

# The American Lutheran.

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DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

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## For the American Lutheran. The Faith Once Delivered unto the Saints.

### CONCLUDED.

One of the first, and one of the most important things connected with defense of this old faith, is that they who would defend, must, from the heart embrace, and possess it themselves: for how shall we earnestly defend a cause in which we ourselves can have, in the nature of the case—no common interest? If this old faith have no positive and deep hold on the heart, a kind of insipid, and half-hearted defense, will be all we shall be likely to render a cause we so loosely embrace. Before it is possible for me to believe a person capable of the effort of defense, I must know whether, or not, such defender is now himself under the control of this same grace? Are you, my brother, under grace, able to say—looking this early faith calmly in the face, remembering what it endured, suffering every thing for Christ, my faith is a strong one, at the same time feeling in your heart with Luther,

"Ein feste Burg ist unser Gott,"

or, is your faith just the opposite, a weak and insufficient one? Is your faith, that glib thing, which cringes and crawls into the dark corners of a worldly and mystical profession, "darkening counsel by words without knowledge," simply to escape the plain statements of the only faith,

"Which laughs at impossibilities,  
And cries, it shall be done."

Is your faith a pure faith? Is it a faith which has but one object, and is that object the crucified, or does it consist in forms—dead forms and ceremonies, at once as disgusting as they are useless? Does your faith rest it hope simply on its churchism? Is your faith a simple one, the very opposite of a complicated, and therefore unintelligible faith? If these old principles abide with, and are in us, then shall we be ready to ascertain the reasons, to be urged in favor of the defense of the "faith once delivered unto the saints."

By contending for the faith, I wish to be understood to mean its defense. It is not enough, that we be personally under the influence of this grace ourselves, but we are to become soldiers in the army of the cross, and by the boldest marches on the ranks of the enemies, of a pure gospel, prove ourselves veterans in the Lord's host. It should be our pleasure to know the truth as it is in Jesus; and by spying out, and exposing any deviation, either in faith or practice, as taught in the Bible, and of which our denominational creeds are the embodiments; and which are always to stand corrected by the Holy Scriptures. Standing here and exclaiming with Luther, "I can not do otherwise, so help me God." I am compelled to say, that, in this particular, most of our church creeds are sadly at fault. We have long digests of our conceptions of truth, indeed, so long, as often to involve much more of the human than is requisite and harmless, and so little of the Divine as to disgust simple minded, earnest men of God. Here lies our weakness. Because of these complicated statements, we often display our weakness of judgment, in their illustration.

Nor is it enough that we, only defend; it is ours to make aggressive movements upon a world of sinners, that we might bring them to God. Now they are living in deadly opposition to the principles of that faith once delivered unto the saints. But alas, for us; our complicated dogmas and lengthy creeds, are like Saul's armor on David's back; we cannot possibly fight in them. Much of our strength is thus frittered away, and the cause of Christ and His religion materially damaged.

Christians should remember, that they are set for the defense and promulgation of this faith among men, and that on them, to a very great extent will depend its final triumph over the wickedness of men's hearts. On its generic and specific statements do not so much depend the world's hope, as on its faithful development in the church's vital and practical relations. What the world thinks of our profession, and what she sees in our practice, too often, she too often, leaves a contradictory impression, baneful in its results, deeply fixed on mind and heart. O, that men had a right faith! O, that, this right faith might be reduced to healthy and living practice!

It is not a statement of this faith we so much need; but a happy life illustration—sinners are to be converted, not by our declarations, but by our lives, in which they see the hidden life of the Saviour reproduced. The world's evangelization will never be accomplished by compulsory subscription to creeds, but through the gracious power of suffering Christianity. It is Christ's suffering church, that has, in every age of its life, been most damaging to the devil's kingdom. The power of rendering "good for evil" bears down, with an irresistible force, upon the enemy's ranks and compels concession. Love, a broad and godlike love, is the foundation of that "faith which was once delivered unto the saints."

The Apostle lifts the church into the high and dignified relation of Co-laborers with God, and by so doing, plainly tells her of her power and responsibility. Christ, our revealed Head, when He was reviled, reviled not again, but committed all into the hands of the Father; so, we, as His followers should learn to suffer and to wait. "Ye are the light of the world," and if that light becomes darkness, how great is that darkness!"

In a word, those of us who would best exemplify the spirit of our text, and at the same time accomplish most for it, must do it, by a nearer and still nearer approach to the spirit and life of Him who is both the "author and finisher of our faith," and who is the brightness of the Father's glory, and the express image of his person. The Christian's great work is, to reproduce Christ, through the artlessness of his own life, before the gaze of a wicked and perverse generation of a corrupt and depraved world. We need this old faith to save us from sin, to live by, to work for Christ by and to die by. Have you my reader such a faith? Contend earnestly for the faith which was once delivered unto the saints. God grant you may.

Milton, Pa. U. G.

## For the American Lutheran. Pittsburg Synod.

This body held its twenty seventh Convention in Apollo, Armstrong Co., Pa., commencing Thursday morning, Oct. 14th.

The Synod is now composed of eighteen charges, of which four were reported vacant. The roll contains the names of twenty ministers, of whom five were absent.

The officers chosen for the following year are, Rev. J. G. Goettman, President; Rev. J. W. Schwartz, Secretary, and Mr. C. Yeager Treasurer.

Revs. J. J. Delo, from the Wittenberg Synod, J. F. Dietrich from the Synod of Central Penna, and D. L. Ryder, from the Miami Synod, were received as members of the Synod.

Rev. L. M. Koons presented his credentials as delegate from the East Ohio Synod. The President, in his annual report, announced that Revs. S. F. Breckenridge, and W. E. Crebs have removed from our bounds to the West.

### THE THEOLOGICAL SEMINARY.

The Directors of this Institution reported its monetary affairs in a healthy condition, and carefully and economically administered by an efficient Treasurer.

They regret to report that the examination of the students, at the close of the session in June last, was not as thorough on the part of the examiners, nor as satisfactory on the part of the students, as in the judgement of the Directors, it should have been.

Synod appropriated \$10 as its quota toward the contingent fund this year.

### EDUCATION.

Two young men have been aided by Synod during the past year. One of these is preparing for the mission work in Africa. Several new applications were made at this convention, to be received on our funds.

### LOYSVILLE ORPHANS' HOME.

The Trustees of this Institution reported that at the February meeting of the board it was determined to elect a superintendent, and take full possession of the property in the name of the church on the first of June. With some hesitation your representatives voted to take this step; as at that time the prospects for the success of the enterprise did not seem very flattering. Future developments, however, have shown the wisdom of the Board in taking the Home under the immediate control of the church, and have proven also that Rev. P. Willard was not unwisely chosen as Superintendent. The improvement of the grounds and property under the hard work and good management of Brother Willard has been at least fifty per cent. In every department an encouraging progress has been made. The Home was cordially commended to the increased liberality of the charges in the Synod.

### PASTOR'S HOMES.

The committee on Pastor's Homes earnestly pressed this important subject upon the attention of the congregations.

### GENERAL SYNOD.

The Delegates to this body presented a report of its proceedings. The action of the General Synod in taking charge of Home Missions and Church Extension operations of the church was cordially approved.

### THE "LUTHERISCHE KIRCHENFREUND"

was heartily recommended to the people, and an increase of the subscription list earnestly urged.

### LUTHERAN PUBLICATION SOCIETY.

This cause was presented to the consideration of Synod; and the members of our congregations were urged to render it more efficient, aid by patronizing it more extensively. Home Missions and Church Extension Synod resolved to transfer all its Missions and funds to the care of the central board of the General Synod. Revs. J. A. Earnest, J. G. Goettman, and J. F. Dietrich, were chosen as an advisory committee, to co-operate with the central board. Several missions in our bounds were recommended to the Board for support.

On the subject of Church Extension it was resolved that a column be opened in our parochial reports to be called the church extension column; and that this object be one of the number for which annual collections be made.

### SYSTEMATIC BENEVOLENCE.

The President directed attention to this subject in his Report; and a committee was appointed to suggest action. This committee reported the following:

WHEREAS, There is much need of means to carry on the different benevolent enterprises of our church, and

Whereas, we need a more systematic plan in raising funds for these objects; therefore, Resolved, 1st. That a committee be appointed to prepare cards on which the different objects shall be named; these cards to be furnished to the Pastors for distribution among their people. Each member shall be urged to contribute to some object or objects each month.

Resolved 2d. That the Pastors be earnestly urged either to organize the different Sabbath schools in their charges into Missionary Societies; or to procure mission boxes, and place them in the hands of the scholars; or to adopt some other plan to secure the co-operation of this branch of the church.

Resolved 3d. That a committee on Statistics be appointed, who shall report at the next meeting of Synod, on benevolence, membership and other statistical objects of interest.

### CONFERENCES.

The Synod was re-districted into three conferences, instead of the former number—five.

### ON THE STATE OF RELIGION.

It was resolved that hereafter the brethren prepare in connection with their parochial reports a report on the State of Religion, which shall be given to a committee appointed by the President, to be called "the committee on the State of Religion."

### DELEGATES TO SISTER SYNODS.

To East Pa. Synod, Rev. V. Miller; To West Pa. Synod, Rev. J. H. W. Stuckenberg;

To Central Pa. Synod, Rev. H. H. Hall; To Allegheny Synod, Rev. J. W. Schwartz; To East Ohio Synod, Rev. J. J. Delo.

### DIRECTOR OF THE SEMINARY.

Rev. J. H. W. Stuckenberg was chosen Director of the Seminary to fill the vacancy occasioned by the removal of Rev. S. Breckenridge.

### MINISTERIAL ITEM.

Ministerium took the following action in the case of Bro. S. Atkinson, an applicant for ordination.

A committee having been appointed to confer with him, reported the following:

After an examination of the various papers, testimonials, and proceedings of Synod in relation to this brother, and after having held a colloquium with him, we recommend him for examination, with a view of being received into the ministry in full standing. This brother was then called before the examining committee, who subsequently presented the following report:

"Your committee have carefully examined Bro. T. Atkinson especially on the subjects of Personal Piety, Motives for seeking the Ministry, and Natural and Revealed Religion, and the doctrines of the Lutheran Church; and do cordially recommend him for ordination."

This report was adopted; and Bro. A. was accordingly ordained on Sabbath evening.

On Monday evening Synod adjourned to meet at Donaghue's City, Thursday, Sept. 29th, 1870.

This close one of the most delightful and harmonious meetings of the Pittsburg Synod ever held. All felt that it was good to be there. So may it ever be!

### SECRETARY.

## Shabby.

Meek and lowly as the spirit of Christian ministers must be, there is no law by which Christians and congregations can innocently impose on them. There is a common notion that the ministry, like charity, "beareth all things, endureth all things; and for any inpositions, there is to this class of God's servants absolutely no redress. In fact, there is no relief except in a corrected public sentiment. If it is only for shame that restraints may be set before those, who otherwise would be lawless, because they are not restrained by the law of kindness; then let this power be brought to bear.

We have heard poor ministers complain of this, and bewail the wrongs of a certain class to which they are often subject. Extra tax and over work are laid upon them, without any adequate consideration. No other profession is so over-run with special duties, for which they receive little or no pay. And impositions of expenses besides, are incurred occasionally in doing those very thankless extra duties. The laborer is always worthy of his hire. For there is no good authority. The ox even, ought not be muzzled while at work on the threshing floor. Some sense of justice is even in the Indian's rule: "Poor preach, poor pay." But no pay at all, and expenses borne besides, is a worse than heathen humbug.

Take a few examples that I have fallen under our short-lived observations. Others will doubtless be able to add many more. If they have enough to make another chapter, let them be sent in till some sense of decent shame corrects the evil.

One of our theological students, while he was at the Seminary, was asked to fill an appointment in a neighboring charge. It required three days: one to go, one to be there and another to return. Items: horse-hire, toll, long fast, time and labor. Here the matter ended. Do you see the point? We do.

Another theological student was invited as a candidate for a vacant charge in an adjoining State. Items: Same as in the preceding case; only more so. You may be sure

he did not accept the call afterwards sent him from that charge. He had charged it all against them; and it stands so to-day. If his preaching was not worth paying for, they were fools to give him a call. If it was worth anything, weren't they mean for not paying him? They lost by their saving; for he has served other charges with great success since, and his present prosperous church would rather pay that old score along with their regular salary than give him up.

Sunday-school celebrations are pleasant things. Several distinguished brethren were once invited to grace such an occasion. They left their other duties and were in attendance. A collection was taken up to pay expenses. A special appeal was made for a contribution, and a personal effort to levy mail on at least one of the distinguished (?) guests, who had been called on already to take an active part in the other exercises. But their expenses coming to the place were not made up. However small these were, it was infinitesimally smaller not to offer at least to pay them.

Extra occasions sometime require extra labor. A minister is called to one of these; and besides leaving his regular duties, has to travel some hundreds of miles, loses more than a night's rest, eats several rail road meals,—or starves himself well, labors faithfully in a number of public services; and returns over the same weary way to his home. Ineffable contempt for the mean imposition laid upon him as all the poor man had for what it had cost him during that expedition. Much or little common decency required some proper acknowledgment to have been made.

"How much do you charge?" is the meanest way of all to pay for such services. As often as we have had this put at us, and it has come from different and respectable quarters, we have felt their narrow disposition to economize at our expense. Whenever a fellow asks us that question for marrying him, we are reminded of an old maid's reason for not entering into the silken bonds. She would not marry any man, who would thus at his expense skip the preacher.

It came about in this way: The couple arrived at the parson's, and the man asked,— "How much do you charge?"

"Oh, we don't make any charge," said the modest parson.

"Well, but I'd like to know."

"As to that; then, we leave it pretty much to the free will of the parties."

"How much is that, generally?" persisted the fellow.

"Some pay twenty dollars, if they love very hard. Others ten, or five, or one; and in fact, I married a man for twenty five cents."

"Hold on, parson, that's about as cheap as any one has a right to ask it. I'll take it at that price."

But the girl was not willing to become a twenty-five cent wife. She felt somehow the wrong. So she was; after filling vacancies, attending extra occasions, "assisted" (that is, did all the work) at communions, and paid our own way. It is a shabby custom.

Doctors, and lawyers, and mechanics, and tradesmen do charge. But ministers who respect their calling do not. They rather suffer imposition than make "a charge." Having baptized a child whose parents were not members of our congregation, we were asked, "what do you charge?"

"We, ministers of the Reformed Church do not charge for our ministerial acts. But if you wish to make a thank offering, give it to one of our benevolent objects." But we have yet to see an acknowledgement from that source in any of our treasures. It was, perhaps, a way to pay cheap—not to pay at all.

All that class of things is unutterably shabby.—Ref. Mess.

### Letter from Father Heyer.

Hermansburg, Friday morning, Sept. 24, 6 o'clock.

DEAR BRO.—A few lines from this celebrated village, no doubt, will be acceptable to you. I arrived here yesterday about 4 a.m. In the external appearance of the place there is nothing peculiar or attracting, especially on a rainy, stormy day, as we had yesterday; but a spirit of Christianity pervades the whole community; hence the interest which many take in Hermansburg. The country, for miles around, is dreary and unproductive, consequently the inhabitants but few. The village itself has about 800 inhabitants. I called to see Inspector Bauerstedt and Pastor Harms. The latter is a stronger and more healthy-looking man than I expected to find him; also in conversation most agreeable and pleasant. He has succeeded remarkably well in carrying on the operation which his deceased brother had commenced. The first missionaries that were sent from here, four or five years ago, went on board of the *Conradia*, which belongs to Hermansburg; since that time they have been sent by way of England, in sailing vessels. No fixed salaries are allowed to their missionaries but the expenses of each are paid or settled every month, and the amount during the year to about 600 thalers (Prussian). The congregation in Hermansburg has probably accomplished more than any other in Missionary operations. How it will be hereafter, time will show; for the present, they will probably not be able to enlarge their operations.

I received my passport day before yesterday morning, at the very moment when I was about to leave Plan. About Mr. Becker I cannot give you any definite information. Mr. Greening wrote to me and stated that he had advised him to go by way of England in a sailing vessel; but perhaps he may have gone to America. Mr. Greening states that he could and would engage two other young men, and train them for the Missionary field, if you desire it. You ought perhaps to correspond with him. His address is: Rev. W. Greening, Appenrade, Schleswig, via New York and Hamburg.

I leave here this morning at 7 o'clock.

Cologne, Sept. 25 1869.

I am writing opposite or in sight of the celebrated magnificent Cathedral or Dome, which I have just prospected inside, and am still looking with admiration at the outside. It would require an abler pen than I can manage to give a satisfactory description of such a grand building; I will therefore not attempt it. There is one peculiar feature of the building, which made a peculiar impression on my mind; I scarcely know whether to approve of it or not. What I allude to are the hundreds of figures, large and small, which are intended to ornament the front of the building. They reminded me of the multitude of figures which the Hindus have on their pagodas. Of course the design and meaning of heathen and Christian representations are very different.

Since I left Hermansburg the weather has been very unpleasant, and I have been annoyed by frequent stoppages. In Hannover I had to lie by for 12 until 3 P.M.; in Minden, four hours; in Ham, from midnight until six in the morning.

It is my intention to go from this place to Mainz on the Rhine; thence by railroad to Basle,—through Switzerland, across the Brenner to Trieste; if not, you may expect to hear from me after I arrive in Madras.

Yours, in the Lord,

C. F. HEYER.

—Luth. & Miss.

## Practical.

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

Many requests for prayer were made by strangers. One said: "It appears to me that we have great cause of gratitude to God. I feel it. He has conferred many blessings upon me, and I ought to, and I hope I do feel grateful, and praise Him for the tokens of His love which I have witnessed and enjoyed. Yet I have a great sorrow on my heart—my only son is not a Christian. I do not suppose that, in God's sight, my son is of any more consequence than the son of another; but he is dear to me, and I am anxious for his salvation, and I hope you will pray unitedly and earnestly for him. I see on your table a large number of requests—many for the sons of other parents—and I was fearful that among so many mine might not be thought of in your prayers, and I hope the Lord will forgive me, as the thought comes to me that our heavenly Father can comprehend our desires for all, however numerous they may be and if they were more numerous than they are, each one may have special attention according to the faith of the petitioners. In this spirit, and with united faith in your prayers for others, please let my son be remembered."

Another said: "I always feel a pang when I hear of one who has once professed to have experienced the blessed hopes of salvation, turning back to the world. We appear to have a number of such cases to-day, and I feel there is cause for great humility and earnest prayers. It may be that I am more impressed by these cases from the circumstance that some of them have come under my own observation, and because one such case is in my own family. My only son is the victim of intemperance. Once he professed to love the Lord, and appeared to be a humble Christian; but he has erred and gone astray, and my hopes for him are well nigh blasted, and I ask your prayers for him." This statement was made with such simple earnestness and feeling as to draw tears from many.

Others requested prayers for themselves. One said: "My parents were pious, and prayed for me, and I desire an interest in your prayers, that I may come to Jesus, and find him to be my Saviour."

The leader said: "A lady requests your prayers for the conversion of herself and two brothers."

Another asked: "Please, brethren, pray for me," and this request was, in substance by others, several times repeated, on successive days, by young men, and men advanced in years. One said he was going South to transact business, and his mother told him that he ought to stop here, and request brethren to pray for him; and he had come for that purpose. Said he: "I am unprepared to meet temptation as a Christian should, and I hope you will pray for me that I may have help from the Lord to keep in the paths of duty and piety."

A young man said: "It has pleased the Lord to show great mercy to me, and to give me grace to hope in His salvation. And I feel a deep anxiety for the salvation of my father and mother and three brothers. I believe your prayers were instrumental in my conversion, and I desire that you will pray in faith for the conversion of my parents and brothers."

Another asked prayers for the conversion of five sisters. Another, for two fatherless sons. Another, for the scholars of a Sunday-school class.

A brother said he had a friend who was a professor of religion, whose temporal affairs were in a disturbed condition, and who is seeking light in regard to a question of duty; and he requests your prayers that the Lord will direct him, and help him to do right, and preserve his way of hope in the Lord.

Another said: "As a stranger from London, I rejoice exceedingly in coming into communion occasionally with you in your prayer-meeting; to you who believe 'He is precious.' The everlasting arms have been under me, also, for years. I bear testimony to the Lord's faithfulness; I humbly confess my own wanderings. However, I am at peace, for my mind is staid on Him; and He sees the sprinkling of the blood on me. Please pray for my absent family, and that the Lord may give me more health of body and vigor of soul, and make both tend to His glory."

Another said: "I have friends for whom your prayers are desired—an unconverted man and his wife who attend church and seem almost persuaded to become Christians. In the same family are two unconverted brothers, temporarily there, for whose conversion your prayers are also requested by their sister."

The leader said: "A widow who has been recently afflicted in the loss of her husband and other dear friends, requests the prayers of the brethren for His sanctifying grace and increase of faith, that her prayers may be answered in behalf of two brothers who have been the subjects of her prayers for many years."

The leader remarked that many churches were requesting prayers for a blessing from the Lord. He held one, he said, from Blount Co., East Tennessee, asking us to pray for the churches in that place, which is represented as having been long languishing, the people being too much taken up with the world; and the hope is expressed that you will pray that their next sacramental meeting may be blessed with a gracious outpouring of the Holy Spirit.

"The pastor of another church in Tennessee also desires your prayers for his church and people. There are signs, he says, of the work of the Spirit in some hearts; and he is anxious for a revival of the work which will be general and effective."

Another said: "I ask your prayers for my brother. God's adverse dealings with him in business, he assigns as the cause of his renouncing his Maker, and setting him at defiance. O pray for my brother, that he may be brought again into submission to God, and learn to know that all God's dealings with him are in love to his soul."

On subsequent days, increasing numbers of requests for prayer came from ministers and church members, from Indianapolis, Cincinnati, St. Louis, Minnesota, and other places, which were fervently remembered.

Prayers also were requested for the conversion of "my brother, my two brothers, my in temperate brother, our family, two young men, my five brothers, and many others, and for myself, that I may be brought to a saving acquaintance with Jesus Christ, and know that my sins are forgiven."

The leader said he was requested to ask prayers for a lady who is seriously sick, and feels that she has not long to live, that her faith may be strengthened, and that she may have the full assurance of hope in her Saviour.

It is a common remark that the meetings increase in interest as they increase in numbers.

It has been said that a man who is his own lawyer has a fool for a client: but perhaps the rule has some exceptions. The Montgomery (Ala.) Mail says that a Miss Josephine Hutton, of Greenville, being sued for debt, appeared in court, examined her witnesses, and made a long address to the jury. The case, however, was decided against her. Her reason for appearing was that she did not believe an honest lawyer was to be found in the country.

In the Soohelo language of Africa, God is "Mooigiazimooongo;" original sin, in the Otoms-Indian, "laetazintilzilatlaealli;" and repentance, in Delaware, "schimelendawitche wagan."

The governors of New York and Massachusetts have followed the President of the United States in fixing the day for Thanksgiving. We presume that all the other states which appoint any day for the purpose will also concur with the President in having Nov. 18th as the time.

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

A sprightly little girl being asked, "What is nothing?" replied, "Shut your eyes and you will see it."

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

## VILLAGE OF NAZARETH.

Nazareth is situated about midway between the Mediterranean and the Sea of Galilee. It is about seventy miles, nearly directly north from Jerusalem, and about six miles from Mt. Tabor, and two miles from the plain of Esdracelon. It is surrounded by a fertile country, and is a well built town, containing about 3000 people, most of whom are nominal Christians. It is one of the pleasantest towns in Syria; the houses are mostly built of stone, and are two stories high with flat roofs.

Nazareth was probably an unimportant place in ancient times; it is not mentioned in the Old Testament, nor in the writings of Josephus, nor is it mentioned in the New Testament, except in connection with Christ. It was, however, the home of the Virgin Mary; and here a special messenger from heaven announced to her that she should be the mother of the Saviour of the world. Here Christ himself lived till He was ready to enter upon His public ministry; and to this place He frequently came, although most of its people rejected His claims, and, on one occasion, they sought to take his life by violence. The monks show a mountain two miles away overlooking the plain of Esdracelon, which they pretend is the one down which the people intended to throw him; but there are many precipices forty or fifty feet high, in the neighborhood of the town itself—there is not the least reason to believe their tradition.

Although Christ was neither born in Nazareth, nor spent much of his public life there yet, as it was the home of His family, and his own home in His youth, He is often called "Jesus of Nazareth," both by His friends and His foes. His disciples also were called Nazarenes, a name given them, first in contempt.

Nazareth is about 800 feet above the sea, but the hill to the west of the town rises several hundred feet higher, and from its top there is a charming and extensive prospect. This view embraces Mount Hermon, Mount Tabor, Mount Gilboa, the Plain of Esdracelon, the hills of Samaria, the hills of Galilee, Mount Carmel, and the Mediterranean Sea. Jesus must have wandered over the neighborhood, and who can doubt that He often came to this spot? And, as His eye took in mountain, hill and plain, and finally rested on the blue sea, far to the west, did He not think of the lands far beyond these waters, and of the multitudes who should inhabit them in the coming ages?

From this summit, a ruined village can be seen almost directly north of Nazareth; it lies beyond a considerable plain, and is about 8 miles distant. There is a good reason to believe that this is the Cana of the New Testament; although tradition has fixed upon another village northeast of Nazareth, and not so far away.—S. S. Scholar.

## My Patchwork Quilt.

Ah! dearer far it is to us  
Than many treasures that you see  
Among the relics fate has cast,  
To mind me of the blessed past.

I love the squares of emerald hue,  
The soldier's red, the sailor's blue;  
The pale pink border deftly set  
With mimic sprigs of mignonette.

The oblong block striped up and down  
Are treasured bits of mother's gown!  
The last we children saw her wear  
Before she left this world of care.

And grandma set this middle square,  
Poor grandma with her silvery hair;  
And quilted patiently for hours,  
This "herring bone" among the flowers.

Thus, as time flies on noiseless wings,  
Each hour some dear remembrance brings,  
Some sweet reminder heeds my call,  
But this is dearer far than all.

Protestantism in Saxony has received a valuable addition by the conversion of the Rev. Mr. Jager, a Franciscan friar, formerly prior secretary to the Archbishop of Prague and confessor to the King of Saxony. He has just preached for the first time in Dresden as a Protestant clergyman.

The Bishop of Moulins, France, recently published the assertion, in a pastoral address to his flock, that the Roman Church has always "abhorred blood," and that it has been careful to prevent the Protestants from being persecuted in the exercise of their worship. This is rather startling, coming from a land where the inquisitors exterminated thousands of the inhabitants, and which has never recovered from the massacre of St. Bartholomew.

Some English papers are commenting on the appearance of four clergymen of the Church of England at a feast given to 200 workmen connected with the brewery at Cavendish Bridge. The rector of the parish made a speech, in which, not content with declaring that "nothing gave him greater pleasure than to meet the workmen of Cavendish Bridge," he further announced that "the most important establishment in Castle Donington was the brewery." What then about the Church?

A baptizing ceremony at Melbourne, Canada, was interrupted lately, by a big brother of the young woman about to be immersed, who thrashed the clergyman

## Editorial Items.

A correspondent in sending us the name of a subscriber from Chester Springs, Pa., writes as follows:

"I attended communion service yesterday (24th inst) by Rev. Cornell. It has not been my privilege to attend a more solemn, or more soul-strengthening communion than this was for many days. There were two admitted to membership. Mr. C. is a very impressive preacher, and very active in his pastoral duties. He is much beloved by his people, and they would just as soon think of parting with their farms—for they are all farmers, knowing well what comfort is—as with their good 'Domine'."

I have handed several copies of your excellent paper to members of our church, and I have no doubt from the flattering way I hear them speak of it that I will be able to send you several new subscribers. The *Lutheran Observer* is taken in every family, but this instead of preventing them from becoming readers of the AMERICAN LUTHERAN, has only given them a taste for church literature; hence as they become readers of the AM. LUT. they will find, as many have, that it is just what was wanted and what can never be dispensed with as long as it keeps on in the noble course which it has pursued in the past.

You shall hear from me soon again, accompanied with substantial evidence of my interest in the AMER. LUTHERAN.

W. E. C.

REMARK BY THE EDITOR.—We thank our correspondent most cordially for the interest he takes in the AM. LUTHERAN, and look forward with some anxiety to the "substantial aid" which he promises in the future. We would also commend his example to our readers generally, both clerical and lay. If all would exert themselves to get their friends and neighbors to subscribe for the A. LUT., as our friend W. E. C. does, our list could be doubled in one month, and we would commence the year 1870 with an enlarged and very much improved sheet. Will not the friends of the AM. LUT. make such an effort for the increase of its circulation as will enable us to accomplish these improvements?

This also shows the error of those who say we should have only one church paper. An intelligent Christian family is not satisfied with only one church paper, and if they are not supplied with them in the Lutheran church, they will take them from some other denomination. We frequently find families in our church who have half a dozen political papers; why then should they not be encouraged to take three or four church papers? That is a low and selfish view of the subject which maintains that the Gen. Synod can sustain only one English Lutheran church paper. There are tens of thousands of Lutheran families in the Gen. Synod congregations that have no church paper at all yet, and that ought by all means to be supplied, if as a church we wish to rise in intelligence, benevolence and piety. Let all go to work in earnest to circulate the church papers among the people.

WASHINGTON, D. C.—We copy from the *National Republican* of the 25th inst the following interesting and encouraging notice of our churches in Washington:

ST. PAUL'S LUTHERAN CHURCH AND MISSION.

Yesterday was a day of unusual interest to the people of this church. Rev. Mr. Parson, who has been called as associate pastor with Dr. Butler, entered upon his duties and occupied the pulpit of St. Paul's church very acceptably. The congregation was large, and an earnest gospel sermon from Hebrew xii, 17: "He found no place of repentance, tho' he sought it carefully with tears," introduced the labors of Mr. Parson.

The next mission chapel of this congregation on Capitol Hill was opened yesterday morning for the first time under very encouraging auspices. The Rev. Dr. Butler preached the introductory sermon from Psalms xx, 5: "In the name of our God we will set up our banners." In considering the banner as an emblem of union, warfare and victory, the preacher presented the broad evangelical position of the Lutheran Church, making prominent the doctrines of the cross, the conquering symbol of the banner as opposed to all antinomianism, ritualism and rationalism; making war not upon other divisions of the Lord's army, no matter what badge they wear, but upon anti-Christ—the flesh, the world and the devil. This warfare gives victory.

The friends of this mission are greatly encouraged. Hereafter Rev. Mr. Parson is to have special charge of it, preaching regularly on Sabbath mornings, and filling the pulpit of St. Paul's church Sabbath nights. The several missions of this church are prospering, pastor and people feeling greatly encouraged. Dr. B. treats with merited indifference the assaults of certain newspaper scribblers, who are enraged by his manly and honest course in sustaining the Government during the rebellion, and by his broad catholic and spiritual position, as opposed to the exclusive sectarianism of High Church Lutheranism. He represents the general synod—progressive and true historic Evangelical Lutheran church. He occupies the pulpit of the Memorial chapel regularly Sabbath nights, and has announced for next Sabbath morning in St. Paul's church, a discourse appropriate to the anniversary of the great reformation of the sixteenth century.

WITTENBERG COLLEGE.—A correspondent writes from Springfield, Ohio, under date of 22d instant: "The winter session of Wittenberg college has opened with encouraging prospects. About forty new students are in attendance, all the student's rooms in the College building being occupied. Wittenberg, in the West, is growing into a commanding power and influence."—*Obs.*

## New Cumberland.

We spent last Sabbath, the 24th inst, at New Cumberland in the charge of Rev. S. Dasher, whom we assisted at a communion season in the above named place. Bro. Dasher occupies a mission field in the bounds of the West Pa Synod, and there is an encouraging prospect that he will soon build it up to a self-sustaining charge. The church at New Cumberland was almost ruined when he took charge of it, the church building having been sold by the sheriff and the membership discouraged and scattered. But the property was redeemed, the greater part of the money having been paid by the West Pa Synod, and the membership restored to the number of about seventy since Bro. Dasher has had charge of them. We preached in this church to large and attentive audiences both morning and evening. In the morning we celebrated the communion of the Lord's Supper. A deep solemnity pervaded the congregation, and we trust lasting impression were made.

In the afternoon we preached at the Mt. Zion church, about six miles south from New Cumberland. This church, like its namesake in the Promised Land is indeed "beautiful for situation," being built upon an eminence from which the prospect is most enchanting. We found the people in both these congregations very kind. They evinced their kindness not only by expressions of goodwill, and by the ample provisions with which their tables were loaded for our enjoyment, but also by the handsome increase in the subscription list to the AMERICAN LUTHERAN, which we trust will be a welcome visitor to their families for many years to come.

WEST FAIRVIEW.

This is the place of residence of the pastor, Rev. S. Dasher. It is beautifully situated on the west bank of the Susquehanna, about two miles above Harrisburg. Here there is a neat and beautiful brick Lutheran church in progress of erection. It is located right in the centre of the town, in the most beautiful and eligible location. It is expected to be finished and ready for dedication by next Christmas or New Years. Bro. Dasher is helping at the building of this church with his own hands. When it is finished and a congregation organized in the town, we have no doubt that a flourishing congregation will be gathered in a short time. Altogether we had a pleasant and interesting visit to Bro. Dasher's charge.

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

James.—I observe that next Sunday, the 31st of October, is fixed upon as the anniversary of the Reformation. Why is that particular day selected?

Peter.—Because on the 31st of October 1517 MARTIN LUTHER nailed his famous 95 Theses on to the church-door in the city of Wittenberg, and that is generally considered as the beginning of the Reformation.

James.—What were those 95 Theses?

Peter.—They were so many propositions or short sentences in which the errors of the Romish church were exposed and the true Gospel doctrines set forth. You can read them in almost every history of the Reformation.

James.—But why did he not publish them in the newspapers?

Peter.—What a simple question! Don't you know that there were no newspapers published at that early date? He nailed them to the church-door because that was the most conspicuous place where every one who entered the church would see them, and as this is "All Souls Day" in the Romish Calendar, a great many people from the city and the country, and the students from the University would crowd into the church to pray for the souls of their departed friends. They were also copied very soon and printed and scattered in tract form over the greater part of Europe. Luther had very little trouble in circulating them, or any of his subsequent writings, they were scattered like leaves by the whirlwind driving through the autumnal forest. I hope this anniversary of the Reformation will be duly observed by all our Lutheran churches.

John.—Here I find something that bothers my mind somewhat, which I wish you would explain. Pastor Brobst says in his "Zeitschrift": "The Lutherans partake of the Lutheran, and the Reformed partake of the Reformed Lord's Supper, as it has been customary for a hundred years." Now what I would like to know is this: Are there two Lord's Suppers, a Lutheran and Reformed? and were these instituted exactly a hundred years ago?

Peter.—Nonsense! There is but one Lord's Supper, and that is neither Lutheran nor Reformed, nor Methodist, nor Presbyterian, nor Episcopalian, nor Baptist, it is the Lord's Supper, instituted by the Saviour eighteen hundred years ago for all Christians of whatever name or denomination. These denominations differ somewhat in external ceremonies at the celebration of this ordinance, and the theologians have also invented a number of quibbles about the nature of Christ's presence in the sacrament, but which themselves do not profess to understand nor the people appreciate. The essentials of the Lord's Supper are to be found in all these denominations, namely the external elements of bread and wine, united with the word of God and the qualifications of the communicant do not consist in his belief or comprehension of the doctrine of the corporeal presence, but in an unwavering faith in the atoning merits of Christ's sufferings and death. This is also the position of Luther. For in his Smaller Catechism he gives the following question and answer: Who is it that receives the sacrament worthily? Answer: He alone is truly worthy and well prepared, that believes in these words, "Given and shed for you for the remission of sins." And the Synodists, such as the Missourians and the General Council men have forced in the Lord's Table and admit none but those who profess to believe in their dogma of the corporeal presence.

James.—If you will permit me to interrupt the conversation just for a few moments I would like to tell you what a singular thought occurred to me in this connection. I was just wondering, when we shall be in heaven, whether our symbolical brethren will there, too build a fence around their little community and have a little heaven by themselves, or whether they will lay aside their bigotry and worship in common with all saints, yea and sit down with Abraham and Isaac and Jacob and all the redeemed at the great marriage supper of the Lamb.

Peter.—In all charity I believe they will throw aside their bigotry there. Many of them are very clever and friendly people in every other respect. But close communion is one of the notorious "Four Points," and they will probably stick to it as long as they live upon earth. They are just as bigoted on some of the other "Four Points." For instance, here I find an article in a Methodist paper headed, "Bigotry in the Lutheran Church," which exhibits their exclusiveness in a very unamiable light. (Reads) "A Lutheran minister, belonging to the Pennsylvania Synod, was requested by the relatives of a deceased member of his congregation, who was not, however, a member of his Church, to permit a Methodist clergyman to preach an English sermon, while he was requested to deliver one in German, at the funeral. The minister refused to do so, and the Methodist to occupy his pulpit and participate in the services; and to satisfy himself that he had done right, addressed a letter of inquiry to Rev. C. W. Schaeffer, President of Synod, in reference to the matter. Dr. Schaeffer replied, in an official communication, justifying the minister in the course he had pursued, and attempting to maintain his position by referring to several texts of scripture, which have about as much to do with this case as they have with the American Declaration of Independence.—

Having held in veneration the character of Dr. Schaeffer, from our boyhood, (supposing him to be the same gentleman who was formerly a pastor in Hagerstown, Md.) we are sorry to record an act of his in which there is so little of wisdom or charity apparent."

John.—I think, however, he is mistaken in regard to his preaching in Hagerstown; Rev. C. W. Schaeffer never was pastor in Hagerstown, but he was in Harrisburg. But it is wonderful, what a change symbolism produces on the character and disposition of a minister. Whilst Rev. C. W. Schaeffer was pastor of the First Lutheran Church of Harrisburg he held protracted meetings and enjoyed some very extensive revivals of religion. He was then also on the most intimate terms with his ministerial brethren of other denominations and co-operated with them in the promotion of various benevolent enterprises. His views and feelings seem to have undergone an entire change in this respect.

James.—Some of the best men seem to be often powerfully influenced by prejudice. I notice, for instance that there still exists a latent prejudice against the Missionary Institute, even with men who profess themselves outwardly its friends and have written private letters to Dr. Ziegler, assuring him of their hearty good will and aid in carrying forward the design of the institution. Thus the East Pa. Synod and the Maryland Synod at their late sessions both passed highly commendatory resolutions in regard to the Missionary Institute. The *Lutheran Observer* contains lengthy abstracts of the proceedings of these bodies, but not one word is said in these abstracts about these resolutions. I take it therefore that these professions of friendship are all sham and should not be depended upon by the friends of our institution.

John.—Who wrote those abstracts?

James.—One was written by Dr. Hutter and the other by Dr. Diehl.

John.—Well, you should not judge these friends of the Missionary institute too harshly; perhaps it was an innocent oversight on their part, or perhaps the "responsible editor" erased all reference to these resolutions out of the abstracts.

Peter.—Well, we will not trouble ourselves about this matter. The Missionary Institute has outlived all the opposition of its enemies, and to-day is in a more prosperous condition than ever, and these things will not affect its prosperity much one way or another. We will close the sanctum for this evening.

## Return of Dr. Schaff.

Rev. Philip Schaff, D. D., was commissioned last spring to visit the various Branches of the Evangelical Alliance in Europe, and make preliminary arrangements for the General Conference of all the Branches throughout the world to be held in 1870.

Dr. Schaff has just returned from his mission, which has been most successful and cheering. He has been received with enthusiasm at public meetings in England, Scotland, France, Holland, Germany and Switzerland. And from all these and other countries delegations will come to the great gathering of Evangelical Christians in New York next fall.

Arrangements have been made for a public meeting to receive Dr. Schaff, and hear the report of his foreign mission. It will be held next Thursday (Nov 4), in the Reformed Church, 5th avenue and 29th street, at 11 o'clock A. M., and will be continued at 7 o'clock P. M.

The clergy and all the friends of religious liberty and evangelical principles are requested to attend.

CALL ACCEPTED.—Rev. H. G. Grossman, late pastor of the Memorial Church, Washington, D. C., has received and accepted a call to the Lutheran church at Port Carbon, Pa. He has already entered upon his labors, and requests correspondents to address him accordingly.

CALL TENDERED.—Rev. Mr. Bloom, of Orangeville, Illinois, has been chosen as the successor Rev. G. H. Schnur, at Mt. Carmel, Illinois.

## Sunday-School.

All communications intended for this Department should be addressed to

JOHN J. REBMAN, Editor of S. S. Column, HARRISBURG, PA.

APOLOGY.—We trust our readers will pardon the space we have given in this and last week's paper to the exercises of the semi-centennial of the First Lutheran Sunday-school, as we hope they may prove as interesting to all our readers as they have been to us. We shall publish in a few weeks the exercise given by thirty girls, and prepared for this special occasion by the editor of the Sunday-school column.

## Don't Get Discouraged.

One of the greatest dangers that threatens our Sunday-school work and workers, is the tendency to become discouraged. It should be fought against and cast out as one of the wily tricks of the arch tempter and deceiver.

In the various books now published to aid Sunday-school workers, as well as in the speeches at Conventions and Institutes, and even in these columns, a high standard of efficiency is held up. But upon looking around on your own field, you see old Deacon Slow standing right across the Sunday-school road; or Elder Hard-shell, who needs converting so badly, throwing cold words or icy looks upon you; and you feel that your Church will never work efficiently in the Sunday-school department until God takes these stumbling-blocks out of the way.—Don't be discouraged, brother or sister. Good Sunday-schools are born little ones, and often poor ones, and then grow up to efficiency and strength. So too with Sunday-school workers. Time, patience, prayer and work, will bring it out all right. Do your duty all the more faithfully, and blessing will be the sweeter when it comes.

The Superintendent wants to do his duty, but does not know how. Brother, Sunday-school superintending is an art, very much as farming and shoe-making are; and the only way to learn how to do it, is by doing it the best you can until you do learn. Don't get discouraged and give it up, but strive continually to improve.

But perhaps the superintendent is hampered for the want of good teachers. What shall he do? Give up, and let the school go down, and the children tread the broad road to destruction? Do the best you can now, and work hard for better things, remembering that teachers very generally become efficient superintendents.

Dear teachers, you may have been long engaged and had no conversions among your scholars; or you may feel that you are not capable of leading your class to Jesus.—Don't be discouraged. Go to school to Christ and study how the Great Teacher taught.—Simplify and illustrate as He did it. Read the promises and ask for faith, and prove your faith by your works. Visit your scholars at their homes, and by loving, and showing that you love them, you can obtain their love in return. Be encouraged by the fact that thousands of as poor teachers as you, have become efficient by study, effort and prayer. Remember that many another has seen a class converted while holding on to the scholars with one hand, and the promises with the other.—*Baptist Record.*

## 50th Anniversary

OF THE FIRST LUTHERAN SUNDAY SCHOOL OF HARRISBURG. SUNDAY EVENINGS EXERCISES REPEATED ON WEDNESDAY EVENING.

Last Sabbath evening, on the occasion of the children's celebration of the fiftieth anniversary of the First Lutheran Sunday-school of Harrisburg, such an interest was manifested in the meeting, that long before the hour named for the commencement of the exercises, the large audience chamber of the church was crowded to overflowing, and hundreds were turned away, unable to gain admission. The committee at once determined that the exercises should be repeated the Wednesday evening following, in which they received the hearty co-operation of the entire school. The evening came and the bright anticipations of the little folks connected with the school filled their hearts to overflowing hours before the time for the opening of the church arrived, when they were again to appear before an admiring public to sing the beautiful songs of Zion, and participate in other appropriate ways in the celebration of the fiftieth anniversary of the school.

## CROWDED.

The three large front doors of the church were opened a few minutes before 7 (just after the school had been placed in the position they were to occupy in the body of the church), and in fifteen minutes every pew in the church was well filled, while numbers were pouring into the gallery.

## VETERANS PRESENT.

Many of the old veterans in the Christian warfare present on Sabbath evening were not visible, having returned to their homes, but we noticed the old workers immediately connected with the Lutheran Sunday school all present and at their posts.

## THE CHILDREN

were there, prepared and anxious to do their part. How well they did the pleasant task assigned them remains to be seen further on.

## THE OPENING EXERCISES.

A few minutes after 7 o'clock Rev. Stelling stepped to the front of the stand, and announced that the exercises would commence by the school singing the piece called, "God is Love."

The whole congregation arose, and with Prof. Wm. Knoche at the Melodeon, united with spirit and with a will in singing the beautiful words commencing

"Come, let us all unite and sing,  
God is love"

Rev. E. S. Grove, of the Methodist Episcopal church was introduced, who offered up the opening prayer.

then sang, with much spirit, the piece commencing

"Blessed are the people that know the joyful sound."

Then followed the class of eleven little girls and five little boys, who sang from the stand,

"God's watchful care."

This part of the exercises was gotten up by Miss Julia Bishop, and reflects great credit upon that lady. When the little girls had arranged themselves on the platform, a verse was sung by all, the second verse by the three little girls on the right, who advanced a pace or two before singing. The third verse was also sung by three little girls, two stepping forward in the same manner as the first three, and the third of the first three assisting in the verse. The whole was exceedingly well rendered.

## THE THIRD DEPARTMENT

then sang with good effect the words of the piece, entitled

"The morning light is breaking."

THE "GOLDEN NINE."

An exercise followed long to be remembered, called the "Golden Nine," participated in by nine little girls. As they marched from the main floor of the church to the stand they sang in sweet concord, the words,

"We are coming, gladly coming,  
This anniversary day,  
Each heart with rapture swelling  
Each tongue its praise to pay."

## CHORUS;

Welcome our pastor, our parents, teachers dear,  
Our old friends, our classmates,  
All, all, are welcome here!

"God smiles when happy children  
Raise tuneful voices high,  
And angels bear the anthems  
To the Saviour in the sky."

Welcome our pastor, &c."

When they reached the stage, each was handed a banner, on one side of which were the words, "The Golden Nine," large enough to be seen by nearly all in the room. On the opposite side of each was one of the following mottoes from Galatians, v. 22, 23: "Love," "Joy," "Peace," "Longsuffering," "Gentleness," "Goodness," "Faith," "Meekness," "Temperance."

On singing the first verse, all the banners presented the words "The Golden Nine." In the second verse, the words "Love, Joy and Peace" occurred, and as they were reached the little banners were turned, with very good effect, and so on with the 3d and 4th verses in which were the mottoes. At the end of the 4th verse, the little girls spoke in concert (from Matt. v. 16). "Let your light so shine before men that they may see your good works, and glorify your Father which is in Heaven." As the word "shine" was spoken, a golden light suddenly appeared in the round pane of stained glass at the top of the arched window back of the pulpit stand, revealing a white dove, flying toward the earth. The effect was magical, producing a buzz of admiration from the congregation, which lasted several minutes. The little ones also repeated (Gal. v. 26): "If we live in the Spirit, let us also walk in the Spirit." Then (Gal. v. 22 and 23): "The fruit of the Spirit is Love, Joy, Peace," &c., each one looking up at and pointing to her motto as she spoke the word. The verse

"In earth's blighted garden  
There groweth a vine," &c.,

was sung, each one pointing on singing the word "vine," to the vine entwined around the staff. The banners were then returned to Mrs. Wallman and her assistant in a novel way, when the nine concluded their part of the evening's exercise by singing

## BEAUTIFUL ZION.

"Beautiful Zion, here so fair;  
Beautiful Nine, the Spirit's care;  
Glorious their work, all hearts to bring,  
Trophies of grace to Christ our King.  
Perfect their work, their toil will cease,  
Resting with Love, in Jesus and Peace,  
In Zion! Zion! lovely Zion!  
Beautiful Zion, City of God."

## THE INFANT DEPARTMENT.

numbering in attendance, nearly 100 boys and girls, marched to the platform and sang

"There's a cry from Macedonia,  
"Come and help us!"

as only infant children can.

## ADDRESS BY J. A. WEIR.

They were then entertained with a short, appropriate address by Mr. John A. Weir, Superintendent of the Infant Department of the Presbyterian Sabbath-school, Market square.

The infant school then sang

"Dare to do right,"

and the little ones returned to their places in the body of the church.

## GOSPEL FEAST.

The next part of the evening's exercises was participated in by thirty girls, who, on reaching the stand, formed three sides of a hollow square, facing inward, the open side to the front. This particular exercise was due to the efforts of Mr. J. J. Rebman, and well it was conducted. Mr. Knoche presided at the melodeon.

After the young ladies had taken their positions, one stepped out of line and in substance stated that when we are invited to a party or great supper, we want to know just where the place is, who gets up the feast, who gets up the feast, who are invited, &c., concluding, "Jesus, our Great King, has invited all mankind to a Heavenly Feast." The whole class then repeated in concert the "King's Supper," described in Luke xiv. 15-24. The young lady yet standing in advance of the rest asked

At whose table will the supper be?  
She immediately resumed her first position, and another stepped out answering:  
And the King's son said, "that ye may eat and drink at my Father's table, in my kingdom."—Luke xii. 30.

Before retiring she inquired, Will there be many there?

Question after question was asked in this manner, and as each new one was propounded, the interest deepened and intensified. It became as though the parable had become

real, and the multitude were anxious to know all about it.

ADDRESS BY MR. RUDOLPH KELKER.

Rev. Stelling then announced that Bro. Rudolph Kelker, Superintendent of the German Reformed Sunday school, was present, and invited him to address the school.—Mr. Kelker responded and delivered a very happy and appropriate address

The Second Department of the Sunday school sang the pretty piece, entitled:

"Who shall shine."

"LITTLE PEBBLE."

Eleven little girls and three little boys were placed upon the stage, and with Miss Julia Bishop at the Melodeon, sang with wonderful concord and sweetness the piece called "Little Pebble." The first three girls advanced, singing a question, and the whole class replying; then three others advanced as before, and so on until each three of the girls had sung a question. The singing of these little ones was delightful, and reflects great credit on their teachers.

Two verses of the piece called

"Beautiful home,"

were sung by the Third department.

This was followed by an exceedingly interesting feature in the exercises, participated in by 30 girls and 14 boys, entitled

"OUR SUNDAY SCHOOL."

This part was opened with appropriate singing by the class, followed by questions and answers relative to the school, participated in mostly by the boys.

From these it was learned that the church to which the Sunday school belongs was first organized 74 years ago (in 1795). One of the fruits of the church was the organization of the Third department of this school in 1819. When the school was organized there were 35 teachers and 234 scholars; total 269. There are now 15 officers, 73 teachers, and 635 scholars—altogether 728.

## CONCLUSION.

This exercise was followed by a collection, during which the congregation sang a new and novel piece, to the tune of "Auld Lang Syne," led by the pastor, entitled

"Go on, go on," &c.

Benediction by Rev. Stelling.

## Agassiz and Genesis.

It is currently reported that the first words of Professor Agassiz in his opening lecture of the Harvard course were: "I do not wish any one to come to my lectures who believe the book of Genesis, as given in the Bible."

The secular papers have commented with some severity on this remark as indicative of a disposition on the part of Professor Agassiz to challenge notoriety by what they term bragadocio. We have no wish to believe, much less assert, anything of the kind. On the contrary, if Mr. Agassiz has abandoned all faith in this portion of the book of God, we are glad that he has the manliness to say so. We now know where to find him and all his disciples. They are the avowed enemies of revelation. We have long suspected that this was the case, and assuming the facts to be as reported, we are now and henceforth can be prepared to accept assurance in lieu of uncertainty. We are sorry that Agassiz, who has great attainments and a brilliant reputation as a scientific gentleman, has been brought into such a position; but it is this a correct representation of his sentiments, it is best that they should be avowed.

The consequences of the rejection of the book of Genesis are probably far more comprehensive than he supposes. To deny the authenticity of Genesis is simply to reject the whole Bible as a revelation from God. If the Mosaic account of the cosmogony is not to be believed, then Paul is unworthy of credit, for he endorses it when he says, "God who commandeth the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." The creation of the light before the sun and moon were called into existence, is employed by Paul as an illustration of the miracles of gospel grace. Moreover, the same Apostle declares, "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." In these few words we understand the Apostle as disposing of various theories of development, Oken's among the rest, who believes man to be a development through many gradations, from tadpole, frog and monkey, to the human form—God spake, and it was done. He commanded, and it stood fast. He said, "Let light be," and light was.

In all this we seek no quarrel with geology or geological testimony. That is pertinent in its sphere, but its province is not a censorship of the sacred Scriptures. Science always speaks words of truth and soberness. Natural science cannot lie; and what it teaches is absolute truth, which never can contradict the word of God. Nature is simply the first volume of revelation, and there is nothing in it which is contrary to the written word, given by inspiration of the Holy Ghost. There can be no conflict between genuine science and revelation. Sometimes science has developed the true meaning of Scripture, and it would be folly to reject a scientific truth, when it has been absolutely demonstrated. Like Galileo we must say, despite of all the inquisition can do, "The world moves for all that."

But the rejection of the book of Genesis, on the ground of its disagreement with science, is absurd. Much as we have heretofore respected the name and attainments of Agassiz, we should feel ourselves debarred, by the announcement of his terms, from the pleasure of listening to his learned dissertations. We would rather believe Moes than Agassiz.

We are sincerely sorry that he has assumed the position of a radical scientist. He will fare no better than others have done before him, when they have set out on similar explorations without chart or compass. They are like the mariner on the broad ocean, with no heavens above, neither sun, nor stars, nor moon to help him take an observation, drifting now here, now there, the sport of waves and wind. Such luckless navigators may imagine that they are going round the world, when their whole journey might be comprised in the circuit of a mill pond.—*Chr. Intell.*

## Church News.

## WEST BRANCH CONFERENCE.

The West Branch Conference of the Susquehanna Synod will meet on Monday evening, November 15, 1869, in the Lutheran church, Montoursville, Pa., Rev. J. G. Griffith, pastor.

J. H., Sec.

## YORK COUNTY CONFERENCE.

The above Conference will hold its next Convention at East Berlin, Adams county Pa., commencing on the evening of November 1, 1869.

C. J. Deininger, Sec.

York, Pa., Oct 22, 1869.

## THE NORTHERN CONFERENCE

of the Synod of Illinois, will convene on the 16th of November, at the Salem church in the charge of Rev. W. H. Schoch. Members coming by Railroad will be met at the West Point Station.

W. H. Schoch, Sec.

## NORTH BRANCH CONFERENCE.

The above named Conference will convene in the Lutheran church at Backhorn, Columbia county, Pa., on Monday evening Nov. 8th, 1869.

Question for discussion: How can we develop the talent of our Church?

Rev. Shindler, *Primarius*.

Rev. Hemperly, Alternate.

B. F. ALLEMAN, Sec.

Bloomsburg, Pa.

Oct. 18th. 1869.

## Cumberland Valley Conference.

A meeting of this conference will be held in Carlisle, beginning on Monday evening, November 1st, 1869. Essayist: Rev. T. C. Billheimer. Subject: "Infant Baptism." Subject for discussion: "How shall we most successfully treat the awakened?" To be opened by Rev. T. C



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An assortment of Watches. Jewelry, Silver and  
plated Ware constantly on hand,  
Repairing of Watches and Jewelry promptly  
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