

The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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EUROPEAN CORRESPONDENCE.

I find on reading my letter from Prague that I had omitted to mention our visit to the Bohemian Museum, which occupies the upper stories of a former palace on the principal street of the city. As you ascend the stone stair-case from the ground floor, the first object that meets the eye are two sandstone tablets in the wall, on which the substance of the Basic Compacts are cut in Latin and Bohemian. According to this edict, which was adopted more than four hundred years ago, the Bohemians and Moravians, who received the communion in both forms (the cup as well as the bread) are acknowledged as the true sons of the Church. These tablets were originally placed in the Corpus Christi Church, and when this was taken down were removed to the Museum, where they continue to testify to the Bohemians of the concessions which their ancestors wrung from the Romish Church, and of which they were again robbed by the most cruel oppression. The Museum contains quite extensive collections of petrefactions, minerals, geological and botanical specimens, &c., but the chief objects of interest to us were the Bohemian antiquities. Amongst these are autograph letters of Huss and Ziska; Bohemian Bibles, the first, printed in 1480 at Prague, and later editions, printed in 1489 and 1506 at Venice; the sword with which eleven Protestant noblemen were executed in 1621; a sword that belonged to Gustavus Adolphus; Hussite flails—most murderous looking weapons, the upper portion being armed with long sharp nails; various and very horrible instruments of torture used in the days of the persecutions of the Brethren, &c. The library is said to contain many very valuable historical manuscripts, but we were too much pressed for time to give them even a superficial examination.

We left Prague at nine o'clock in the evening, arriving at

NUREMBERG

at 7 the next morning. The cars were crowded, so that there was no chance to sleep, our American sleeping-car system being unknown in Europe. A Russian lady in the same compartment with me, finding sleep out of the question, spent the night in smoking cigarette which her husband manufactured for her.

Our object in visiting Nuremberg was to obtain a sight of one of the quite old cities of Germany, and we found what we were in search of. A quainter old town I suppose there is not to be found even in this country, where the towns and cities are all at least several centuries old. Many of them have quarters or streets, which have remained unchanged for a hundred years or more, but Nuremberg transports the visitor, in its whole aspect and atmosphere, into the middle of the Middle Ages. The distinguishing characteristics of the cities of that period are here preserved in distinct outlines. Until 1806 Nuremberg was a free Imperial city, and at one time was the centre of the trade between Italy and the East and Northern Europe. It bears to-day all the marks of its former wealth and commercial character. There is an appearance of compactness, solidity and stately grandeur about many of the streets and buildings which is very striking to an American visitor. The streets are narrow and rather intricate, many of the houses stand with high pointed gables to the street, their fronts being frequently covered with quaint carvings in stone, and the tiled roofs broken into all manner of odd shapes. A more mixed and crowded assemblage of roofs, pinnacles and windows than the city presents from the Castle, it were difficult to imagine. I used to think that some of our drawing-rooms at school were pictures drawn from the imagination, but I saw them reproduced at every turn. The walls of the city are still preserved. The ditch is fifty feet deep, and there are nearly one hundred square stone towers keeping guard over it.

Close to our hotel (the "Red Rooster") was the Church of St. Lawrence, which was the first point we visited. The church was commenced in the 13th century, and is considered one of the finest in Germany. It is in the pure Gothic style, the door and the wheel-window above it being especially beautiful. In the interior is a celebrated sacrament chest, which is carved in stone and is sixty feet high. It was the work of the famous Nuremberg carver, Adam Kraft, who was engaged with two assistants for four years in completing it. The altar has a large crucifix, with candles, and images of saints and pictures of the Virgin are to be seen in different portions of the building, though it is a Protestant Church. The latter are probably relics of the ante-Reformation life of the Church, and in Nuremberg nothing is removed or changed. In strange contrast to the elaborate elegance of the windows, roof, and altar are the plain wooden benches and settees on which the congregation sits—a feature that is found in all the churches in Germany. The other noteworthy churches are the Sebaldus (church) (Protestant), and the Church of our Lady (Catholic). In the former is the wonderfully beautiful sepulchre of St. Sebaldus, in bronze, at which Peter Vischer, another of Nuremberg's famous artists, worked with his five sons for thirteen years. Around the coffin and the relics of the Saint, in niches, are statues of the twelve Apostles, above them smaller images of various saints, the whole structure, which weighs 14,000 pounds, being supported by all manner of grotesque animals, toads, scorpions, genii, &c. The paragonage near by has two most elaborate and highly finished Gothic bow windows.

Nuremberg, as the reader will remember, was the home of Hans Sachs, the cobbler poet and the chief of the *Meistersinger*, and of Durer, the first great German artist.—Both their houses are still pointed out, and a very fine bronze statue of the latter by Rauch adorns one of the many little squares in the city. The fountains of Nuremberg are one of its special features. They are not simply intended for ornament, but supply the water upon which the city depends. Some of them, especially the older ones, are splendidly cast in bronze and are of very curious designs. The Castle is a fine specimen of a medieval stronghold, and is in a good state of preservation. A portion of it has recently been restored. The building of it was commenced in the year 1030 by Conrad II, and it was at different times the residence of the German Emperors. In the castle court-yard stands a lind tree which was planted by the Empress Kunigunde eight hundred years ago. From the windows of one of the towers we had a fine view of the city and surrounding country for many miles around. The interior presents nothing of special interest, except the curious old chapel and the apartments of the King of Bavaria, who visits Nuremberg once a year. From one of his windows we overlook the newer portion of the city, outside the walls, with the Bavarian penitentiary, (built after the "Pensylvania" plan) in the distance, which the young woman who acts as guide complained they were compelled to accept in lieu of the Polytechnic School, which has been removed to Munich. In one of the chambers of the Castle is a collection of instruments of torture and punishment, the various applications and operations of which are explained in the most unchalant manner by a young girl. "Had men in those days no pity in their hearts?" was the exclamation of a German lady in our company, and truly it was a thoroughly diabolical ingenuity that presided over the invention of these frightful contrivances, and a most inhuman spirit that could not only consent, but was delighted to employ them. —Alas! that their most frequent use was by those who claimed to be acting in the interest of the cause of the merciful Savior.

Nuremberg is the home of the toy-makers, and my young readers would have been delighted to visit the stores where the toys are sold, and very much surprised at the low prices. What do the little girls think of getting a doll's head, for instance, with beautiful curly hair for sixty cents! The carvings in ivory and bone are also celebrated and are remarkably fine. H. A. B. —Moravian.

Communions.

For the American Lutheran.
A Visit to New York State.

DEAR BRO. ANSTADT:

I am home once more from my ramblings and visitations in a more northerly clime, and among old and tried friends, happy to greet the beloved people of my present charge. To get out of a long pursued rut is a relief indeed. Every laborious pastor longs for such relief, and should, at least once a year, enjoy a vacation. How refreshing! With what zeal and enthusiasm he returns to his labors of love for Jesus. Especially if he was permitted to meet other ministers, to hear others preach besides himself, to note advanced or retrograde positions occupied by them. To see active, working churches or such as are dreamlike, doing nothing for Jesus and for lost souls. To make extensive observations among the moving masses of mankind—carried onward by the rapidly rolling waves of sin and death, toward a fearful destiny. It was my pleasure to meet with churches to which I had sustained the relation of pastor before.

At Minden, Montgomery Co., N. Y., Rev. N. Van Alstine pastor, where I had labored eight years, but was separated from them years ago, I still found many of the fathers of the church, steadfast in the Lord; also many of those who were brought to Jesus and the church through my humble instrumentality.—Some, however, have fallen asleep and I trust, gone to their eternal rest. While there a dear sister and mother in Christ informed me of the death of the elder of her two sons. From her description it was most happy. This good sister was prominent in ministering comfort to her pastor when the dark shade of adversity, years ago, penetrated our saddened household. Her prayers were answered in behalf of her then unconverted son. A heart of such charity and such fervency could not be disregarded in its agonies for the lost. Her son, J. H. DAVY was led to Jesus, converted and saved by the power of grace and truth, was made a happy subject of God's divine favor; soon after was taken ill, and amid the keenest suffering during weeks of sickness, his christian experience bore him aloft with holy patience and fortitude. Oh, what a satisfaction! What comfort to his lonely mate and all the family. May they be an unbroken family in heaven.

I also made a brief visit to my old charge in Onondago Co., N. Y. Here I spent the Sabbath, preached twice to a people, and charge now vacant, and has been so for three or four years. It is high time that this charge should be supplied with a faithful minister of the gospel. In this charge there is but one Lutheran church, rather weak alone to sustain a pastor, but contiguous to them is a Reformed Dutch church, isolated and weak also

that will gladly join with the Luth. church to secure and support a minister. They did so formerly, and the union was pleasant. The locality is delightful; the country level and beautiful. The churches are three miles apart. The country is thickly settled by thrifty inhabitants. The churches are not far from the city of Syracuse, from which there is a well-sustained plank road leading to Cicero village, where one of the churches is located. Crowds rushed to church and became earnest and deeply affected listeners, both in the morning and afternoon service.—It was good and pleasant to enjoy such a friendly greeting. God was there also; moved hearts and tearful eyes bore testimony.

Perhaps more anon,

Yours fraternally,
G. W. HEMPERLY.

P. S.—Any minister desirous of information concerning the above charge can address Mr. Wm. H. Ostrander, Plank Road, Onondago Co., N. Y., or the subscriber, G. W. H. Sunbury, Pa.

Then and Now in Washington City.

The following article by Rev. Dr. Butler, which we copy from the *Evangelical Lutheran* of a recent date, will no doubt also be interesting to the readers of the AMERICAN LUTHERAN.

"Will the Editor of the *Evangelical Lutheran* allow me to correct an erroneous impression, made by his editorial in the paper of August 12th, concerning the present condition of our church in this city? Did the article involve solely my own personal reputation I would be silent. But it is not just to the great Reformation church that her interest in the National Capitol should be represented as languishing. You ask, 'why our English churches in some of the cities in the Middle States remain stationary, whilst other denominations gather in our harvest.' The example you give, is this: 'Dr. J. G. Butler has been pastor of a so-called Lutheran church in the city of Washington, and he is, or was' Chaplain of the House of Representatives. In an address recently delivered in commemoration of his work in that place, he says: 'Of those who were in the communion of this Church twenty years since, not a half dozen are here now. What has become of them?'

Answer.

1. There were then about twenty-five communicants in the church; now, I hope quite a number of them are in the communion of the church in Heaven. The common sense of every reader will answer your question. I hope it was not inspired by any personal to the pastor of the church, but by an enlightened zeal for the glory of God in upbuilding of the kingdom.

2. The English Lutheran Church had then one small church edifice, with a crushing debt of some six or seven thousand dollars, and an income of less than four hundred from its pews. It has now an income of more than two thousand from the pews of that same church edifice, greatly improved, with a fine paragonage standing by its side, a communion of about two hundred and fifty members; a neat Mission Chapel completed and almost paid for, on Capitol Hill; a Memorial church projected, which completed, will cost about \$100,000, the lot for which has been purchased, a fine Chapel erected upon it, all paid for, and worth from twenty-five thousand to thirty thousand dollars, and plans being made for the Memorial Church.

This same flourishing church in Washington is, as four flourishing Sabbath-schools, and is making additions to her membership almost every communion, which occurs six times a year. It has also repeatedly furnished funds to purchase libraries for Sabbath-schools in the South. It is a Lutheran Church fairly and squarely upon the basis of the General Synod of the United States, and in connection with the Synod of Maryland. The printed minutes of the last session of that body, give the following figures concerning this Church, whose sad condition excites so much commiseration in certain quarters; two churches, two hundred and forty-eight communicants; education and missions, two hundred and fifty dollars; church extension, eight thousand, five hundred and seventy dollars, and general benevolence, three hundred dollars.

I hope, Bro. Aldrich, that all our churches North and South, East and West, give the same evidence of decay, furnished by the Church in Washington city. It is scarcely more than twenty years old, and was a mission of the Maryland Synod. Would that all our city missions were equally blessed of Him who alone gives the increase, and to whom be all the glory.

The pastor of this church has the honor of being the first representative of this denomination in the Chaplaincy of our National Congress, and hopes he may bring no dishonor upon the Nation, the Church, or the Master.

It is not time, Bro. A., that we who profess to be servants of the Savior, give our influence toward healing the divisions that rend the church and the nation? Our churches throughout the South, need now the helpful hand which we all over the country are ready to extend. Can we not be one again? The Southern Churches have no better friend than the pastor of St. Paul's in this city, but our South here brethren must accept our overtures of peace and union.

I am very truly,
Your Brother,
J. G. BUTLER.

For the American Lutheran. The Thousand Dollar Fund.

The readers of this article will remember that the announcement was made in May last that hereafter no worthy applicant to prepare for the ministry, was to be rejected—also, that a plan had been initiated to secure one hundred names to contribute \$10 annually for this object. I then reported 17 names, and can now add 9 more: Nos. 18, W. S., 19, A. S., 20, E. L., 21, U. M., 22, D. St. J., 23, H. B., 24, A. M., 25, E. S., 26, G. L.

It will be recollected that the initials stand for the family name and post-office. The following have sent on their subscriptions in whole or part:

Nos. 9, Ba. Y., \$10. 10, Ba. Y., \$10. 20, E. L., \$5. 22, D. St. J., \$5.

I have also received the following sums from others who are not annual contributors: Mrs. C. C. Leffer, Berne, N. Y., \$2. E. P. Weyl, \$10. Mrs. J. C. Nagle, \$1. Rev. E. J. Wolf, \$2, all from Baltimore, Md., Peter Gray, Beaver Creek, Md.; \$5, Grantsville, Md., \$10, additional.

These \$30 added to the \$75 reported in May, make \$105 from casual contributors—and adding the \$30 paid by the annual subscribers, the amount received to date is \$135.

Last year I had one beneficiary at \$100.—Thus, I have in the treasury \$35 to begin the current year commencing with September. There is unpaid on my annual list \$230. Besides this, I have six promises for the present year—two of \$10 each, and the other four being indefinite, one may be fifty dollars, and it may be nothing. Independently of these four promises, I can count on \$285.

I have promised aid to five beneficiaries this year, and there are three or four cases yet undecided. Four of the five are theological students. One of the four is a Swede, who is here for the double purpose of completing his theological studies, and acquiring sufficient English to be able to preach to his young brethren in that language. He hopes to accomplish this in one year. He will receive some aid from his brethren in the west.

You see, then, that only \$285 are certainly promised, and can be relied on, to aid five, and possibly eight beneficiaries. But I am not discouraged—the money will come.

Let all promises be redeemed at once—it will soon be needed. Let others send on their names to complete the list of 100, for \$10 annually. Selinsgrove is best, having given me five names; and one has said, 'you ought to have twenty here.' Will others take the hint?

Those who are not annual subscribers have done well—already \$105 have been received from them, and six promises yet to be redeemed. We will continue to rely to a considerable extent on this class—we hope to hear from others very soon. H. ZIEGLER.

Selinsgrove, Sept. 11, 1869.

The Chinese in California.

BISHOP MARLIAN, of the Methodist Episcopal Church, South, thus writes to the *Nashville Advocate* of the Chinese in California: "San Francisco excels all the cities I have ever seen for certain classes of signs. Wherever you go you will be confronted with 'Fruit Store,' 'Meat Store,' 'Washing and Ironing.' In connection with this last, you are sure to see some sprawling, outlandish characters painted. You soon come to understand that it is the sign over again in Chinese. The washerwomen are all Chinese men. Many of the house servants here are Chinese, and always men. There are a good many women coming from China, but with the exception of a very few, who are wives of Chinese merchants, they all ply the trade of the prostitute.

"The Chinese here are all called 'John.' John, they say, makes an excellent servant, but is sadly addicted to pilfering. He rarely reaches the dignity of a grand larceny, for he is timid and cautious, and is in wholesome dread of the consequence. But he is so very useful about the house that a family will put up with a good deal of petty thieving rather than send him off. In many cases where he is known to be light-fingered, he is still tolerated. In many other cases, John is really honest, and then he is regarded as a great treasure.

"But there is a good deal of prejudice against the Chinese. You will find it in the stage-coach, John will ride, nevertheless, and the passengers have to submit, for a very few, who are wives of Chinese merchants, they all ply the trade of the prostitute. "The Chinese here are all called 'John.' John, they say, makes an excellent servant, but is sadly addicted to pilfering. He rarely reaches the dignity of a grand larceny, for he is timid and cautious, and is in wholesome dread of the consequence. But he is so very useful about the house that a family will put up with a good deal of petty thieving rather than send him off. In many cases where he is known to be light-fingered, he is still tolerated. In many other cases, John is really honest, and then he is regarded as a great treasure.

"The meetings in the church are well attended, and exceedingly interesting. The house is not crowded; there is room for many more. It is expected that the twelfth anniversary, which comes on the 23d September, instant, will be observed with appropriate services.

Practical. The Fulton Street Prayer-Meeting.

"I READ weekly, in the INTELLIGENCER of the blessed displays of God's grace in your meeting," said a stranger, "and, as I take a deep interest in the salvation of my fellow-men, it rejoices my heart to know that some Christians in your city are willing to spend an hour each day to pray for that purpose. I have two brothers living in this city—sons of pious parents, having a most devoted Christian mother—but they are living far from Christ, and seem to resist all religious influences. I hope you will make them the special subjects of your prayers. I have several times felt inclined to send a request to you to pray for them, but being here I cannot resist the influence upon me to request your prayers for them; and I must say that I have a belief that God will hear and answer your prayers for them. I believe in God's word, and that he will and does answer the prayers of his people. Please, also, to remember me, that I may have strength and wisdom to follow Christ." He led in prayer, in which all appeared to unite, and, in language of tenderness and strong faith, asked God to convince his brethren of sin, righteousness, and judgment; and noticed every case which had been presented to the meeting, in the same strong words of confidence which appeared to fill his soul, as if it were the last appeal he should ever make to God in behalf of sinners.

A brother said: "We are admonished to examine our own hearts and see how deceitful they are. The word read to us to-day reminds me of this. The heart is deceitful above all things, and desperately wicked—and this is the testimony of the saints in their best estate. St. Paul, though many years before converted, and a preacher of the gospel to the Gentiles, informs us in 7th Romans, that he was carnal—sold under sin—and exclaimed, 'O wretched man that I am! who shall deliver me from the body of this death?' The more we examine ourselves the more we shall have to mourn over and regret—the more we shall apprehend our miserable condition, and be constrained to seek God's grace, and the hope of salvation."

Another said: "It is important for a man to examine himself, and it is a Christian duty. But when we look into our own hearts and find no comfort there, let us remember to look to Christ, in obedience to the admonition of the Apostle: 'Looking unto Jesus, the author and finisher of our faith—looking diligently, lest any man fail of the grace of God.' If we find no comfort in looking into our hearts, we may find comfort in looking away from ourselves, and unto Jesus, in whom all our hopes centre. If the poor soul whose request is before us to-day, and in which he tells us 'that it seems to him that he has no strength to be or to do good; that he feels utterly helpless' and can see no help for himself anywhere, will lift his eyes and his heart to Jesus in earnest prayer, and in faith, trusting in the word of promise, he will find comfort, while, on the contrary, if he continues to spend all his energies upon himself, seeking to find something that will commend him to God's favor, he will continue to meet with disappointment; for the unregenerate heart is deceitful and wicked; not so with the truly regenerate, in whose heart dwells the spirit of Jesus, and there in looking unto Jesus, and looking into his own regenerate heart, he will see and feel the spirit of Jesus—his transforming efficacy—and find that all his soul is love, the spirit of Jesus making it so, and this is the consolation of the saints of God."

Another said: "Historically, a man may believe in Christ, yet not see him with his natural eye. Historically, he may see and admire Christ, his benevolence, his teachings, his going about doing good, etc., and not receive him as a personal Saviour to himself. This he will not do until he is moved thereto by inward or spiritual teachings, being born again of the Spirit."

The leader read the import of a letter as follows: "I read in the CHRISTIAN INTELLIGENCER every week, with deep interest, the reports of the Fulton Street Prayer-meeting, and am encouraged to believe that the spirit of the Lord is among you, and that your prayers are answered by the Healer and answerer of prayer; and I desire your prayers for a sister and brother, and for myself. We are all professors of religion, and I believe we are all anxious to live like true Christians, serving God faithfully and with all our hearts. But my sister and brother often complain of their coldness and want of zeal, and I feel that I am not doing all I might do for Jesus. This is our case fairly stated, and we ask you prayers, that we may have all proper and necessary zeal for the cause of Christ, and be at all times not only willing but anxious to serve the Lord in all ways, and in the use of all the means he has appointed for manifesting and confirming the faith of believers; and that we may have the peace of mind which flows from a consciousness that Jesus loves us."

The meetings in the church are well attended, and exceedingly interesting. The house is not crowded; there is room for many more. It is expected that the twelfth anniversary, which comes on the 23d September, instant, will be observed with appropriate services.

It is with our thoughts as with our flowers—those that are simple in expression carry their seed with them; those that are double charm the mind, but produce nothing.

The Huss Commemoration.

Among the noblest characters of the middle ages stands preeminently forth the name of John Huss. The best proof for his intellectual greatness is the powerful movement which he called forth in the religious and political world, and in the fear which his name spread even among the highest heads of the hierarchy and among the members of the Ecumenical Council. The unimpeachable purity of his moral character is sufficiently attested by the inability of his opponents to bring any charge against his life. He stood up like Wycliffe, Savonarola, and other great men of the middle ages, and defiantly accused the Pope, the Council, and the Bishops with having corrupted the doctrines of Christianity, and with scattering and fostering immorality throughout the Church. The Church did not undertake to prove that he was wrong; no literary work against Huss has come down to our times from any contemporary whom even the most fanatical Roman Catholic writer would dare to regard, in power of intellect, as a peer of Huss. Being not able or not caring to refute Huss, the Church undertook to silence him in her usual way. He was summoned to the Ecumenical Council, and though promised that he would be permitted to return to his home in safety, when once in the hand of the Church the promise was shamefully broken, and he was turned over to the Emperor for punishment and burned alive.

His followers, the Hussites, did not, however, submit to the Council, but took terrible vengeance for the death of their beloved master. But finally the House of Austria retained possession of Bohemia, the country of Huss, and for more than four centuries the people of Bohemia were not allowed to give vent to their views concerning Huss. But for Austrian bayonets, the Jesuits, and the unfortunate issue of the thirty years' war, Bohemia would now be a Protestant country; as it is, the doctrines to which Huss gave so powerful an impulse have had to struggle for a bare existence during all these four centuries.

At length the shackles have been broken. The political power of the Church of Austria has collapsed from utter exhaustion. The people are allowed to speak out their own views; and among the first demonstrations of liberated Austria is a grand commemoration of the five hundredth anniversary of the death of John Huss, in the capital of Bohemia, Prague, which five hundred years ago was the scene of his reformation labors. The festival began on September 5th, was to continue for several days, and had drawn a vast concourse of people.

It is poor consolation for the Roman Catholic Church that this great demonstration in honor of the martyr of the fourteenth century bears prominently a political and not a religious character. It is true the originators of the festival were chiefly impelled by political, or rather by national, considerations.—Huss was not only a great religious reformer; the Slavic nation also reveres him as one of her greatest representatives in the middle ages. The Slavi of Bohemia have almost ever since been ruled by the German princes of Austria, but of late they have louder than ever raised the cry of national independence equal to that which the Austrian Government has had to concede to the Hungarians; and the leaders of the movement, therefore, eagerly seized upon an opportunity like the anniversary of the death of Huss to muster their strength.

Though all this is true, and though it even may be admitted that the originators of the Prague festival are unlikely to give due credit to the religious prominence of Huss, the anniversary is nevertheless a most significant demonstration against the Church of Rome. Bohemia at present is nominally Roman Catholic, and it is therefore a Roman Catholic City and a Roman Catholic country which takes the lead in honoring the heretic who was solemnly condemned by an Ecumenical Council and burned at its instigation. The Council may learn from this example that she is losing her hold of the Roman Catholic nations. As Bohemia honors her Huss, so every other Roman Catholic nation will do honor to her great men, whether they are in good standing in their Church or not. Millions of Roman Catholics may be too indifferent to sever the only tie which connects them with their church; but the spiritual emancipation of the masses of the people from the teachings of the Roman Catholic Church is everywhere making steady progress.—*Methodist*.

How TO SPOIL YOUR PREACHER.—1. Tell your neighbors that he is a man of very ordinary ability.
2. Keep it before the people that he can do no good.
3. Magnify every fault you see in him.
4. Don't co-operate with him in any effort he may make to advance the interests of the Church.
5. Stay away from meeting when you can possibly find an excuse.
6. Show to the world that you have no interest in his welfare.

The above rules faithfully followed will ruin the influence of any preacher especially if a large number of parishioners follow them.

A dear little girl, on being told that God made the fruit and the flowers grow, and sent the good things she enjoyed, said, in her gratitude: "Then I'll send a kiss to God."

Time.

The first English missionaries to Tahiti passed round the Cape of Good Hope to the east, and the American missionaries to Hawaii passed round Cape Horn to the west. As a necessary consequence, there was a difference of one day and night in the reckoning of time; and hence for more than fifty-five years there has existed, and still exists, in the Pacific Ocean, this singular fact: two groups of islands lying on nearly the same degree of longitude, and not further apart than New York and London, whose inhabitants, although Christianized, continue to observe the Christian Sabbath on different days of the week. This singular fact is thus explained: The succession of day and night is caused by the revolution of the earth on its axis from west to east. Now, if a person should travel round the earth in the direction of its motion, he would gain an apparent revolution of the sun, or exactly one day and night; but if he should go in the opposite direction, he would apparently lose one day and night. Therefore, if two persons should start from the same point and travel round the earth in opposite directions, and meet again at the point from which they started, they would differ exactly two days in their reckoning of time—the one being one day ahead, and the other one day behind those who remained stationary.

The first convert to Christianity in Northern India, was Krishnoo, and he was baptized by Dr. Carey. One day a man said to Krishnoo:

"Well, you have left off all the customs of your ancestors. What is the reason?"

He replied: "Have patience with me, and I will tell you. I am a great sinner; I tried Hindoo worship, but got no good. After a while I heard of Christ, and how he labored much, and laid down his life for sinners. I thought—what love is this? And here I made my resting place. Now say, if anything like this love was ever shown by your gods? Did Doorga, or Kallee, or Krishna, die for sinners? You know that they only sought their own ease, and have no love for any one."

A North American Indian, who had been converted to Christ, was one day assailed by a trader, who tried to persuade him that the missionaries were not true teachers. To this the aged and honest Indian replied: "They may be what they will; but I know what they have told me, and what has been wrought in me. Look at my poor countrymen there, lying drunk before your door; why don't you save them if you can? Four years ago I also lived like a beast, and not one of you troubled yourself about me; but when the missionaries came, they preached the Cross of Christ, and I have experienced the power of his blood, and am free from the dominion of sin."

The Nations Without Fire.

According to Pliney fire was a long time unknown to some of the ancient Egyptians; and when Exodus (the celebrated astronomer) showed it to them, they were absolutely in rapture. The Persians, Phoenicians, Greeks, and several other nations, acknowledge that their ancestors were once without the use of fire, and the Chinese confess the same of their progenitors. Pompanon, Mola, Plutarch, and other ancient writers, speak of nations who, at the time they wrote, knew not the use of fire, or had just learned it. Facts of the same kind are also attested by several modern nations. The inhabitants of the Marian Islands, which were discovered in 1551, had no idea of fire. Never was astonishment greater than theirs when they saw it on the desert of Magellan, in one of their Islands.—At first they believed it was some kind of animal that fixed to and fed upon wood. The inhabitants of the Philippine and Canary Islands were formerly equally ignorant. Africa presents, even in our own day, nations in this deplorable state.

Random Reading.

Vice stings us, even in our pleasures, but virtue consoles us, even in our pains.

Many persons have quickness to discover their faults who have not energy enough to eradicate them.

Grace does not destroy nature, but rather perfects it. Grace is of a noble offspring; it neither turns men into stocks nor stones.

It is very curious that men never know they have grey hairs. The discovery is always made for them by other people.

To remove small faults with undue vehemence is as absurd as if a man should take a great hammer, because he saw a fly on his friend's forehead.

The ruin of most men dates from some vacant hour. Occupation is the armor of the soul. There is a satirical poem, in which the devil is represented as fishing for men, and fitting his bait to the taste and business of his prey; but the idler, he said gave him no trouble, as he bit the naked hook.

True repentance consists in the heart being broken for sin, and broken from sin. Some often repent, yet never reform; they resemble a man travelling a dangerous path, who frequently starts and stops but never turns back.

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

Sellinggrove Pa., September 18, 1869.

Editorial Items.

EAST AND WEST PA. SYNODS.—We expect, God willing, to attend the meetings of these Synods. The West Pa. Synod meets in Gettysburg, on the 22d of September; the East Pa. Synod meets in Lebanon, on the 29. We shall probably stay only one or two days at each of these synods, and we would respectfully ask all expecting to be there, who are in arrears for subscription to the AMERICAN LUTHERAN, to be prepared to pay the amounts over to us during our stay.

The article on Donation Visits by Vera came too late for insertion this week.

Rev. Berry has received and accepted a call to the Plum Creek Ch. His address is Augusta, Northumberland Co. Pa.

Rev. D. Sell has resigned the charge of the Pine Grove Mills congregation.

THE AMERICAN LUTHERAN FOR 50 CENTS.—We will send the AMERICAN LUTHERAN from the first of October to the first of January, three months, for fifty cents. This will afford pastors and others an opportunity to introduce the paper into their congregations, and then, if the people are pleased with the paper, they will subscribe for it for a whole year. Please try it for three months.

KIND WORDS FROM A LAYMAN:—Mr. Isaac Stambach of Danville, Pa., in sending in his subscription for the AMERICAN LUTHERAN adds these kind words to his letter:

"Your paper is a most welcome visitor to my family for the religious instruction which it gives us. We have it may spread far and wide over the land, and do much good. May it promote the interest of our beloved Lutheran Church and may God speed you in this good work."

Such words from our intelligent and pious laymen are calculated to encourage and cheer an editor in his arduous work.

THE 50TH ANNIVERSARY of the Sunday School of the First Lutheran Church in Harrisburg will take place on the 17th of October next.

This is one of the largest and best regulated Sunday Schools in the Lutheran Church anywhere, and the anniversary exercises will no doubt be of the most interesting character. We hope the notice of this celebration will not be overlooked by our readers, and that the persons interested will take heed to the request contained in the announcement.

FISHERSVILLE, PA.—A friend writes us from Fishersville that Rev. E. Daron, lately from the Missionary Institute, is succeeding very well in his charge. He has organized Sunday Schools in all his congregations, and the members and people in general are much pleased with his labors. We pray that he may have abundant success and have many souls for his hire and finally many jewels in his crown of rejoicing.

A NEW CHURCH ORGANIZED.—The colony from the Mother Church, at Hagerstown, Md., consisting of 120 members, have just organized themselves into a new congregation and unanimously elected Rev. T. T. Tins their pastor. The best feeling prevails, and a new impetus will be given to our cause in that vicinity.—Obs.

CHEAP BOOKS FOR SALE.—We have received a catalogue of duplicate books contained in the library of the Theological Seminary at Gettysburg, which will be sold very cheap. On re-arranging the library it was found that a number of books were duplicated. It is now proposed to sell these duplicates and with the proceeds of the sale buy other valuable works. The titles and prices of these books are all contained in this printed catalogue. It offers a rare chance to those who wish to obtain valuable theological books cheaply. Those who desire catalogues should address, (enclosing a postage stamp) Rev. C. A. Hay, Gettysburg, Pa.

A REQUEST RESPECTFULLY DECLINED.—We frequently receive letters from the Secretaries of Young Men's Christian Associations, Reading Clubs in Colleges and Theological Seminaries, requesting us to send the AMERICAN LUTHERAN gratis, assuring us that they will regard this as a great favor, and keep the paper on file in a conspicuous place in their reading room. Much as we should like to gratify these young gentlemen, and much as we should be pleased to see the AMERICAN LUTHERAN in every Young Men's Christian Association and Reading Room in the country, yet we invariably decline to comply with these requests. And for the following reasons:

1. That which costs us nothing is often estimated as worthless, and hence people are apt not to appreciate a paper properly for which they are not required to pay any thing.
2. We cannot afford to furnish several hundred papers gratis to these Societies and Reading Clubs.
3. The principle is wrong to charge the individual reader the full price of the paper and send it gratis to a society or club. The reverse would indeed be more equitable, because it would be much easier for a club or society to pay the subscription than for an individual. For instance, if the reading club consists of fifty members, each one would have to pay but four cents for the privilege of reading the AMERICAN LUTHERAN a whole year, while the individual reader must pay two dollars. Many of the members of these reading clubs spend from twenty to

thirty dollars a year for tobacco; let each smoke one or two cigars less in a year and they will save enough to pay for the AMERICAN LUTHERAN for twelve months. They should not ask for anything for which they are not willing to make so trifling a sacrifice.

These are our reasons for declining to send our paper gratis to these societies; we think they are valid and must commend themselves to the judgment of all reasonable people.

We publish them here for the purpose of saving ourselves the trouble and expense of replying separately by letter to all these applications.

We are quite willing, however, to send our paper to these societies or reading clubs on the same terms that we send it to private individuals, namely, two dollars a year in advance. If any persons think these societies are objects of charity and ought to be supplied with the church papers gratis, they have the privilege of paying the subscriptions for them, but editors and publishers should not be expected or permitted to monopolize all the charity in this line.

Delegates and Visitors Of The General Synod.

CONVENED AT HARTISBURG, PA., MAY 1868.

We have the Photographic Picture of the Ministers and Visitors of the above named convention of the Gen. Synod for sale at the office of the AMERICAN LUTHERAN. There were originally 700 copies taken, all of which have been sold but about 100. They were sold at \$2.00, but we will sell the remainder at \$1.00 a piece, or \$1.10 when sent, postage prepaid, by mail. It contains about 175 good likenesses of Lutheran ministers and laymen, then living besides the portraits of Luther, Melancthon, Dr. Geo. Lochman and Dr. B. Kurtz.

The following is a list of the likenesses of the ministers and visitors present:

Dr. Schmucker, Sprecher, Brown, Valentine, Stork, Pohlman, Conrad, Hutter, G. H. Steck, Willard, G. M. Rhodes, M. Rhodes, Van Alstine, Winton, Copenhagen, Hoover, D. Sprecher, G. P. Ockershausen, A. F. Ockershausen, C. L. Ehrenfeld, Earnest, Baltzly, Baby Pritchard, Yingling, V. L. Conrad, J. F. Shear, H. Hamperly, J. R. Williams, Heisler, Kistler, H. S. Cook, S. J. Cook, Sedlmeyer, G. F. Ehrenfeld, Johnson, M. J. Alleman, Rizer, Harbaugh, Gulick, Bergstresser, H. G. Bowers, M. G. Boyer, Summers, Yeiser, Ort, Sill, Anthon, Culter, Graves, Parsons, Evans, Wagonseller, Blackwelder, J. S. Heilig, Lepley, Martinus, A. C. Ehrenfeld, G. F. Schaeffer, Titus, Ditzler, H. C. Shindler, Kleinfelder, H. Baker, Tressler, Grossman, Keller, Swick Goettman, Sanders, M. L. Shindler, Butler, Fleck, J. G. Fleck, W. V. Gottwald, Barnitz, Hamma, Baugher, Rice, Honeycutt, Croll, Ruthrauff, Stroh, Sharratts, D. Ofler, Buhrman, Weiser Gortner, Helsell, Jenkins, Shoffner, D. Koons Kell, Wilson, Waltman, Sentman, Wells, Stager, A. M. Geiger, Diven, Kloss, Stuckenberg, Severinghaus, Shirk, Lips, Hartman, Trimmer, Musgrave, Hannum, Hodge, Zimmerman, P. Stroble, F. Miller, A. Wieting, P. S. Cross, Neff, White, Goodlin, Stelling, Keil Dr. D. Luther, Essick, Swartz, Helwig, Imhoff G. B. Ort, S. Henry, Baum, Albert, Buchler, Dimm, German, Sheeder, Cutz, Philson, Heilman, Wincoff, Hunt, Fink, S. Culler, Detweiler, Howbert, Kuhn, Officer, Bowman Roller, Diehl, Ziegler, Born, Damer, Menges Brandau, Stover, Bolton, Endress, S. Harky, Scholl, Hay, Musselman, Dr. Martin, Tice, Crist.

For \$1.10 we will send this photograph containing the likenesses of all the above-named delegates and visitors free of postage, to any post-office in the United States. Persons wishing to possess this picture should make immediate application, for the supply may be soon exhausted.

CONVERSATION IN THE SYNOD

BETWEEN PETER, JAMES AND JOHN.

John.—It seems a modern Daniel has arisen in the General Council.

James.—Where do you learn that?

John.—In the *Luth. and Miss.* of this week; just listen to this paragraph, (Reads.) "The *Lutherische Zeitschrift* has an editorial calling attention to the fact that the Synod of Missouri will meet September 1st, the German Synod of Iowa on September 2nd, and the New York Ministerium on September 4. Bro. Brobst expects to attend that of Missouri, and promises to give us an account of his experience upon his return. We earnestly hope he will not let us wait two years, as he did on the last occasion. He says that he had visited the Synods of New York and Iowa, but that he has never been permitted to see that of Missouri. We presume that he will be full of delight when he returns, and that he will not rest thenceforth, until he has brought about a conference between the great Synod of the West and that of the East, after which he will almost be prepared to sing the "Nunc Dimittis." When these lines meet the eyes of our readers, our Allentown Daniel will be in the lion's den; but we know that he will be as safe among them as was the original Daniel. We commend him to our brethren of Missouri and hope they will deal gently with him."

James.—It seems that the writer in the *Luth. and Miss.* compares the Missouri Synod to the Lions den and the Missourians to the lions. He must have a great abhorrence and awful dread of those Missourians that he compares them to these ravenous beasts.

Peter.—I presume the writer in the *Luth. and Miss.* is Dr. Seiss, who can never forget the scathing sarcasm which the Missourians poured over his Chilianism. Bro. Brobst, seeing which way the wind blows, namely that the Germans seem to be nearly all going over to Missouri, trims his sails to catch this wind, and constantly advocates a conference with the Missourians with a view to a closer union. This is quite natural in Bro. Brobst, for if the great body of the Germans go over to the Missourians they will also introduce the Missouri church papers into their congregations, and his "Zeit-

schrift" must lose ground. Therefore moved by the holy (?) motive of self-interest, he tries to steer his paper bark upon the topmost wave of this mighty current to save it from stranding. Dr. Seiss being too obtuse to see into the purity of Bro. Brobst's motives in this matter, is disgusted at seeing him coquetting with the Missourians, and hence he ridicules him, calling him a modern Daniel, &c.

James.—I would not give a fig either for the holiness or the purity of such motives.

Peter.—Well, this is a little family melody of the General Council; we will not waste much time in talking about it, so let us proceed with something else.

John.—Here comes the *Lutheran Visitor* all the way from South Carolina, edited by Rev. A. R. Rude, and he says some queer things about us. He says "the AM. LUTH. seems to labor to form a new sect, a church with the name, but without the spirit, form and power of the first born of the Reformation."

Peter.—Brother Rude is certainly mistaken on this point; the idea of forming a new sect has never entered into my mind. I couldn't do it if I would, and I wouldn't do it if I could. But I have been humbly laboring to build up the Evangelical Lutheran Church according to my ordination vow, to which vow I hope to remain faithful as long as I live. But our modern symbolists who are going beyond their ordination vow and are laboring to establish a rigorous, bigoted, exclusive sectarianism by which they cut themselves loose from all Protestant Christendom, are producing a new sect in the full sense of the term.

John.—He says also that our opposition to some of the views of the editors of the *Observer*, is going to result in a division of the Gen. Synod, and he already drops a few crocodile tears over the anticipated result. "This," he says, "we would greatly deplore, for it would unavoidably injure the cause of Christ, and retard the onward progress of evangelical Christianity."

Peter.—Why, Brother Rude excels even Job's horse in the power of smelling; of him it was said; "he smelleth the battle from afar off," but brother Rude, away down South in Dixie, smelleth a battle in the General Synod North, where no battle at all is going on. We never expect to have entire uniformity of opinion on every non-essential point, as the symbolists are trying to have, but we allow liberty of conscience, and therefore it is perfectly ridiculous to argue that, because two editors differ on a certain point, there must necessarily be a division in the church.

John.—He unconsciously hits himself and the Gen. Council the severest blow; for if a division of the Gen. Synod "would unavoidably injure the cause of Christ, and retard the onward progress of Christianity," then what must be the guilt of the Gen. Council men, who have actually caused a division in the Gen. Synod by their own secession from it. And Brother Rude by sympathizing with the General Council makes himself guilty with them. How will he and his symbolical friends answer for it at the Judgement day, that they have "injured the cause of Christ, and retarded the onward progress of Christianity?"

James.—O, Consistency thou art a jewel!

Miami Synod.

The twenty-sixth annual Convention of the above named Synod was held at Osborn, Green county, Ohio, beginning on the 31st day of August, and continued and continued in session five days. The meeting was unusually interesting. There was animation, and great harmony from the first to the last. An interesting discussion arose out of the report of the committee on a western church paper. The report was favorable to the establishment of such a Western church paper upon certain previously specified conditions. The report was lost by one vote; some of the members who expressed themselves in favor of it being absent.

A committee on Home Missions was appointed to act, in behalf of this Synod, in co-operation with the Board of Home Missions of the General Synod. The committee consists of Revs. Irving Magee, G. B. Ort, and J. J. Welsh.

The Circleville and Hamilton Charges were considered each in such a condition as to deem it advisable for the Missionary Superintendent, M. Officer, to pay them a visit. And so on motion the case was recommended.

This Synod, being deeply interested in the Des Moines Mission, instructed her President to make all proper effort to collect the money assessed, from those churches which are yet delinquent. For the benefit of those who may wish charges, we would thus publicly announce the following as vacant, within the bounds of our Synod, namely:—Lancaster, Circleville, Hamilton, Liberty, Montgomery county, Ohio; Liberty, Boone county, Kentucky.

Three persons who are now at Wittenberg College, were received on the beneficiary fund of this Synod. D. L. Ryder was set apart for the Gospel Ministry by Licensure, and H. B. Miller, J. K. Eckman and J. Seise by ordination.

Among the important resolutions passed are the following:

In view of the terrible extent and evil of intemperance, and believing that the removal of the evil must at last depend upon the earnest and united effort of the Christian churches against it.

Resolved, That it is the solemn duty of every member of this Synod and the Christian church to discountenance the sale of intoxicating drink in every possible way.

Resolved, That we will further discourage the use of ardent spirits for medicinal purposes, believing that many have been ruined in the end by such use, and that in almost every case it could be dispensed with.

Resolved, That our success in this direction depends largely upon the cultivation of a self denying spirit in the church in reference to all indulgence that retard the progress of Christ's kingdom, and also the moral courage and persistency necessary to form an effectual combination against the hosts of intemperance.

RESOLUTIONS ON SABBATH.

WHEREAS, It is the deep and sincere conviction of this Synod, that the careful observance of the Sabbath would lead to the growth of piety, the revival of religion and a large ingathering of souls, therefore,

Resolved, That we, in the name of the Master, exhort our churches conscientiously to spend each Sabbath day only as a day of devotion.

DEATH OF PROF. DIEHL, D. D., AND REV. A. RECK.

WHEREAS, It has pleased Almighty God to remove by death from our midst two of our most venerable members, who long labored with us as the founders and faithful friends of this Synod; therefore,

Resolved, That in the death of Rev. M. Diehl, D. D., the cause of education has lost an ardent friend, the church one of her most spiritual sons, and the world a good man.

Resolved, That by the removal of Rev. A. Reck from earth to Heaven, the long life of a self-denying and useful man has closed, crowned with abundant labors in the Lord; and whilst we mourn his departure, we will strive to make here on earth a record like his.

Resolved, That we deeply sympathize with the bereaved families of these sainted brethren.

ON THE WEEK OF PRAYER.

Resolved, That we recommend to our churches the observance of the Week of Prayer, and that we ask our Church papers to publish the subject of prayer, at least two weeks before the time.

ON PRAYER FOR COLLEGES.

Resolved, That we will observe the day of Prayer for Colleges; and that we request our Secretary to call attention to this, by a short article, that will appear in the *OBSERVER*, at least, two weeks before the time.

Resolved, That an abstract of the proceedings of this Synod be published in the LUTHERAN OBSERVER and AMERICAN LUTHERAN.

J. F. SHAFFER, Secretary.
Observer.

Celebration of St. James' Lutheran and Reformed Sunday School at Enterline, Pa.

The churches at this place are united, viz: Lutheran and Reformed, and therefore we hold our Sunday-school together and get along very well. Our school is steadily increasing, and all belonging to it are taking an active part in the same. Such a celebration as this was never before witnessed in this community. All the people in the surrounding neighborhood were in attendance, and visitors came from 12 to 15 miles to witness the scene, and went home highly pleased with the exercises of the day, expressing their astonishment to neighbors and friends on their way home. On the morning of Celebration day, as early as 8 A. M., the church was crowded, (exercises not commencing until 9 A. M.) The Fisherville Brass Band was present and enlivened the proceedings with their sweet music. It was composed of sixteen men.

The speakers for the day were Rev. M. Fernler, of Berryburg, Rev. E. Daron, Fisherville, pastor, and Rev. C. F. Hoffmeier, Reformed, pastor in the charge.

The day was very fine, and the grove was fixed up in the right way; the committee understanding it well; two long tables were put up for the occasion, and each was thrice filled.

A committee had been appointed to collect money to defray the expenses of the celebration, consisting of Miss. M. J. Spayd, Miss. Amanda Shoop, Miss. C. A. Haak, and Miss. Emma Ritter. They were very successful, raising not only enough to defray the expenses, but leaving also a considerable amount in the treasury of our Sunday-school. Our drink was of a temperate character, consisting of lemonade and water from the flowing fountain.

Rev. Fernler's address was delivered in English. His subject was, "Train up a child in the way he should go, and when he is old he will not depart from it." It was intended for the children, but old men and women took hold of what he said. O, that only more could have heard his remarks; it was good and to the point. Men of threescore years shed tears while he was speaking. He took a review of our Fathers', Grandfather's and Great-grandfather's training of the young, &c.

Now you can form an idea of his address.—Rev. C. F. Hoffmeier's remarks were in German; subject "Suffer little children to come unto me." It was very good and the audience listened with marked attention to what the Rev. gentleman had to say. I must say again that tears flowed from men and women from 20, 30 to 60 years of age. He is a very good speaker and good man.

Rev. Daron's subject was "Hope," and was put to the rising generation—it was full of mirth, and I know that it will never be forgotten by some; it was brief and to the point.

The following is the programme of the celebration:

1. Commencing exercises in the church, composed of singing, addresses &c., at 9 A. M.
2. Procession to the Grove, 4 mile distant, accompanied with Vocal and Instrumental Music.
3. Vocal music by the School.
4. Address to the School by Rev. Fernler.
5. Singing by the scholars, viz: Shall we sing in Heaven &c.
6. Instrumental Music.
7. Address to the multitude in German by Rev. Hoffmeier.
8. Vocal and Instrumental Music.
9. Collection by the Deacons of the church to defray the expenses of the day.
10. Address by Rev. Daron.
11. Instrumental Music.
12. Partaking of Dinner.

The following is a list of the officers of the school.

Superintendent, John Bowerman, Sr.; Asst. Supt., Samuel Gensinger, Sr. Secretary John W. Spayd; Assistant, Philip Hoffman. Librarian, P. A. Hoffman; Assistant, John Hawk. Treasurer, William L. Sower.

JOHN W. SPAYD, Sec.

Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, EDITOR OF S. S. COLUMN.
HARRISBURG, PA.

Sunday-school Lesson.

The following is an extract of a lesson by one of the teachers of the 1st Lutheran Sunday School, Harrisburg, Pa., from Luke, 2: 40—52. We have only room for the questions, with a few of the answers.

What is the subject of our lesson to-day?

How old was Jesus at this time?

Where did he live?

What was his earthly father's trade?

To what place did Jesus go with his parents?

How far was Jerusalem from Nazareth?

What did they go to Jerusalem for?—Ex. 12: 26—27.

Why was it called the feast of the Pass-over?

How long did it continue?

Did they remain all the time?

When they left for their home, what became of Jesus?

What is meant by tarried behind?

How far did they go before they missed him?

How many miles was that?

What did his parents do when they missed him?

Where did they find him?

What was he doing?

Who were these doctors?

Give the first recorded words Jesus ever spoke?

How had his parents sought him?

How must we seek Jesus, if we would obtain his favor?

What did he say he must be about?

What was the great business for which Jesus came to this world? Read Luke 19: 10

Does that include children? Proverbs, 8: 17.

Are you like Jesus, glad to be found in the temple?

Has Jesus any work for us to do?

Can each of you work for Jesus?

How?

How may we be sure God is our Father and that he loves us? John 16: 27.

What should be the great business of every person in the world? Rom. 15: 6.

Why is it more difficult to become a Christian when we get old than now?

Must we seek out a special city or place to find Jesus?

Where may we find him? Math. 28: 20, last clause.

Where did Jesus then go?

Why does Luke say he went down?

How did Jesus act towards his parents?

What does this teach you? Eph. 6: 1-3.

With whom did Jesus grow in favor?

What is it to grow in favor with God?

Are you trying to grow in His favor?

How many days did his parents go without Jesus?

Do you ever get that long without thinking of Jesus?

Are you working for Jesus?

How?

"The Best Part of the Lesson."

I had been telling my class a story in which they were much interested. They had caught eagerly every word to the end.

"Now, boys, comes the application," I said.

"I expect you would like to skip that as you do the moral of a story that you are reading."

"No, I like it," said one.

"You like it when it means some one else, but when it comes home to you I'm afraid you think I wish our teacher would stop there. I know something of your feelings, for I remember when I had similar ones. But let us find now the lesson our story teacher each one of us."

As I tried faithfully and earnestly to impress upon each this lesson, drawn from the story, "Loving Christ now," they listened attentively, but no one spoke save Thomas, who said,

"Teacher, that is the very best part of the lesson. I like it when it comes home and I know it means me."

"Do you, Thomas, really?"

"Indeed I do. I always enjoy these close talks, because I want them to do me good."

It was with a grateful heart I dismissed my class that day. I felt that seed sown long ago with tears was at length springing up.

I had thought before that Thomas only listened to the last part of the lesson out of politeness, when all the time it was to him the best part of the lesson.

I will not be so afraid, I said, to press home these precious truths. Christ's love can open their hearts to receive them. He can make them love truth. We are all too much afraid of being personal. I do not believe our scholars dislike such teaching as much as we think. Perhaps many are longing for it.

A little girl once told me, "I prayed to the Saviour as much as six times to tell you to talk to me before you did, and then I was so glad."

Sometimes I fear many of the little ones are more ready to enter into the kingdom than we are to show them the way. Let us not be afraid earnestly and lovingly and persistently to invite them to Jesus. Perhaps even now some are praying for this invitation.—Exchange.

THE RIGHT PERSUASION.—In a terrible agony, a soldier lay dying in the hospital. A visitor asked him,—"What Church are you of?" "Of the Church of Christ," he replied.

"I mean of what persuasion are you?" "Persuasion!" said the dying man, "as his eyes looked heavenward; beaming with a love to the Savior: 'I am persuaded that nether death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God which is in Christ Jesus.'"

50th Anniversary.

The fiftieth anniversary of the First Lutheran Sunday-school of Harrisburg, Pa., will be held in the church, Sunday, October 17, 1869.

As it is desired to mark this period in the history of the school with more than usual interest, a cordial invitation is extended to all persons who may have ever been in any way connected with the school, as well as the friends of Sunday-schools generally to meet with us upon that occasion. Old pastors, superintendents, teachers and scholars, you are particularly invited to join in our semi-centenary gathering. As it is the intention to publish an historical sketch of the school for the past fifty years, old pastors, superintendents, teachers or others who may be in possession of any interesting incidents or valuable facts, are kindly requested to send them to either of the undersigned, or bring them with them at the time mentioned above.

Committee. { Fred'k C. Fink,
Chas. A. Kunkel,
Mrs. E. C. Lochman.

Church Dedication.

We copy the following account of the reopening of the Lutheran Church in Columbia, from the Columbia *Spy*:

"The E. Lutheran church, this Borough, Rev. W. H. Steck pastor, was re-opened, and re-dedicated on Sabbath. The church has been tastefully frescoed, re-painted and carpeted. Everything is in good taste, and neat, and yet plain in its neatness. The color of the wall

Church News.

Synod of Maryland.

The next annual convention of the Synod of Maryland, will meet at Williamsport, Md. in the pastorate of Rev. M. L. Culler, on the second Thursday (14th) of October, 1869.

P. Bergstresser, Sec.

Melanchthon Synod.

In pursuance of the Convention's action at Frederick city, and by virtue of the power conferred upon it at the meeting of our last Synod at Mechanicsburg we the President and Secretary of Synod hereby announce that our next meeting of Synod will be held at Williamsport, Md., on Wednesday evening, October 13th.

R. Weiser, President,
A. Buhman, Secretary.
SYNOD OF KANSAS.

The Third Convention of the Synod of Kansas will be held at Kansas City, Mo., on the first Wednesday, (6th) of October, '69. Pastors will please remember to hold collections in their respective charges for the Synodical Treasury, and bring with them full Parochial reports.

E. S. KEPLINGER, Sec.

East Pennsylvania Synod.

The twenty-eighth annual Convention of the Synod of East Pennsylvania will assemble on Wednesday evening, September 29th '69, in Zion's Lutheran church, Lebanon, Rev. M. Rhodes, pastor.

The members of the Synod, by referring to the minutes of the last meeting, will find themselves pledged to provide several amounts of money. We do hope these pledges will be fully redeemed. Brethren, we need the funds badly. Let every one come prepared.

G. F. STELLING, Pres.

NOTICE.

All persons, other than members who expect to attend the meeting of the East Penn. Synod, will not fail to give timely notice to the pastor local, otherwise places of entertainment will not be provided for them.

M. RHODES.

Lebanon, Sept. 3rd 1869.

Junata Conference.

The Junata Conference of the Synod of Central Penna., will meet on Monday evening Sept. 20th, '69, in the Lutheran Church at Millfin, pastor local, Rev. J. B. Anthony. Questions for discussion: Baptism, Rev. H. C. Shinde, Essayist; The Atonement, Rev. S. A. Hodges, Essayist.

H. C. SHINDEL, Sec.

Synod of North Indiana.

This Synod will hold its Fifteenth Annual meeting, commencing Tuesday evening, September 28th, 1869, at Monroeville, Indiana, situated on the Pittsburg, Fort Wayne and Chicago R. R. about sixteen miles East of Fort Wayne.

A. J. CROMER, Sec.

Members and visitors will report themselves at the parsonage. All intending to bring their wives are requested to inform the undersigned. It is expected that return R. R. passes will be procured to all who pay full fare coming. We will take pleasure in procuring comfortable lodgings for all who attend.

E. W. BRICK, Pastor local.

WEST PENNSYLVANIA SYNOD

The West Penn. Synod will meet in Gettysburg on Wednesday evening, September 22, 1869, at 7 o'clock. Brethren, on their arrival, will report in the Lecture-room of St. James. Members of Synod paying full fare coming over the Cumberland Valley, Hanover, and Gettysburg Railroads, will be returned at the depot on the arrival of the trains, Wednesday, P. M., about 3 and 5 o'clock, and Thursday morning about 8 o'clock.

G. F. EHRENFELD, Secretary.

Pittsburg Synod.

The Pittsburg Synod will meet on the 14th of October, at 9 o'clock, A. M., at Apollo, Pa. Apollo is reached by West Pennsylvania Railroad, 24 miles West from Blairsville, and 16 miles East from the junction of the A. V. Railroad. Members and visitors will be waited on at the depot on the arrival of the trains, Wednesday, P. M., about 3 and 5 o'clock, and Thursday morning about 8 o'clock.

G. F. EHRENFELD, Secretary.

To turn gray hair to its natural color and beauty, use Hall's Vegetable Sicilian Hair Renewer, the best and most reliable preparation science has given us.

Dr. LUGOT, of Paris, one of the most eminent chemists of Europe says; when Iodine can be dissolved in pure water, the most astonishing results may be anticipated. Dr. H. Andersen's Iodine water is Iodine dissolved in pure water, and the most astonishing results have followed its use in cases of scrofula and all chronic diseases.

THE SALSAPARILLA DIGGERS OF YUCATAN. This singular set of people are descended from the ancient Aztecs of Southern Mexico, and still retain some of the peculiarities which Stevens and Prescott gave of their ancestors. Dr. J. C. Ayer & Co. employ a small army of them in digging Salsaparilla root. Provided with narrow spades, a coil of rope, and a bag of water, they are ready for the forest where the wild banana furnishes them with food, and thick-leaved trees their only shelter. Few of those who find themselves rejuvenated by this product, know how much they are indebted to the toil of these humble laborers, who dig health for thousands of Dr. Ayer's patrons, while they themselves lose their own. Boston Commercial.

Grace does not destroy nature, but rather perfects it. Grace is of a noble offspring; it neither turns men into stocks nor stones.

It is very curious that men never know they have gray hairs. The discovery is always made for them by other people.

To reprove small faults with undue vehemence is as absurd as if a man should take a great hammer, because he saw a fly on his friend's forehead.

Special Notices.

DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D., and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years' experience (formerly of Leyden, Holland), no. 805 Arch street, Philadelphia. Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination. Feb. 26, 1y.

PAIN KILLER.

The universal remedy for Internal and External Complaints. At this period there are but few of the human race unacquainted with the merits of the Pain Killer—but while some extol it as a liniment, they know but little of its power in easing pain when taken internally, while others use it internally with great success, but are equally ignorant of its healing virtues when applied externally. We, therefore, wish to say to all that it is equally successful whether used internally or externally and it stands alone, unrivaled by all the great catalogues of Family Medicines, and its sale is universal and increasing. The demand for it from India and other foreign countries is equal to the demand at home, and it has become known in these far-off countries by its merits. Davis' Pain Killer is a purely vegetable compound, and while it is a perfectly safe medicine, even in the most unskillful hands. For summer complaint, or any other form of bowel disease in children or adults, it is an almost infallible remedy, and has, without doubt, been more successful in curing the various kinds of Cholera, than any other known remedy, or the most skillful physician. In India, Africa, and China, where this disease is prevalent, the PAIN KILLER is considered by the natives, as well as Europe, an infallible remedy in these climates, a SURE REMEDY. Sold by all medicine dealers.

WISTAR'S BALSAM OF WILD CHERRY. For the cure of Cough, Colds, Hoarseness, Asthma, Influenza, Croup, Whooping Cough, Bronchitis, &c. This great remedy is well known and is performing too much good to make it necessary to go into an elaborate discussion of its merits. Suffice it to say that it still maintains its supremacy in curing diseases of the most obstinate character, and that all who suffer from the above complaints, after having tested this remedy, seldom have occasion to resort to other appliances to insure a perfect restoration to health.

Testimony of Mr. PETER SHAW.

West Winfield, N. Y., Dec. 10, 1860. Messrs. S. W. FOWLE & SON, Boston. Gentlemen—During the winter of 1858 I was very much out of health, afflicted with a severe Cough, Pain in the side and Lungs, and general depression of health to such an extent as to alarm myself and friends as to the result. During this time I tried several highly recommended remedies, but with no success. I then resorted to your Balsam of Wild Cherry, and after using it for a few days, I felt a great relief. I continued to use it until I was completely cured. I can truly say that your Balsam is a most valuable remedy, and I can recommend it to all who are afflicted with the above complaints. Yours truly, PETER SHAW.

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by druggists generally.

GRACE'S CELEBRATED SALVE.

We are constantly hearing favorable reports from those who have tried this remedy. Any Anthrax, or other skin disease, or any other ailment, will be cured by this salve. It is a most valuable remedy, and I can recommend it to all who are afflicted with the above complaints. Yours truly, PETER SHAW.

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PATENT INDIGO BLUEING BAG.

THE MOST Economical, Cleanly and Complete Article ever used.

By Thrifty Housekeepers and Landladies. Each Bag is provided with a Box so that it can be put safely away as soon as used.

Price 20 cts. Half size 10 cts.

This Blueing Bag is made of the finest material, and will last for years. It is a most valuable article, and I can recommend it to all who are afflicted with the above complaints. Yours truly, PETER SHAW.

Prepared by SETH W. FOWLE & SON, 18 Tremont St., Boston, and for sale by druggists generally.

PIMPLES.

The undersigned will cheerfully mail (FREE) to all who wish it, the Recipe and full directions for preparing and using a simple and effective remedy for PIMPLES, BLOTCHES, and all eruptions and impurities of the Skin, leaving the same soft, clear, smooth, and beautiful.

He will also send (FREE) instructions for producing, by very simple means, a Luxuriant Growth of Hair on a bald head or smooth face in less than thirty days from first application.

The above can be obtained by return mail by address to THOS. F. CHAPMAN, Chemist, P. O. Box 5128, 105 Broadway, New York, Aug 7/69 ly apno

SUSQUEHANNA FEMALE COLLEGE.

SELENGROVE, PA.

Fall Session Opens August 19th, 1869.

A first class School for ladies, delightfully situated on the Susquehanna River and Northern Central Railroad, 50 miles north of Harrisburg. Three well arranged and thorough Courses of study: A Preparatory, an Academic, and a Collegiate. The Collegiate of the same grade as that of our best colleges in the State.

Most reasonable and modern methods of instruction pursued. Neither cramming of memory nor "parrot-like" recitation required or permitted. None but well qualified and skillful teachers employed.

Expenses for Board, Light, Fuel, Use of furnished Room and Tuition \$200 per year.

N. B. All having power to educate, and desirous of having them thoroughly taught, are respectfully invited to give this school a trial.

For circular giving particulars, address Mrs. N. P. HARRIS, at Selingsgrove, Pa., until July 20th, after that Selingsgrove. jns-

SCHOOL FURNITURE.

of the latest and best styles; Superior Philosophical Instruments and a great variety of COMMON SCHOOL APPARATUS, for the complete equipment of Academies, schools and Colleges. Best quality and at low rates. Send for our Educational Catalogue and Price List.

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Burkittsville

FEMALE SEMINARY.

The Third Annual Session of Burkittsville Female Seminary will commence on September 1st 1869. Board and tuition five months \$100.00. For catalogues or further information apply to

Rev. W. C. WIRE, A. M., Principal, Burkittsville Fed. Co. Md May 14-ly

New Advertisements.

S. M. PETTINGILL & CO.,

37 Park Row, New York, and 10 State St., Boston. Are Agents for all the Newspapers in the United States and Canada. They have special arrangements with the Religious, Agricultural and other Newspapers.

HEARTH AND HOME.

To any person who remits us \$1 before the 1st of October next, we will send HEARTH AND HOME for three months, and post-paid. P. T. Quinn's new book, "Pear Culture for Profit," just published by the New York Tribune Association. The volume is handsomely bound in Cloth, and retails at \$1.00. Sent by mail, 25 cts. extra. N. G. L. BATES & CO., Sept. 4, 4w 37 Park Row, New York.

Pain Paint still stands before the

The living and the dead.

A Rock on which to lean.

When hope and strength are fled.

A Light-house on the shore

Saves human ships from wreck.

Lost health and strength restore

To every man on deck.

'Tis Water to the faint

To cool the parching tongue,

The blessing of Pain Paint

A million men have sung.

Pain Paint is like the Sun

Gives life and vigor new.

To every nation run.

Refreshing as the dew.

'Tis Freedom to the slave,

Pain Paint those fetters broke;

No Prings or doing knave

Reb-nds the heathen yoke.

'Tis Summer to the dear,

'Tis Victory to the brave,

'Tis Fruit and golden corn

To those by famine tossed.

A Friend amid our foes,

A Breeze in stormy seas,

Pain Paint will banish woe,

'Tis Meat instead of bones.

A Horse to weary legs,

'Tis Money in the till,

Or Water to the mill.

Pain Paint is better still.

What Physicians Say.

I have not lost a single patient in sixteen months past, since using Dr. Wolcott's Pain Paint and Anodyne in my practice. The cause of my success I owe to his medicines. I cured a case of Cancer with thirty ounces of Pain Paint. This patient was resigning himself to a surgical operation. He is now entirely well. Also cured a woman with Cancer of the womb of six years' standing. I have two other cases under treatment nearly well. I can refer you to Judge Dixon, of McConnally, Fulton County, Penn., for validity of my statements. H. BUSEY, M. D., Spices Mills, Fulton County, Penn.

Water will not stain nor smart, neither will Pain Paint.

Water is harmless to injection, so is Pain Paint.

Water can be drunk freely, so can Pain Paint.

Water is the cause of all physical pain.

Matter or corruption will never form unless caused by high inflammation, Absorption and Evaporation remove inflammation with wonderful rapidity; this is the new principle of Pain Paint. Cancers are healed as readily as a cut. Old Pains, Sores, including ulcers of every name or of the foot, description, rapidly healed by the use of Pain Paint. The cooling influence of Pain Paint, Diarrhea and Dysentery cured within ten minutes by a faithful application across the bowels of the patient; a Flat of Pain Paint applied promptly to the head when the pulse reaches the highest point will positively cure Typhoid, Yellow, or any other known fever; by cooling the Brain properly no fever can exist in the head. Pain Paint applied to the head with several folds of cotton cloth dripping wet, will positively prevent Blistering if done immediately. It removes pain or swelling from bee stings, Mosquito bites or poisonous wounds; stops Headache or Neuralgia in a few minutes. Pains in the Liver, Heart or Kidneys relieved at the first application. Removes stiffness in Joints and Muscles, including all kinds of Rheumatism. Large bottles are much the cheapest, and should always be used for violent Pains, Spasms, Fits, Tumors or chronic ailments or the Whites, &c. &c. Dr. Wolcott's Pain Paint is a most valuable remedy, and I can recommend it to all who are afflicted with the above complaints. Yours truly, PETER SHAW.

AUTUMN, 1869.

Rochester Commercial Nurseries,

Established 1830.

The new One of Prices is just published, and will be sent free to all applicants. Also

FINE COLORED PLATES

of the "Mount Vernon" Pear, and "Marchal No. 2" Rose.

Description Catalogue, 80 pages, 10 cents.

Address, WM. S. LITTLE, Commercial Nurseries, ROCHESTER, N. Y. Sept. 4, 4w

COMFORT AND BLISS, OR PAIN AND AGONY.

DR. TOBIAS' CELEBRATED VENETIAN LINIMENT, those wonderful cures, sure and instantaneous action, in cases of Chronic Rheumatism, Headache, Toothache, Croup, Cuts, Burns, Colic, Cramps, Dysentery, etc., have astonished the civilized world, and no new remedy has been introduced that has stood the test of twenty-two years. The enormous sale and rapidly increasing demand is at once the surest evidence of its usefulness and popularity. No family should be without a bottle in the house. Hundreds of dollars and many hours of suffering may be saved by its timely use.

Colic, Cramp, and Dysentery find at once its pain-killer. It is perfectly innocuous, and can be given to the oldest person or youngest child. No matter if you have no confidence in Patent Medicines—try this, and you will be sure to buy again, and recommend to your friends. Hundreds of Physicians recommend it in their practice.

Sold by the Druggists and Storekeepers. Price Fifty Cents and One Dollar. Depot, 10 Park Place, New York. Sept. 4, 4w

LADIES AND GENTLEMEN EMPLOYED.

Picture business. Very profitable. No Risk. Seventeen specimen Pictures and Catalogue sent free, twice as many, 30 cts. MANSION LANG, 94 Columbia St., New York city, s. 4, 4w

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OF THE NATIONAL LIFE INSURANCE CO.

UNITED STATES OF AMERICA.

The National Life Insurance Company is a corporation chartered by special Act of Congress, approved July 25, 1868, with capital of \$1,000,000, FULL PAID.

Investments of the Company are made in the most judicious manner, and its business is conducted with the utmost care and economy.

Advantages offered to policy holders are, that they are entitled to a share in the profits of the Company, and that they are entitled to a share in the assets of the Company in the event of its liquidation.

For circulars or further information apply to E. W. CLARK & CO., 35 South Third Street, Philadelphia, Pa.

Rev. W. C. WIRE, A. M., Principal, Burkittsville Fed. Co. Md May 14-ly

LEE & SHEPARD.

Publishers, Boston, Mass., will give to any respectable person (male or female) who will write to them, such information as will enable them to make money. Sep. 4, 4w.

WATERS' NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Agraffe Bridge. Melodians and CABINET ORGANS.

The best Manufactured; Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Warehouses, 481 Broadway, New York. March 26, 1y. HORACE WATERS.

SAN FRANCISCO.

The Bank of California,

CAPITAL, \$5,000,000, Gold

SURPLUS, 1,200,000, do.

Agencies,

VIRGINIA CITY, GOLD HILL, AUSTIN, WHITE PINE, RUBY CITY, IDAHO.

A GENERAL BANKING AND EXCHANGE BUSINESS TRANSACTED BY THE BANK AND AGENCIES.

FUND deposited with us for investment in the Pacific Coast, will be paid by Telegraph or other wise in any part of California, Oregon, Idaho, and in the Mining Districts of Nevada, through the Bank and Agencies as above, on the most favorable terms.

LEES & WALLER,

Bankers,

And Agents for the Bank of California in New York.

A VALUABLE GIFT.—80 pages. Dr. S. S. FITCH'S "Domestic Family Physician," describes all Diseases and their Remedies. Sent by mail, free. Address DR. S. S. FITCH, mar. 4, 4mos. 714 Broadway, New York.

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INVENTOR AND MANUFACTURER OF THE

Celebrated Iron Frame Pianos,

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Has received the Prize Medal of the World's Great exhibition, London, Eng. The highest prizes awarded when and wherever exhibited. aug 17 3m (ESTABLISHED 1823.)

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Complete Manure,

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MADE FROM

Superphosphate of Lime, Ammonia and Potash.

Warranted Free from Adulteration.

This manure contains all the elements to produce large crops of all kinds, and is highly recommended by all who use it, also by distinguished chemists who have analysed, tested its qualities.

Packed in Bags of 200 lbs each.

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WILLIAM REYNOLDS,

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ARCHITECT, CONTRACTOR AND BUILDERS.

Is at all times prepared to furnish Drafts, Plans and Specifications for all kinds of Building at the lowest possible rates and on short notice.

He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.

Chas. B. Miller, Walnut St. Selingsgrove, Pa. May 7, 1y

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EYRE & LANDELL.

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CASH DEALERS IN THE BETTER CLASS OF

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Good Black Silks, Melodion Covers

Expensive Shawls, Fine Piano

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Double Damask Cloths,

Pillow Linens, Finest

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Doylies, Good Plain

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que Napkins.

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P. S.—We keep a stock of Good Goods, adapted to the daily wants of families. Sept 6 ly

GOVERNOR'S CAMPAIGN

CAPS, CAPES,

Campaign Torches.

Price of Torches, \$25, \$28, \$30, \$35 and \$40 per hundred.

Send for price-list and engraving of Governor and Capt.

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