

The American Lutheran.

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Our Foreign Letter.

DEAR BRO. ANSTADT:

Vienna! The Austrian says, "There is but one Vienna"—a fact, I presume, that no one who has ever visited this city pretends to dispute. An entire volume could be written with reference to the sights, and doings, and wonders of the place, and its peculiar but honest, gay and happy people. It brings to my mind forcibly the lines of Shakespeare:

"The world's a stage, and men and women merely players," &c. In reality, the city appears to me much in the light of a vast stage in a theatre—the people composing the audience endeavoring to make the most of pleasure and amusement. The populace has been described by *Harper's* as a more "eating, drinking, good-natured, illiterate, laughing, pleasure-seeking, and withal hospitable set of people than the inhabitants of other large cities in Europe."

"So long as it is granted," says Mr. Russell, "that they can produce among their citizens a greater number of decent performers on the violin or piano than any other capital city, they have no earthly objection to have it said that they can likewise produce a greater number of blockheads and debauchees!"

Among the places of note to be visited is the Treasury. It contains a vast number of ornaments, jewels, ivory carvings, trinkets, sculptures and curiosities.

The collection of precious stones is of enormous value. The celebrated diamond, weighing 133½ carats and valued at 150,000 ducats is secured in its vaults. There is this history connected with it: Charles the Bold, of Burgundy, always carried it about his person; but in a certain battle it was lost, found by a soldier, and sold for \$10,000. Here is, also, to be seen an emerald, weighing 2,780 carats: vessels of gold and silver; ecclesiastical robes, gorgeously embroidered with pearls, &c.; the regalia of Charlemagne and Rudolph II.; Napoleon's silver cradle (presented by the city of Paris to the King of Rome) and, also, his baby carriage.

In the shape of religious mockeries, we are shown the table cloth used at the Last Supper, a piece of the Cross, tooth of John the Baptist, the lance that pierced the side of our Saviour, &c. Next we visited the imperial stables and coach house, and even if we did not admire the collection, we could not miss the opportunity of seeing the state sledge, or sled of Maria Louisa (a grand affair), the magnificent coat carriages of an ancient and modern build, sets of harness costing, we were told, \$4,000—eight pieces, I think, in all. Of the stud of horses, many of them are thoroughbreds—beauties every one of them, and to be envied by horse fanciers.

The picture galleries and churches of Vienna we will not attempt to enumerate. Let us make one exception, however. We enter the vaults of the Capuchin church and examine the coffins of the Royal families.—The practice or custom is to bury the dead in three places—the bodies at the Capuchin, the hearts at the church of the Augustines, and the bowels in the crypt of St. Stephen.

The son of Napoleon I. (the Duke of Reichstadt), is entered here, as are also the remains of his grandfather, the Emperor Francis I.

The sarcophagus of Joseph I. is fashioned of pure silver. Joseph the II, his father Francis, and his mother, Maria Theresa was accustomed to enter the vault every day, to mourn the loss of her husband. The last coffin placed there is that of Maximilian, of Mexico, whose sad fate is yet fresh in our memories. There are, altogether, one hundred and two bodies of the royal family interred here.

A drive around the city convinced us of the universal progress going on. Many handsome and costly residences are about being constructed, and Vienna promises to be the London of Austria. No city contains so many families of the nobility, and large sums of money are annually spent by the wealthy classes. The American system of running street cars has been introduced in Vienna.—Our accommodations at the hotel had something to do with the sudden departure from this city. In fact, the desire to quit Austria, as fast as possible, compelled us to ride fifteen hours in the cars, at one stretch! I can assure the reader the journey was not as tiresome as he imagines. The country had more the appearance of dear old Pennsylvania than any district we had yet seen on this side of the Atlantic.

Perhaps a short sketch of the mode in which the Austrian farmers manage their crops may prove interesting. I will give it, not with the view to benefit the American farmer, but as a matter of interest; for the farmers of this region are so far behind those of my native country, in all respects, that it would require an age to compete with them, so far as agricultural implements or scientific and practical farming are concerned. The grain has already been harvested, and is pronounced an abundant crop. Some of the agricultural implements in use here would awaken the *risible* of the American farmer if he saw them in use. The plows, for example, are rude affairs, such as we are accustomed to read of as used by the ancient agriculturists. I would much sooner credit the story of a plow on exhibition from the time of the Patriarchs, than to believe the falsehood that a certain case in one of the public buildings contains the winding sheet of our Saviour! In the fields here may often be seen a plow with a very long beam, two wheels in front, and three pair of oxen attached to it. One

man drives the oxen, while another steadies the plow. They move along at a snail's pace, so that it is really painful to observe, after witnessing the improved implements used and the speedy mode practiced by American farmers. In all our travels we have not observed a field of grain cut with the cradle, or seen the mower or reaper in use. They cut their crops with an old-fashioned scythe, and use the sickle in vogue with the ancient farmers.

The farmers of Pennsylvania are ridiculed sometimes, by strangers, for building large barns and erecting small dwellings. Here particularly the house and barn is under one roof. Imagine a large building, principally of stone, eighty feet or more in length, proportionally wide, covered with tile or thatched with straw and divided about the centre by a partition. A narrow balcony, running round one end of the building with windows, doors, &c., designates the house or dwelling part of the structure in which the family resides, while the "other end" is occupied by horses, horned cattle, swine and sheep.

These people cannot be considered as being more thoughtful of themselves than of their crops and cattle—for they divide equally, at least so far as comfort is concerned.

Their cattle are always in good condition. They cannot conscientiously neglect their cows, oxen, &c., for they consider them part of their household. In certain portions of Germany, where the buildings just described are in use, they are neatly whitewashed, and present a clean and neat appearance—the manure being carried away some distance from the premises, and placed on piles. In Italy, however, these buildings are not so attractive although the land is well cultivated and highly productive.

Our next halting station was Trieste, on the Adriatic—a city of about 65,000 inhabitants. This we accomplished by rail, via *Sonmaring*, crossing the mountain—one of the greatest railway achievements of the age. A distance of twenty-five miles is traversed along the ridge of an abrupt precipice, by means of ten tunnels and fifteen bridges, affording a view at once grand and truly picturesque. Villages lie nestled at a depth of more than five hundred feet below the track. The summit, 2,790 feet in height, is reached in one hour and a half from Gloggnitz, which lies at an elevation of 1,319 feet.—There is also a viaduct nine hundred feet in length. The route is by no means monotonous. Sometimes gliding along a plain; then, again ascending an elevation, or following the course of some stream between two mountains, the scenery has a tendency to captivate rather than to fatigue the traveler.

Trieste, especially on Sunday, presents a curious sight. The inhabitants comprise people of all nations—Germans, Italians, English, Greeks, Turks, Americans, Armenians, &c. To us the novelty was, as we came from our hotel, to observe the markets, and to see the people purchasing what they needed, gleaning about at a fearful rate—outdoing the crowd around the tower of Babal, from whence the dead and other languages are said to have originated! I do not recollect of having witnessed a similar scene in any other city during my travels in Europe. What made the scene appear still more strange, was the audience in attendance at a large church which we entered at the market square. The minister stood in his pulpit, delivering a very earnest, but extemporaneous sermon in the German language. The people seemed to listen attentively. At intervals a market-woman, would enter, with her basket upon her head, filled with vegetables, &c.; set it aside and join eagerly in the morning service! Another would enter, walk immediately up to the minister, make the sign of the cross, and pass on, all the while keeping the basket balanced on the head!

Every tourist pays a hasty visit to the Chateau of Miramar, formerly the property of the Emperor Maximilian, of Mexico. It is surrounded by a beautiful park, affords a fine view of the sea, and the interior is tastefully but not handsomely furnished.

Very truly yours,
J. R. E.

There is one single fact which one may oppose to all the wit and argument of infidelity—namely: that no man ever repented being a Christian on his death-bed.

A French writer has said that to dream gloriously, you must act gloriously when awake; and to bring angels down to hold converse with you in your sleep, you must labor in the cause of virtue during the day.

Parton says: "The best man is he who can rear the best child; and the best woman is she who can rear the best child. The whole virtue of the race—physical, moral, mental—comes into play in the most sweet, most arduous, most pleasing, most difficult of all the work done by mortals in this world."

None so little enjoy life, and are such burdens to themselves, as those who have nothing to do. The active only have the true relish of life. He who knows not what it is to labor, knows not what it is to enjoy. Recreation is only valuable as it unbends us; the idle know nothing of it. It is exertion that renders rest delightful, and sleep most sweet and undisturbed. That the happiness of life depends on the regular prosecution of some laudable purpose or lawful calling, which engages, helps, and enlivens all our powers, let those bear witness who, after spending years in active usefulness, retire to enjoy themselves—they are a burden to themselves.

THE FAITH ONCE DELIVERED UNTO THE SAINTS.

CONTINUED FROM LAST WEEK.

It was not only pure in its motives, but in all its developments that purity shone prominent. For proof of this statement, let us look among those who were the professed believers in this old faith; and to whom can we sooner turn than looking for this development, than to Him who is the "author and finisher of our faith," the purity of whose life none dare deny. I am come, said Christ not to judge the world, but His great desire is, that the world through him might be saved. His whole life was but one continuous evidence of the ever unfolding truths, which were ever falling from his holy lips. And what is here said of Christ can be said of hundreds of His early followers—their lives were grand exhibitions of godly purity.

The key note of John's preaching was, "Little children, love one another," while he still further affirmed that, "We know that we have passed from death into life because we love one another," and thus each of his disciples—with that single hateful exception—in his life bears testimony to the purity of that faith which was once delivered unto the saints. The history of the church of the Redeemer during the reign of martyrdom, proves the purity of this old faith. How those early Christians lived and how they died! Who, if he but glance an eye back over the history of the martyr church, can be otherwise than overwhelmingly convinced of the pure faith, which became both the propelling and the anchor power of that suffering church?

Again, it was a strong faith. Mankind exercise faith in that which to the eye, presents some plausibility. A man may be induced to invest his money in an enterprise, when the probabilities are greater for investing something, than for losing his investment. We are willing to engage in a calling, which bids reasonably fair for profit or honor? Such, however were not the prospects, lifting themselves up before the vision of those who, in the apostolic church embraced the faith. To become a follower of Christ in the early days of christianity, was to jeopardize your life! To embrace this faith, even but nominally, was to give your neck to the executioner!

Men who embraced this faith in those days must do it to the loss of worldly fame and power; they must be willing to have their names cast out as evil, and expose themselves to insult, persecution and death; death often in the most cruel way the evil genius of men and devils could invent.

A faith which could endure such loss must indeed be a strong one. On this point we have the testimony of Christ, who says, "He that hateth not father and Mother, wife and children, houses and lands, yea, and his own life cannot be my disciple." Many in the first ages of the christian church did this, and we accept their testimony as proof sufficient that they were indeed his disciples, and that their's was a strong faith. Paul, in fulfillment of this injunction, is heard to say, "I count all things but dung so that I may win Christ," and at another time, when he seemed to be taking a survey of the whole matter, he breaks out as follows, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." What a beautiful exhibition of this faith we have in the lives of those good men of old, as they stand looking death in the face, and hear them exclaiming, "O, death where is thy sting? O, grave where is thy victory." What a strong faith theirs!

The expressions, corroborative of this strength, are so frequent, as to preclude mention here, for the simple reason that it would consume far too much of the reader's time, even to mention, or attempt to enumerate them. Turn to the records and read for your self.

Again, it was the right faith. To this conclusion we arrive, inasmuch as it is the only saving faith. Men have shown good courage, and that too in times of great danger; but in that courage they were sustained by their faith in the final success of the cause they had espoused; but in all their suffering there was no life giving power, which could peer through death, and in that death see, and by that faith realize the accomplishment and final triumph of their cause. Thus old Socrates could take the poison cup, and defy the Athenian gods, but with his life perished his hope for bringing about a better state of things in the hearts of his countrymen. Not such the faith which invites the christian to suffer, and to die! No indeed, for the true child of this mighty faith can say in the darkest hour, "For to me to live is Christ, and to me to die is gain," and with such a faith as this, the child of God can say smilingly to this wicked world, do your best, "Our father is at the helm." It is the right faith, for it has the "promise of life which now is and of that which is to come." It is the right faith for it is well founded. The Almighty Jehovah stands pledged not to deceive this faith. In answer to the first proposition, we have then, the faith once delivered to the saints, as a simple faith, a pure faith, a strong faith and a right faith. We then have this result; a simple, pure, strong, right faith, is that faith which was "once delivered unto the saints."

We come to ask in the second place then, What evidence have we that it was such a faith? We answer, we have the evidence of

God's word. We are told that Abraham believed God, and it was accounted unto him for righteousness. So strong was the faith of Abraham that although he had but one son, and that son his well-beloved Isaac, yet when God told him to go to a place that he would show him, and offer his son as a burnt offering, he went, and but for the intervention of the angel of the Lord he would most surely have carried out the behest of his God. Such was the simplicity of Simeon's faith, that when it had been revealed unto him by the Holy Ghost, that he should not see death until he had seen the Lord's Christ, he went daily to the temple until a revelation of the purity of his faith was heard from his lips, as he cried, "Now lette thy servant depart in peace for my eyes have seen the salvation." That this faith was the only true and therefore the right faith we may gather from the reply of Peter when asked by the Saviour, "Will ye also go away," as he answered, "Lord where shall we go, for thou alone hast the words of eternal life." Christ is the object of this faith; and the multiplied evidences of trust on him afforded every Bible reader leaves Scripture proof without a doubt in this matter.

Again we have the evidence of God's approving smile. When God's children have tried to exercise this power, He has seconded their efforts by approving their position. Elijah prayed that it might not rain, and God withheld rain for three years and six months. He prayed again and it rained abundantly. He exercised his faith to bring fire from heaven, and God answered. God heard the prayer of the three Hebrew children, and his smile brought them out of the fiery furnace, without so much as the smell of fire on their garments. He gave Daniel according to his faith a safe lodgement among hungry lions for a night. The faith of the Shunammite woman received the approving smile of her Redeemer. The man sick of the palsy took up his bed and walked. The blind men received their sight. The faith of Mary and Martha, gave them back their brother.

Again, we have the evidence of history.—All history, if carefully studied will show the truthfulness of the facts demonstrated, viz: that this faith "once delivered unto the saints" was the faith we have just been describing. The power of that early suffering faith, cannot be denied if we would be consistent with ourselves, as it regards historic evidence.

Lastly, however, we have this evidence by experience. The best and strongest evidence at last, is the testimony of experience; and such testimony it is possible, thank God, for us to have. We know this old faith to be the true one because we by it have passed from death unto life. Important as is Bible testimony: comforting as is the assurance of God's smile; cheering as is historic evidence; yet, as an evidence which satisfies, experience at last, becomes of the utmost importance. His spirit beareth witness with our spirit that we are the sons of God, and from this testimony we rejoice to believe ourselves in possession of "that faith once delivered unto the saints."

And now, we offer in the second proposition a few reasons why we should contend for this faith? If already not forty years after the ascension of the world's Redeemer, grievous errors were creeping into the church, who can doubt the necessity of this apostolic warning, found in the exhortation of our text.

The disposition to amalgamate the true faith of the gospel with other systems of morality and worship has been only too common even from the establishment of the church. Those set for the defence of the truth, as it is in Jesus, have often so woefully disappointed the hopes of the faithful, as to have produced much sorrow and great distrust throughout the church and the world.

U. G.

Milton Pa.

A Chicago Medical College has decided to admit women to its course of instruction, and to grant them the degree of M. D. upon the same terms as men. A number of women have already applied for admission.

The Vienna opera-singers have very queer ideas in regard to refreshments for keeping the voice in order. Each one has his or her peculiar specific. The Swedish tenor Labatt takes two salted cucumbers; Southern drinks cold lemonade and takes a pinch of snuff; Watchell eats the yolk of an egg beaten with sugar, and Walter drinks cold black coffee.

Practical.

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

An officer in the U. S. army related his experience in a journey across the continent from the Pacific coast. He was surprised and gratified, he said, to see how ready and anxious the people were to converse upon the subject of religion, to hear and speak of Jesus. He had visited the city of Washington since his return from the West, where the efforts and prayers of the Young Men's Christian Association had been blessed in a revival—over 150 having been hopefully converted—and the work still progressing. He requested prayers for a continuance of the blessing in Washington, and urged the importance of personal devotion and pointed personal effort in the good cause.

A venerable stranger spoke as follows: "I have often heard of this meeting, and have felt that the Lord is with you. I have heard and read of many answers to your prayers, and am thus encouraged to add one to the many requests which come before you. I am past seventy years of age and infirm. I must soon leave this world, and I am unprepared for the world to come. I request your prayers that I may be brought to repentance. My heart seems hard. I am almost discouraged. I am fearful there is no mercy for me poor sinner as I am. Please pray for me daily."

Another said: "I am passing through deep waters. Pray that I may not be overwhelmed; pray that I may have a pure heart filled with divine love. Pray for my wife and children. They are far from me now and far from God. I could welcome other losses to hail them happy in Christ's love when I again meet them."

Another said: "I have been saved from death most wonderfully this week, for I desire to return thanks to God, and pray to Him that he will save my soul from death. Pray, also, for my mother and sister, that all darkness and doubt may be removed from their minds, and they filled with unfailing trust."

Another said: "Dear friends and laborers in this good cause—I feel it due to the honor and glory of God, for His goodness in answering your prayers for the salvation of my dear brother, to offer a tribute of praise for the encouragement of all to continue in prayer, feeling assured that it is not in vain. In March, 1868, your prayers were requested for a young man who was then on the road to ruin. All seemed very dark at that time, and I was prompted by the Holy Spirit to request an interest in your prayers for him. Not long afterwards his heart became tender, and he began to show signs of a desire to know something of Christ, and he sought the society of Christians. These desires continued to increase, until he was led, through the mercy of God, to behold and embrace the light. This was well and none too soon, for shortly afterwards he was attacked with disease by which, early in the spring, he passed away, leaving a clear and satisfactory evidence that all was well with him; with not a doubt in his mind, but consciously resting on his Saviour, and, with his blessed name faintly whispered in his expiring breath, he went home to the glory which Christ had prepared for him. Brethren, here is encouragement and here is hope. God heareth and answereth the prayers of His people."

A brother remarked: "The friends of the meeting—and who is not friendly to it?—have abundant cause of gratitude to God for the fresh impulse given to it since the late anniversary. It being continued in this good old church—where, as yet, there is room enough; but it is hoped that this room, large as it is and capable of holding a thousand or more, will be filled; the numbers are increasing; on several days last week there were over four hundred in attendance. This is encouraging, but that which causes more hope is the Spirit's presence and Christian life in the souls of men who testify of the grace they have received through this instrumentality. Let us continue to pray fervently to the Spirit."

Luther's Child, Magdalene.

Luther was called to part with Magdalene at the age of fourteen. She was a most endearing child, and united the firmness and perseverance of the father, with the gentleness and delicacy of the mother. When she grew very ill, Luther said: "Dear little girl, I love her! but O my God, if he be thy will to take her hence, I resign her to thee without a murmur."

He then approached the bed, and said to her: "My dear little daughter, my beloved Magdalene, you would willingly remain with your earthly father, but if God calls you, you will also willingly go to your Heavenly Father." She replied, "Yes, dear father, it is as God pleases."

He then said, "My daughter, enter thou in to the resting place in peace." She turned her dying eyes toward him and said with touching simplicity, "Yes, father." The night preceding her death, Catherine, worn out with watching, reclined her head on the sick bed, and slept. When she awoke, she appeared much agitated; and, as soon as Philip Melancthon arrived, she hastened to him, and told him her dream.

"I saw two young men, who seemed to be clad in robes of light, enter the room. I pointed to Magdalene, who lay quietly sleeping, and made a sign to them not to disturb her, but they said they came to conduct her to the bridal ceremony."

Melancthon was much moved, and afterwards said to his wife: "These were holy angels that Catherine saw in her dream; and they will conduct the virgin to her bridal in the celestial kingdom."

When her last moments were near, she raised her eyes tenderly to her parents, and begged them not to weep for her. "I go," said she, "to my Father in heaven;" and a sweet smile irradiated her dying countenance. Luther threw himself upon his knees, weeping bitterly, and fervently prayed God to spare her to him. In a few moments he expired in the arms of her father. Catherine unequal to representing the agony of her sorrow, was at a little distance, perhaps unable to witness the last long drawn breath. When the scene was closed, Luther repeated fervently, "The will of God be done! yes, she has gone to her Father in heaven." Philip Melancthon, who, with his wife was present, said:

"Parental love is an image of Divine love, impressed on the hearts of men; God does not love the beings He has created less than parents love their children."

When they were about putting the child into the coffin, the father said: "Dear little Magdalene, I see thee now lifeless, but thou wilt shine in the heavens as a star! I am joyous in spirit, but in the flesh most sorrowful. It is wonderful to realize that she is happy—better taken care of—and yet to be so sad."

Then turning to her mother, who was bitterly weeping, he said, "Dear Catherine, remember where she has gone;—ah! she has made a blessed exchange. The heart bleeds, without doubt—it is natural that it should; but the spirit rejoices. Happy are those who die young; children do not doubt—they believe; with them all is trust; they fall asleep."

When the funeral took place, and the people were assembled to convey the body to its last home, some friends said they sympathized with him in his affliction, "Be not sorrowful for me," he replied, "I have sent a saint to heaven. Oh, may we all die such a death! Gladly would I accept it now!"

To his friend, Justus Jonas, he soon after wrote the following letter:

September 23, 1542.

I doubt not thou hast heard of the birth of my little Magdalene into the kingdom of Christ. My wife and I ought only to think of rendering thanks for her happy translation and peaceful end—for by it she has escaped the power of the flesh, the world, the Turks, and the devil; yet nature is strong, and I cannot support this event without tears and groans; or, to speak more truly, without a broken heart. On my very soul are engraved the looks, the words, the gestures—during her life and on the bed of death—of my obedient, loving child! Even the death of Christ (what are all deaths in comparison with that?) cannot turn away my thoughts from hers as it ought. She was, as thou knowest, lovely in her character, and full of tenderness.—*Works of Hope.*

Foolish Expenses.

Once in a while a pensive man may be heard to say: "I wish I had all the money back that I have spent in drinks for the past ten years." Not one man in twenty who, retrospectively gazing, gives utterance to that wish, has in his mind an approximating estimate of the amount which a person of even moderate bibulous propensities may spend upon drink in the space of ten years. Leaving wines and expensive liquors quite out of the question, let us see what a moderate imbibor of old rye is likely to disburse on his favorite refreshments in the course of a year. Take a very moderate man as a sample.

Assume that he drinks every day one glass of beer at ten cents, and four glasses at fifteen. That amounts to seventy cents a day, which makes four dollars and ninety cents a week. Multiply by four, and you have nineteen dollars and twenty cents a year. Thus, if the man who carried on at this rate for ten years had all his liquor money back, his pocket would be inflated to the tune of thirteen hundred and fifty-two dollars. This is only a small beer calculation; but think of the men who spend five times this amount on liquors, and remember that their name is legion.

An autograph letter of Humboldt's recently sold for \$25.

Learn to control your temper now, children or by and by it will control you.

Obscure virtue is often despised, because nothing raises it again to our eyes.

When once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts.

Poverty and pride are inconvenient companions, but when idleness unites with them, the depth of wretchedness is attained.

The Coming Battle.

A Pittsburg, Pa., paper says that "two Sabbaths ago Father Hickey announced, in the cathedral of this city, that Roman Catholic parents would be required to withdraw their children from the public schools. The work has already commenced; 100 scholars have been already taken from the First Ward school."

In Cincinnati 3,000 citizens assembled and remonstrated against the passage of a resolution pending in the Common Council to banish the Bible from the public schools of that city.

On a recent trial in Ireland, a priest testified that he had positive orders from Archbishop MacHale to refuse all the sacraments, even at the hour of death, to those who send their children to the free schools.

The *Western Catholic*, speaking of the boast of Father Hecker and others that the Catholic religion is gaining ground in this country, says:

"There never was a greater error. True, millions of Catholics, flying from misery in the Old World, have taken homes in the New, and their millions of offspring now cover all the land. But this is a loss to the Church, and not a gain; for two-thirds of them have lost their faith."

"There are ten millions, at least, of persons in these United States, born of Catholic parents, who are now heathens; and will, in all probability, die heathens. Many of them fill the jails and prisons all over the land.—Many others of them are on their way thither. There are said to be five millions still faithful to the faith of their fathers. The natural increase of Catholic population in this country which is more than 100 per cent. will be lost to the Church as sure as it will come."

The Roman Catholic Church is determined to take its children out of the influence of association with the children of intelligent Protestants; for this purpose they will break up our public school system, if it is necessary to accomplish their sectarian design. They are welcome to educate their own children in their own way, and they may be exempt from the school tax if they please; but as to their having the people's money for their schools, it is out of the question. But that's the coming battle.

THE CHILD PREACHER.—John Dickson was for a long time negligent and irreligious. It pleased God to take away his wife, and it became necessary for him to have a nurse in the house, who happily, was a pious woman. When his infant daughter was about twenty months old, she was in the room with her father and several of his profane companions. Most unexpectedly the child repeated, in its infant tones, "Oh, the grace of God!" an exclamation she had often heard from her nurse. The attention of the man was excited, the holy Holy Spirit led him to deep and serious reflections, and his conversion to God was effected.

MISCELLANEOUS.

The photographs taken during the late eclipse are said to be the best ever made of the sun.

Of the twenty four thousand streets in London, six thousand are counted as "business streets."

The Right Honorable George Patton, Lord Justice Clerk of Scotland, has mysteriously disappeared.

Three young men of Brussels have just made the trip from that city to Paris on velocipedes.

The business of the Union Pacific Railroad is announced to be \$175,000 greater for September than during August.

It is said that one hundred and seventy-six American printing-offices claim to have the printing-press that Franklin used.

It is a curious coincidence that the births and deaths of M. Boismartin and Countess Morand should occur at nearly the same moment.

A plan is reported in Italy to cut a ship canal through the peninsula, between Rome and Acona. The cost is estimated at \$60,000,000.

Prejudice lurks in hidden corners of all minds over which knowledge has not shed its penetrating light, and prejudice is the natural foe of magnanimity.

It has been suggested that a vignette of the late General Rawlins be placed upon one of the denominations of the new legal-tender notes soon to be issued.

Some of the best men in England are studying the inebriate asylums in America with much interest. Such institutions are scarcely known in Great Britain.

In the Sooths language of Africa, God is "Moojizimongo;" original sin, in the Otomian-Indian, "laactinililtakaoocli;" repentance, in Delaware, "schimelendamowitche wagan."

Never attempt to do anything that is not right. Just as sure as you do, you will get into trouble. If you even suspect that anything is wrong, do not do it till you are sure your suspicions are groundless.

Editorial Items.

THE AMERICAN LUTHERAN FOR 25 CENTS.—Feeling assured that the AMERICAN LUTHERAN needs only to become known to gain a general circulation among the members of the church, we propose to send it from this on to the end of the year for 25 cents. We call the special attention of pastors and intelligent laymen to this proposition. Announce it to your people that they can have the AMERICAN LUTHERAN for this on to the end of the year for twenty-five cents, and by that time they will be able to determine whether they would like to continue it or not.

Let there be a general effort in this matter and it cannot fail to add a large number of names to our subscription list. Who would not be willing to pay 25 cents for a church paper? If a pious and intelligent church member reads our paper three months we feel pretty sure he will want to continue to read it a whole year.

GETTYSBURG, Pa.—From a private correspondence we learn that the Theological Seminary at Gettysburg has opened its sessions auspiciously. The writer says, "We have twenty students on the roll."

TWO MINISTERS DEPOSED.—We learn from the *Luth. and Miss.* that Rev. A. Uebelacker, member of the New York Ministry, has been suspended from the ministerial office. Also that Rev. Dr. A. Schaff, member of the Synod of Canada, has been formally deposed from the ministry and his name stricken from the roll.

MISSOURI AND THE COUNCIL.—Pastor Brobst has been laboring zealously to bring about a union between the Missouri Synod and the General Council. He has been urging the holding of "free conferences" between the two bodies, which has been the usual way of effecting unions between Missouri and the synods that have united with it. Since, however, the Missouri Synod has determined to publish its own almanac, and consequently will not buy Brobst's almanac in the future, he has abandoned the idea of a union with them. The *Luth. and Miss.* twits him rather cruelly on this subject. It says:

"But he must now see that nothing can be done with Missouri. The sooner he learns to see that he, as well as we, belong to the Samaritans, the better it will be for him. They care not for his advice, and will henceforth make their own almanacs. They do not care to confer, except with a pretty certain assurance of being able to assimilate, as in the cases of Wisconsin, Ohio, etc. Missouri and most of our old churches in the East are at opposite points, and there is no prospect of a speedy union. Bro. B. will probably receive more than a few raps from his dear brethren of Missouri."

THE LUTHERAN.—A correspondent of the *Luth. and Miss.* writing from the city of Worms in Germany, says: "I also visited the *Luth. and Miss.*; not that one so near you, and with the name, at least, of the citizens of Philadelphia may be familiar; but the original, veritable one itself. The tree stands nearly a mile and a half from Worms; it is quite large; and, to prevent its being destroyed by visitors, they are forbidden to cut or injure it. A stone seat encircles the whole trunk; and here you can sit and have your own reflections upon the eventful history of the man who planted the tree, and upon the enduring character of his work."

THE CHURCH BOOK.—The Symbolists appear to be much pleased with the proposed "Church Book" of the General Synod and rejoice in the prospect of its publication. A writer in this week's *Luth. and Miss.* expresses himself as follows in regard to it:

"The Ritual intended for the Gen. Synod Hymn-book, as given in the 'Proceedings,' is inferior to that contained in the Church Book, but as it involves the same principle and is a step in the right direction, we bid it God speed."

Upon the whole, the new book tends to genuine Lutheranism, and will be a perpetual and ever-present protest against the un-Lutheran doctrines and practices now so common in parts of the General Synod."

AN IMPORTANT SIGN OF THE TIMES.—Pastor Brobst gives us the following in his *Zeitschrift* this week: "Rev. F. E. Friedgen in Shelbyville, Indiana, has gone over to the Presbyterians, and Rev. F. W. Keeler of Mifflin, Grant county, Indiana, has gone over to the Methodists. Both belonged to the General Synod. This no doubt is an important sign of the times."

Pastor Brobst is sharp on discerning the "signs of the times." We should like to see him exercise his powers of discernment on the following case: Rev. A. Uebelacker of Rochester, New York, and Rev. Dr. A. Schaff of Canada were recently deposed from the ministry, on account of immorality. Both belonged to the General Council. Is not this also an important sign of the times?

PASTOR SOUGHT.—The Euphemia charge, Ohio, being left vacant by the resignation of Rev. J. K. ECKMAN, is desirous of securing a pastor. For particulars address: Jacob Horner, Brookville, Montgomery county, Ohio; or, Michael Horner, Euphemia, Preble county, Ohio.

A Visit to the Maryland Synod.

We had a very pleasant trip last week to the meeting of the Maryland Synod, Williamsport, Md. At Harrisburg we took the cars to the Cumberland Valley Railroad. We found this a very delightful road to travel. The cars were clean and free from dust, the track firm and smooth, and the conductor gentlemanly and attentive. The Cumberland Valley cannot be surpassed for beauty of scenery and fertility of soil, the sight of which will richly repay the traveller on this road for his time and money. We were quietly carried past a number of towns, some of which have derived an historical interest from the late war, such as Mechanicsburg, New Kingston, Carlisle, Newville, Shippensburg, Scotland, Chambersburg, Green Castle, until we arrived at

HAGERSTOWN.

Here the Railroad terminates, and there being no public conveyance to take us on to Williamsport, where the Synod was in session we concluded to remain over Sabbath in Hagerstown. We found a most hospitable reception in the family of Mr. W. L. Hays, whose kindness we shall not soon forget. On Sunday morning we met, Drs. McCon and Butler, and Revs. Owen, Stork and Bergstresser, who had all come from Williamsport to spend the Sabbath in Hagerstown. The Lutheran congregation in Hagerstown is a very old and large one, having been served by some of the ablest and most distinguished ministers of the church, such as Drs. George Schmucker, B. Kritz, Schaeffer, Conrad, Anspach and others. The last pastor was Rev. T. Titus, under whose pastorate it divided, about one third of the membership withdrawing and organizing themselves into a new congregation. They elected Rev. Titus as their pastor and built a new and most beautiful church, at a cost of about \$25,000. A few Sundays ago this church was dedicated and the whole cost paid for, except about \$5,000, which the members are also able and determined to pay soon. On Sunday, the 17th inst., Rev. Titus was installed as the pastor of this new congregation. Drs. McCon and Butler, and Rev. C. Stork were appointed by Synod to perform this duty. Rev. Stork delivered the address to the people, Dr. Butler delivered the charge to the pastor, and Dr. McCon read the installation service. We do not remember of ever having heard this service read in such an impressive manner as on this occasion by Dr. McCon. Many in the congregation were affected even to tears. The members of this congregation are energetic and persevering, and by the blessing of God, the enterprise will be a glorious success.

ST. JOHN'S CONGREGATION,

or the old church, have called the Rev. St. Owen, of Woodsboro, Md., as their pastor. He has accepted the call and will enter upon his pastorate soon. Rev. P. Bergstresser preached in the morning a very excellent sermon, we were told, which we had not, however, the pleasure of hearing, as we were in the other church at the installation of Rev. T. Titus. But we visited the Sunday-school in the afternoon, and heard Rev. Owen preach a very able and instructive sermon in the evening. The Sabbath-school of this church is still very large, notwithstanding the withdrawal of a large number of teachers and scholars to the new church. We had the pleasure of addressing this school and succeeded in some degree in interesting the children. This congregation intend to remodel their large and venerable church edifice. They have already above \$9,000 subscribed for this purpose, but speak of expending about \$18,000. With this amount they will certainly be able to make this one of the most magnificent and beautiful church buildings in the state. Bro. Owen has entered upon a very interesting and promising field of labor, and we wish him an abundant harvest of souls.

THE HAGERSTOWN FEMALE SEMINARY

is located here. We visited the building on Saturday evening and were taken through its halls and apartments by the gentlemanly and obliging Principal, Rev. W. Eyster. There is every provision here to impart a first-class female education. A corps of well qualified teachers has been employed and every other necessary appliance is provided. For beauty of location this institution cannot be surpassed. There are about eleven acres of ground connected with the institution, which are laid out in gardens and pleasure grounds. The view from the building is most magnificent. On the one side it overlooks the town, and on the other a most beautiful and extensive valley spreads out before us, bounded by the distant South Mountain. The young ladies who receive their education here have everything to make their home pleasant. We understand there are about 100 scholars in attendance now, and about half of them are boarders.

THE MARYLAND SYNOD.

On Monday morning we started for Williamsport (six miles from Hagerstown) in a private conveyance, kindly furnished us by our accommodating host, Mr. W. L. Hays. We found the Synod organized and in session. Rev. X. J. Richardson, President; Rev. E. J. Wolf, Secretary, and Mr. Martin, of Baltimore, Treasurer.

At this session the union between the Mechanist and Maryland Synods was consummated. The Maryland Synod is now numerically a large body; its proceedings at its first meeting were very harmonious, and we hope the reunion may result in increased good. It was our privilege to belong to the Maryland Synod in the early years of our ministry. It then claimed to be the banner Synod of the church, and we suppose, since the return of the Mechanist, it may justly lay claim to the same honor again.

As we remained only one day, we cannot give a synopsis of the proceedings. These did not differ materially from the general routine of business usually gone through with at Synods. We notice among other things a very friendly disposition to the Missionary Institute. The Maryland Synod now supports three of its beneficiaries at the Institute, has appointed an annual visitor to it, and promised its patronage to the institution.

We publish the report on this subject in connection with this brief account and also the report on Home Missions.

The Synod adjourned on Monday evening to meet again in Mechanicsburg on the second Tuesday in October, 1870.

Report on the Missionary Institute.

The document placed into the hands of your committee is the catalogue of the officers and students of the Missionary Institute located at Sellinggrove, Pa. The catalogue is for the years 1868-69. From this it appears that the Institute consists of two parts, a collegiate and a theological. The collegiate has had during this time 126 students, and the theological eight.

The course of studies laid down for both departments, if mastered by the respective students, cannot fail to prove a salutary discipline, although below that furnished by our regular Colleges and theological seminaries.

Now, whereas the Missionary Institute occupies a somewhat abnormal position before the church, being rather independent of any other ecclesiastical jurisdiction; and whereas, as the former Mechanist Synod now happily united with the Maryland Synod, did during its existence support some of its beneficiaries at said Institute; and whereas, the Synod of Maryland has agreed to take charge of all the educational interests of the said Mechanist Synod; your committee therefore would respectfully offer for adoption the following:

Resolved, That the Synod of Maryland as now constituted, hereby recognize the importance and usefulness of the Missionary Institute in the church.

Resolved, That so long as said Institute shall continue to carry out in good faith the original idea which professedly led to its establishment we will be willing to render it our patronage.

P. Bergstresser.
C. Stutzman.
C. Lepley.

EAST OHIO SYNOD.

This body held its XXXIVth Annual convention in the Lutheran church, Wooster, Ohio, from the 28th of September to October 4th, 1869. The President, Rev. A. Eschick, preached the Synodical sermon on Tuesday evening, from Psalm ii. 6; "Yet have I set my king upon my holy hill of Zion." The convention was one of unusual interest, not only on account of the vast amount of important business transacted, but as all the ministers, with but one exception were present. The lay representation was also unusually large. The officers elected are: Rev. P. N. O. Bannan, President; Rev. J. Schauer, Cor. Sec.; Rev. W. W. Lang, Rec. Sec.; D. Eals, Treasurer.

The former President, in his report, gave very cheering accounts of extensive revival of religion. At the same time, he regretted the frequent changes made by ministers. Owing to these frequent changes, attributable either to the "itching ears" of the people, or the minister's "cruse" not being replenished with prayer, and literary and theological effort, the practice of more permanent pastorate was recommended.

The subjects of Home and Foreign Missions were duly considered, and our people admonished to greater effort in their behalf; the Synod appointed an advisory Board of Home Missions, to confer with the Gen. Synod's Board, relative to Missions within our bounds. The Lutheran Publication Society was not forgotten. The following resolutions were passed relative to this important auxiliary in the Church:

Resolved, That we commend the Lutheran Publication Society to our churches and Sunday schools, as a means of disseminating a good and wholesome religious literature among our people, and that we will avail ourselves and our people with its publications.

And that, inasmuch as this Society lacks the means of the greatest efficiency through the want of sufficient buildings and other essentials, we will aid it, to the best of our ability, by collections and contributions to its treasury. And further, That in order to place it among the great benevolent agencies of the Church, we assign a column in our Parochial Reports, for this object.

Another item of general importance to the Church, is the report of our Delegates to the last Convention of the Gen. Synod. We submit it in full:

"Your Delegates rejoice in being able to report that this convention of the Gen. Synod seemed to be returning to the spirit of love and harmony which characterized the early days of the existence of this body. The last Convention was a striking illustration of the great truth, that the true unity of the Church is the unity of the Spirit in the bond of peace and that love for the great fundamentals of Christianity can become so strong, as to prevent differences of opinion on mere non-fundamentals, from disturbing the harmony of Christian communion and action. It seems, indeed, to be the distinguishing characteristic of this body, that it is not a sect, that it has no sectarian purpose; that in the spirit of the blessed first days of the great Reformation of the protest of the diet at Spire; and of the Augsburg Confession itself; it simply rejects the corruptions which had placed a mediating Church and priesthood between man and Christ, firmly clinging to the doctrine of justification by faith, or the Gospel, which leads men directly to Christ. It has come thus to distinguish between the theological system and the practical test of Christian fellowship, putting each in its proper place, and cherishing each in its proper sphere, by subordinating the claims of the speculative spirit, and of the dogmatic exclusiveness which resulted from the controversies between Protestants after the Reformation, to those of a hearty reception of Jesus, by a living faith in Christ. Indeed the great function of the General Synod seems to be, to preserve the practicability of that Christian union and co-operation, to which we trust all God's people are tending. It has, in consequence of this spirit, become mainly a union for Missionary effort. And the most impor-

tant action of the last Convention was the absorption of the different Missionary Societies, and the appointment of Boards to manage the great interests of Missions.

We respectfully recommend to Synod that it take such action as may be necessary to enable us to co-operate most effectually with these Boards."

In the spirit of this report Synod entertained on its floor a delegate from the "Congregational Conference of Ohio," Rev. C. C. Baldwin, who assured it, that the Congregationalist church in Ohio is, in sympathy and government, one with us, and was seeking, by interchange of delegates, for a better acquaintance and a more perfect union, in prosecuting the great work of the Divine Master.

Many other items of general importance might be mentioned in this abstract, but as it has already grown beyond our original intention, we forbear to recur to them.

The Synod will hold its next convention in Mr. Vernon, Ohio, in September, 1870.

SECRETARY.

—Observer.

Synod of Northern Indiana.

This Synod held its XVIIth Annual Convention in St. Luke's church, Monroeville, Indiana, Rev. E. W. Krich, pastor, from September 28 to October 2, 1869. By request of Rev. Cromer, President, Rev. M. Officer preached the opening sermon, from the words: "Do the work of an Evangelist." Rev. J. N. Barnett, Secretary; Rev. R. F. Delo, Treasurer. This Synod numbers 83 clerical members, six of whom were absent, and 26 parishes, which were represented by 22 lay delegates.

During the year four brethren removed to other synods. Revs. S. Ritz, W. C. Barnett, S. B. Hyman, J. J. Cook, A. Leathers, and M. S. Morrison, were received, the last named from the Methodist Protestant church. Besides the local pastors, Rev. H. Wells and Rev. M. Officer were admitted to seats as advisory members.

The Secretary was instructed to have engraved and printed synodical certificates of honorary membership for Home Missions and education.

On Friday evening Rev. A. J. Cromer preached a very able and interesting Missionary sermon, followed by an effort to secure funds for Domestic Missions, by which \$211 were received. On Saturday evening Rev. R. F. Delo preached on Education, when \$210 were secured.

Revs. Delo, J. D. Barnett, and Hills, of the North District Conference, and Revs. Wilson, Paris and Hyman of the South District Conference, were constituted Missionary Committees, whose duties are to "look up," and, if possible, supply points of promise within our bounds.

Synod has at present two beneficiaries at Wittenberg College.

A resolution favoring the Western church-paper enterprise was lost.

Resolutions, earnestly recommending the *Kirchenfreund* to our German membership, were passed.

The length of the very decided resolutions on temperance prevents their being reported at full. One of them deprecates the practice of some of our people, particularly the young of substituting attendance upon Temperance Societies, in preference to Prayer-Meetings and other stated Means of Grace.

On Saturday evening, after the delivery of a sermon by Rev. E. Biddle, Rev's L. Rice, J. W. Fleming, and A. Leathers, were received, and Rev. J. J. Cook ordained.

Oliver Branch; Rev. D. Smith; Miami, Rev. J. Baraett; Wittenberg, Rev. W. C. Baraett; Northern Illinois; Rev. R. F. Delo; Central Illinois; Rev. J. H. Hoffman, are the delegates to sister-synods.

The parochial reports show the following: Churches, 72; Stations, 13; Communicants, 3,540; no reports from four parishes.—Home Missionary Treasury, \$3 80; Foreign Missions, \$74; Education Treasury, 6165 which with the fund in other Treasuries, make the church contributions for the year \$675. Expended for local objects, \$5,200.

North Manchester, Indiana, was chosen as the place, and the Tuesday evening before Full Moon, in September, 1870, as the time of next meeting. Of all the synodical meetings we have ever attended this was the pleasantest, and the community deserves special praise for their hospitality.

—Observer.

For the American Lutheran.
Williamsport, Md.

THE LUTHERAN SYNOD OF MARYLAND IN SESSION—HOME MISSIONS.

Our readers have had the proceedings of this body up to Friday noon. On Friday at two o'clock Synod assembled, and after the transaction of the usual routine of business, the affairs of the Home Missionary were taken up. This is now looked upon as the most important work of the Lutheran Church in this country. The immigration from Protestant countries is increasing. For many years the largest immigration has been from Catholic countries, but now the scale is turned the Protestant immigrants now outnumber the Catholic. And as the Lutheran church is by far the largest Protestant church in the world, and as the great majority of the people of Northern Europe are Lutherans, of course the immigrants will be Lutherans.

German, Swedes, Danes, Bohemians and Hungarians are coming to our shores by thousands and tens of thousands. It was stated on the floor of Synod that during the year 1867 30,000 Scandinavians had come to this country—these are every one knows are all Lutherans—then perhaps not less than 40,000 German Lutherans reach our country every year. Here is the work we have before us. These thousands of our brethren in the Faith are scattered abroad like sheep without a shepherd. To send the Gospel of Christ, with its blessed ordinances to these destitute thousands, is the work of our Home Missionary Society. We as a church have indeed a mighty work to do in this country. In con-

sequence of this immense Protestant immigration the Lutheran church is increasing more rapidly now than any other Protestant church—our increase last year by immigration and our own native growth must have been considerably over 100,000. This may serve to keep up the spirits of our Protestant brethren who are afraid that Rome is going to run away with our country. No danger, the Lutherans alone can cope with Romanism. Luther, single handed and alone in the 16th century took Popery by the throat, and tore from the "Man of Sin," nearly half his dominions, we are now 400,000 strong, and like Spartans we have learned from our youth to handle the weapon of truth. Lutheranism hedged up the way of Romanism in the 16th century when it was but young and tender, it has now become old and strong and powerful in numbers and in intellect, and has nothing to fear from Romanism. "With God on our side we are in the majority." We consider ourselves able to fight the great battle of Protestantism.

The Home Missionary Society held its annual meeting on Friday night, addresses were made by Rev. R. Weiser and Rev. M. Officer formerly Missionary to Africa, now Secretary of our Home Missionary Society. Several hundred dollars were raised on the occasion. On Sabbath all the Protestants pulpits in Williamsport were filled by members of the Synod and well filled. We have thus far had a pleasant meeting. On Sabbath evening the communion was held in the Lutheran church after a very solemn and impressive sermon by Dr. Morris of Baltimore. There were some 200 communicants.

R. W.

Dedication at Millerstown, Pa.

On Saturday and Sunday, October 9th and 10th, the new Evangelical Lutheran church erected under the pastorate of Rev. A. D. Croll, at Millerstown, Lehigh county, Pa., on the East Penn. R.R. Road, was dedicated. Six services were held during the two days. On Saturday evening, Rev. Dr. Ziegler, of Selinsgrove, delivered a plain, practical, and exceedingly earnest discourse, in the English language, from Matthew xi. 28, 29. On Sunday morning Rev. Ditzler preached from the 45th Psalm 5th and 6th verses: *Die Stadt Gottes*. With the exception of part of Sunday afternoon and evening, the weather was propitious, and large audiences were present.

The new church is built of brick, on an eminence outside the town. On its front, over the main entrance, on a block of marble are inscribed the words: "St. Matthew's Evangelical Lutheran church." It has a fine vestibule and gallery, handsome pulpit, spire and bell and comfortably furnished. The cost will be about \$5,000. The congregation is in a prosperous condition numbering about eighty devoted members.

VISITOR.

Sunday-School.

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

THE 50TH ANNIVERSARY of the First Lutheran Sunday School in Harrisburg was celebrated on last Sunday the 17th inst. Invitations had been extended to all who had ever been connected with the school either as pastors of the church or as teachers or scholars in the school. Quite a number of guests were present.

REMARKS OF REV. DR. HAY.
Rev. Dr. Charles A. Hay then arose. He said that in a discourse of only five minutes, he would hardly have a chance to say all he desired to speak. He continued:

When I first entered the room of the Second Department, I took a seat on the little settee there (pointing towards the left from the pulpit stand). That is the first recollection I have of the school. Brother Vallie Hummel was superintendent, and Brother Billy Sayford was librarian.

One of the first impressions of my mind was this. Brother Hummel was closing or opening the school, and he said a little something that grated a little on my feelings. I was young and inexperienced as a pastor, but I said to myself, "I will have you out of that place before long. You are not qualified for that position!" But he is here yet! [Smiles.] I came to that conclusion from the outside of your veteran superintendent. I afterwards learned the inside. He declares that he is not to be there for life; and so neither you nor I are going to get rid of him. That was in 1849.

Now let me say to this congregation and these ministerial brethren here, if we desire a flourishing Sunday-school, let us endeavor by the help of God, to secure steady and faithful workers; men who do not feel that this work is beneath them; men, too, of high social position; men who feel that this is a place that honors them; a place that they may fill with honor until they die.

Going into another door, another scene was presented. It seems to me just yesterday. A question came up what to do with a certain hundred dollars bequeathed by Mr. Carrell. Most unfortunately, when the fire burned up the old church, it did not burn the bed also. The church was burned down along with the Sunday school, of which many of you have heard. I have often heard the scene spoken of, and of the resolve that by the help of God it would be built again, and it was rebuilt. The people in those days used to remember the Sunday school in their wills. Mr. Carrell gave \$500 for the church debt and \$100 to the Sunday school, and they did not know what to do with it. The \$100 was to be lent to the pastor, so that he could pay \$300, and then forever after the church was to pay \$6 annually to the Sunday school as the interest of that money. That would have been all right had it been enough. We took up the collection, and had at the time 50 or \$60, and some young ladies went to work and sold some 150 tickets, the parties who bought them paying 50 cents a year for the use of the library. Now that library has

grown into beautiful proportions, and is of great value. One verso of the 164th hymn was then sung, commencing,
Rock of ages cleft for me!
Let me hide myself in thee!"

REMARKS OF REV. DR. FINKEL.

Rev. S. Finkel, D. D., of Washington, who first preached to a charge in this city, spoke as follows:

I am pleased to see so many here in high stations and good employment; men who are reliable. They were good boys, and boys generally are fathers to the men. I believe it was while I was teaching here that I got a deep fall, so deep that I fell in love and was married, and took one of your teachers away with me and moved to Maryland. (Smiles.)

In Washington we use some pleasantly. I am glad to see that you are in such good humor. That is the secret of success: I have learned it by experience. I love the way that good brother Lochman taught me to preach. I expect soon to be with him in Heaven.

I did not preach my first sermon here—that is in the old church. And the destruction of that building I can never forget. Neither can I ever fail to remember those of the old church now gone to the church triumphant. The old bell did not want to burn. It hung there till at last, with a crash, it came down, and its last knell was sounded. And how I rejoiced this morning, almost with tears, when the chimes sounded out the old tunes that we used to sing.

"Come thou fount of every blessing," I could not help listen to the old familiar tuning.
"The morning light is breaking," and other familiar melodies, and it has come, with all its beauty and loveliness, and with this lovely scene before us. His reference to the rainbow of promise was eloquent and touching, as well as his repetition of the words of the Savior, to "suffer little children to come unto Me," &c. His command to Peter was "Feed My Lambs," as well as "My sheep." He closed by the beautiful language, "When men look to Jesus, they see the thorns; but the children see the roses."

REMARKS OF REV. PARSONS.

Rev. Geo. Parsons of Hanover, formerly one of the scholars of the school, spoke as follows:

This is an occasion of no ordinary interest—the fiftieth anniversary of the Sunday school of the First Lutheran church of Harrisburg. It is with me a remarkable fact that this Sunday school and myself are about of the same age. I was born in March, 1819, and this Sunday school was organized in the fall of the same year, I believe. Of course, I did not commence going to Sunday-school at its organization. [Suppressed laughter.] About forty years ago I commenced attending the school in the little old lecture room that stood on the right of the old church in which I was confirmed by Rev. Dr. Sprecher. I am glad that I was a scholar in the Sunday school for a number of years, and glad that I was also a teacher—although not well qualified, I did the best I could. I am glad that I was confirmed by Dr. Sprecher, and that I was inducted by the good Spirit of God, as I believe, to go to Gettysburg, and study for the Gospel ministry.

Now we are limited to five minutes. I would like to show just in the direction followed by the one who now speaks.

He then related, in a touching manner, some of the work that he had been permitted to do for the Lord; concluding by testifying to the good impression he had received during the morning exercises.

REMARKS OF REV. HOLMAN.

Rev. S. A. Holman delivered a short and very effective address. He said; "I feel like congratulating those who can with me look back upon the scenes of the past. His speech lasted nearly five minutes, in which he very appropriately referred to scenes enacted while he was connected with the school. He concluded: "May God's blessing rest upon this school in the future as it has in the past, and may it continue in the future as it has in the past, to bless the world."

REMARKS OF REV. HAY.

Rev. Hay then again spoke a few words. He said that more than ever he was impressed with the conviction that at the secret of the success of the church is where she works far others and not for herself alone. He referred to the workings of this Sunday school in behalf of others, not forgetting the glorious work of aiding foreign missions.

HONORABLE.—W. C. STORVEN, A. M.,

son of Prof. S., was lately elected tutor in the Preparatory Department of Pennsylvania College at a salary of \$400. He had scarcely accepted the position when he was offered the Latin Tutorship in Lehigh University at a salary of \$1,000, with the favorable prospect of becoming a full professor at \$3,000 per annum. But, as he is actuated by a high sense of honor, he declined the offer from Lehigh University, and fulfils his engagement with Pennsylvania College.—Observer.

GOOD HEALTH for October.

Filled with good, wholesome reading. The articles on "Bathing," "Digestion," "Sense of Touch," and "The Skin," we have read with profit and pleasure.

BISHOP DOANE, of the Episcopal Church

recently preached a sermon before the Doctrinal Convention, in which he declared that no "clergyman's salary ought to be permitted to be less than \$1000 per year."

Lamertine's photograph has been sold

to the extent of five million copies in France.

The Emperor of China is to be married

this year with great pomp. He is fifteen years of age.

The Right Honorable George Patton, Lord

Justice Clerk of Scotland, has mysteriously disappeared.

Ayer's

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