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For the American Lutheran.
Our Calling.

By REV. J. H. W. STUCKENBERG, PASTOR OF MESSIAH LUTHERAN CHURCH, PITTSBURGH, PA., PREACHED SEPTEMBER 12, 1869.

I Peter 5: 10. "But the God of all grace who hath called us unto his eternal glory, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you."

What is life? You must pause and think before you answer the question. The word life is full of thought, and for different persons it has different meanings. Many lives are properly expressed by the word misery, while disappointment is the word that interprets many others. Some lives are but the personification of ambition, or lust, or covetousness. Some aim at what is good and earnestly strive to attain it; some seem to be animated by a demon which fills and governs them; others are like the chaff before the wind, now driven thither, now hither—mere driftwood borne down the stream of time by the current, planless and aimless. Generally life is very checkered and its emotions varied. It has joy and sorrow; it has health and sickness; it has hopes and fears; it has success, but also failures; it is solemn and it is gay.

Life is seeking, grasping, longing; sometimes its seeking is rewarded by finding, which again is followed by new seeking; sometimes its seeking is all in vain. Some live only to pluck flowers that wither in their hands; while others seek and find prizes more substantial.

What is life? It is a cradle, a toy, a school-room, a dream of love, a wedding ring, a home of joy and sorrow mingled, a laugh and a tear, a workshop, a shroud, a coffin and a tombstone. Ask the sacred writers, and they will tell you that life is a breath, a vapor, a tale that is told, a threescore years and ten of labor and sorrow. But the Bible looks at life from two points of view, the earthly and the heavenly. Looked at merely as earthly, life is regarded as fleeting and vain; but viewed in the light of eternity it is of the utmost importance. The heavenly view is the one which prevails in the New Testament. Jesus and His Apostles regard this life as a school from which the Christian graduates in to life eternal. In a religious point of view the Scriptures divide men into two classes, the children of this world and the children of God. Our text teaches us what life is to the latter. It is but the preparation for eternal glory unto which the God of all grace hath called us by His Son Christ Jesus; but it is also a life of suffering in which we are to be perfected, established, strengthened and settled; in other words, we are in this life taught and disciplined for heaven. "But the God of grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, establish, strengthen and settle you."

We shall take up the thoughts of the text in the order in which they occur, considering

I. *Our Calling of God by Christ Jesus.* (Unto eternal glory).

II. *Suffering precedes Glory.* (After that ye have suffered awhile).

III. *God here disciplines us for Heaven.* (Make you perfect, establish etc).

I. *Our Calling of God by Christ Jesus.*

The calling of the Christian is neither from man nor by man. It is God himself, the Creator and Governor of all things who calls him. He is the "God of all grace." Were He merely a God of justice, then he could not have called us as He did. Our calling by Christ Jesus is only made possible because on God is a "God of all grace." Gently but clearly the apostle by these words reminds us that we cannot by our own merits make our calling and election sure, but that we are saved by grace. This call comes to us "by Christ Jesus." He brings the call, He makes it possible for us to accept it through His atonement and through the gift of His Spirit, and institutes various agencies to urge us to accept this call. This call itself is "unto eternal glory." Many passages of the New Testament teach that this is our calling. Addressing Timothy the apostle says: "Lay hold on eternal life, whereunto thou art called." To the Philippians he says: "I press toward the mark for the prize of the high calling of God in Christ Jesus." Plainly and frequently it is taught in the Scriptures that God has created us for eternal life, has so endowed us as to be adapted for it, has called us unto that life by His Son, and earnestly desires us to inherit it. With truth it may be said that in all revelation the aim of God is to teach us our relation to Him and to the life to come. But as this revelation reaches its culmination in Christ, so in Him this aim is most clearly manifested. Christ is the great Revealer of the life to come, bringing life and immortality to light. And this revelation of Jesus finds a response in our own hearts. For our souls, with their longing and aspiration and restless seeking and dissatisfaction with earth, confirm our calling unto eternal life. However well this earth may be adapted to our bodies, it is not adapted to the soul, which here remains a stranger. Our spirit is full of prophecies that this world is not our home, but merely a preparation for home, or a home ward journey.

But in spite of this revelation and this prophecy of the soul, it is often hard in this world of matter and death to realize fully what our high calling is. On our own bodies are the sure marks of decay; the grave yard is called our final resting place. Faith rises but slowly and sluggishly from the mire to the spirit-land; and even when it rises, it gets mere glimpses rather than clear views of heaven. The wings of hope are clipped. We walk by faith, not by sight, that is, now our views are imperfect, owing to distance and an imperfect medium; the perfect sight, seeing face to face, is yet to come. Sometimes when pious relatives pass to the great Beyond, we get but a furtive glance of glory, when the veil drops again and leaves us in twilight or in darkness. Here it is as difficult to see our glorious destiny as it is to see in winter the promise of beauty and life and fruit in spring and summer. Yet as these do follow winter, so shall our calling be realized. The faithful shall be with God their Father, with Christ their elder Brother, to enjoy heavenly bliss forever.

In the evening we admirably watch the heavenly host which the Almighty calls forth to declare his glory. Many of those stars are as large as thousands of our sun. Yet the brightest of all, Sirius, is but a small spot in the heavens. The little candle near the larger and brighter. Why is it that the larger star looks so small, and the little taper so large and bright? The star is so distant and the candle is so near. And this world's objects are so important and dazzling in our eyes because they are so near, and heaven is so unobscured because it is so distant. I speak not of distance in space, but of the distance of relation. This world is so near our heart, we are so earthly, whilst our hearts are so different from heaven, and that is the reason heaven is so far away and so indistinct. The farther you are from a light, the fewer the rays that enter the eye and the more dim it appears. The nearer you approach it, the more rays enter the eye and the brighter it gets. So the nearer we get to heaven in purity and holiness, the more heavenly we become, the brighter and the more attractive heaven will be to us.

The value we attach to life depends much upon the view we take of it, whether we view it merely in an earthly light, or in an eternal light according to our calling in Christ Jesus. Standing in the morning mist you see only the objects immediately around you and these but indistinctly. The sky and the sun are invisible. But when the sun lifts the mist, the mountain appears in its grandeur, the valley in its richness and beauty, the clouds in all their variety of shape and color, and the sun in his glory. The man with only the earthly view is very limited in his conceptions of life. But let the light of heaven stream upon him, and heaven will become visible, while all the objects of earth will be seen in a different light. How it humbles a man to feel his mortality! To know that life is held only by a brittle thread which may be snapped at any moment; to feel that all his efforts, tears, and prayers cannot lengthen out his existence for a single moment—this is humiliating. How it takes the pride out of the strong man to make him realize that he is only dust and ashes! Then his powers shrink into insignificance; all his attainments seem worthless; his wealth, reputation and enjoyment are but so much rubbish which encumbers him. As in the evening the sun withdraws his rays, and over the landscape which was refulgent with light and radiant with beauty darkness settles; so the blackness of death shrouds in darkness all of earth which before was prized as glorious. Man then becomes conscious that he is a mere worm—a taper, bright a little while, then extinguished with a breath. But let a man while conscious of his mortality also be made to realize his high calling in Christ Jesus, and though humble, still he will be strong and courageous and cheerful. That calling makes him a man again, God's last and best work, creation's crown. With the assurance of his immortality he can walk erect as his Creator intended, and with his eyes directed heavenward he can trample the earthly under his feet. The assurance of heaven has a wonderful effect on a man. It gives him new value in his own eyes, and it gives additional value to all he does, even an eternal value. Hope prevails and fear is banished, even the fear of death. Courage takes the place of timidity. The Christian, called unto eternal glory by Christ Jesus, can make all the Psalmist's confidence his, can build on all the promises given through the prophets, and can cherish all the hopes inspired by the Gospel and cherished by the apostles. What can he fear with whom God is in life, in death and in eternal glory? And what can he hope who has all things else except God in life, and death and in eternity? Most of all in troublous times and in fearful emergencies will this assurance of heaven be cheering, a bright star of hope when all else is darkness.

"But when on life we're tempest driven,
A conscience but a canker—
A correspondence fix'd with heav'n,
Is sure a noble anchor!"

In the lecture room of the Scotch philosopher, Sir Wm. Hamilton, were written these words:

"On earth there is nothing great but man;
In man there is nothing great but mind." True, very true, if the mind includes what we call the soul, the spirit of man. That alone on earth understands and enjoys God; that alone lives forever. The body shall moulder into dust, the heart shall cease its beating, the hand shall lose its cunning, the

tongue shall be still, the eye shall be fixed sightless, and the brain shall be thoughtless as the earth with which it mingles. Humanity is but a host marching with steady tread to the tomb. The earth is a vast Golgotha, a place of skulls. All the proudest and most enduring works of human skill and genius must yield to the destructive influences of time. Palace and castle and temple crumble to dust. The pyramids shall sink into the sands of the desert. The mightiest monuments shall themselves leave only ruin as their monument. The tower of Babel is but a heap of rubbish; the palace of the Cæsars is a shapeless mass of ruins; Carthage and Palmyra, and Babylon were and are not—but all these are prophetic and foretell the common destiny of earthly greatness and grandeur. On hills that we call eternal, time writes decay. The sea is but a figure of constant change. On the very stars is written—"passing away." The elements shall melt with fervent heat. The heavens shall be rolled together and laid away by the hand of the Almighty. But amid all this decay and death, this wreck and ruin, the soul shall live on—

"While life and thought and being last,
And immortality endures."
And the soul of the Christian, called unto eternal glory by Christ Jesus, shall live on in eternal progressive and in immortal bliss.

But though we are called unto eternal glory,

II. *Suffering precedes glory.*
"After ye have suffered awhile," says the apostle. Our course is through suffering to glory, then from glory unto glory. If we are the children of such a king as God and are destined to dwell with Him in glory, ought we not here to live in palaces and about in all joy, without a care or sorrow or trouble without a tear, without a pain, without a sigh? Ought not our King to make us royal here and elevate us above all suffering? Is there not in suffering something inconsistent with our high calling? Go to Jesus for the answer. How He endures suffering and proves it consistent with the greatest purity and most glorious destiny! Go to the apostles for the answer and to all saints. Were this world a friend to grace, and a state of perfection instead of discipline, then it might be a place of joy for God's children; but being a place of sin and discipline it is necessarily a place of suffering. Jesus himself is made perfect through suffering. The common sufferings of life belong to the Christian as well as to the man of the world, though the former has grace to help him bear them. This world is a vale of tears. As the aged man said,

"I've seen you weary, wintry sun
Twice forty years return;
And every time has added proofs
That man was made to mourn."

And besides this common lot, suffering is incident to our very efforts to attain holiness. Through struggle and suffering we destroy the lusts and passions within. To be purified we must pass through the furnace. Every virtue and every excellence is attained through great effort and through trial. In every noble cause you may expect friends to encourage and aid you; but there will be more enemies to oppose you. Our best efforts to advance Christ's kingdom are beset with difficulties, discouragements and opposition. And the higher your aims, and the greater your efforts to gain them, and the more fervent your piety, and the more earnest your zeal, the greater will be your difficulties. The purest and best being that ever lived, Jesus of Nazareth, suffered most.

There is, indeed, a certain kind of religion current which is comparatively easy. It is just enough to secure a man's right to the title, "member of a church." But when a man tries to rise to something higher than this then it is that he meets with the greatest difficulties; for not only does he find opposition in the world but even in the church. Those whose aims are purest and best are the ones that are least understood, and receive least sympathy from others.

Every Christian must therefore expect suffering. "Only those are crowned and sainted," who with grief have been acquainted." Each one confirms by his experience the truth that suffering precedes glory. But we know too that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal; but the things which are not seen are eternal."

But what is the relation of this state of suffering to glory whereunto we are called? The answer to this question is given by our last division.

III. *God here disciplines us for Heaven.*

This necessarily be inferred from what has already been said. The text clearly teaches it, when it represents God as perfecting, establishing, strengthening and settling his children. The meaning of the language of the text is, that God will complete the work of grace commenced in the hearts of his people; He will establish them in the faith, rooting and grounding them in it, and enabling them to resist all the attacks of the devil; He will encourage and cheer them, giving them the assurance of victory, and strengthening them in the hope of eternal life; He will settle them, will build them immovably on the immovable foundation, Christ Jesus.

It is no more certain that the Christian is

called unto eternal glory than it is that here he is disciplined for heaven. Life is the school and God is the teacher; and the lessons taught are lessons unto eternal life. God prepares us for glory by carrying on in us the work of grace. He calls us, converts us, and sanctifies us.

Clearly as these views are taught by Scripture, many erroneous impressions prevail on this subject. Impressions, I say. These are not always very distinct, but nevertheless they may be so powerful as to control the thoughts and emotions, and acts of a man. For it is not always a clear idea that governs a man; often he is controlled by powers of which he is scarcely conscious. Such indistinct, but powerful erroneous impressions prevail respecting God's aim with his children in this life.

1. Sometimes atonement and justification are represented as if they were altogether without (outside of) us, and as if God did not at all work within us; God is represented as working for us, but not as working upon us, and within us, whereas the fact is that the great work of God is on us and in us—

There is neither atonement nor justification for us unless we are converted. This conversion is an inner, spiritual change, something that is done *with* us and not merely *for* us. And in truth may it be said that God does nothing for us except for the sake of doing something with us and in us. Whilst we are in our sins all his dealings with us are calculated to lead to conversion. And all that pertains to salvation which is without us is intended to be made internal. Christ dies *for* us in order that He may live *in* us—

"Christ in you the hope of glory" He gives his life for the world, but there is a truth, equally precious—He gives his life to his children. "Christ liveth in me." His bodily presence is removed in order that his spirit may dwell in his disciples. The Gospel is preached, but it only becomes our Gospel when like a leaven it works in the heart. Religion consists in having the mind and spirit of Christ, all others are none of his. God's children are in the likeness of their Father and bear his image. And to make us perfect, Christlike and Godlike, that is God's work on us while here, and by means of this work He prepares us for the eternal glory whereunto we are called.

2. Some acknowledge that Christ must be in us and that we must be converted into his likeness to be God's children; but here they stop. Conversion is the end of their Christian life. The work of sanctification is neglected. The result is that their life is stagnant, a Dead Sea, not a living stream increasing as it flows. Instead of making the Christian life a voyage, they think it is enough to enter the vessel and remain in the harbor—Conversion brings us only to the foot of the mountain, he who would reach the heights of Christian perfection must pass beyond conversion and scale the mountain. The true Christian life is not merely grace, but growth in grace; it is love that deepens and widens; it is faith that grows clearer and stronger, ever approaching right; it is hope that grows brighter till lost in realization. The Christian life has in it all the elements of religion, and the life itself develops with the elements composing it, becoming more and more like the life of God. And by this growth in grace the Christian is being prepared for eternal glory.

3. Some regard the principal aim of the Christian life between conversion and eternal glory as consisting in working outward, for others. But the first and great aim of every Christian should be inner spiritual growth.

I am well aware that at present there is great need of activity in the Christian church. The church is languishing for want of earnest and efficient laborers. They are needed in the family, in the Sunday school, and in the church. But it is useless to urge Christians to zealous activity unless there are springs of activity within. "Out of the heart are the issues of life," and "out of the abundance of the heart the mouth speaketh." Where there is an empty heart there will also be an empty life. He who constantly gives but never replenishes his inner treasury will soon find himself unable to give.

The Spirit of God, within, Christ in the heart, the Gospel, faith, and love in the soul, these must lie back of Christian activity and must be its fountain. In order that there may be genuine Christian zeal, spiritual self-culture is necessary. This is the chief thing, and personal growth in grace must be the first thing. But, on the other hand, all the grace within should be an impulse to do good unto others. And the more perfect a man is the greater should his zeal be in the cause of Christ; we go farther and say that the more perfect a man is the greater must his efficiency in Christ's kingdom be.

The term Christian life, has a twofold significance. It signifies the inner life, unknown to the world, but known to God; but it is also used to designate the outer life of the Christian seen by others. These two are related to each other as cause and effect. The inner life is but the hidden seed from which the outer grows. As the seed so the plant; as the inner life so will the outer be. "Do men gather grapes, of thorns, or figs of thistles?" Therefore first make the tree good, and then the fruit will be good also. The Lord prays for Peter and then exhorts him, "after thou art converted, strengthen thy brethren."

Our text wants us to do three things: to look up, to look within, and to look out. It wants us to look up, so that we may learn the greatness and the glory of our calling in Christ Jesus. It wants us to look within

ourselves, so that we may know whether we are fulfilling our calling. It wants us to look out, so that we may do our duty to others, and as co-laborers with God may walk worthy of our high vocation.

Three words our text impresses on our minds: Destiny, Suffering, Edifying. Our destiny is eternal glory. Here is the suffering, yonder the glory. Our career through suffering is one of progress. God here edifies us, builds us up, thus making us meet for heaven by making us heavenly.

Our text implies three warnings: Do not miss your calling, for then you lose eternal glory. Be not discouraged or overcome by your suffering, but bear it submissively, like your Master, "knowing that tribulation worketh patience, and patience experience, and experience hope." Neither stand still, nor retrograde in your Christian life, but ever grow up into the full stature of manhood in Christ Jesus.

Each of you can now answer the question with which this discourse begins. What is life? It is something worthy of our being and worthy of our Maker—true life is growth for eternal glory. With such a prize before you, strive and agonize to enter in at the strait gate. Look at the children of this world and learn a lesson from them. What practical wisdom men display in their worldly affairs, with what shrewdness and sagacity means are adapted to the accomplishment of ends, and with what toil and energy, and perseverance plans once laid are executed!—Men rack their brains for expedients to carry on their business; with fearful intensity their hearts are set on the execution of business plans; the will is bent and lends circumstances to accomplish some favorite scheme. Health is ruined, conscience is twisted and tortured, reputation is sacrificed, reason is dethroned, and suicide is virtually committed for the attainment of pecuniary success. But how is it with the children of light? Take fifty men all eminently sagacious, energetic and successful in business, and let them manage a church, and it is as likely as not that it will be beggared pecuniarily, lifeless in piety, and fruitless in good works. Indeed, one man will probably evince more wisdom and energy in his business than fifty men equal to him in managing spiritual affairs—

What a commentary on man's sinfulness! Why not gather together all our powers, as does the business man, concentrate them on the accomplishment of our great calling, and thus lay hold on eternal life whereunto we are called? There will at some time be an awakening and a realization of our condition; we shall long and pray and agonize; God grant that it may be before it is too late—while we can still heed the call, while we can still submit to the suffering with the spirit of Christ, and while we can still be perfected, established, strengthened, and settled in those things that grow into eternal glory. Amen.

Practical.

From the Christian Intelligencer,
The Fulton Street Prayer-Meeting.

A brother said: "I ask you to pray to-day for a very sick man. Ask God, if consistent with His holy will, to restore him to health, but if not, to relieve his terrible sufferings, and make the rest of his life and his death easy." I hope and trust that he is a Christian.

Another said: "I wish you to pray for an infidel, a man fifty years old, who once hoped he was converted, and commenced to study for the ministry; but his health broke down, and he afterwards embraced infidel sentiments, and is now hardened in sin, and lives in open contempt of all religious obligations. It is a hard case, but nothing is too hard for the grace of God to accomplish. God has converted hardened infidels and great sinners and while there is life there is room for hope."

Prayers were requested for a minister of Christ who was in great perplexity, that he may have wisdom from above to direct his doings, and for "an only son who was in the power of Satan," and "for a family in great affliction," and "for another family in distress" that not one of them may be cut off until each can say, "I have found the redeemer of my soul."

Another said: "Dear friends, I ask your prayers that I may be converted, truly converted. Although I have been a professor of religion for several years, may the Lord be pleased to answer our united prayers."

Another said: "I ask you to pray for me, that I may become a true follower of the blessed Jesus."

The leader read the request of "a widowed mother, who has four sons and a daughter, for whom she desires your prayers. The sons are unconverted. The daughter is wasting away with a mortal disease, and though a professor of religion, does not seem to have the evidence she desires, that she has received the washing of regeneration, and renewing of the Holy Ghost." This mother says she has prayed for this meeting daily for more than ten years.

Another asked: "Please pray again for the woman that is nigh unto death."

"A young man who, though leading an intemperate life, has forfeited his reputation in England, and who has come to these States to form new habits, earnestly desires the prayers of God's people, that God will in mercy assist him to keep the resolution he has made, and

that he may have true repentance and a new heart."

A man in distress desires prayers that God would relieve him, and give him more grace to do His will in all things.

A young man requests prayers for himself. He said he was a young Christian who was nearly overcome by the trials of life through which he was passing, and desired help from the Lord; to be guided safely through them, and be enabled with patience to run the race which was set before him, looking to Jesus the author and finisher of faith.

The leader remarked: "Every few days a request comes from a brother or a town on Long Island like this I now read: 'Pray to the Lord Jesus for me. Pray for my father and mother, and all my relations.' This brother seems to be in earnest for the salvation of his relatives as well as of himself."

A brother said: "Thirty years ago his parents caused him to be baptized, though they were not members of the church or professors of religion, nor are they yet, and I ask your prayers for them. My father and mother who are living, and are unrepentant to God." The leader said he felt honored by the duty in which he was engaged. Some thirty years ago his parents, in this house, consecrated him to the Lord, and the Lord had graciously called him to a knowledge of his own eternal truths, but not until to-day had he thought of being called to lead this meeting in the very place where he was baptized and offered to the service of the Lord. He asked prayers for God's blessing upon his labors and efforts to serve him, and upon the church and congregation of which he was a member.

On a subsequent day the letters of requests for prayer were noticed to be unusually large, coming from all parts of the country. Many of the writers say they will be glad to know that their letters have been received and noticed in the meetings. Some of them are of subjects nearly alike, and all are of interest, and excite the prayers of every Christian heart.

The leader also presented the request of a young girl who is sick, that she "may not be taken away until she has peace with God, and that her father may be brought to Christ."—He also read the following from a friend in Newark: "I read of so many answers to our prayers, that I am induced to present my case. I am greatly discouraged; I do not know how to trust in Christ; will you pray that light may be given me that I may realize that 'Jesus died for me,' and be enabled to give myself wholly to him?"

A brother said this was his birthday, and he felt to give thanks. And the language of the first verse of the Scripture which was read to us to-day (Romans 12) to present his body a living sacrifice to God, which was a reasonable service. And this, that the Scripture informed us, was the duty of us all.

The attendance is large and increasing, but the church is large and will accommodate many more. The twelfth anniversary will come this year on Thursday, September 23, and it is expected that it will be appropriately observed.

Stopped His Paper.

The following anecdote of the late Mr. Swain, from the Philadelphia Press, is not without its moral in other latitudes than Pennsylvania:

"Many years ago, Mr. Swain, then editor of the *Public Ledger*, was hailed at the corner of Eighteenth and Chestnut streets by a very excited individual, who informed him in the most emphatic terms, 'I have stopped your paper, sir,' and proceeded to explain the why and wherefore, all the time gesticulating wildly. 'My gracious, sir, you don't say so. Come with me to the office, and let us see if we cannot remedy the matter. It grieves me that any one should stop my paper.' Down Chestnut street to Third the two proceeded. Arriving at the office, Mr. Swain said: 'Why my dear sir, everything seems to be going on here as usual; I thought that you had stopped my paper.' Then and there the excited gentleman, whom the long walk had partly cooled by the way, said he had stopped taking the one copy of the *Ledger*. Mr. Swain was profuse in his apologies for having misunderstood the meaning of his late subscriber's words, and regretted that he had given him the tramp from Eighteenth street to Third, down Chestnut. The gentleman took his way home, a wiser if not a better man, marvelling at the stupidity of editors in general, and of Mr. Swain in particular. Before he left, however, he ordered the *Ledger* to be still sent to his address.

A LITTLE MIXED.—A drkky returning from the church was asked to give an account of the sermon. "Well, sah, de sermon was upon the miracle of de loaves and de fishes. De minister said how der was seven thousand loaves and five thousand fishes divided between de twelve apostles."

"Well, what miracle was there about that?"

"Why, sah, de miracle was dat day didn't bust! Dat's my perception ob de circumstance."

An exchange commenting on the fact that a number of Cincinnati young ladies have lately been married away to other places, says no city is better able to supply spare ribs for the universe.

An acidulous old bachelor of our acquaintance says that he never hears a place called "Rose Cottage," without thinking of the lots of thorns there must be inside.

Interesting but Incredible!

The following item of news is clipped from the *Index and South Western Baptist*, Atlanta, Ga.

"A hymn recently forced upon the Protestant congregations of Prussia, by the Minister of Ecclesiastical and Educational Affairs, contains, besides some worse things too gross to be reprinted, the following: 'Almighty God, I am content to remain the dog I am. I am a dog, a despicable dog. I am conscious of revelling in sin, and there is no infamy in which I do not indulge. My anger and quarrelling are like a dog's. My envy and hatred are like a dog's. My abuse and snappishness are like a dog's. My robbing and devouring are like a dog's. Nay, when I come to reflect upon it, I cannot but own that in very many things I have behaved worse than the dogs themselves.'"

The *Index* has forgotten to give us his authority, and thus it assumes the responsibility. Men of common sense may doubt, intelligent readers, acquainted with the character of Prussia and its institutions, will not hesitate, if they see fit to speak at all, to pronounce the above a base fabrication. On one point all are agreed, namely on this; that the author was in bad company, when he picked up his story. To him, no doubt, it is interesting news. But his own private confession, written upon the tablet of his conscience, we should suppose would prove more interesting to him and perhaps to his readers also, were he to take the trouble to decipher it. If the author thinks that he can make capital of his invention, he would better charter the "Great Eastern," for it will take very deep water, far exceeding the average depth of Baptists, to keep the story afloat.—*Evangelical Lutheran.*

PROTESTANTS AT THE OECUMENICAL COUNCIL.—The Rev. Dr. Cumming, of London, one of the most ardent of the champions of Protestantism, at a recent meeting at Leeds, read some correspondence between himself and Archbishop Manning, in which the latter stated that he was unable to say what freedom of action or speech would be accorded to Dr. Cumming, should he attend the Oecumenical council, and referred him to the Pope for information. The Doctor said he was then busy writing a letter to the Pope, and he had no doubt, if his Holiness did not answer him, Cardinal Antonelli, who was really Pope would; and if he had free speech granted him, he should go to the council. If the opportunity was afforded him, he should show that the unity of the Christian Church, in its highest and sublimest sense, existed in English and Scottish Christendom at this moment. If they took the questions on which true Christians agree, and then the questions on which they conscientiously differed, they would find that the questions which floated above, and darkened it was true the light slightly as they passed, but that the truths on which Protestants were at one were like the stars, far beyond the clouds shining in their original and undimmed splendor. And hence he would show the council that in the Protestant Church there was unity, but no uniformity; while in the Roman Catholic Church there was perfect uniformity, but no unity.

Luther's Teaching Catechism.

The ignorance of the German common people, of Christian truth, led the great reformer to prepare a catechism for the instruction of the young. In 1520, he published a short catechism. Afterward he prepared two books the larger catechism for the use of the clergy and school masters, and the minor for the people and children.—He himself taught, and had an assistant to distribute the books among the scholars. All the teachers felt it a pleasure to watch their great leader, taking lessons themselves in the true method of imparting instruction. Would it not be well for our pastors, by instructing their young people and children in the presence of the Sunday-school teachers, to illustrate the true methods of Bible-teaching, and thus train the teachers while teaching the children. Luther said, years after his labors had commenced in this field: "Tender youths and maidens grow up so well instructed in the catechism and the scriptures, that it soothes my heart to see how at present young boys and maidens pray and believe more, and can tell more of God and of Christ than formerly, and even now, all foundation-schools and schools can. Young people like them are truly a paradise such as the world cannot show."

TRUE.—So soon as a man starts out for a reformer he lets his hair grow long. So soon as a woman starts in the same business she cuts her off short. Does not this show a natural tendency on the part of those two—the one to approach the character of a man, and the other that of a woman.

Two boys were conversing about Elijah's ascent in the chariot of fire. Said one, "would you not be afraid to ride in such a chariot?"

"No," was the reply, "not if God drove." Might not many old Christians learn a lesson of faith from the above?

"The blessed man that preached for us last Sunday," said Mrs. Partington, "served the Lord for thirty years—first as a circus rider, then as a lucky preacher, and last as an ex-hauster."

Editorial Items.

A MISTAKE IN THE NAME.—A writer in the "Luth. & Visitor" of South Carolina, came to Baltimore in his travels. He thus describes an interview with Rev. Dr. McCron of that city.

"Among the memorable pleasures of a day spent in Baltimore was a visit to that princely preacher, the Rev. John McCron, D. D., pastor of the First English Lutheran Church. Seated under the shade of a fruit-laden peach tree, the Doctor made a studied survey of the wasted and haggard features of your correspondent, and then ventured a guess: 'This is—let me see—Bro. Dosh?' Will the stately, accomplished and handsome Bishop of Winchester ever forgive the Doctor for this egregious blunder?"

A SERMON.—Our readers will find a very excellent and edifying sermon on the first page of this paper, preached by Rev. Steukenberg of Pittsburgh, Pa. We know that our readers, both clerical and lay will thank us for publishing this sermon; for both cannot fail to be benefited by its careful perusal.—Do not let its length prevent you from reading it through.

THE SYNOD OF LEBANON.—We expect to be at the East Pa. Synod at Lebanon from Saturday the 2nd of Oct. to Monday the 4. We hope all subscribers of the AMERICAN LUTHERAN who may be there will be prepared to pay their subscriptions to us on that occasion, if they are in arrears.

BEAUTIFUL SPECIMENS.—We acknowledge our obligations to Eyer & Landell 4th & Arch street, Philadelphia, for some beautiful specimens of weaving in silk on the Jacquard Loom, at Tiago Silk Works, Philadelphia. A beautiful picture of their extensive dry goods store is woven into the silk fabric. They have certainly carried their art to great perfection. We do not pretend to understand how it is done.

A writer in the "Luth. Herald," gives an account of the recent meeting of the Synod of Minnesota, one of the district Synods of the Gen. Council. The writer goes on to state that the synod was visited by members of the Missouri and the Wisconsin Synods. These introduced a proposition that the Synod of Minnesota should be incorporated with the Wisconsin Synod. There was a disposition manifested to consummate such a union, but one difficulty met them in the very outset; namely, the Minnesota Synod belongs to the Gen. Council and the Wisconsin Synod has just left the Gen. Council. It was therefore resolved to hold a colloquium with the Wisconsin Synod during the year, and then present the plan of union to the respective conferences. The writer has no doubt of the union of the Minnesota with the Wisconsin Synod, and does not regard this step as an act of ingratitude to the Gen. Council inasmuch as the "Old Mother Synod" has promised them a considerable sum of money for the support of their weak churches, "for," says the writer naively, "money ought not to bind men in these things."

These Minnesota brethren certainly manifest considerable of the "wisdom of the serpent" in their policy toward the Gen. Council. So long as the "good old mother synod" is warning them in her bosom, supplying them with food and clothing, they cannot think of forsaking her; in such a case the contributions from the "good old mother" might be withheld forthwith. But as soon as they need no more money, and can stand on their own feet, they will go over to the Wisconsin and Missouri Synods, the deadly foes of the Gen. Council. Truly the "Old Mother" must feel, if she has any more feeling in her "ossified heart."

"How, sharper than a serpent's tooth it is, To have a thankless child."

Donation Visits.

The readers will find an article in this paper on the subject of Donation Visits. A writer in a recent number of the *Observer* requested the Editor to "squell the nuisance of Donation Visits," declaring that they outrage taste, Christianity, and justice." The editor also seems to coincide with his correspondent, and requests pastors to send him no more accounts of Donation Visits for publication. We differ somewhat in opinion from these brethren on this subject, and it seems to us they have taken quite an unauthorized responsibility upon themselves when they undertake to "squell the nuisance of Donation Visits," in the Lutheran Church.

We admit that there may be abuses connected with them, (and what good cause has not?) but when properly managed and conducted with the right spirit they are good. Then we cannot see any impropriety of a public acknowledgement of them. We therefore give notice hereby, that we shall continue to publish accounts of donation visits in the AMERICAN LUTHERAN, and would encourage the pastors to send them in whenever they think the cause of truth and benevolence would be benefited thereby.

PITTSBURG SYNOD.

The Pittsburgh Synod will meet on the 14th of October, at 9 o'clock, A. M., at Apollo, Pa. Apollo is reached by the West Pennsylvania Railroad, 24 miles West from Blairsville, and 10 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.
Sept. 16, 1869.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John—I perceive that our friend Patapasco has got back again to his garret and is writing letters to the *Observer*. He must have found his garret in a very sorry plight, however, for he says he told his landlady "that I needn't go to the doctor to be bled, for the insects she didn't keep out of my bed would do the business the first night." I wonder what kind of insects those are that bled him so profusely.

James—They must have been fleas or bedbugs. That garret must be a real den.

Peter—I'll warrant, he got a good lecture from his wife, after she read that stuff in the paper. I know her to be a lady distinguished for her piety, refinement and neatness, who would not tolerate such a nuisance in her house. But where has he been keeping himself all summer?

John—He says he has been "floating around considerably this summer." The last place that he visited was Salem, Mass. during the meeting of the "American Association for the Advancement of Science," where he says "he hobbled with the scientific illustrations of the land, and for seven days and seven nights, was mingled up with them so closely, that sometimes I didn't know myself to be different from them, in any thing, but want of information."

James—Who were these men with whom Patapasco "hobbled" for seven days and nights, and with whom he became so mixed up that he lost his personal identity?

Peter—I should suppose they were a set of infidels and atheists. I infer this from an article in the *New York Observer* in relation to this very meeting which Patapasco attended. The article refers to the remarks of the distinguished Agazziz on the plan of the Peabody Academy of Sciences. He said: "I see in that plan something which will dispel the obscurity still remaining in the community concerning a thing about which we are all interested—our future eternal life,—yet of which we do not dare to speak because that which we should have to say goes contrary to some of the long-cherished convictions with which the community is imbued, holding to them as sacred doctrine when we must know they are false." Now I should like to know what doctrine of the future life which is held by the community as sacred. This German infidel Agazziz "knows to be false." His remark is an assumption that men of science "know to be false," the doctrines which Christians believe respecting a future life.—Such assertions are arrogant and vain. And all the more so, when made without proof and thrown out in a public meeting to be reported by the newspapers and widely sown in the minds of the people. Prof. Agazziz ought to have said more or less. He has merely declared for himself and the men who assembled there, their rejection of the Scriptural doctrine of a future life without a why and a wherefore. Had Patapasco no word of rebuke for this blatant infidelity?

John—None that I can see in this garret letter. But I will read you from his letter how they spent their nights there after listening to the speeches by day. (Reads) "Besides the scientific advantages, which attendance upon the meetings affords, there are social enjoyments above all description. The members of the association, with the ladies accompanying them, (for many take their wives and daughters to the meetings), are invited to some grand party, every night, where amid the luxuries of the table, the gorgeous embellishments of furniture, painting, statuary, and every thing else decorative that wealth can buy, the fascinations of educated beauty, the charms of music, the blandishments of the most refined society, and the conversation of the most distinguished men of the age, you can enjoy yourself, if you have any refinement or taste."

Grave men there unbend, and it is all right; I wish there were more of it among religious people. They would be better Christians if they did. Learned theological professors there tell good stories and laugh heartily, and I have no doubt they can afterwards say their "Now I lay me down to sleep" more devoutly.

Peter—I pity the pupils of those "learned theological professors" who can enjoy the infidel speeches of Agazziz by day and engage in such revelry and mirth by night, and that for seven days and nights in succession. What became of the blessed Sabbath day? I also enjoy cheerfulness among Christians, but I should prefer a different kind of company. John, will you please to read the first Psalm and then we will close the sanctum for this evening.

John—(Reads) Blessed is the man that walketh not in the council of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in due season; his leaf shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so, but are like the chaff which the wind bloweth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish.

For the American Lutheran.

"Can We Not Do More For Jesus?"

As we were walking along the bank of the noble Susquehanna, the other evening, beholding its beautiful wavelets as they played upon the bosom of the stream, we beheld the "wondrous works of God." Suddenly, as if by a flash, the thought came into our mind, "can we not do more for Jesus?"—He who condescended to come upon the earth, take upon himself the nature of man, and suffer the ignominious death of the cross. Can we not do more for Him? The Christian has a work to do, he must remember that God holds him responsible for all his deeds—let him not be like the slothful servant who buried the talent, but on the con-

trary let him be one that will work faithfully and earnestly in the Master's vineyard.—Many a young person has been lost simply because the Christian does not speak to him in reference to his soul's salvation. They "make light of it" and console themselves with the thought, as long as they live a sober and christian life, that is all which is required of them. God's command is, "Be ye not only hearers, but doers of the word." Then why not work? "The harvest is great," but alas "the laborers are few." Do not place all upon your pastor, you have a work as well as he. Fail not in going to the young man, see that he chooses companions, who are of a christian character, give him an invitation to a Sabbath school, prayer meeting and the sanctuary. Reason with him in reference to his soul's salvation—point out to him the folly of neglecting this great work and finally by your kind words he may be influenced to become an active, influential member in the church of Christ. In the same way speak to the young lady. Perhaps all she cares for is pleasures of this world. She loves to attend the social party—the evening dance and gay and festive ball. She cares for nothing else. The hope of salvation never enters her mind. And why? Unless because she thinks she is young, has the world before her and there will be plenty of time to think of such things afterwards. Go to her, my Christian friend, speak to her kindly on this great subject, plead with her and perhaps she may repent and seek the Lord in her youthful days. We can find no enjoyment we love better than to speak with a young person in reference to their soul's salvation.—In conversation with a young man a few days ago in reference to this all important subject, and receiving his promise to attend the means of grace, we were about leaving him, when he told us as the tears gushed from his eyes, that we had been the first person who had spoken to him on this subject since his parents' death. 'Twas then we felt the power of Jesus' love burning in our hearts and we resolved to work more earnestly and ardently in the cause of Christ in the future, than we had done in the past. "Son, go work to-day in my vineyard," is the Master's command.—Christ invites all to "come unto him and be saved"—then turn young man, while the day is before thee—change thy wicked heart young lady, drive Satan out and let God reign therein—for remember "now is the accepted time and now is the day of forgiveness."—That many may be converted to Jesus thru the cause of the Christian's faithful work during this year is the wish of your faithful servant.

"Ye hearts with youthful vigor warm,
In smiling crowds draw near;
And turn from every mortal charm,
A Saviour's voice to hear."

CAPITOLA.

For the American Lutheran.
The *Observer* and Donations.

Progress is the watchword of the moderate General Synod Organ under the reconstructed government. One of the first acts of the "responsible editor" is to castigate all who during the past have published their expressions of thankfulness to a generous and loving flock. This is a blow right and left, and must certainly be sorely felt, by some who have heretofore been editors, and who may perhaps be continued as such. Not long ago you know, a certain liberal church not far from 9th street in this city—all honor to those generous givers—gave to their amiable pastor several thousand dollars. Then it was that an editorial acknowledgement of thanks appeared which was right and proper, although some others were allowed only a few lines in some obscure corner. This is merely introductory to what we have to say on this turn of affairs, the evident object of which is to "crush out" and extinguish all lesser lights. Now as regards this subject, permit me to say, that all the past history of Journalism, either sacred or secular, illustrates the practice of acknowledging these things publicly, for the benefit of others and for an inducement to them to do likewise. The recognition of legacies or donations in the wills of deceased persons for charitable and religious purposes, is universally practiced in church and state papers. This was done a few days ago by the *Observer*, not as something original, but from imitation. If a legacy of one hundred dollars to a college or a school or a church, must necessarily be published—all first class papers do it—to encourage an imitation by others, why may not by parity of reason, one dollar (as far as one dollar goes) given to a pastor, stimulate other congregations to do likewise to one whom they often not intentionally, through the din of cares and multiplied duties, forget and neglect, and whose life is summerless and rayless? If it is right publicly to announce legacies, surely the other being the same in nature and spirit, though different in object, is not inconsistent with "Christianity" and "Justice."

Why do we find such public parade of the gifts of the saints to the poor saints at Jerusalem by the inspired apostle Paul? Why the recording of the alabaster box of ointment?

Such old fogeyism and presumption on the part of an "intelligent writer" as has intimidated the *Observer* with, "By all means squell the nuisance of donation visits" as their "outrage taste (poor fellow) and Christianity and Justice" is an evidence of one of two things: Either he is mad because he has never had any donations, or he is conscious that he does not deserve any. Sour grapes, my Lord! When you thus speak for Christianity what is untrue of the Bible, you burlesque Christian generosity, which should always be recognized, both privately and publicly, to stimulate to deeds of goodness and to acts of benevolence, for ministers as well as for colleges and churches.

VERA.

Rev. Jos. R. Foelt, lately of Sunbury, Pa., has accepted a call to the Hamilton charge. His present address is Scioto, Monroe county, Pa.

TOPLADY'S CONVERSION.

Augustus Toplady gave to the world one of the sweetest hymns in the English language. Since first it came from the pen of its gifted author, human hearts everywhere have poured forth their longings in the beautiful words

"Rock of ages, cleft for me,
Let me hide myself in thee."

The soul just bursting away from the thrall of sin has breathed forth its new love and trust in these sweet words. The child of God who has fought the good fight, who has finished his course, has sung this hymn, standing with feet bathed in Jordan's waters, ready for the conflict with the last enemy, and with the notes of that song of joyful trust still on his lips, has made the passage of the dark river, and reached heaven's gate in triumph.

In the dark places of the earth, as well as in the land of light and peace, this song has been sung.

He who set in motion this lay of Christian trust, caught the inspiration which gave it birth from one of God's lowliest ones. The fire of devotion which burned steadily and brightly to the close of life, was kindled by a spark.

When a lad of sixteen, on a visit to Ireland young Toplady one day strolled into a barn, where an illiterate laymen was preaching. The great truths which he was striving to set forth were couched in humblest phrase, but it was the preaching of the cross. Christ was held up as the sinner's only Saviour, and from that truth the powers of his active and brilliant mind were consecrated to Christ, his hope. He died in the vigor of early manhood, but not until he had done a great work for the Master. Through his faithful ministry many souls were led to Christ. Beside his controversial works, he has left a rich legacy of sound hymns, and through them, he being dead, yet speaks.

When in much weakness that faithful servant of God preached Christ in that humble sanctuary to a few lowly followers, little did he think that among his auditors was one who would be brought to the light through his instrumentality, and who would do such a work for God.

So we know not whom among those with whom we daily walk, God will call to highest service and immortal renown. Happy indeed are we, if to us is delegated the privilege of turning a sinner from the error of his ways; and since God does not disdain the humblest instrumentality, since he deigns to bless the smallest service born of love to him, let us watch for souls as those that must give account.

N. H. H.

Sunday-School.

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

Preparation of the Lesson.

"Do I need to prepare my lesson to teach such a small class," was a question asked of us a few weeks ago by a teacher in a neighboring Sunday-school.

Only one answer, of course, remains to such a question, and of course we gave it. "Yes, by all means, you need preparation, and of the very most earnest, prayerful kind too, for as well might you ask, does the minister need to study his sermon, as whether a Sunday-school teacher needs to study his lesson."—How often does a superintendent hear the complaint coming from teachers who make little or no preparation for their class, "Oh, I have such a hard class. I have not the natural gift of teaching like Mr. So-and-so, and I believe I'll give up my class." Painful words to any superintendent. The fault lies not in the gift like some people, no, no, it is in the want of willingness to bestow upon the lesson the proper study and preparation; that is where the trouble lies.

Prof. Hart writing upon this theme, concludes an able article upon the subject with the following words:

"There is a preparation of a general kind which every teacher needs. It is important that every teacher should be a person of general information and culture, that he should have a good address and pleasant manners, which come much more from care and painstaking than from nature; above all that he should have that preparation of the heart which comes from earnest, devoted piety. But it is not this general preparation which we have now in view. What we recommend to the teacher is, that he make specific preparation for every lesson to his class.

The lesson to his class. The phraseology is not an inadvertence. The lesson of the class is that which the class are expected to learn. But teachers who mean to be good for anything must learn as soon as possible to get rid of the idea that teaching is merely hearing recitations. In this interview between the teacher and the class, called a recitation, not only the scholars must be prepared to bring something to the teacher, but the teacher must be prepared to bring something to the scholars. Scholars come to learn, as well as to say what they have learned. Scholars who have a good teacher always come to the class in a spirit of expectancy. See to it that this expectant spirit never goes away unrewarded. See that you know the lesson more minutely and exhaustively than any of your scholars do. A teacher may conclude that he has reached the right idea on this subject, if, when speaking of his work, he unconsciously talks of giving a lesson to his class instead of saying that he is going to hear the lesson. The teacher who goes to his class without the specific preparation which this phraseology implies is just as derelict as would be the minister who would go into the pulpit without having a prepared sermon, or the lawyer who should go into court without having studied the case of his client, or prepared the necessary papers."

There have been three Popes besides Pius IX. who celebrated the fiftieth anniversary of the first mass.

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, who 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.

For the American Lutheran.
Corner Stone Laying.

The corner-stone of the English Evangelical Lutheran Church of Lock Haven was laid with the usual ceremonies on Sabbath afternoon, Sept. 19th. The usual articles were deposited in the corner-stone by this missionary, Rev. R. H. Fletcher. The building will be of brick, 75 by 45 with a tower 15 feet square. Rev. U. Graves, of Milton, preached a very excellent and suitable sermon, and also did the soliciting. Notwithstanding the extreme heat, a very large audience was present and listened with wrapt attention to the sermon, and also remained to the ground till the close of the protracted exercises. A large number of ministerial brethren from the Lutheran and other churches, were present, and participated in the exercises. This enterprise seems to enjoy the sympathy, favor and co-operation of all the religious and liberal spirited denominations of Lock Haven. The citizens and strangers from a distance, responded very liberally to the appeal, and raised the respectable sum of \$1200—in cash and subscription.

If this house of God is finished according to the draft, it will be one of the most beautiful churches of Lock Haven, and will reflect great credit on the members of the mission and citizens generally; and be a lasting monument of their zeal and liberality. Lock Haven is certainly one of the most enterprising, flourishing and rapidly growing towns in the State.

May God bless and prosper this mission, and reward all the kind donors with every spiritual blessing.
P. M. G. Sept. 21st, '69.

Church News.

BLOOMSBURG, PA.—Rev. B. F. Alleman writes to us from Bloomsburg under date of September 20th:

"Yesterday we had a precious season at our communion. Ten souls were added to the church. For two Sabbaths I have been preaching at Orangeville with encouraging prospects of recovering this congregation, which has been almost abandoned. I found about forty members, who are willing, I believe, to do what they can to have preaching regularly. I shall preach there next Sabbath afternoon, and in about four weeks hold a congregational meeting for election of officers, &c. I believe the people are in earnest."

LOVETTSVILLE, W. VA.—The new Lutheran Church at Lovettsville, Loudon Co., Va., will be dedicated to the worship of Almighty God, on providence preventing, the 4th Sabbath (24th) of October. Dr. Conrad of Philadelphia will preach the dedication sermon, and will be assisted in the services by Ten brethren who have promised their attendance. All brethren and friends, ministerial and lay, on both sides of the Potomac, desirous of doing so, are most cordially invited to be present with us on the occasion.

X. J. RICHARDSON,
pastor loci.

RESIGNATIONS.—Rev. W. J. Leslie, having resigned his charge at North Liberty, Johnson county, Iowa, is prepared, on and after the first of October next, to accept a call from any vacant charge, desiring the services of a pastor. One in the West preferred. Address as above.

Rev. C. A. Feltzer, having resigned the Tyrone charge, it is now vacant, and seeks the services of a faithful pastor, able to preach English and German. A good parsonage adjoins the church, and the congregation raises an adequate salary. For further information, address J. A. Hiller, Tyrone, Blair county, Pa.

After October 20, 1869, Rev. Abel Thompson, of Charlottesville, Indiana, will be prepared to accept the charge of a vacant pastorate.

Eastern Conference—Wittenberg, Synod, Ohio.

This conference will convene (D. V.) in Seely, Ohio, on Thursday evening October 14, 1869, Rev. J. P. Shearer's charge. The members are all positively required to be present, and remain over Sabbath. The topics for discussion are:

I. How much of his annual income is required of a church-member, for religious and charitable purposes? Hon. S. S. Bloom, Essayist.

What are the best evidences of a truly prosperous congregation? Rev. M. L. Williams, Essayist.

E. W. SOUDER, Sec.
Belleville, O., Sept. 14, 1869.

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. Bergstreeser, Sec.
Taneytown, Md., July 30, 1869.

East Ohio Synod.

The thirty fourth Annual Convention of the East Ohio Synod will take place in Wooster, Ohio, on the last Tuesday evening of September, (28) 1869.
September 10, 1869.

Olive Branch Synod.

The 22d Annual Convention of the Olive Branch Synod of the Evangelical Lutheran Church of the State of Indiana, will be held on the 12th day of October, in the Lutheran Church at Rich Woods, Henry county, Indiana, in the charge of Rev. P. G. Bell.

Those coming from Indianapolis, by the Bellefontaine Railroad, will stop at Daleville; those from Cambridge or Richmond, on the Chicago Railroad, will stop at Middletown; from the former it is five miles, and from the latter four miles distant.

Coveyances will be provided.
J. D. SWERINGHAUS, 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 the minutes 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 Pa. Synod, will not fail to give timely notice to the pastor loci, otherwise places of entertainment will not be provided for them.

M. RHODES.

Lebanon, Sept. 3rd 1869.

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.

Melancthon Synod.

In pursuance of the Convention's action at Frederick city, and by virtue of the power conferred upon us 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. BUHRMAN, Secretary.

Synod of Northern 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. ERICK, Pastor loci.

Literary Notices.

GALAXY for October.

Contents.—I. Susan Fielding; II. The Real Louis Napoleon; III. A Journey in Northern China; IV. Little Bopeep; V. Put Yourself in His Place; VI. Renaissance VII. Why Thieves Prosper; VIII. Ten Years in a Public Library; IX. In a Box; X. Shakespearean Mares' Nests; XI. The Galaxy Miscellany; XII. Drift-Wood; XIII. Literature and Art; XIV. Nebulae, by the Editor.

THE MANUFACTURER AND BUILDER, published by Western & Co., 37 Park Row, New York. The September number is at hand. Each number has 32 large quarto pages, well printed and filled with excellent matter in its peculiar line, embracing Architecture, Manufactures, Science and Art. Price \$1.50 a year.

THE NEW ECLECTIC for October is out. It contains an engraved likeness of Gustave Doro, and a variety of articles original and selected. The Eclectic is becoming as distinctly, though, of course, oppositely, sectional as the Atlantic.

OUR SCHOOLDAY VISITOR for Octo ber is here. The publishers have prepared as a premium plate for subscribers to the Visitor for 1870, a picture, of which they give the following description:

"HELP ME UP" is in size, a little more than ten by thirteen inches, printed upon plate-paper fifteen by nineteen inches. It represents a group of children preparing for a bare back ride upon Dobbin, the old family horse. One little fellow, tearing his will be left, is in the act of making the appeal from which the picture takes its name. It is, in fact, one of the sweetest bits of country life imaginable.

"Every one who subscribes before November 1st, gets the October, November and December numbers of this year free. Terms: \$1.25 a year. To clubs, \$1, with premium to get-up of club. Premium plate, 25 cts. extra to each subscriber. Send 10 cents for sample number, with Premium lists and full instructions to Agents. Address, Daughday & Becker, Publishers, 424 Walnut St., Philadelphia, Pa.

A SUPERIOR PEN.—We are indebted to our friend and former townsman, Mr. Keller Kurtz—now the senior member of the firm of Kurtz and Monaghan, of New York, noted for the excellence of the Gold Pens turned out by them—for the present of a new Pen, manufactured by them, intended to meet the

wants of those who object to metallic pens. It is made of gutta serena, tipped with gold and diamond point, fashioned after the quill pen, and possesses the flexibility of quill pens. It is unquestionably a superior article, and will doubtless command a heavy sale. It is warranted for six months, and sells at a reasonable price. Sold in Gettysburg by A. D. Buehler. We advise all who prefer the quill to metallic pens to try this new article.
—Star & Sentinel.

LAMPS, PITCHERS, TRUMPETS.—By Ed Paxton Hood.

The title of this book is not very promising to begin with. To most readers it will appear either whimsical or enigmatical. Some knowledge of the event, however, from which the book takes its name will show that there's neither whim nor enigma in it, but that it is quite appropriate and suggestive. A quotation from the introductory lecture will verify this statement: "I have taken a text from the wonderful story of that ancient judge and warrior, Gideon. Having divided his three hundred men into three companies he put a trumpet in every man's right hand and a pitcher in the other, and a lamp within the pitcher. And he said unto them, 'Look on me, and do likewise. When I blow with a trumpet, blow ye with your trumpets, and exclaim: 'The sword of the Lord and of Gideon.' I have given to this lecture this title because . . . preaching to the intelligence is as a lamp,—it sheds light over truth over processes of argument, over means of conviction; preaching to the conscience is as a trumpet,—it calls up the soul from slumber it makes it restless and unquiet; preaching to the experience is as a pitcher,—it bears refreshment, it cools and calms the fever of the spirit, and it consoles and comforts the heart. Ordinarily, the preacher should combine all these qualities; but there are those whose faculties express themselves in one or the other of them; and, therefore, the image justifies a generalization of the life of the preacher beneath its distinctive sign."

The principal feature of the book is its presentation of the wit, wisdom, and folly of the pulpit in all ages. In this department are represented a very large number of ancient and modern pulpit worthies. Numerous extracts from their sermons afford a satisfactory view of their style of preaching, while their private lives are illustrated by many well-told anecdotes. Ministers will find *Lamps, Pitchers, and Trumpets* very entertaining and instructive summer reading. In many cases a single paragraph from the sermons of these men of God will suggest matter enough for half a dozen modern pulpit deliveries. The follies of these otherwise eminent men are held up as in a glass into which many ministers of the present day would do well to look and there behold themselves as others see them. The general reader will find important fragments of history and biography, as well as a fund of amusing and instructive anecdotes that he will not be likely to meet with elsewhere.

