

The American Lutheran.

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VOL. V

DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

SELINGSGROVE, PA. SATURDAY, JUNE 26, 1869

Price, \$2.00, in Advance.
After 6 Months \$2.50.

NO XXV

Communications.

For the American Lutheran.
Foreign Correspondence.

Paris, June 3rd, 1869.

EDITOR OF AMER. LUTHERAN:

According to promise I now write to you from the Old World. In so doing I shall not be at a loss for subjects to write about, but for time and space to communicate all that I have observed.

On the 20th of May, I took passage in the splendid Ocean Steamer, "Union," bound for Bremen via Southampton and Havre. The scene was truly exciting when the command was given: "All ashore, but passengers!" A shout then rang through their like the rejoicing of a great multitude; while handkerchiefs were waving over hundreds of heads. Every departing steamer excites deep interest and anxious solicitude in many minds; friends stand on the shore with upturned faces and eager eyes to catch from amidst the throng that crowd the deck a parting glance of a dear father or some other dear friend they love. Be assured, it is hard to check the rising tear, or suppress the emotion that swells the heart at such a time. Indeed it makes one wish there were no more tears and no more partings. I could not help but think of a better and more abiding home, than the one I had left behind, that holds our dear ones across the river. Well could that pious mother, as she closed the eyes of her darling babe, say, "I wish you joy, my darling," in view of the loved little one entering the heavenly mansion. "I wish you joy, and a pleasant voyage," said many of our friends when we left Harrisburg. Thanks be to God, and our efficient, genial captain, our voyage was a safe one; although for a few days the winds did blow and beat up a rough sea. The sea-sickness became almost universal. I am gratified to be able to say that I was one of the exceptions. Perhaps one hour would cover all the time I was sick. No one has ever yet adequately described a storm at sea in any of the descriptions that I have read; such as the moving, rolling, foaming waves, the staggering motion of the ship, as she plunges into the sea, and the hurried tread of the officers and sailors on deck. I asked an old weather-beaten sailor, what lead him to pursue such a life of danger? Said he, "I was once a child of indulgence, I became dissatisfied with my home. I sought pleasure in excitement, (Young man, stick a pin here) and plunged into vice. And now I have no home. When I arrive at port I have none to bid me welcome." Never in my life did my home seem so far away as during this talk with that sun-burnt sailor.

It must be admitted that there is a great deal of monotony on a sea voyage. It is true, there was a large number of passengers on board; we had them from every grade and every character, the American, the Englishman, the German, the Frenchman and the Italian. All passengers occupy a common platform, and without the formalities of an introduction, one may converse with any one he chooses. All, with few exceptions seem willing to converse, and some very agreeable acquaintances may be made. It is pleasant in the night watches to hear that sound caught up by the men on duty, "All's well." The first Sabbath at sea, as twilight was deepening into darkness, I stood alone at the stern of the vessel. My thoughts wandered back; I found myself in imagination mingling with friends in the Sanctuary, in the Sabbath-school, and dear ones in the home circle. We had no worship on board. I was informed that the captains of the Cunard line of steamers read the morning service of the Church of England every Sunday morning. There is less regard paid to God's holy day than I expected to see. Unfortunately we had no minister of any denomination on board, or an effort would have been made to have service of some kind. I thought it was really needed, and this beautiful passage came into my mind, "How beautiful upon the mountains are the feet of them that bring good tidings, that publish peace and salvation."

On Sabbath morning after being at sea 9 days, we saw land for the first time. All hailed the land with delight. The passengers by scores came on deck. Even those who had kept their rooms for more than a week came up to catch a glimpse of the Cilly Islands, the name of the land first seen. On Monday morning many of the passengers landed at Southampton, quite a flourishing city, situated on the English Channel. Here we took the cars for London, distant 120 miles. I varied from my course to accommodate a few friends, as I propose to spend at least a week in this wonderful city before I return home. While promenade through the streets of Southampton an hour before the cars started, I found the following inscription on a monument in a prominent street, which I thought worthy of a place in my note-book. "Sacred to the memory of twenty-two brave men, who in attempting to check a calamitous fire, either perished in the flames or died soon after. The sympathizing public who have protected the widows and orphans of those who had families, erect this monument. Boast not thyself of to-morrow, for thou knowest not what a day may bring forth. Prov. 27:1

The accommodations in first class coaches on English roads are very good. There are six seats in each coach, separated by a division. I discovered, by paying the conductor a few shillings more, you can have a department all to yourself and your friends.

As soon as we cleared the suburbs of Southampton, we found ourselves in the midst of beautiful farms. These seem much larger than ours and instead of rail and post fences, they are surrounded by hedges. And really the country has a bewitching look to one accustomed to great forests and zigzag fences. The highways are perfectly smooth and firm; the hedges are neatly trimmed and trained; the landscape is undulating, but by no means hilly; elegant country residences, extensive manufactories, and villages are numerous. The cars flew along like a bird in a straight line; they have no curvatures on their roads. It looks as though the engineers who built these roads, make up their minds to go to a proposed point, then they go there, regardless of barriers. This is just, I am told, what a traveler on the continent ought to do, make out his route where he intends to go, then go there.

In less than three hours we were in London. This is one of the greatest cities in the world. I had no conception of its magnitude. I cannot in this letter go into details, as I was there only one day to accommodate a friend. I was more than surprised, because I had visited all of our great cities, and thought we were a live people. I think so still, but when I first saw London, I had to stand and gaze as a village boy would do on visiting New York for the first time.

One has nothing to fear when he gets out of the cars at these great depots. The guard of the train stands at the door, takes up your ticket, and in a very polite manner says, "Thank you." The porters especially employed, dressed all alike, take your baggage, so that a cab and in a few minutes you are off at a very rapid rate for the hotel. Seeing so many trains at one of the depots, I inquired of the proper person, how many trains arrived and departed daily? He kindly referred to his book and gave the enormous number 320 every day except Sunday. There are three depots of the same capacity; fifteen thousand cabs, besides thousands of carriages and omnibuses running through the streets in all directions.

What shall I say more, for I have made this letter too long already. Allow me yet to add that I arrived in this city of cities, Paris, yesterday morning. I was told by a friend in London, that I would be as much surprised when I should see Paris as I was when I first saw London. I confess my friend was correct. How true is the saying, "One half of the world does not know how the other half lives." There is one, however, and I believe, if the world stands a thousand years there never will be another, unless the French build it. Last evening the American citizens, to the number of about three hundred, gave Gen. Dix, our minister, a banquet at the Grand Hotel where I am stopping. I was invited, but owing to a pressing engagement to dine at a friend's house, I could not attend. After I returned to the hotel I listened to some of the Speeches. Gen. Dix did himself credit, as also did Mr. Burlingame, but many expressed the opinion that Washburne made a fool of himself. The guests were composed of our most respectable citizens. Many had their wives with them.

To-morrow I expect to meet my son at Strasbourg. When I return to Paris you will hear from me again. I also intend to visit Worms and the home of Luther.

J. R. E.

For the American Lutheran. Home Missions.

For several years past the Home Missionary Society of our church has been gradually preparing the way for the transfer of the work of Home Missions to the Gen. Synod, the representative body of the church.

In like manner, the General Synod has been making preparation for the same change. In its revised constitution adopted at Harrisburg, May 1868; ratified by the several district Synods during the summer and fall of that year, and declared in force at the recent meeting of the Gen. Synod at Washington, there are provisions under which the Synod may assume the control of Home Missions.

The 3rd Section of Article 4th provides that, "The General Synod as the representative body of all the Synods connected therewith, shall make provision for the general Missionary and Benevolent operations of the church such as Home and Foreign Missions, Church Extension," &c. And Section 4th further provides that, "To accomplish these ends, the Gen. Synod shall whenever deemed practicable and expedient, create and perpetuate such Boards of Managers as it may consider necessary or efficient to carry forward these operations of the church and determine the number of members of each, and time of their continuance in office." Section 5th still further provides that, "Each Board thus created, acting under the control and by the authority of the Gen. Synod, shall make the regulations necessary for the management of its own affairs, shall appoint its own officers," &c.

Under those provisions the General Synod, at its recent meeting in Washington City, appointed a Board of Home Missions, consisting of Rev. A. H. Loehman, D. D., Rev. W. M. Baum, D. D., Rev. A. W. Lilly, Rev. J. H. Menges, E. G. Smyser, Esq., D. Kraber, Esq., and Rev. M. Officer. This Board met for organization, and the transaction of business, at York, Pa., June 3, '69. Dr. A. H. Loehman was chosen chairman, Rev. M. Officer, Sec., and E. G. Smyser, Treasurer.

Among the items of business transacted,

was the adoption of the following resolutions, viz:

Resolved, That in accordance with the provisions of the Constitution of the Gen. Synod, relative to a Board of Home Missions, we do now under the authority of the Gen. Synod, assume the care and management of the Home Missions of the church, and do instruct our Secretary to arrange as soon as practicable with the several district Synods for the transfer of their Missions to this Board.

Resolved, That we request each of the district Synods to appoint an advisory board of Home Missions, with which we may confer in reference to the mission within its bounds.

In behalf of this Board I wish yet to say that it is their sincere desire and purpose to do all they can in founding and sustaining Missions in every part of the church as well as in the vast western field beyond the boundaries of our Synods, and that we therefore solicit the hearty cooperation of all the Synods and churches of the Gen. Synod.

All contributions to Home Missions should be sent to E. G. Smyser, Esq., York, Pa.

M. OFFICER,
Sec. Home Missions.

June 9th, 1869.

Practical.

The Fulton Street Prayer-Meeting.

The religion of Jesus is no airy fiction—no "cunningly devised fable." It rests upon evidence most conclusive and precious to every true believer; but that which to him imparts its highest sanctions, is the great truth, so self-evident, so undoubted, that no sophistry or ingenuity of man or Satan can weaken or overthrow it; the great truth, that the Holy Spirit dwells in the believer's heart. This is the high ground of his confidence. He may not be able to explain it, so as to convince unbelievers and infidels. He may feel perplexed at the holy mystery, at the bare thought that the "high and lofty One inhabiting eternity whose name is holy," should dwell with man and in him, that God should so convert, renew and sanctify a human heart as to form therein a dwelling-place for the Holy Spirit—His abiding place with all His healing and comforting power and influences—the thought of which is glorious, overpoweringly glorious. Yet this is the privilege to which the saints of God are called. "Your body is the temple of the Holy Ghost which dwelleth in you, and shall be in you." Such in substance were the remarks of a young minister from Brooklyn, whose manner gave force to his utterances, as coming from a sincere and believing heart; and this great Bible truth, the indwelling of the Holy Spirit, stood plainly before the eye of faith.

These remarks gave tone to that hour of prayer; all subsequent utterances were in harmony with this great thought, and prayers were seldom, if ever, more full of the evidences of that "indwelling Spirit," or that He was dictating those prayers. "It is under the influence of such thoughts and feelings," another said, "that we realize in a high degree the glory of our high calling, the witness of the Spirit, to the grace which restores to the saints their lost resemblance of the Deity, and assimilates them to the character of those who dwell around the throne and in the presence of him by whose death and righteousness they are thus exalted."

A young man desired an interest in the prayers of the meeting. He said he felt that his heart is evil, that he is a sinner, and longs for forgiveness and peace in believing. "Pray for me, that my sins may all be washed away and my heart permitted to receive the love of the Saviour, and that my whole life may be devoted to His service," were his closing remarks.

Prayers were requested for a young man, formerly a resident of this city, but now of Idaho. While here he was known as a person of correct and moral deportment; but there in a sparse population, with no moral entertainments, he is exposed and in danger of falling into gross sins. His mother is in great anxiety, and prays and begs the prayers of Christians that he may be saved.

Another requested: "Brethren, will you pray for me. I can sin without sorrow, commit great sins without compunction. Am I left of the Holy Spirit? Am I a vessel fitly arrayed for destruction? Do pray."

Another said: "I have asked the prayers of this congregation a great many times; but I have not experienced satisfactory hope in Christ. I am a professing Christian, and I feel that if I am not converted I will never see Jesus as my Saviour, but only as my judge. I have lost all conviction of sin and seriousness; pray God to melt my heart and deliver me from the chains of Satan."

A brother said: "Your prayers are requested for a Christian mother, sick and poor, borne down with sorrow; and for her son, an unfortunate young man, crushed down with trouble. They both pray, but no relief comes and in their distress they ask the sympathy and prayers of their Christian friends, that God, for Christ's sake, will help them in this dark hour of their affliction."

Prayers were requested "for a father and daughter who are sick." "For a Sunday-school class of young women, several of whom desire to become Christians." "For a professor of religion who is surrounded with temptation." "For two children that in life they may be made new creatures in Christ Jesus." "For a dear mother who is in rapid

declining health, and who longs for the witness of the Spirit in her heart, that she is the child of God." "For a young man who is leading a dissipated, unhappy life." "For my brother that he may be brought to know the truth as it is in Jesus." "In behalf of a family who are endeavoring to live in peace and love, that they may all be renewed in spirit, and made the children of God."

The leader read a letter which contains the following: "God always hears and answers, I know, because his word says so. One week ago to-day I asked the prayers of God's people here for a beloved sister in Christ, who was lying very near death at Liverpool. Will you not praise God for his great goodness and mercy when I tell you that from telegrams it appears her condition has been constantly improving since; and the last one says she is 'convalescing rapidly.' Give God all the glory."

He read the following in a letter from Missouri: "I have been for nearly forty years without the love of Christ in my heart; but now I have a steady hope I am a forgiven sinner, and I write to ask your prayers for strength, help and guidance to be a faithful Christian, also to ask your prayers for the conversion of my husband, son and daughter. I wish I could be present and join in your daily prayers."

On the first day of June the invitation of the Council of the British Branch of the Evangelical Alliance to Christians throughout the world, to set apart this day for earnest and united prayer for the conversion, holiness and usefulness of their children, were presented and noticed in many fervent prayers; and the importance of instructing the children of the rising generation of the claims of Christ and his cause upon them, was the subject of remark by several speakers, and listened to with attention by all who were present. It was said: "Our hope are upon the children who are coming up to succeed us; and in the whirl of universal worldliness to which we have arrived, it is fit and proper that the moral and spiritual power of the Church of God should be felt in training them for the duties which will soon devolve upon them. And we should never cease to pray that the rising generation may respond to calls of Divine grace; that they may know God's will, and be willing to follow it in all the duties and obligations of life as Christians and patriots."

We have noticed but few of the many requests for prayers for suffering and afflicted ones, and we close by noting one of a different character. A man, a stranger to all who were present said: "He was a great and unparagoned sinner only a few days ago, but now through the mercy of God he indulged the hope that his sins were all forgiven, and he was full of joy and praise to God which he could not express; but the Lord who knows his heart knew that he was thankful to Him, and wanted all the world should know how merciful the Lord had been to him."—Chr. Int.

Bushnell on Woman Suffrage.

Scribner has just published a short and easy method with advocates of woman's suffrage. The essay is by the Rev. Horace Bushnell, D. D., of Hartford. We are afraid to say all that we think of its thoroughness, completeness and ability, because it so accords with our own views repeatedly expressed, that we are not sufficiently impartial to give an opinion on the subject. But we are prepared at once say that this little treatise ought to be enough to settle the question in the minds of all intelligent Christians.

It would be shame to say that the crusade in behalf of woman suffrage is an infidel movement. For some of its supporters are earnest Christian people. But it is true that the Bible left out of the discussion for the most part views are constantly broached which are antagonistic to those of the Holy Spirit. Bushnell does not confine his argument to Scriptures. Indeed, he devotes but a few pages to that subject, and those he has transferred to the first page of our paper to-day. We ask for their perusal by all who are satisfied to be no wiser than God.

Dr. Bushnell insists and he proves that the reform against nature, that philosophy, physiology, experience, history and reason, declare against; that it will degrade the sex, destroy the natural and beautiful relations of the sexes, a thus work mischief only. He remarks that argument has yet been made or attempted in support of the movement, and he is thus impelled to take only the crude ideas of the platform and convention, where popular appeals are more effective than reason and thaw of God. If Dr. Bushnell's little book read as it should be, it will quiet all minds but the few women who want to be men and die.—N. Y. Obs.

Madame Montespan was continually saying she was thirty years of age. "It must be true," said Talleyrand; "I have heard it these twenty years."

A latrine paper revives the report of the impending marriage of Madame Lincoln, widow of the President of the United States, with Col. Schmittville, Chamberlain of the Duke of Oden.

You must dream yourself into character; you must learn yourself one.

The Pulpit.

Reading Sermons.

The plain people of Scotland are strongly averse to sermon-reading, and odd stories, illustrating their dislike are abundant. We have just come upon the following: In a majority of the rural parishes, the use of a manuscript in the pulpit would, till a recent period, have been fatal to the cordial acceptability of any presentee. "He is a grand preacher or a fine old spinster to her sister, on hearing a young minister, for the first time. 'Whist, Bell,' was the reply, 'he's readin'.'—'Readin' is he?' said the elocutist, changing her tone; 'filthy fellow! we'll gang hame, Jenny, and read our book!'

In 1762, the celebrated Dr. Thomas Blackfoot was presented to the church-living of Kirkcudbright. The doctor labored under the loss of eyesight. When he was preaching one of his trial discourses as presentee, an old woman, who sat on the pulpit stairs, inquired of a neighbor whether he was a reader. "He canna be a reader, for he's blind," responded the neighbor. "I am glad to hear," responded the old wife; "I wish they were a' blind!"

A clergyman in Dorsetshire, who was conducting public worship in a tent or booth, had a portion of his notes carried off by the wind. Not perceiving the circumstance, he had announced that he would now proceed to the third head or division, he hastily turned over his notes, remarking two or three times, "Thirdly, my friends; I say thirdly," on which an old woman, sitting by, ejaculated, "Thirdly, sir, is owa wi' the wind; yonder's it, over the kirkyard wa'."

No Prayer-Meeting.

"This church has no prayer-meeting," writes an evangelist in his quarterly report. How it sounds! The words fall like leaden bullets into the heart. A church without a prayer-meeting! What then does a church possess? Suppose the inventory should be attempted? It would run thus: An occasional supply from traveling preachers; a dozen worn-out books, belonging to a defunct Sunday-school; a surviving deacon, mourning over the desolations in Zion (otherwise a good living); a church book with an hundred pages without a word of use; a minister, wounded, retired, old, ailing, and in a way, whitening but deferred on account of doubtful title of lot. But enough; we write more in sadness than in humor. The words ring in our ears—"No prayer-meeting"—the altar fires gone out—no light on the hill—none at home. Alas, alas! May God help that poor church—may the gospel find its way to that dark neighborhood.

An Interesting Incident.

The American Presbyterian (N. S.) records the following interesting incident:

The reputation of Rev. Albert Barnes as a Commentator is nowhere higher than among the excellent Christian people of Wales. They are celebrated for their large Sunday schools, which are attended alike, by old and young, and when Mr. Barnes' Commentaries appeared, they received them with enthusiasm, translated them into Welsh and circulated them extensively. The name of the commentator is widely known and deeply revered among the people. A few days ago two strange clergymen came to the First Church on Washington Square, and asked the sexton if that was the church of Albert Barnes? Being answered in the affirmative, they begged to be admitted into the building; when inside, they asked if they might be allowed to sit in the pulpit? The request was granted, and with tokens of unusual gratification they ascended the steps, stood where Mr. Barnes had stood, and sitting down they sang a hymn in a foreign tongue. Seeing their great interest, the sexton invited them into the study, and great was their delight to be in the place where those commentaries were written, from which they declared they had drawn such profit and edification. They did not leave their names, but simply said they were Welshmen.

Expository Preaching.

A home missionary says: "I have found that giving a running comment on some portion of Scripture instead of topical preaching has given great satisfaction to my people, and so I have followed it more than during any previous quarter."

A contemporary commenting on the above says: "The expository method of preaching is apostolic. The more missionaries practise it, with studious painstaking and perseverance and skill, the greater, other things being equal, will be their success. It is the Word that converts. The Spirit accompanies the Word. 'Preach the Word! Make plain to the mind as large a portion of it each week as possible. Dig deep, be thorough, and expound much.'"

We concur fully in the above, and would add that if expository preaching is the best for missionaries we see no reason why it should not be also for all ministers.—Christian Intelligencer.

Golden Key.

It was one stormy December day, and Lucy's aunt was seated by the table at work. Lucy was perched in her favorite seat by the window, watching the white snow-flakes as they fluttered gracefully to the ground, covering with their fleecy mantle every rough, unsightly thing, and making the broad earth a scene of purity and beauty. She was so very quiet that her aunt at length looked up anxiously and said, "What are you thinking about?" The thoughtful look passed from her bright face, and the sunny smile came back again as she threw herself in her aunt's arms and exclaimed, "I was thinking, aunt, that I have found a golden key that unlocks everybody's heart to me. Can you guess what it is, aunt?"

Her aunt smiled and shook her head. "It is only one word—Please!" If I say "Please" give a piece of bread and butter, Nora," she says, "Yes, Miss!" and takes her hands out of the suds and goes and gets it at once. John says she is cross. But she is never cross to me. I think one reason is because I try not to vex her. Sometimes John tells her to get his slippers that very minute, no matter what she is doing, and she answers back in loud and angry words, and John says she is the crossiest person he ever saw. Don't you think aunt, if John used the golden key she would be kind and pleasant to him too?"

"Yes, my love; and if they would both remember that 'a soft answer turneth away wrath,' and act accordingly, I think there would very soon cease to be harsh words between them. There are few persons so thoroughly bad that they cannot be won by kindness. Even dumb animals are not insensible to its influence. If you should beat Fido, or speak sharply to him, do you think that he would show the same affection for you that he now does? If my little girl will always keep in her possession the precious golden key which she has been so fortunate as to find thus early, she will never want friends, and in trying to make those around her happy will insure a never failing source of happiness herself."

MISCELLANEOUS.

A Boston paper says the persons engaged in the business of raising fish have found the demand greater than the supply this season, and are endeavoring to increase the supply to such an extent that they are unknown to them.

An Irishman was employed to trim some fruit trees. He went in the morning, and on returning at noon was asked if he had completed his work. "No," was the reply; "I have cut them all down, and am going to trim them in the afternoon."

"I wish you would not give me such short weight for my money," said a customer to a grocer, who had an outstanding bill against him. "And I wish you wouldn't give me such a long wait for mine," replied the grocer.

"Well, my good fellow," said a victorious general to a brave son of Erin, after a battle, "and what did you do to help us to gain this victory?" "Do!" replied Mike; "may it please your honor I walked up boldly to one of the enemy, and cut off his feet." "Cut off his feet! and why did you not cut off his head?" asked the general. "Ah, an' faith that was off already," replied Mike.

Two young princes, the sons of Archduke Charles of Austria, had a warm dispute in the presence of no less a person than the august emperor himself. Greatly excited, one said to the other, "You are the greatest ass in Venice!" Highly offended at a quarrel in his presence, the emperor interrupted them saying, with indignation, "Come, come young gentlemen, you forget that I am present."

"What's that?" asked Mrs. Partington, looking up at the column of the Place Vendôme, during her late visit to Paris. "The pillar of Napoleon," she was answered. "Well I never did!" she exclaimed; "and that's his pillow—he was a great man to use that! But it's more like a bolster. And it's made of iron, I do believe. Ah, Isaac, see what it is to be great! How hard his head must have rested on his ironical pillow!"

Sorrow.—At whatever sign of genuine sorrow no one but a brute can mock. Sorrow is not more than a chastener of the true soul than it is an inspirer of reverence. There is a measure of grief that is spiritual, elevating, purifying, divine. Most humanizing and divine is that immortal picture of Niobe. The tears of a mother over her dead babe—her first-born—or the sadness of whatever heart is bereaved—these are sacred symbols of the divine that stamps and hallows our brotherhood—our humanity.

The Florence correspondent of the American Charchman writes, that the standing army of Italy is doing much to educate and liberalize the inhabitants. Each regiment has its school-master, and every man is required to learn reading, writing and arithmetic, going higher if he wishes. Army promotion is open to all who are qualified.

The corporation of Trinity church has been sued in the Supreme Court of this city, special term, for diverting the trust-estate from the purposes of its founders, and for apostasy from the faith of the incorporators of 1714, who were Protestants, and believed in the doctrine of Christian communion as established by the Oecumenical Council at Dort. The case is before Judge McCunn, whose antecedents hardly suggest fitness for any nice demonstration of religious disputes.—Chr. Union.

The programme of exercises at the Fifth Annual Festival of the St. James Episcopal church, Brooklyn, Sunday-school, embraced the following item of entertainment: For the children, at half-past five, 1. Quadrille; 2. Promenade; 3. Polka; 4. Lancers; 5. Promenade. For the adults, commencing at eight o'clock, 1. Quadrille; 2. Polka; 3. Promenade; 4. Lancers; 5. Galop; 6. Galop; 7. Caledonians; 8. Schottische; 9. Promenade; 10. Quadrille. We are not informed whether this church wears candles on the altar or not.

The Accumulation of Riches.—The acquisition of riches seems from the beginning of time to have been one of man's universal passions. Many causes have tended to inspire it. In the hands of the good riches have been a blessing; but who will say that in the hands of the majority riches have not been a corrupter and a curse? Yet it is not money which is the root of all evil, but the love of money for its own sake, or merely for the luxuries and pleasures it can bring one's self. This feeling is the real cause of gold.

Upon the very spot where lie the remains of 36,000 of our fellow creatures who suffered martyrdom during the time of the Spanish Inquisition, and which has lately been excavated, stands a man of faith with the Bible in his hand and offers one of the Gospels of the New Testament for a halfpenny. In a few hours hundreds are bought, and all the halfpennies are laid out in bread and meat for the poor Spaniards.—Chr. World, London.

Some ladies, converts to Romanism in England, recently, finding they would have no further use for their Bibles, made a sensation by burning them. A Roman Catholic priest has come to their defence, saying that the ladies "in a most innocent and natural way put them into the fire. They were anxious, he says, to put them out of the way of the profane, and to prevent them from being used by those who might fall, and who, without shame or rebuke, would use them for lining slippers or encasing lollipops and butter. The motive in doing this was a reverent one, and all the Catholics are aware that when sacred things are no longer fit for use, the church herself prescribes that such things should be consumed and not left about for profane use."

A male infant was recently found in a wood in the vicinity of Paris by two men, one of whom made a declaration to the Mayor that he would adopt it. When all the arrangements were made what was the man's astonishment at finding 20,000 francs, in bank notes, attached to its chemise, with a note that other presents would follow until the child attained 20 years of age.

The last suit against the Trinity Church Corporation is based on the grounds that it has forfeited its rights to its funds, because it has ceased to be "Protestant Episcopal," its rector having joined Dr. Ewer in calling Protestantism a failure; and also because the corporation will give no account of its funds, and perverts them to the destruction of morals by leasing its property to those who keep houses of ill-fame.

The Ultramontanists of Wurttemberg have induced the Pope to deprive Rottenberg of his position as head of the Roman Catholic faculty at Tubingen, on the charge that he is too lax in his care of his students, and especially that he allows them to associate with Protestant students.

The Rhode Island Episcopal Convention voted to pay the fees of the counsel which prosecuted the Rev. J. P. Hubbard, his rector not being required to contribute. The motion to pay Mr. Hubbard's counsel was defeated.

The Nation learns that a convention of the German saloon-keepers of the United States is to be held at Cincinnati, Ohio, to organize a central society for the purpose of opposing existing temperance organizations, and enforcing the principle, that in this free country beer or wine-drinkers have equal rights with the entire abstainer, and that no man can have his habits, or tastes, interfered with "by tyrannical laws."

Beecher compares a text to a gate opening into the Lord's Garden; and says that many ministers, instead of unlatching the gate and leading their hearers in to pluck the fruit and flowers, content themselves by getting upon it and swinging to and fro.

It is not until the flower has fallen off that the fruit begins to ripen. So in life it is when the romance is past that the practical usefulness begins.

Editorial Items.

We continue to place notices in the papers of those of our subscribers who have not yet paid their subscriptions for the current year. We place these notices in the papers of all without distinction of person, and hope none will be offended with our impartiality in soliciting the prompt payment of the subscriptions. Indeed it is utterly impossible to publish the paper, if our subscribers do not pay us, or if they let their accounts stand unpaid for years. There are indeed heavy and constant expenses connected with the publication of a church-paper, and these must all be paid promptly and in cash. We have no other source to meet these expenses but the yearly subscriptions of our subscribers. We ask them therefore respectfully but earnestly, to send us their subscriptions by mail, and we will inclose a receipt in the next paper, by which they can see, not only that we have received the money, but also how far it pays. It is but a trifle for each one, but for us the aggregate of unpaid subscriptions amounts to a large sum. Some who are well able to pay, owe us for two or three years, we would ask such, is this doing to others who would like them to do to you? Is it right? Is it honest to withhold from our just dues for so long a time and thus seriously to embarrass us in our operations? We ask it as a favor as well as an act of justice, that each one who is in arrears, inclose without delay the amount in a letter and address it to

P. ANSTADT,
Sellingrove,
Snyder Co. Pa.

A PROPOSITION.—This number closes the first half volume of this year. We now propose to send the AMERICAN LUTHERAN for one dollar to any new subscriber from this on to the end of the year, or till January 1st 1870.

We ask our friends to make the effort to get us some subscribers immediately at these terms. Show the paper to your neighbors and urge them to give it a trial for six months.

NEW SUBSCRIBERS.—Our acknowledgments are due to Mr. S. G. Shannon, for a list of new subscribers brought in by him.—An idea seems to prevail among some of the friends of our paper, that only the winter is a good time to get subscribers. But this is a mistake. Christians like to read a good paper in summer as well as in winter. We hope, therefore, our friends will be on the look out for new subscribers all the year round, and wherever they find one willing to take the paper to send on his name irrespective of the season of the year.

The communication from N. K. came too late for insertion this week but will appear next week. By the way, we notice a perceptible slackening off in our correspondents since the warm weather has commenced. Brethren, don't become weary in well doing. Remember, "The pen is mightier than the sword."

THE FOURTH OF JULY comes on Sunday this year. The National Festival will therefore be observed on Saturday previous. This will be the case, as far as we can see from our exchanges, all over the country.

Foreign Correspondence.

The readers will find on the first page of this paper the beginning of a series of letters from Europe. They are from Mr. J. R. Eby a member of Rev. Stelling's congregation in Harrisburg, Pa. Mr. Eby has a son studying in one of the German universities, and it is for the double purpose of seeing him and of making the tour of Europe that he has gone on this journey. He will visit the Luther's Home, and many other places of interest connected with the Reformation. These letters will, doubtless be very interesting and instructive to our readers.

The following letter addressed to Dr. Ziegler speaks for itself. Evidently a great change in reference to the necessity and usefulness of the Missionary Institute has taken place in the minds of many that were formerly indifferent or opposed to it.

"Better late than never. And better a little than nothing. You will have success and where there is a will, there is a way, and a measure of perseverance such as you exhibit, success must come. With your main object I have for a long time been in sympathy, but in my humble judgment I used to think that it were far better if yourself and the chief object and work of the Missionary Institute were transferred to and united with Gettysburg. You and the most active friends of the Institution have thought otherwise. Perhaps you are right. I will at any rate, hereafter, do what little I can to help you forward in the good and useful work of preparing men for our vacant pulpits. I have recently urged upon several of my most wealthy and liberal members to read and ponder your appeals in the papers. You will probably hear from them at some time or other. Of the enclosed \$3.00, \$1.00 was handed me by Mrs. —, a member of our church, and the other \$2.00 are from my own purse, being a gift recently made to me at a baptism of an infant. You will please apply both to the aid of needy students."

Fraternally yours.

Studying the Symbolical Books.

A few weeks ago we noticed the fact that the Lutheran ministers in the North Carolina Synod postponed the adoption of their revised constitution in order to give themselves time to study the Symbolical Books. It seems that some of them have procured these books and commenced the study. Especially has the Rev. S. Sheerer been industrious in this direction. He is one of a committee for the remodeling and revision of the constitution. Not finding it convenient to meet with his committee, he gives in a communication in the *Ev. Lutheran* some of the doctrines taught in the Book of Concord, together with some questions of his own, for discussion when the time of adoption arrives. It is interesting to notice some of the doctrines which he finds taught in those books. We will copy a few of them with the pages in the Book of Concord where they are taught.

On pages 152 and 153 he finds the following doctrine:

"That holy Baptism extirpates and removes the entire guilt and hereditary debt of original sin; although the material, (as they call it) of the sin, namely, the evil propensity and the lust, remains &c."

To this he adds the following questions:

4. "Can guilt be predicted of infants by virtue of innate depravity?"

5. Can there be justifying faith prior to baptism and independent of it?—See pages 386, 387.

6. And besides, it is earnestly and strictly commanded that we must permit ourselves to be baptized, or we shall not be saved.—Page 520 mid. See also page 600 sec. 5.

7. Do we really conclude from the above that the benefits of the atonement are in no way available to infants dying unbaptized, and to Heathens?

8. Regeneration.—"This work however, of the Holy Spirit is only commenced in this life, but in the life to come it will be perfect."—Page 600, Sec. 5.

9. "And Cyril tells us, that Christ is corporeally administered and given to us in the Sacrament of the Lord's Supper, &c."—Page 227, 570.

The oral reception of Christ "with the consecrated bread."—Page 632. See also, 607, 671, and 682.

10. "God is man, and man is God," by virtue of the "union and communication of natures."—Page 688.

11. So that we may use the expressions: "God died," the passion of God, "the blood of God," "the death of God." For God in his nature cannot die; but now, since God and man are united in one person &c.—Page 693 P. 1.

12. "And also really, 'fills all things,' and reigns, not only as God, but also as man, everywhere present, from sea to sea, unto the ends of the earth."—Page 600, top. See also, 701, middle.

13. "We therefore, in simplicity, believe the whole person, God and man, descended into hell, and destroyed its power, conquered the devil, and took away all his power &c."—Page 704, also 508.

14. But predestination, or the eternal election of God, pertains to the good and beloved children of God alone; and it is a cause of their salvation, which is his work, and for which he provides all that is appropriate to &c.—Page 583, 712.

15. "Now, if in Baptism the remission of sin is once obtained, it still continues daily as long as we live, that is, while we are encumbered with the old man."—Page 580, bottom.

16. The position at the Sabbath-day.—Page 449, also 274, top."

Thus far the extracts and questions of Rev. S. Sheerer. The same number of the *Evangelical Lutheran* which contains the above abstract, of the doctrines taught in the Symbolical Books, contains also an abstract of the proceedings of the Eastern Conference of the Synod of North Carolina, which met in St. Paul's Church, Alamance Co., N. C. At this conference "the doctrines and usages of our church" were repeatedly "taken up and discussed." We do not wish to progress in Symbolism as the result of this study and discussion, on the contrary they appear to have been more firmly fixed in their former views. This is evident from the account, given by the secretary, of the celebration of the Lord's Supper during the meeting of the conference. He says: "An unusually large number of the professed followers of Jesus Christ, surrounded the altar, ate bread and drank wine, in memory of his broken body and shed blood." According to the Symbolical Books, as quoted above by Rev. Sheerer, he should have written: "Christ was corporeally administered to a large number of communicants, who received him orally in the consecrated bread."

It is very apparent that our beloved southern brethren do not contain the stuff out of which genuine symbolists can be manufactured, and that Rev. Dr. Dietrich evidently lied when he assured the Pa. Synod as Reading lately, that the church in the South agrees with the Gen. Council in doctrine and practice.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

James.—We don't hear anything more of the Rev. Mr. Bird, who compiled the hymns in the "Church Book" of the Gen. Council. What has become of him?

John.—The last time I saw him was at the meeting of the New York Ministerium, when that body divided and the Germans went over to the Gen. Council, and the English ministers and churches remained with the Gen. Synod. Mr. Bird was then sitting on the fence, uncertain which way to fly. He said he wouldn't go back to the Gen. Synod, nor would he permit the Gen. Council to dictate to him what he should believe.

James.—Poor fellow! He reminds me of Noah's Dove, that found no rest for the sole of her foot.

John.—To me he appears more like Noah's Raven that flew away and never returned. For I have read in the papers that he has apostatised from the Lutheran Church and joined the High Church Episcopalians; hence we may never see him in the Lutheran Church again.

James.—Well, he has left a legacy behind to the Gen. Council by which they will remember him for a generation to come. He has left them a "Church Book." I remember when I was a child I used to hear a legend among the German people to the effect that every seven years the rooster laid an egg, and if this egg was hatched out it would produce a monstrosity. So it seems to me Mr. Bird has laid an egg in the nest of the Gen. Council, in the shape of a church book. The Council cackled over this egg amazingly, exclaiming it to the skies. And now the period of incubation begins and the Council is making ready to set upon this wonderful egg in order to hatch it out.

John.—How long will the period of incubation last?

James.—That depends upon the size of the egg and the nature of the bird. In this case it may possibly last seven years before the full result will become manifest.

John.—This brings up the old question which we boys used to discuss in the debating societies, namely: "Which is the mother of the chick, the fowl that lays the egg or the one that hatches it?"

Peter.—Come boys, you must change your discourse. Can you not find something more edifying to talk about in the Sanctum. Our symbolical friends will suspect that you are ridiculing them, and I confess that they will have some ground for this suspicion. You have in effect compared the Rev. Mr. Bird to a crow and the Gen. Council to a setting hen. Such conversation detracts from the dignity of our sanctum, and alienates our Symbolical friends from us. They do not feel very kindly to us as it is, and I am afraid your conversation to-day will disaffect them to such a degree that they will never subscribe for the AMERICAN LUTHERAN. As to Rev. Mr. Bird and his connection with their "Church Book," I have no doubt that our brethren of the Gen. Council are heartily ashamed of him and the praise they used to lavish upon him. This is evident from the unbroken silence which they observe in regard to him. It is therefore cruel to aggravate them by a public discussion on this subject when they want to cover the veil of oblivion over his name and work. As for the "Church Book" which he has left them as his legacy, of course they will adopt it and do the best with it they can.

James.—Well, then, to change the subject, what has been the result, thus far, of the notices in the paper to those of our subscribers in arrears?

John.—Very few have as yet responded, but I hope the responses will come in yet. I am some times interested in the excuses accompanying the money. One good brother writes that it was his *bashfulness* that kept him from sending his subscription sooner, and begs us not to put his name in the "black list."

James.—You see, what an inconvenient thing it is to be bashful, and I would say to all our subscribers in arrears, Don't be bashful, friends, but send your subscriptions right on by mail, I am sure we will not blush to receive your remittance and we will send you a receipt in the next paper.

For the American Lutheran.

The Christian Race.

NO II.

Having by repentance been permitted to enter upon the course and having cast aside the weight, as well as made discovery of the sin "which doth so easily beset," the race is now before you; now says the text, "let us run." Here behold the child of God, just starting for glory. A persecuting world cries, "he won't hold out; he will soon give over the journey; we shall soon see him living as he lived before." The devil whispers, "many who were much stronger than you have failed. You see how hope of heaven is but weak." Satan insists, "you are sacrificing to the pleasures of this world for the poor drudgery of religion; he still further suggests, no more sunshine; no more comfort and no more pleasure. Your flesh can't endure the mortification and cries out against the race. New trials, on every hand meet the young convert, and discouragements almost cause him to despair of success.

Already, he has listened too long, to these tempters of the mind. Thus the command of the Master, even Christ, has not been properly heeded. See how far, some of his brethren in the race, are already in advance of him? Thus has he lost much by giving heed to the suggestions of Satan. Go forward! is the word of command. Let us obey, leaving the results with the Lord. The way on which He has set our feet, is a sure path; "the vulture's eye hath not seen it, and the lion's whelp hath not trodden thereon;" the redeemed of the Lord, only, walk there. Fearful hearts, alone, can discover "lions in the way."

But hark! My brethren will outstrip me in the race, and take my crown! O no!—there are more crowns than one! If you only will run on, taking heed not to break the law, by which you are bound, you will be sure to get your crown. Alas! my feet are sore; see blood marks the footprints along the way. It costs the heart's blood of the blessed Jesus, to save you? You are surely willing to suffer thus much for Christ? The crown for which you strive is worth all, yea, and a thousand times more than it costs you.

Yes, all true; but, I am weak, and must yield. But stop; Christ says, "My grace is sufficient for you," and God's power is made perfect in weakness. My prayers are unheard! Jacob said, "I will not let thee go except thou bless me," and for it, he became a prevailing Israel. Thus, child of God, should you ever act and feel.

Patience too, is a law of this race course. He who cannot exercise patience must fail in the end. The Master often tries the graces of our faith. His own holy example is before us; and His own mouth hath spoken,—"Be ye perfect, even as your Father which is in heaven is perfect." To encourage our patience and strengthen our perseverance we have set before us, the names of the illustrious and sainted dead, who, unprotected by man, suffered on to victory; and who, now entered into their glory. O, with such a glorious ancestry, how, should not we quit ourselves like men and be strong in the Lord, and in the word of His might.

In the Olympic game there was but one crown. But one of the many who were induced to run could be honored; and the rest must suffer reproach, however well they may have run, or near obtaining the prize they have come. Before their eyes they see one, scarcely more worthy than themselves, crowned and honored while they are left to the tender mercies of a persecuting crowd. This is not the case with the Christian who runs this race. His crown is sure if he will but

lawfully strive for it. There may be many who, running more swiftly, may take their crown before him; but this, can but encourage him, since he feels it to be but an additional evidence, that he too, has a crown, which the Lord, the righteous judge, will give him when his race is over. Slow and feeble, indeed, may be his way, hedged in on every side, by enemies whose words of discouragement make a deep impression upon the flesh, which is weak; yet, he may triumphantly shout, "The Spirit is willing;" and as these hell-born powers crowd the way, and gnash at him with their teeth, he may still sweetly sing, "The vulture's eye hath not seen it, and the lion's whelp hath not trodden thereon." Lifting his eye to the star of Bethlehem, which holds tidal in the moral heavens over him, he has only to pursue the path his Saviour trod before him, remembering, that, in this case, the race is not to the swift, neither is the battle to the strong, but all of grace, mighty, incomparable, overcoming grace.

By an eye of faith he sees, looking on; that innumerable host of Patriarchs, Prophets, Apostles and the once suffering followers of the despised Nazarene, who have run the race before him. With a silent, yet heavenly mien they beckon him on to a victory over death, hell and the grave, and to a crown of glory beyond this "vale of tears."

Beyond too, at the right hand of God stands the "Lamb, for sinners slain," and in His pleadings the Christian feels he has a part. For although out of Christ, "God is a consuming fire," yet in Christ He is a merciful Father. Hiding our sinful deformity in Christ's sacrificial restment, we appear before the glory of the Great I Am, and see Him smiling with perceptible pleasure over the Christians' feeble effort to run in the path of duty. Grace goes forth from the son and a super-human power pervades the person of His feeble, faltering child. See how he springs forward; new glory covers his face, and with a power which seems almost super-human, he now flies by all opposition, as if his enemies themselves had lost all power upon him. Thus,

From grace to grace, thro' life he goes,
And glory gilds the path he treads;
His eye lights with a heavenly ray;
His soul in rapture sings,
"I'm almost home!"

His eye spies, if the distance, the seat of the judge, white wings fan his heated brow, a holy watcher crisis in his ear, "Courage brother, courage, your race is almost run; turn neither to the right nor to the left, but press forward."

Again his heart grows faint; the sickly damps of death gather about him. He is in the enemies land. The Fiend, whispers through his teeth; O many a one has fallen nearer the prize than you are; you shall not reach the much wished for goal. See how weak you are; and see, the shades of death's dark night are fast gathering around you. Give up the struggle; you have tried long enough, I shall conquer; you must yield; give it up; all is over; you are mine." A year glances in his glazed eye; his thickening breath comes, and he feels the weight of many sore trials, many hard fought battles; shall he be destroyed at last? Will the enemy conquer in sight of his crown? He looks up, O! it is a look of despair? See how it changes! A shining one holds open before him a scroll, and on it is this writing written; his quick eye catches the truth,—"Yea though I walk through the valley of the shadow of death, will fear no evil: for thou,"—yes Christ—"art with me; thy rod and thy staff they comfort me." Like the power of the electromagnet it touches the soul, and it rebounds into a new life, the very presage of that immortal life, which the Christian is now able to put on. Heavenward he lifts his eye and onward treads.—The muffled roar of death's dark river, now breaks on his undisturbed ear; its chilly floods have no alarming power on the flesh, a moment more, and, being loose from these mundane shores, he is far out in the stream. He will sink! He will be born down with the tide. Beg him to stop! Tell him to linger; there must be a better world-ground somewhere! A disappointed yell on the bank, and a stream of sulfur-fire blow after him, for it is the last effort of Satan to destroy him. His eye turns on more on this shore; his brow is placid now; and, he smiles at Satan's last effort.

Quick as thought, a brief conveyer of celestial spirits near him; a ly power breathes on him; the mists of del. lift themselves from his pallid brow, and sinks upon the bosom of Him,

"Who bears the earth's heavy pillows up."

The race is over. He scarcely realizes it. Sweet forms glide out him; friends who ran the race before him, greet him; but like a child on the bosom of his mother, so, in the arms of his Saviour rests this weary pilgrim. His trials are over; he is out of reach of the enemy, "he at last," yes, Home at last.

The night of death past; and the morning of life has dawned. Such a morning! A soft light falls on his mortal eye.—A heavenly breeze regales his spirit-lungs!—Voices, O, how rich, in heaven's own melody, strike his ear; how unlike sounds he used to hear, while yet struggling with the stripes of life! This were enough no more joy might be expected; but he! The bosom of his Saviour heaves gently and these words fall sweetly on his ear, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord." Here is thy crown, be it and wear it as thy due. "Wherefore sing we also are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." God grant it. Amen.

U. G.
Milton, June 22.

Poetry and consumption are the most fatal diseases.

Sunday-School.

All communications intended for this Department should be addressed to
JOHN J. REEBMAN, Editor of S. S. Column.
HARRISBURG, Pa.

We have received a most excellent and interesting story from a dear brother and Superintendent, showing the earnestness of the unfortunate prayer, even among children, which we shall publish with pleasure in our column next week.

QUERY.—Has our good brother F. forgotten his promise when we were at Dillsburg a few weeks since? We hope he has recovered from his fright.

ANSWER TO PRIVATE LETTER:—Yes, certainly, consult your pastor about everything relating to your Sunday school. Don't pretend to make the change you spoke of without his consent and advice; he (the pastor) after all is the General. You are only the Superintendent, and we are sure by your mutual consultation upon the matter, all parties will be benefited. In this connection we must again add, we will positively give no place in our column to anonymous communications.

For the American Lutheran

What Can I Do?

Many earnest Christians are troubled because their limited means do not permit them to exert as great an influence in the conversion of the world as those who have wealth. It is true, wealth if rightly used, exerts a powerful influence; but there is another and a better agency employed than money; an agency that occupies no mean place in the machinery of the church, it is the Sunday school.

All history confirms the fact that when any great thing was to be established, or change to be effected for the spiritual advancement of the world, God raised up a living instrument prepared in every manner for the work.

God is now raising up living agents instructed and sanctified for the evangelization of the world. He worketh through human agencies. Christian parents and Sunday school teachers are the agencies thus employed. This is the primary object of the Sunday school. Christian, be not discouraged; if you have no money to give, you have time. Give it to the Sunday school. Give and spare not. It is a field where you can use your one talent in a manner that will yield fruit on the compound interest principle. A teacher may have no money, but a class of six or seven immortal souls, who, if rightly trained, will in time, each have, six or seven children in their charge, amounting in all to thirty-five or forty. In due time this number will be employed in training two or three hundred.—They in turn take the places of their teachers, and so on. Where does it end? At this rate how long would it be until every human sum total of the number saved? Is not this the most powerful auxiliary of the church? Oh! for an angel's tongue or a pen of fire! to arouse every layman in the church, and the ministry too, to the claims of the Sunday school. While none of the latter class openly disparage the work, they do nothing to encourage it, for fear it might encroach upon the ground assigned the church.

The different benevolent operations of the church must be sustained. In so doing we contribute to the preparation of living agents for, in a far less degree than when we make direct, personal efforts in training the rising generation for heaven. Still, let no one diminish, but rather increase his contributions to benevolent objects. The missionary cause is yet in its infancy, for want of proper support. There is many a desert where the rose has never blossomed; many a solitary place where the fig-tree and myrtle-tree have never grown; from these waste places many are hurried off to eternity, whose strongest plea before the Judge will be, "No man cared for my soul." Our own country must be evangelized, it is ripe, ready for the harvest, only waiting for the reapers. "O, Lord, how long," must it wait for more men and more money.

The aim of the Sunday school, is to supply the men, while the second will necessarily follow. Christian, do you ask how this is to be done? It is by training the rising generation to become working Christians. Teach them this, not only theoretically, but practically; show them how to work by your example. The master-workman first shows the apprentice how to handle the tools, by taking hold of them himself and giving the novice a practical example, and this not only once, but many times for years, until the learner can and will work without directions.

Sunday school teacher, you are one of God's master-workmen; you have under your care apprentices. How much time do you bestow upon their training? Does your example tend to make them workmen approved of God? Are you laboring to make them *live* Christians? If so, you are contributing more than money to the church. Laboring with this aim, you are also assisting the spiritual growth in the church, which will show itself by an increase in benevolent contributions. The ministry will be increased; the gospel more widely disseminated; a corresponding increase in the number of converts, all of which will tend to the above results.

Thus "without money" you can be the means of securing not only money, but men for the church. Reader, can you desire a greater incentive to action.

FRATER.

The professor of religion who neglects the house of God and other religious duties, in order to save his week-day time, may increase his worldly goods, but he will most assuredly cheat his soul out of eternal life.

How many of you love your enemies?

The Sunday S. Cause.

Just now, this department of the Church is attracting more attention, and eliciting more talent than at any previous era in the church history, especially among Protestants. The religious world is awakening to the importance of the truth uttered by the founder of Jesuitism, when he asked the opportunity to teach the children, caring little who taught the adults. The result is plainly seen in the increased number of children who are brought under religious influence, and the continued and persistent efforts to reach the children of all classes.

The field which opens before us is most inviting, not only on account of its attractiveness, but because it is one that will most richly repay all the labor expended upon it.—While there are schools of vice and immorality on every hand while the emissaries of Satan are most actively engaged in scattering the seeds of ruin upon every field, how active and vigilant should Christ's followers prosecute their warfare against him and his host, and send out upon every breeze the precious seeds of divine truth. In every city, town, village and neighborhood there exists the Sunday school of Satan, and his teachers and scholars are teaching and learning the way to hell. These teachers and scholars are too often the children of praying parents, and many of them have been consecrated to God in holy baptism by God's ministers. Ought these things to be? Is there not cause for vigorous and united effort in this direction? Will not God call us to account for our neglect in failing to put forth every energy in this direction? "Let us then be up and doing," and having sought forgiveness for past neglect, and reconsecrated ourselves, our time and our talents to the cause of Christ, let us labor that we may have our children to go with us in the way of life.

It is not intended that the Sunday school should supersede the preached word, nor that all effort should cease here, but thousands of instances attest the fact that the Sunday school is the entering wedge by which the Church obtains access to irreligious families, approachable in no other way. The children are brought into the Sunday school, their happy songs attract the attention of the parents, and those who have been strangers to God's house for years are thus brought in contact with the truth. Many parents are living to-day, earnest Christians who have thanked God that their little ones led their footsteps to the house of God.

"Let us then go over and possess this land, for they that be for us are more than all they that be against us."—Exchange.

A Good Example.

We were much interested recently in an account given us of the efforts of a Christian lady to maintain a Sunday school in a community where there is no regular ministry of the word, and but few professors of religion. When the Superintendent of the school removed from the place, the responsibility was cast on two ladies. After a while one of these removed and her companion was left alone.—She had never prayed in public, and her heart sank at the thought of attempting to lead her little flock to Christ. Doubts filled her mind as to the duty of woman respecting such public exercises; yet unless she performed the duty her school must be a prayerless one, and then how could she expect God's blessing upon it? She could not abandon her school, for in that case there would be an end to the service of God in that community. It seemed impossible for her to bear the cross, but she resolved to perform the duty, and asking God's blessing on the effort she assembled her school and made the attempt. The school was continued and now numbers over seventy scholars. Her teachers are the young people of the town, who, though unconverted, cheerfully aid her in her work.—Would that every neighborhood had such a faithful spirit in its midst. The complaint, "we cannot sustain a school," would cease to be heard. No doubt there is in every community, some one that could thus take the lead and sustain this important work, if they possessed the same devotion as this lady to the work of God. Would it not be well if the preacher would hunt that brother or sister up, and induce them to go to work? Would it not be well if members of the Church who are idling away their time, would inquire, "Am I that person?" A great responsibility rests on some one.—Etc.

Church News.

LEWISBURG, PA.—Rev. Henry Seifert's address has been changed from Bossardsville, to Lewisburg, York Co. Pa.

BOSSARDSVILLE, PA.—Rev. H. Seifert has served this charge nine years. The following is a statistical report of his labors in that time:

Confirmations.	311
Adult Baptisms.	40
Infant Baptisms.	697
Funerals.	397
Marriages.	168
Sermons Preached.	1988
Miles Traveled.	38750

Pennsylvania College.

The Thirty-Fifth Annual Commencement of Pennsylvania College will take place in the College church, on Wednesday morning, June 30th the services beginning at half-past eight o'clock. On the day preceding the exercises the *Junior Exhibition* will be held, commencing at the same hour. The friends of the Institution and public generally, are invited to attend.

By order of the Faculty.
M. L. STOEVEN, Sec.
N. B.—Excursion Tickets will be issued by the different Rail Road Companies, at prominent points, for the benefit of those who desire to attend the Commencement, or the exercises connected with the Dedication of the Monument of the National Cemetery, on the succeeding day.

Alumni Association.

The meeting of the Alumni Association of Pennsylvania College will be held in the College church, on Wednesday evening, June 30th, at 8 o'clock. M. L. Stoeven, Sec.
Gettysburg, June 14, 1869.

Synod of Northern Indiana.

The President of Synod, Rev. H. Wells, having removed out of its bounds, the duties of his office devolve on the Secretary. The ministers are hereby notified of the change and requested to correspond freely respecting church interests in their respective parishes that a full report may be offered to Synod at its next session.
A. S. CROMER, Sec.

Theological Seminary, Gettysburg.

The Directors of the Theological Seminary, Gettysburg, will meet in Missionary Hall, on Tuesday, June 29, at 9 o'clock, A. M.

E. BREIDENBAUGH, Sec.

Gettysburg, June 1, 1869.

Hartwick Seminary.

The annual meeting of the Trustees of Hartwick Seminary will be held at the Seminary, on the last Wednesday in June, being the 30 at ten o'clock, A. M. The examination of the students will take place on Tuesday, 29th inst.
A. T. OCKERSHAUSEN Sec. pro tem.

From the Lutheran Observer.

The Fourth of July and the Memorial Church, Washington, D. C.

WILL ALL THE CHURCHES GIVE DUE ATTENTION TO THIS SUBJECT?

MESSRS EDITORS:—Your stirring editorial on this subject has prompted me to lay this question before the readers of the *Observer*. I do this because I fear that, overwhelmed with the cares of other interests of the church they, like myself, are in danger of overlooking the importance of this enterprise,—and because I know, that, if their attention had been attracted, as mine has lately been by personal observation of the enterprise, and personal knowledge of the congregation, which is conducting it, they would, like myself, be deeply impressed with these two things.

I. That churches sharing as largely as those represented by the Gen. Synod of the Evangelical Lutheran Church of the United States, in the great work of evangelizing this nation, and of preserving its Government from the influences of Romanism and infidelity, ought to be represented by such a church in the capital of the country.

II. That *St. Paul's* church is peculiarly qualified to conduct such an enterprise for the benefit of the whole denomination, and that it therefore, deserves the co-operation and aid of all the churches.

I learned, incidentally, during the meeting of the Gen. Synod, and from Christians not connected with it, that it is regarded as one of the most Evangelical and active churches in that city,—yes, that a large portion of "the salt of the earth," so far as the Capital of the nation is concerned, is to be found in that little church of *St. Paul's*.

Let every congregation, therefore, respond to the recommendation of the Gen. Synod, by a liberal collection assured that they will contribute to a good work, and assist a worthy people.

S. S.

