory of a June morning rested on everything—on trees, and birds, and flowers, and on the new parsonage too—when the cars came rushing into the city of—, bearing the new broom, and every one of the procession thought, 'Oh, how different he is from the old broom! What an impression he will make! How the church will fill up! No staying at home now any more on rainy Sundays! No Sabbath-day headaches to keep the people at home! No complaints of a cold church! No great, staring empty pews! Oh, how could we have kept the old broom so long!'

The first Sunday, the people (and among them were a great many outsiders,) came flocking into church, like doves to their windows. And wasn't it pleasant, after long mourning the thinness of the congregation, to sit and see the waves of people as they came swelling into the house?

'Why,' said deacon Boyle to himself, 'it makes me grow in grace just to look at em! I came early to church to watch the progress of things, but I had no idea that the people

would pour in as they have! What a blessed sight! My soul mounts up as on eagle's wings, for I can thank the Lord that the Church isn't running down. No, it's running up! And the blessing of Heaven is coming down upon us!' Old deacon Boyle's eyes shone that day. His heart was full of gladness and praise, for he had 'never expected to see the day when that house would fill up again.'

No one could watch him, while he was watching the people, without saying that the deacon was now ready to depart in peace, because he had seen the church packed with 'worshippers.' Deacon Boyle called them 'worshippers,' and so they were; but he didn't say whether they were worshippers of the living God or of Mr. Theophilus Tinklebell.

For a long time all weather was alike that 'built up spiritual' church. Come rain or shine, come wind or calm, the people were all in there places, and as they passed out of church they said to each other: 'What a powerful sermon!' 'What an eloquent man!' 'Oh, what a difference there is between an old broom and a new broom! And some brooms always stay new. Ours will, I am sure. Mr. Tinklebell is a man who will wear well. He will be able to hold out as he began. He is not at all like Mr. McLean.'

Poor Mr. McLean—poor old broom! He was gone, gone, never to return to burden the church that was made glad by being relieved of him; but the people were fond of instituting comparisons, and with such a man as Mr. Theophilus Tinklebell in the pulpit, how could they help comparing the old and the new broom?

Mr. Tinklebell was in the habit of speaking very kindly of Mr. McLean, but these comparisons were not altogether disagreeable to him, neither were the honors conferred upon him at all unpleasant, and yet they were borne with becoming meekness. It is true, he was not entirely free from the vanity of human nature, for the man was not lost in the profession, and he had also a fair share of ambition. He preferred a rich and prominent church to a poor and insignificant one. He preferred to be known as a big gun rather than a little gun; but deacon Boyle said that he had a prodigious amount of grace, and not enough human nature to hurt him. 'Why,' said the deacon, in one of his fits of enthusiasm, 'it's a wonder to me that brother Tinklebell is so humble. He doesn't seem to know how smart he is, and how much everybody admires him.'

But deacon Boyle was a simple-hearted man, and not at all suspicious, so he didn't suspect the truth, which was, that parson Tinklebell had secret admirations for himself—a certain self-appreciation, a peculiar consciousness of the individuality of Mr. Theo. Tinklebell. This was all true of the new broom, and yet it would be unjust to say that he was a selfish man, and bestow no thought on others, for he took proper, reasonable care of the lambs and sheep of the flock, and lived for others, so far as he could consistently with the care of himself, and his fame, and his family.

As to human applause, he did not run after it, neither did he sound a trumpet before him. The most that he did was to tinkle a bell. He was never loud and noisy in self-praise, but always alluded modestly to his own merits, and his popularity, and pitied—not blamed—such men as Mr. McLean, who were obliged to do good in hidden ways and retired places. Perfect Mr. Theophilus Tinklebell, will be never be an old broom? Nearly two years have gone since he received a loud call from the church of—, and answered it, and came and took possession of the made-over parsonage, and began his brilliant career in his new parish, but still he is new.

And yet, if before another two years are gone, he is seen flying on after poor David McLean—after the old broom—having at last become, himself, an old broom, will there be any cause for wonder? The world is growing old, but it likes new things and nothing new is so delightful as a new minister—a new broom. Therefore, if it should be noised abroad, by and by, that the Rev. Theophilus Tinklebell has sent in his resignation and that it has been accepted without a struggle, and without one dissenting voice—not even deacon Boyle's—let no one be surprised. Until time shall be no longer, human nature will continue to thirst for what is new, and nothing can long remain new, not even the Rev. Theophilus Tinklebell. *Phrenological Journal.*

"HEADQUARTERS."—A clergyman asked some children why do we say in the Lord's Prayer, "Who art in Heaven," since God is everywhere? He saw a little drummer who looked as if he could give an answer, and turned to him for it: "Well my little soldier, what say you?" "Because its his headquarters."

RELIGION EXEMPLIFIED.—I would not give much for religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong, and yet far over the water its friendly spark is seen by mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct, and it shall not fail to be illustrious. *Spurgeon.*

When minds are not in unison the word of love itself are but the rattling of the chain that tells the victim it is bound.

Practical.

The Fulton Street Prayer-Meeting.

A BROTHER said he had been requested by a lady in Missouri to ask the meeting to pray for another lady, who was under a delusive Spiritualism, and also for three husbands, who were prominent men. The lady who makes this request is a humble, pious Christian, who has three times before asked this meeting to pray for those whom God by his Spirit had converted in answer to those prayers. Three of those whom the speaker knew were numbered among the most devoted and useful Christians. She writes that she humbles herself before God and then sends her request. "She firmly believes that God will convert these three husbands in answer to your prayers for them. She is," he said, "a most devoted and effective Christian."

Another minister said when he left the room yesterday, a lady requested him to ask prayers for the conversion of a soul, and he led in prayers to God, that he would convert and save that precious soul.

Another said: "If we would prove our discipleship, we must work for God as well as pray to him. We must work with all our might as if everything depended upon our exertions, and after we have done all, we should put no confidence in our efforts, but trust alone in God, and seek his blessing in earnest, believing prayer. I have a friend for whom I have labored long and prayed much, and he is not converted. Shall I give him up? Shall that mother, who has asked my prayers so earnestly and so often for the conversion of her son give him up, because she sees no change in him? Shall efforts and prayers in any case cease until the object be attained? No; never till death shall absolve us from further efforts and further prayer."

Another said: "I love the Saviour, and it is wonderful how he blesses me. I can scarcely realize it. I, a frail, sinful, and dying mortal, yet God, the eternal and self-existent God, attends to my wants. He preserves. His hand has led me. He has borne with the perverseness of my heart for many years, and his gracious Spirit now speaks comfort to my soul. Christ's love how marvellous! He came from heaven to seek and save me. He called me. He brought me into his fold. He shed his blood to cleanse me. He sends the Holy Spirit to revive and comfort me, and may I not trust in his fulness, his wisdom, and his power to supply, direct, and preserve me, and to receive me into his eternal kingdom?"

Another said: "I ask your prayers for a young man, who, two years ago, thought he was converted, and joined the church, and ran well for a season. But he has yielded to temptation and fallen its victim. Possibly no more melancholy case has come to your notice. With good surroundings, pious neighbors and praying friends and relatives, a family devoted to his welfare and anxious to make him good and happy, he has deserted all means of grace—the preached word, the prayer-meeting, the Sabbath-school, the family altar, and secret prayer—and has avowed his determination to abandon wife, child, father, and a self-pleasing and praying mother in his mad rushing to destruction. It is, brethren, a hard case, but hard as it is, the Spirit of Jesus can conquer it, and bring it into subjection."

The pastor of a church in Patterson spoke of the great revival there, in which large numbers were converted. He said one feature of it was peculiar. During the last week all who were converted were of those who rose up in the meeting and requested the prayers of the people of God. He mentioned another incident which appeared to be interesting: "Last Friday we had a union Sunday-school celebration. We had had none before for fifteen years. There were four thousand persons in the procession, marching with music and banners, and as they passed one second-story window they gave a passing salute. And why was this? It was because at that window sat a venerable lady of eighty-five years, who, when in her eleventh year, commenced a Sunday-school for children younger than herself, and continued it with increasing numbers for many years, and until duty required her absence from the city for a number of years, and when she returned again commenced her school, and continued it for many more years. For more than fifty years she has been a teacher in a Sunday-school. And this is the reason why this simple and affecting token of respect was shown her."

A minister from Ontario requested prayers for his church and people. He was newly in that position. His predecessor had been blessed with a revival, and his desire was for an abundant blessing upon his labors."

Statements of interest were made by ministers and others of the goodness of God and the power of his grace in renewing the hearts of his people, and in awakening sinners to repentance and newness of life. And many spoke gratefully of the love of God and the power of religion in their own hearts. And many declared that they bore this testimony to the love of Christ for the first time.

A lady sends an interesting letter, in which, after thanking God for "a good minister and pleasant church relations," she says: "I am a constant reader of the CHRISTIAN INTELLIGENCER, and am deeply interested in the reports of the Fulton Street Prayer-Meeting. I believe God hears and answers prayer, and I desire that you will pray for me. I would not be fanatical, nor would I be scared from the truth and right because some might call me a fanatic. Though my church relations are so

pleasant, and I believe that I have been born of the Spirit, there are times when a mysterious gloom comes over me, and I fear, almost shudder, at the thought of death. Is it because my health is poor and nerves shattered, or shall I doubt if I am truly born again? In my prayers I tell my heavenly Father how I feel—he knows it without my telling—but I am taught to come to him with all my desires and wants, and I do come to him, and I ask you to unite with me in prayer that I may have the assurance of my Saviour's love, and that these dark and gloomy thoughts may be removed."

Another writes: "A child of the covenant, and strong in the faith of Jesus, I wish to express my thanks to our heavenly Father, that he answers the prayers of his people. I ask you to pray for another child of the covenant, who was wretched, fainting, despairing, without faith, or strength, or anything but acknowledged sin. Though a member of the church for many years, God has graciously answered, and she now feels that Jesus is her own precious Saviour, and her soul is full of joy and the consolations of the grace of God."

Another writes from Kentucky: "Your prayers are being answered. Our father, for whom you were requested to pray, has become serious and attends church, and has had his young children baptized. He has entirely abandoned the wine-drink, and the tenderness of his affection for his family and friends is increasing." *Ch. Intel.*

Rules for Railroad Travelers.

1st. Purchase through tickets previously to entering the cars. By observing this rule the traveler will save trouble and expense.

2d. Attend to checking your baggage in person before taking your seat in the car.

3d. Be polite to your fellow-passengers.

4th. When you leave your seat, place a parcel, coat, or something belonging to you on it, which is an evidence of the seat being engaged.

5th. Have the exact change to pay your fare on the cars, or you are subject to be ejected from the cars—it has been decided by law that a conductor is not obliged to make change for a passenger.

6th. Railroad Checks are good only for the train for which they are used; passengers cannot lay over for another train without making arrangements with the conductor.

7th. Ladies without escort in traveling should be very particular with whom they become acquainted.

"If your lips would save from slips, Five things observe with care: Of whom you speak—to whom you speak— And how—and when—and where."

Whenever you see a fellow over-anxious for your comfort, and pushing himself forward saying, "Are you travelling alone? Allow me to," etc., etc., just say to him, "Thank you. I require no assistance." By observing this rule, ladies will oftentimes save themselves and others trouble.

8th. If you see a lady unaccompanied, do not intrude yourself upon her notice.

9th. If she needs your services, tender them as though they were due to her, without unnecessary forwardness, or undue embarrassment.

10th. Such services do not entitle you to after recognition unless by permission of the lady.

11th. Ladies traveling with children should invariably have a basket of eatables, a tumbler or goblet for the children to drink from, and keep the children in their seats.

12th. Keep your head and arms inside the windows.

13th. Ladies without escort should not stop over night before reaching their place of destination—remember this.

14th. Never talk on politics in the cars—it is usually disagreeable to some of your fellow-travelers.

15th. Never talk loudly while the train is in motion, it may not annoy any one, but it will injure your lungs.

16th. A gentleman should not occupy more than one seat at a time.

17th. Gentlemen should not spit tobacco juice in the cars where there are ladies; it soils their skirts and dresses.

18th. Children who are six or seven years old, and who are in the habit of crying for everything they see, should be taught differently.

19th. Always show your ticket (without getting into a bad humor) whenever the conductor asks for it. Observe this rule and it will pay.

20th. Never smoke in a car where there are ladies. No gentleman would be guilty of such an act—not any where else.

21st. Never use profane language in a railroad car.

22d. If you cannot sleep yourself don't prevent others from doing so, by whistling or loud talking.

23d. Make a bargain with the hackman before getting into his carriage.

24th. Look out for pickpockets.

15th. Never give information without being asked,—then you will not be contradicted.

16th. Remember, that unless you pay for two seats you are entitled to but one, and every gentleman, and lady too, will respect the rights of others, and be mindful especially of the rights of the weak, the aged, and the infirm.

27th. Provide yourself with sleeping berths before starting—you may then have a choice—the double lower berth is preferable. *—Railroaders.*

George Muller.

George, Muller, the renowned founder of the Orphan Establishment, Bristol, England, has received and expended \$2,750,000, every penny of which was sent voluntarily, and without solicitation. He has twelve hundred orphan children upon his charge, occupying five large stone houses, each distinct from the others. The following personal description is from the Boston Journal correspondence:

"He lives in the simplest style, and does not allow himself a lounge or rocking-chair, unless he is sick. He was a poor man when he began and is a poor man to-day, though he has handled millions of money, and could have spent it as he would. Muller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal display of grace. And he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and grey whiskers—wears a black frock-coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Muller—merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety, and integrity, and honor, and assign him a high place among model men of the world. His theory is: that God is a hearer of prayer, that he is the same faithful God that he ever was; that this he believes and this he trusts, and has never been disappointed."

Sending to Heaven for a Minister.

The people of one of the out-parishes of Virginia wrote to Dr. Rice, who was then at the head of the Theological Seminary in Prince Edward, for a minister. They said they wanted a man of first-rate talents, for they had run down considerably, and needed building up. They wanted one who could write well, for some of the young people were very nice about the matter. They wanted one who could visit a great deal, for their former minister had neglected that, and they wanted to bring that up. They wanted a man of very gentlemanly deportment, for some thought a great deal of that. And so they went on describing a perfect minister. The last thing they mentioned was—they gave their last minister three hundred and fifty dollars; but if the Doctor would send them such a man as they had described, they would raise another fifty dollars, making it four hundred dollars.

The Doctor sat down, and wrote them a reply, telling them that they had better forthwith make out a call for old Dr. Dwight, in heaven; for he did not know any one in this world who answered this description. And as Dr. Dwight had been living so long on spiritual food, he might not need so much for the body, and possibly he might be able to live on four hundred dollars a year.

Go On, Sir! Go On!

Arago says, in his Autobiography, that his master in mathematics was a word or two of advice, which, he found in the binding of one of his text-books. Puzzled and discouraged by the difficulties he met with in his early studies, he was almost ready to give over the pursuit. Some words which he found on the waste-leaf, used to stiffen the cover of his paper-bound text book, caught his eye, and interested him. "Impelled," he says, by an indefinable curiosity, I dampened the cover of the book, and carefully unrolled the leaf, to see what was on the other side. It proved to be a short letter from D. Alembert to a young person disheartened, like myself, by the difficulties of mathematical study, and who had written to him for counsel. "Go on, sir! go on!" was the counsel which D. Alembert gave him; "the difficulties you meet will resolve themselves as you advance. Proceed, and light will dawn and shine with increased clearness on your path." "That maxim," says Arago, "was my greatest master in mathematics." Following out these simple words, "Go on, sir! go on!" made him the first astronomical mathematician of his age. What heroes of faith, what sages in holy wisdom should we become, just by acting out that maxim, "Go on, sir! go on!"

Playing Like a Christian.

I heard of two little children, a boy and a girl, who used to play a great deal together. They both became converted. One day, the boy came to his mother, and said, "Mother, I know that Emma is a Christian."

"What makes you think so, my child?"

"Because, mother, she plays like a Christian."

"Plays like a Christian?" said the mother; the expression sounded a little odd.

"Yes," replied the child, "if you take everything she's got, she don't get angry. Before she was selfish; and if she didn't have everything her own way, she would say, 'I won't play with you; you are an ugly little boy.'"

Past deliverances do not secure us from future trials; but they should strengthen our confidence and reliance on God.

How Ramsay Paid His Rent.

Wit is something worth money, but then it is quite essential to have a good-natured humor to deal with.

When Allen Ramsay, a well-known Scotch poet began life, he was so poor that he could not meet his first half-year's rent. After it became due he met his landlord and explained his circumstances, and expressed his distress at his failure to meet his obligations. The jolly landlord was quite kind to him, and said that, as he was a lad of some genius, he would give him a chance to cancel his debt without paying a shilling. "If," said the creditor, "you'll give me a rhyming answer to four questions in as many minutes, I'll quit you the rent altogether." Allen said he would try. The questions were: "What does God love? What does the devil love? What does the world love? What do I love?"

Ramsay wrote:

"God loves man when he refrains from sin;
The devil loves man when he persists therein;
The world loves man when riches on him flow;
And you'd love me could I pay you what I owe!"

"The rent is paid," said the farmer, giving his ingenious tenant a hearty slap on the shoulder.

A LIBERAL HEAVEN.—In the Orange Free State of South Africa is a town called Bethany, inhabited by 910 Hottentot freedmen and their families. Adam Opperman, himself a freedman, and a devoted christian, is their elected chief-magistrate. Anxious to secure a missionary for his town, he made the following successful appeal and pledge to the Berlin Missionary Society. He says: "I will build a suitable house for the missionary. I will give a large garden spot; fields for grain, as much as a man can walk around in four hours; and two thousand acres of pasture land. Above this, I will pay the full salary usually paid by the Society, and give the missionary full right to the water-privileges in the summer."

Money.

Men work for it, beg for it, steal for it, starve for it, wish for it and all the while, from the cradle to the grave, nature and God are thundering in our ears the solemn question, "What shall it profit a man if he gain the whole world, and lose his own soul?" The madness for money is the strongest and lowest of the passions; it is the insatiable Moloch of the human heart, before whose remorseless altar all the finer attributes of humanity are sacrificed. It makes merchandise of all that is sacred in the human affections, and even traffics in the awful solemnities of the eternal.

Simplicity.

A lady in one of the papers relates a sweet little instance of a child's delicate thoughtfulness. She says, I asked a little boy last evening, "Have you called your grandamma to tea?" "Yes," he replied, "when I went to call her she was asleep, and I didn't know how to wake her. I didn't want to *holla* at grandma, nor to *shake* her; so I kissed her cheek, and that woke her softly. Then I ran into the hall and said, 'pretty loud, 'Grandma, tea is ready.' And she never knew what woke her."

Regularity in Prayer.

Stated and regular seasons are indispensable to a performance of all business. That which is done at accidental occasions only, is ultimately not done at all. No business demands regularity and method more than prayer. Stated seasons, returning at regular periods, are peculiarly necessary to preserve this duty in its full vigor. He who prays at such seasons will remember the duty; will form his schemes of life so as to provide the proper place for performing it; not reproached by conscience for neglecting it; will keep alive the spirit of prayer from one season to another, so as to render the practice delightful; and will be preserved uninterruptedly in the practice by the strong influence of habit. He who prays at accidental seasons will only, first neglect, then hate, and finally desist from duty. *—Dwight.*

MOVEMENT AMONG THE HEBREWS.—Some of the Hebrews of New York City are making earnest inquiries as to the claims of Jesus as the Messiah. On Sunday evening week a public meeting of Hebrews who have embraced the faith of Christ, was held at Cooper Institute, for the purpose of presenting these claims to other inquirers. Several addresses were made, and steps taken for holding an anniversary meeting at some future day.

A FEW days ago, nearly two acres in a farm in Hamilton County, Florida, sunk to the depth of fifty feet from the surface of the surrounding land, and immediately filled with water, and submerged the tallest trees. The ground is still sinking, and the water now covers four acres. The streams and creeks lose themselves in the surrounding country, which forced an outlet in this way. Sinks occur occasionally, but this is the largest ever known.

ALL the world has admired the offering of Abraham; what may not come to pass since God has offered his own Son?—*Luther.*

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR.
REV. R. WEISER, CORRESPONDING EDITOR.

Selinsgrove Pa., June 11, 1868.

WE send this paper to a number of persons who have not hitherto been subscribers, but who, we trust will become so now. Ministers and others who think they cannot spare the money to pay for subscription, can obtain it gratis by sending the names of four new subscribers. Almost any person could secure four or more subscribers for the American Lutheran in his neighborhood or congregation.

GREENFORD, Ohio.—Rev. N. H. Weaver, who has just completed his course of studies at Springfield, Ohio, has taken charge of the Washingtonville pastorate. His address is Greenford, Mahoning county, Ohio.

The Augsburg Confession

literally translated from the original Latin, with the most important additions of the German Text incorporated: together with the General Creeds, and an introduction, notes, and a general index by Charles P. Krauth, D. D., Norton Professor in the Theological Seminary of the Evangelical Lutheran church, Philadelphia. Tract and Book Society of St. John's Evangelical Lutheran church, Lutheran Book Store 807 Vine street, 1868.

This is the full title of a book sent us lately by mail. It is a small volume of 91 pages respectively gotten up as to its typography and binding. The nature and contents of the work are sufficiently indicated by the title page. Dr. Krauth has gone to great labor and research in regard to the nature and necessity of creeds, the authorship of the Augsburg Confession and Luther's relation to it. This latter part appears to be mainly a restatement of his part of a controversy with Rev. Stuckenborg, and in which it is generally thought that the Dr. came off second best.

He has given us a very correct and convenient edition of the ecumenical creeds, and of the Augsburg Confession for which we are very thankful to him. We, too, profess to be an admirer of the Augsburg Confession. We believe that the fundamental doctrines of the Word of God are correctly taught in the Confession; we regard it as one of the most masterly human productions in the world, and next to the Bible, one of the most venerable documents on earth. But we do not regard it equally with the Bible as an infallible rule of faith and practice, nor free from those errors which attach more or less to all human productions. Whilst we regard it as teaching the fundamental truths of the Word of God correctly, it is our honest conviction that, on some minor and non-essential points, the Confession is in error. The great mistake of the symbolists, we conceive to be this:

First, That everything taught in the Augsburg Confession is absolutely true and Scriptural, and secondly, that all the doctrines taught in the Confession are Fundamental. Hence the labored and illogical arguments to prove that those errors which are commonly charged on the Confession are not taught therein. This is strikingly illustrated in the last part of the volume under consideration, entitled, "Notes on some parts of the Augsburg Confession which have been misunderstood." We will give a few specimens from these "notes," illustrative of the mode of argumentation used by the symbolists:

OF BAPTISM.—Dr. Krauth says, "The Augsburg Confession does not teach the absolute necessity of Baptism to salvation." He then proceeds to quote from the Confession to substantiate his position in the following words:

2. "Of Baptism they teach that it is necessary to salvation." Art. IX. 1.

3. "They condemn the Anabaptists who affirm that children are saved without Baptism." Art. IX. 3.

Could words express plainer than these that the Augsburg Confession teaches the necessity of Baptism to salvation? Dr. Krauth quotes the language of Luther as being very explicit in regard to the salvation of infants dying unbaptized, namely in his "Christliche Beidenken," published in 1542. This was consequently twelve years after the Augsburg Confession had been prepared; it shows that he had made some progress during those twelve years in the knowledge of divine truth, and that he did not regard himself bound by the letter of the Augsburg Confession.

Take another instance; Of the Mass. Dr. Krauth says, "The Augsburg Confession does not countenance the Romish Mass, nor its ceremonies, but rejects and condemns both." Now what does he produce from the Confession to prove this? Simply this passage:—"Our churches are wrongfully accused to have abolished the Mass." Art. 24. 1.

Could words more flatly contradict each other than these? Labored arguments have been employed to prove that the Reformers meant nothing else by the word Mass, than the Lord's Supper, but as the Romish Mass was the only one in use then, as honest men they could not have put any other meaning upon the word than that which was then in vogue, that would have been deception, of which the Reformers were not capable, and hence the Romish Mass was not abolished when the Confession was written. Take one more example. Dr. Krauth says, "The Augsburg Confession does not deny the obligation of keeping the Lord's day." To substantiate this he proceeds to quote from the Augsburg Confession: "They that think that the observance of the Lord's day was appointed by the authority of the church instead of the Sabbath, as necessary, are greatly deceived." Art. XXVIII. 55.

We will leave it to any unbiased reader to decide from this language, whether the Confession denies the obligation of keeping the Lord's day. How very liable to be "misunderstood," are these parts of the Confession, when according to Dr. Krauth the meaning of the passage is the exact contrary of the utter!

Conversation in the Sanctum.

Between Peter, John and James.

John.—Here I see our "Tentonic Friend," C. P. K., has kindly sent us a copy of his last work. It is a beautiful edition of the Augsburg Confession, literally translated from the original Latin, with an introduction, index, notes, &c.

James.—This must be a posthumous work of our dear friend, for we have not heard anything publicly from him since he retired from the editorship of the *Luth. and Miss.*, when we published that beautiful and affecting farewell in our paper. A gentleman remarked to me at the General Synod in Harrisburg, "I have not heard anything of your 'Tentonic Friend' since you buried him."

Peter.—I don't think the work is posthumous, or else the fact would have been expressed on the title page. My impression is, that he is still acting Norton Professor of Theology in the Symbolical Seminary in Philadelphia.

John.—It was very kind in our friend thus to remember us. It shows that he appreciates the notice we have taken of him in former times. "Ould acquaintance should not be forgot, from the days of ould lang syne."—You must write a good notice of this book and publish it in the AMERICAN LUTHERAN, to show that you are not ungrateful.

Peter.—I have already written such a notice. It will appear as an editorial in this week's paper, and will no doubt be read with interest by him and some others.

John.—I see the symbolists are pitching in to the AMERICAN LUTHERAN from all sides, the East and the West, the North and the South. Last week all the symbolical papers appear to have directed their batteries towards us and concentrated their fire on the AMERICAN LUTHERAN.

Peter.—Let us hear what it is all about.

John.—First, the *Lutherische Herald*, a German paper published by Mr. Ludwig in New York, has a vulgar tirade against our corresponding editor, R. W., in particular and the AMERICAN LUTHERAN in general.

Peter.—Alas! poor Ludwig, he has seen a good deal of trouble in his time. Perhaps he was trying to drown some of it in lager beer last week, hence this confused and befuddled tirade against us.

John.—The papers of the Ohio symbolists, namely the *Standard* and *Kirchenzeitung*, are not much better in their abuse of the AMERICAN LUTHERAN and the General Synod than poor Ludwig. The German editor Schmidt makes some queer statements about the General Synod in Harrisburg.

Peter.—Let us hear some of them.

John.—He says he admitted new schismatical Synods, as that which calls itself the "Pittsburg Synod," and the so-called "Illinois Synod," also that of New York, which all separated from the old Synods whose names they bear, in a more or less disorderly way. She even elected Dr. Pohlman, who is a member of one of the above named Synods, her President.

James.—This man is evidently looking for the mote in his brother's eye while he cannot see the beam in his own. The secession of the symbolists from the General Synod, and their efforts to destroy it, is no schism in his eyes, but the loyalty of ministers to the General Synod is regarded by him as a schism and a sin.

John.—At the close of his article Professor Schmidt uses an expression in regard to the General Synod, of which the lowest political scribbler would be ashamed. He calls the General Synod an "Ecumenical Monogamy."

How a Christian minister can answer it before his conscience and his God to apply such profane epithets to his brethren, I cannot conceive.

James.—Is not this the same Professor Schmidt who has such a horror of the anxious bench, and who declared in his paper that he would never sit on one, even if "Anstadt and seven more would drag it all the way from Selinsgrove to Columbus?"

Peter.—Yes, and well he may have a horror of the anxious bench. I, at one time, had some faint hopes of him yet, but now I have almost given him up; I fear he is given over to obduracy.

John.—Here is also the *Evangelical Lutheran*, published by our brethren in the South. A writer in this paper uses most violent language toward us, although we are not conscious that we have ever done or wished them any harm. He speaks of the "vile and miserable ecumenical sheet of the 'Great Peter' is constantly overflowing with," and advises the General Synod to "remove the different sores on its own body, to wit: the Franciscans and Selinsgrove."

Peter.—Father, forgive them, for they know not what they do."

James.—I notice in the Lutheran and Missionary, and all the other symbolical papers, both German and English, that whenever they wish to speak reproachfully of you, they call you "Peter," and I notice also that the name "Peter," is not at all popular in the world. People seem to think that it is not a handsome name. Can you explain the reason of this?

Peter.—I will give you my explanation.—This name was selected by the Lord Jesus, and bestowed upon one of his disciples, the only name he ever did select. He said to Simon, "And thou art Peter, and upon this rock, (meaning that profession which he had just made,) I will build my church." This name was therefore chosen by infinite wisdom. It is the most beautiful and appropriate name that could have been selected for him. But the world does not love the Lord Jesus Christ nor his teachings, and hence this name is unpopular. If these symbolists had the mind of Christ ruling within them, they would not see anything reproachful or ridiculous in the name Peter. For my part, I hope I shall never be ashamed of my name, and I pray God to grant me grace to maintain that immovable steadfastness in the faith, which my name implies.

John and James.—(in unison.) Amen!

As the rivers cannot rest till they pour themselves into the bosom of the sea, so neither can renewed souls rest, till they come into the bosom of God.

For the American Lutheran. Annual Commencement Exercises at Selinsgrove.

Commencement week at Selinsgrove has been one of unusual interest and enjoyment. The annual exercises of both institutions located here, take place at the same time, thus adding much to the variety and richness of the programme.

Monday and Tuesday I had the pleasure of attending the examinations at the Missionary Institute. The friends of the institution may well be encouraged by its present flourishing condition. The number of students is large, and many of them of our most promising young men. All acquitted themselves creditably in examination; giving evidence, by a clear and precise knowledge of their several studies, that they are under the care of strict disciplinarians. Prof. Born well deserves his reputation of being a thorough scholar and successful teacher. Himself a man of sound judgement, he selects none but those whom he knows, have the tact and ability to instruct; so that students receive every possible attention and assistance.

Monday evening we had the alumni address by Rev. J. M. Steck, of Belleville, Pa. The production of an able mind; delivered with earnestness, and listened to with marked attention by a large audience.

Tuesday evening we had the closing exercises of Susquehanna Female College. The ladies of course looked pretty and performed their parts with success. The gymnastic performances, under the management of Miss Gilbert, were especially admired. Every movement, perfect in order and time, proved her to be, as she is a true teacher of all she professes. The entire programme was carried out to perfection, giving general satisfaction.

Wednesday morning Dr. Morris of Baltimore addressed the literary societies of the Institute; in glowing and eloquent style setting forth the work done by young men in the history of the world. The address was enlivened by a richness of anecdote and illustration, which all the more forcibly impressed the hearers. The members of the associations addressed, as well as all others, will do well to model after the Dr.'s characters.

The principal exercises of the week took place on Wednesday evening. These consisted of a contest between the Philo and Clio societies. Arm in arm the contestants appeared in the church, each party looking confident of victory. Expectation had been wrought up to the highest pitch as to who the performers would be; but this was satisfied by the determined looks of the young orators on the stage. The productions were all commendable,—and mostly delivered in an able manner. There was some defect as to those whose minds are only beginning to expand and grow strong under the moulding power of thought. The voice that speaks their loudest praise, is the earnest attention with which the audience hung for three hours upon their words.

Each contestant seemed to feel that there was a probable victory depending upon his individual effort, and as in turn their eloquence thrilled the heart, one would fain believe that all were best.

The programme of the evening was introduced by an essay from Mr. Heller, on "The American Nation." The production was good, but justice was not done himself in the delivery. His position, as also that of most of the contestants, was not well taken, so that his shifting on the stage was at times rather awkward. He read too low throughout, and was rather inclined to monotony. The essay did not produce the effect it would, had the delivery been better. Next came the Philo essay, "Make Your Mark," by R. F. Bartholomew. This gentleman's part was wholly upheld, and his manner showed his noble soul in the work. The main objection to his reading is that there was not enough of it. Perfectly acquit with the production his style of delivering was rather that of declamation. This, however, detracted none from the affect, but rather added to it. In eloquent language he portrayed the success of past worthies, and held out inducements to present action.

Then came the first set of orators, led off by the Clio in the person of O. G. ENGELL, who displayed considerable ability in the composition of an oration on "The Progress of Knowledge." The delivery was not well effected, however, though parts of it were gotten off successfully. The Philo followed with one of their strongest men, B. F. HUGHES. "The Great Experiment," now claimed our attention, and with the exception of a slight halt, gracefully overcome, the rise and progress of Self-Government by the American people was right eloquently bro't before the mind. Mr. HUGHES' voice has not the depth necessary to give due force to some of his periods and his gesticulations at times not well taken. He is however a fluent and impressive speaker, and did credit to himself, and the society he represented.

Another interesting part of the evening's programme, was the reading of the society papers, both of which were made up of well written articles. The "Clioian Herald" was read by Mr. SAMT with only medium success. The editor did not do justice to his paper in the delivery. At first his articulation was very indistinct, scarcely being understood by those nearest him. As he proceeded his reading improved, but, at no time, was it loud or clear enough. "The Philo" by W. E. CAVENY was delivered with much more effect, yet the modulation was not what it should have been. The gentleman, however, read in a distinct, deliberate tone, audible to the entire house. This paper contained excellent productions, rich and varied. Both Herald and Philo were luxuries in the midst of the otherwise more substantial literary feast.

The Clio now followed with another orator, H. F. LONG, who presented to our minds "A Dark Picture"; Having himself lost an arm in his country's service, he could paint in striking colors the horrors of war. The long lines of armed men; the fierce hail of shot and shell; the field covered with mangled bodies; southern prisons, haunted by suffering and death; all were ably described. The young orator made a mistake in pitching

his voice so high at first, as he could not maintain it throughout. Had he restrained his voice in the beginning, force would have been added to the whole speech. "America's Prototypes" by J. M. ENNSON was a successful set off to this last able effort of the Clio. ENNSON entered into this with the determination to win, and well did he do it. In clear, strong language he traced the unfortunate history of Athens and Sparta to their final subjection and fall; then made a striking comparison between America and them. This gentleman has a perfect control over his voice, gesture, and expression, and possesses elements of oratory given only to the favored few. He undoubtedly was the orator of the evening.

The most hotly contested and interesting performance of the evening was the debate on the following question: "Should the women of the United States enjoy equal rights with men, as regards suffrage?" T. F. DORNBLAZEN argued for the affirmative in an able manner, advancing the strongest arguments the question admitted. Some of his arguments were not dwelt upon as fully as they might have been, though all were set forth in the most favorable light possible. His delivery was good, but capable of considerable improvement. The manner in which woman's claims to suffrage, were upheld, showed Mr. D. to be a man of sound argumentative powers, and possessed of a clearness of mind which will make him a powerful opponent in controversy.

The Clio with an ear of great satisfaction, saw their man leave the stage, feeling that in this, at least, they were sure; and the Philo, just as sanguine of success in this last effort, saw the great debater, H. C. HATHCOX, rise to answer. HATHCOX appeared not at all discomfited by the arguments of his opponent, but began his reply as a man acquainted with his business. His delivery was good, though not as earnest as might have been desired by those whose victory depended largely upon his success. Perhaps the delivery was not so good as that of the affirmative, but his arguments were generally conclusive. Judging from the merit of argument on each side, the negative carried the question in spite of the able affirmative. Many of the negative's hits were exceedingly happy, and some of the strongest points made by the affirmative were utterly demolished. The strongest argument of the negative was that of family sovereignty in which the spheres of man and woman are plainly discovered.

Both these debaters did themselves honor by the ability with which they handled the question. This closed the exercises of the year, and all went away, well pleased with the commencement at Selinsgrove. VINCENT.

For the American Lutheran. Past Failure of our Home Missions.

BRO. ANSTADT.—Your issue of May 28, has just come to hand, and I find in the leader thereof, written by your prolific correspondent R. W., a passage which some of your more simple minded people, who do not know the factious ways of that writer, might take literally and seriously, and thereby be led into error; I therefore ask room for a word of comment.

The paragraph referred to is the following: "After 15 years of experience, our Society has learned to work successfully in this field. They learned much from the success of the Allegheny Synod, which placed a missionary at Omaha, and kept him there, and helped him to build a church, and now we all see that that was the right way. While our Home Missionary Society frittered away thousands of dollars, and in the end accomplished nothing, the Omaha mission has become the centre of a large field of usefulness."

The main point in this huge joke, is the statement that the Home Missionary Society, "frittered away thousands of dollars, and accomplished nothing during the first 15 years of its existence." This Society was organized in May, 1845, and therefore the first 15 years would extend to May, 1860. And now among the missions which the Society had, up to that time aided, and which had attained to self support, or did soon after attain to it, are the English Lutheran church at Washington city, the English Lutheran church of Cincinnati, the English Lutheran church of Indianapolis, the Lutheran church of Springfield, Ill., the Lutheran church of Quincy, the German Lutheran church of St. Paul, Min., the churches at Wauwatosa, Bellefontaine and Xenia, Ohio, and Columbia city, Ind., besides a number of others at less prominent places. Again, during the two years ending May, 1857, there were organized under the auspices of the Society, 24 churches, and 20 houses of worship were created, 609 members were received into the mission churches, 539 infants were baptized, and \$401 were contributed by their churches to benevolent objects, besides what was done for the support of the missionaries and the erection of places of worship. And during the next two years, ending May, 1859, the last of the above mentioned 15 years, 973 infants were baptized, 1075 members were received into the mission churches, 47 churches were organized, 28 houses of worship were built and 50 Sunday schools established.

In view of these facts, the graphic passage of R. W. must be taken figuratively, and it must be understood that the figures are a little extravagant. But some persons delight in large figures, and hardly ever descend below thousands in any thing they tell, except by way of contrast, and then they at once plunge from thousands to eiphers. In this case, the thousands of expenditure set over against the nothing in result, has a striking, almost shocking effect upon the reader. And this is what the people especially need. They should be necessarily shocked and confused, no matter by what figures, either of rhetoric or arithmetic, and should never be allowed to have a fair statement of facts.

But another point in this ponderous jest is the declaration that even after frittering away these thousands of dollars, and spending these 15 years in experiment, the Society remained untought, and had at last to learn, from an example furnished by the Allegheny Synod. The new and potent principles and measures adopted by that Synod, and present-

ed to the Society in the instance of the Omaha mission, we are told, are to "place the missionary at the mission, and keep him there, and help him to build a church." But the Society itself, from the first, seems to have had the idea that the missionaries ought to be at the missions. It may have required very brilliant talents to see this, but the Society seems actually to have seen it, for when it appointed a missionary, and he was not at the mission, it required him to go to it. It placed him there. "Sometimes, however, men ran away before they were called, and getting over his voice, gesture, and expression, and by their incessant solicitations, and the intervention of their friends secured appointments, when the committee would not otherwise have given them. In such cases the Society did not actually place the men at the missions, but even then it required them to be there, so long as they received the appropriations. Again, if the missionaries were capable and faithful, the Society endeavored to keep them there; if not, if they injured the cause, the Society allowed, even asked them to leave. And I suppose that in like cases, the Allegheny Synod would have done the same. But once more, the Society also helped the missions to build churches. It did not appropriate the funds contributed for the support of the missionaries in that way, but it recommended those undertakings to the liberality of the churches, and endeavored to secure money for them, up to the time when the Church Extension Society was organized, and undertook that department of the work. It was thought best by the General Synod that this branch of the work should be conducted by a separate society, and as this was the case, and as the General Synod fully approved of the society as constituted, it would have been disorderly for the Home Missionary Society, then to attempt the management of that department. Accordingly the Society depended for the erection of houses of worship, on the Church Extension Society, till it became manifest that, for lack of funds, that Society could not meet the vastly increased demands, and then it resumed that branch of the operations in connection with the other. What, after all, then, has the Society learned from the Allegheny Synod, in regard to the plan of conducting missions? It was neither the placing of the missionary at the mission, nor the keeping of him there, nor the helping of the mission to build a church edifice. All these were common to both, and were approved by the Society long before the Omaha mission was begun.

Nor can your correspondent claim for the Allegheny Synod any very large appropriations, in furtherance of the plan adopted. The first year, 1858-9, the missionary received \$500, the next year, \$400, the third year, \$800, and the fifth year the mission attained to self support. Toward the purchase of a church lot and the erection of a church edifice, the Synod gave all told, \$1,000. The remarkable success, therefore, of the Omaha mission, which all are glad to admit, was not owing to any peculiarity of plan, or to any very large appropriations upon that plan, but rather to the timely arrival of the missionary, before the ground was pre-occupied by other denominations, and before any unworthy man, bearing our name, had spoiled the prospect, and especially to the good sense and faithfulness of the missionary.

Then let no one take these rhetorical flourishes literally and in sober earnest, and allow himself to believe that it required fifteen years and an outlay of thousands of dollars in the way of experiment for such men as Dr. Benj. Kurtz, who so long stood at the head of the Missionary Society, to find out that, in order to succeed in missionarying, the missionary must be placed at the mission, and must be kept there, and must be helped in building a house of worship. Let no one think that we have now discerned some grand plan, that of itself, will found and maintain missions, and we have nothing to do but sit down and write and talk about the excellencies of this plan, while the little supply of funds on hand is being exhausted, and our brethren in the destitute fields are about yielding to despair.—There is an Executive Committee to whom the church has, for the year, committed the management of our Home Missions, let them have the constant and hearty co-operation of our pastors and churches.

MISSIONARY.

MINUTES OF THE GENERAL SYNOD.

By Resolution of the General Synod, I am requested to make known that all our churches and members, who may wish to secure copies of the Minutes of the late session at Harrisburg, can be provided with the same, if they will immediately inform the Secretary of their desire, so that the necessary extra number may be printed. If ministers desire extra copies, they can be supplied the same way. The price will be twenty-five cents per copy, the bare cost of publishing. The money will accompany the order. The book will probably contain from 100 to 120 octavo pages, and will be sent in a few weeks. All our people should feel desirous of possessing this valuable manual.

M. SHREVEIGH,

Secretary of General Synod.

A Remedy for the Blues.

When Whitelock was about to embark as Cromwell's envoy to Sweden, in 1655, he was much disturbed in mind as he rested in Harwich on the preceding night, which was very stormy, while he reflected on the distracted state of the nation. A confidential servant slept in an adjacent bed, who, finding that his master could not sleep, said:

"Pray, sir, will you give me leave to ask you a question?"

"Certainly."

"Pray, sir, don't you think God governed the world very well before you came into it?"

"Undoubtedly."

"And pray, sir, don't you think that he will govern it quite as well when you are gone out of it?"

"Certainly."

"Then, sir, pray excuse me, but don't you think you may as well trust him to govern it as long as you are in it?"

To this question Whitelock had nothing to reply, and turning about, soon fell asleep.

For the American Lutheran Commencement Week at Selins Grove.

The closing exercises of the institutions located here are always attended with more or less interest, and are welcomed with great delight, not only by teachers and scholars, but also by citizens and friends generally. It seems that, at each successive examination and entertainment, effort is made to surpass all former ones in giving evidence of perfectness in mental training and literary taste and energy. Without disparagement to any former efforts, and in full consideration of all the circumstances, with a few exceptions, this was one of the best.

EXAMINATION AT THE SUSQUEHANNA FEMALE COLLEGE.

It was not our privilege to be present on Monday morning June the 1st when the examination commenced; but it was our pleasure to see and hear on Monday afternoon.—We regarded the course of training pursued by Mr. Dorn as full, and therefore well calculated to develop mind and heart. The examinations were highly creditable and reflected much honor on teachers and pupils.—The pupils in music did nobly, showing conclusively that they had been under proper instruction and training. There were several essays presented, all very well composed and admirably read, among them, (we must be pardoned in particularizing) was one by Miss M. Davis "A Soldier's Orphan's gift to her Country." It will be remembered that the father of this young lady fell in defense of his country, during the recent struggle with rebellion, and his remains lie sleeping in the quiet church-yard, with a "sister's tribute" making his resting place in sight of her residence. In reading this essay she seemed to be in full sympathy with her subject—she felt what she uttered, and it was grace and solemn truth. If an army of stern warriors with flying banners and glittering bayonets had stood before us we could not have prevented the falling tear. To make an open confession we wept like a child. Time will not permit us to notice other things which might and should be noticed.

MONDAY EVENING

The address to the Alumni on Monday evening was delivered by Rev. John M. Steck in his usual happy and earnest style.—The thoughts of "encouragement" were cheering words to those who are laboring in the Master's service, and it is to be hoped will be cherished in their hearts and long remembered. We can only regret that other members of the Alumni were prevented from being present.

TUESDAY MORNING.

The examinations at the Missionary Institute commenced on Tuesday morning under the directions of Prof. Born and Garver.—We regret that we were so situated as to be prevented from being present, but, for a short time. From what we saw, however, and the reports we have had from those who were present—these examinations were pleasant, able and satisfactory. This school has been crowded during the last year, so much so, that it has been deemed necessary and advisable to commence arrangements for the enlargement of the building, and a further increase of the already extensive facilities for the education of young men.

For the grade of the school we think we are perfectly safe in saying that the Classical Department of the Missionary Institute stands second to none in the State. Quite a number of our young men, we are sorry to say, must now leave and prosecute their studies at other schools. We are sorry we say, to part with these young men, yet glad to know that they have an eye on Springfield and Gettysburg.

TUESDAY EVENING.

The entertainment given by the young ladies on Tuesday evening was highly commendable. We were delighted with the greater part of the performances and could not help but admire the energy of Mr. Dorn and his corps of teachers, and the ease with which each pupil performed her part. The essays were splendidly written, and read with a clearness and distinctness of articulation seldom heard in female performances. The concluding part of the entertainment was an exhibition of gymnastic exercises conducted by Miss Gilbert, and as practiced in the school. We are strongly in favor of these exercises—it gives grace and vigor to the form, and adds greatly in developing the physical woman, so sadly and often neglected. These performances were well executed and were greeted with great applause and enthusiasm. The essays, the dialogue, the gymnastics, and the music on the piano, under the direction of Miss Ruthrauff, were all well received and highly appreciated as appeared from the shower of bouquets that followed each effort. We give it as our opinion, that some people of this vicinity, and the people of the adjoining counties are somewhat unmindful of the advantage there is in having such a school so convenient. It might be added too, that as this school is encouraged—well patronized, there will be facilities for a more enlarged and extensive training. Let all those who have daughters to educate, see to their interest and avail themselves of these great privileges.

WEDNESDAY MORNING.

The address to the Literary Societies was delivered by Rev. Morris, D. D. of Baltimore. His theme was "The history of young men." It was an excellent production and while containing very good advice—was spiced with some direct and laughable hits. He closed with reading from Shakespeare as illustrative of some points in his address. The Dr. is at home with the great Poet. His address was well received.

WEDNESDAY EVENING.

The literary contest between the Clioian and the Philo societies came off on Wednesday evening. The young men deserve great credit for the energy and tact displayed in the preparation for this entertainment, and the able manner in which each performed his part.

This contest consisted in Essays, Orations, and debate. The essays were well written and well read. The orations, with little exception, were earnestly and eloquently delivered. We do not propose to sit as umpire in this case, and will not, therefore, decide who is entitled to the banner. We would say to all,

take courage, having done well—you should be influenced to do better. Let exuberance be your motto.

The debate on "Female Suffrage" was well conducted and would have done honor to older and more experienced heads. We do not know what the decision of the people is, nor do we care, the young men did their duty and we believe their efforts have been appreciated.

We would like to give you a statement of some important business transacted by the "Board of Directors," and also by the "Alumni," but my abstract is already too long. Allow me to say, everything passed off finely—everybody was pleased—the teachers were gratified, and encouraged. We are anxious that the long vacation may pass rapidly by, and bring to our presence again those whose society we loved to enjoy. When they return, we shall give them the usual hearty welcome. Spectator.

DAILY NOON PRAYER-MEETING.—The Daily Noon Prayer-meeting, now so long sustained in Chicago, has proved a blessed place. Christians of different denominations have with sweet accord set up their mingled prayers to God, and have realized that he is no respecter of persons. The Chicago Standard thus refers to this meeting:

Could the anxious brethren and sisters at a distance, who send us requests for prayer, listen to the fervency of the petitioner at the throne of grace, hear the subdued responses of those bowing, and feel as we do, the quick-speaking influences of the Spirit, they would be assured and strengthened. Not that those in our meeting are more powerful than many others, but God has knit together the hearts that meet here in body and by faith, as to give a feeling of prevailing power in union. At many meetings during the week the Spirit's power has been manifested, while we prayed for saints and sinners many miles away. Especially was this the case when, on Friday, prayer was offered, at the request of two sisters in Kentucky, for a brother who was trying to save himself by his morality; also for a widow drawing nigh to death, who felt that she must go through it alone. Many tears flowed with the words of prayer. Pertinent to these thoughts seemed the expression of President Blanchard. He had mingled much with Christians of all denominations, and found that from their prayers you could not tell that they were of any sect. In prayer we are one.

WHAT IS A CHURCH?—It is probable that the great body of those connected with the different branches of the church, have no very distinct idea as to the fundamental nature of a church. The *Christian Intelligencer* recently had an editorial on "The Church," in which the different conceptions of the church, as entertained by Christians, are set forth. These ideas are thus summed up:

The first is the Roman, (though held by others also,) that the church is constituted by authority, chiefly. It asserts that Christ received into his church whom he would, in human person, and delegated the same authority to Peter and his successors. This gives all the power to the clergy, and makes ordination the most important rite of the church. The second is the Anglican, (held chiefly by the Episcopalians in the country.) This asserts that the church is constituted by a ceremony, chiefly. It teaches that the application of water to the person is the essential element of church-membership. According to it, the unbaptized are in no sense church-members, but are first constituted such by baptism. This third is the Reformed; According to this, the primary conception of the church is that it is the body of Christ.—The members of the church are church-members because they are members of Christ.—The simple relation to Christ was all that existed at the first. The latter is elaborated at great length; but the want of space will not permit us to present the arguments admitted.

PERSONAL PIETY.

It's an easy matter to speculate on religion, and form

