

The American Lutheran.

YORK, PA.

SATURDAY, July 9, 1870.

REV. P. ANSTADT, EDITOR.

REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the American Lutheran in Rebersburg and vicinity. He is authorized to receive backhanding subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

AN EARNEST REQUEST is hereby extended to all who have not paid their subscription for the AMERICAN LUTHERAN this year to forward the amount without delay. We have been at great expense in removing our office and purchasing new material that we need all the subscriptions due us immediately. We shall be much obliged to all those who will send their backhanding subscriptions as soon as they read these lines.

The Catalogue of the officers and students of the Missionary Institute, Selinsgrove, Pa., 1869-70, has been on our table for some time. The Faculty and Instructors consist of the following persons: H. Ziegler, Superintendent and Theological Professor; P. Born, Principal of Classical Department; Philip H. Bents, Professor of Mathematics, &c.; W. C. Evans and E. Killinger, Tutors.

In looking over this Catalogue we are gratified to see that the Institution is in a flourishing condition. The total number of students in attendance in the Collegiate Department was 138, and in the Theological Department 12. There have been more students in attendance at a time in the Theological, but so far as we know, never so many at one time in the Classical Department as during the last year. The course of instruction is thorough and the deportment of the students has been good and we can cheerfully advise parents to send their sons to this school. A large majority of the students are professors of religion.

The Scavenger at Work.

We clip the following from the *Lutheran and Missionary*: "A writer in the *Observer* presents a comparison of the donations to the cause of Home Missions from the various Synods belonging to the General Synod. We reproduce a few items:

Hartwick Synod, 3,994 communicants, \$17.18.
New Jersey Synod, 1,521 communicants, "not one cent."
Synod of Illinois, 2,059 communicants, \$50.

Franklin Synod, 1,782 communicants, "not one cent."
Thus, from four Synods, embracing nearly 10,000 communicants, all reported to be in a "flourishing condition," the grand sum of \$67.10 was contributed in the course of one year for the great cause of Home Missions.

It will be seen from the above, that, scavenger-like, the writer overlooked all the Synods which contributed any sum liberally to the cause of Home Missions. The *Observer* is a very good paper, but nothing. Their delinquency seems to give him heartfelt satisfaction, and he glazes over it like a buzzard over a carcass. He will do us good service as a scavenger. He sees even what is beyond human vision, for the "Franklin Synod" has never been seen nor heard of.

O, Joseph, Cease!

We learn that the Rev. Joseph Siess, D. D., of Philadelphia, has lately visited Chambersburg and preached in the American Lutheran Church of that place. Now, this is certainly not according to the "Four Points," because both the pastor and the congregation belong to the General Synod, and are therefore "un-sound in the faith," according to the oft repeated declaration of the *Lutheran and Missionary*, and consequently it is not allowable to exchange pulpits with such, as the "Four Points" expressly declare. The design of the Doctor can not therefore be a good one, when he visits and preaches in General Synod congregations. It seems, he extended his raid all along the Cumberland Valley up to Hagerstown, and gives us the church news of all the Lutheran congregations on that line, in the *Lutheran and Missionary*, which we copy this week, just in the manner and order in which he gives it. Our readers will find it in the column of church news. It seems strange that one of the leading minds in the General Council should interest himself so much about certain congregations of the General Synod. It looks too much like a wolf prowling around the sheepfold. We therefore reiterate the warning at the head of this paragraph, "O, Joseph, Cease!"

Photographs of the General Synod.

The Photographs of the General Synod which met in Harrisburg are all sold. Several applications recently made could not be supplied. During a recent visit to Harrisburg we called on the artist, who has the negative of this picture still on hand, and asked him whether he could make more of them. He is willing to print more of them if they are called for in sufficient quantities. The price will in that case be only a trifle higher, namely \$1.25 instead of \$1.10, as heretofore. The picture of the General Synod in Harrisburg is the best that was ever taken of that body. It contains about 175 likenesses of the most prominent ministers and laymen of the General Synod, with their names and residences. Such a combination of interesting likenesses can never be produced again. As there were only 700 copies made, the church is still very inadequately supplied with these photographs.

If orders in sufficient numbers are sent in to us within a month, we will order a hundred or more copies to be printed, and send them free by mail to those ordering them at \$1.25 a piece.

Let all who desire to have this picture written to us without delay and inform us how many pictures they desire. The money must be sent immediately on the receipt of the picture.

Over one hundred years ago a lot was deeded to the Lutheran Church in Georgetown, D. C., for a church. A church is now to be built on it.

The Cross of Christ.

The Apostle Paul says, "God forbid that I should glory in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." Gal. 6, 14.

That is a singular account which the historian gives of the conversion of the Emperor Constantine. Marching at the head of his army against Maxentius, whom he was soon to encounter in a battle that was to decide the fate of his empire, he prayed that same God might guide him to victory, when he beheld in the heavens, far above the brightness of the sun a luminous cross, with these words inscribed, "By this thou shalt conquer." He did conquer, and ever after, the cross was the standard of the Romans.

There are various things in which men glory. Some glory in their noble birth, some glory in their wealth, some glory in their exalted position in church or state, some glory in their learning, some glory in their elegant clothing, and some glory in their shame. He exclaims, God forbid that I should glory, save in the cross of our Lord Jesus Christ.

It has become quite fashionable of late to glory in the material cross. We see the figure of the cross displayed on church steeples, where its gilded arms reflect the rays of the sun; we see its form in wood and marble in grave yards; we see it in various colors on the stained glass of the windows of gorgeous churches; we see it in the crucifixes on some of the communion tables; and we see it in the jewelry worn by men and women.

But Paul gloried not in this kind of a cross; these are mere playthings and gewgaws, in which the gay and trifling rejoice, as much as those who think they are doing God service by introducing them into their churches. But Paul meant by the cross of Christ all that Christ did and suffered for the sins of the world, in other words by the cross of Christ is meant the Atonement. But why then did he not say, the Atonement? Because in Christ's sufferings on the cross is concentrated the great work of the atonement for the sins of the world. This is what Paul gloried in, and this is what every true Christian should glory in.

The Cross of our Lord Jesus Christ is the only thing worth glorying in. All things else are vain and transitory. It is noble birth worth glorying in? By nature we are all sinners, and before God there is no respect of persons. At the Judgment Day both great and small, both high and low, will be placed on the same level. Is wealth worth glorying in? Alas! riches take to themselves wings and fly away, and at last they will all be consumed amid the flames of an expiring world. Is worldly honor worth glorying in? Honor is but an empty puff. To-day the multitude may exalt one to heaven with their shouts of applause, and to-morrow that same multitude may cast him down to hell with their imprecations and curses.

We see this exemplified in the case of Jesus. One day the multitude met him with shouts of welcome, spreading their garments in the way and strewing flowers before him, crying hosanna! blessed be he that cometh in the name of the Lord! and a short time afterwards that same multitude cried out, away with him! crucify him! His blood come upon us and our children!

Is learning worth glorying in? All knowledge on earth must necessarily be imperfect. Sir Isaac Newton, one of the greatest philosophers that ever lived, declared himself, I seem to myself to be but a child, picking up a shell here and there on the great ocean of truth, but of the boundless ocean beyond I know comparatively nothing. The farther we advance in human knowledge, the more we discover our ignorance, and in eternity all human knowledge will vanish away before the effulgent light of heaven.

Is personal beauty worth glorying in? Alas, we do all fade as the flowers, and our bodies though buoyant with youth and encircled with beauty, must soon become food for worms. How little reason have we therefore to glory in noble birth, in wealth, or honor, or learning, or beauty, or any earthly treasures, for they all pass away and perish with the using thereof.

But the cross of our Lord Jesus Christ is preeminently worth glorying in. It is the great central point in which the interests of time and eternity concentrate, or if you choose whence they radiate. When God in the councils of eternity devised the glorious plan of salvation it formed, no doubt, the subject of praise and adoration among the angels of heaven. But when the infant Redeemer was born, heaven could no longer circumscribe the demonstration of their joy; it broke forth on the plains of Bethlehem in that sublime song, Glory to God in the highest, peace on earth, and good will to men. And through all eternity saints and angels will continue to study, admire, and magnify the wonders of the cross, "God forbid then that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

Conversation in the Sanctum, Between Peter, James, and John.

John.—Here is good news; the editor of the *Lutheran Observer* has at last discovered the fact that there is such a paper in the world as the AMERICAN LUTHERAN, and he mentions the name of our paper twice in his issue of last week. Once also he calls it Rev. "Anstadt's paper," and in another place he says Rev. Peter Anstadt has removed his paper to York.

Peter.—I am glad to hear this; I hope from this that Dr. Conrad will assume a more friendly disposition towards, and that he has now fully abandoned the policy of ignoring our paper.

James.—That was a foolish policy at any rate. What folly to ignore a paper that is rapidly increasing in circulation, and gaining in power and influence in the church every day. That stands advertised in the minutes of the East Pennsylvania Synod last week of the *Observer*, and whose name stands prominently in the list of Lutheran publications in all the church almanacs.

Peter.—In what connection does he bring in the name of our paper?

John.—He institutes a comparison between the relative sizes of the *Lutheran Observer*, the *Lutheran and Missionary*, and the AMERICAN LUTHERAN, in which he says that our paper is the smallest of the three.

According to the measurement of his printer he says our paper contains 65 thousand ems, the *Lutheran and Missionary* 75 thousand, and the *Lutheran Observer* 110 to 122 thousand ems.

Peter.—Well, that surprises me; James go and call Spangler into the Sanctum and let us hear what he says on the subject.

James.—(Goes into the printing office and soon returns with Spangler.) Here he comes, now let us hear what he has to say on this subject.

Peter.—Will you please to look over this editorial in last week's *Lutheran Observer*?

Spangler.—(Reads the article carefully and then remarks,) "Dr. Conrad's printer must have had a gum elastic measure which can be stretched and contracted at pleasure. The most superficial observer can see the falsity of this statement. The *Lutheran and Missionary* is a smaller sheet than the AMERICAN LUTHERAN and yet it is represented as having 10 thousand ems more matter, though both papers are printed on the same type and leaded. So also the *Observer* and AMERICAN LUTHERAN are printed with the same size type and leaded. Now when we compare the two sheets as to size, (here he spreads the two papers out and lays one on top of the other) we find that the *Observer* is scarcely two inches longer and hardly an inch wider than our paper, and one inch of space is lost in the centre of the quarto form, which is not lost in the folio. The difference of size is therefore only about two inches, and I should like to see the printer that can put 50 thousand ems on two inches of space, or that will assert that the *Observer* contains almost twice as much matter as the AMERICAN LUTHERAN. A printer that can publish such a measure must be either a dunce or a knave." (Returns to the printing office.)

James.—Spangler put daylight through this thing, didn't he?

John.—Yes he did, and although it seems a harsh judgment, yet I cannot help but think, that a man who will stretch his measure in such an outrageous manner will stretch his conscience also.

Peter.—Well, this matter has been satisfactorily explained, now let us turn our attention to something else. How is our paper progressing since the printing office has been removed to York?

John.—I think the paper has been improved both as to its contents and its appearance. All our friends say that it is a "good move" and the Lutherans in York also appreciate the importance of having a church paper printed in their town, and have already given quite a large increase to our subscription list, which, however, I think will be much increased as we go along. Let me read you what the *Harrisburg Telegraph* says about this move. (Reads.)

"The office of the AMERICAN LUTHERAN has been removed from Selinsgrove to York, and the paper is now published at the latter place by Messrs. Anstadt & Spangler. Rev. P. Anstadt continues in charge of the editorial department. The AMERICAN LUTHERAN has been greatly improved in appearance, as well as in its contents, and we have no doubt that under the new arrangement it will find its already large circulation greatly increased, as it deserves to be."

Peter.—This is very gratifying indeed. But how is the subscription money coming in at present?

James.—It is coming in very slowly at present and I am sending out bills again in the paper with the hope that the subscribers will send the money which we need so badly just now. Here I have found a little item in an exchange just on this subject, which I would like to read to you.

Peter.—Read it and then we will close the sanctum.

James.—(Reads.)

"Know ye the printer's hour of peace? Know ye an hour more fraught with joy? than ever felt the Maid of Greece, when kissed by Venus' amorous boy? 'Tis not with news of solemn note, his columns all with sadness fill; nor yet when brother printer quote, the effusion of his blum'ry quill. But Oh! 'tis when the weather's fair, or clad in rain, or hail or vapor, he hears a subscriber say: 'I've come to pay you for your paper.'"

Communications.

Among the "Sad and Oppressed."

I have lately been at Littlestown, Pennsylvania, where the "Sad and Oppressed" people, so pathetically described by Dr. Siess, editor of the *Lutheran and Missionary*, reside—where, as that paper states, "the minister is driving things to destruction" by having "numerous prayer meetings" and "weekly temperance meetings"—by farming during the week and "abusing his congregation on Sundays"—where, by setting aside and trampling on everything which does not agree with him, and by personal preaching he "outrages the feelings of devout people" and so "mixes" them up with those "cannot tell whether they are Methodists, Calvinists, United Brethren or Lutherans." But though I was actually in the town referred to—was in the church thus confused—and among the people thus oppressed and outraged, I failed to see or to hear of the dreadful state of affairs described. The prayer meetings and temperance meetings are indeed held, and so of the Sunday school and regular Sunday service.

Moreover the minister preaches, and some of the things he preaches apply to some men in the community. But neither the church nor its interests are thereby "driven to destruction," nor has the Lutheran Church become so "mixed" as to lose its identity—on the contrary it is doing more to maintain itself and to help Lutheran institutions than heretofore. It seems therefore that there must be some mistake about this matter. The facts do not correspond with the description. But it will be a relief to every charitable person to know that the discrepancy can be accounted for without imputing a bad motive either to Dr. Siess at Littlestown, who first reported the matter, or to Dr. Siess, of Philadelphia, who published and then interpreted and enlarged upon the report.

The Dr. Siess at Littlestown is a Doctor of Medicine, one part of whose vocation is to hunt up disease—to ferret out disorder and detect the lurking humors that afflict the race of man. In this business he has been engaged for years and years, so that he may now have a bent of mind, a habit almost amounting to instinct in the direction of spying out distempers. And as the church at Littlestown has resolved to pay

its own debt, and not sell itself to the General Council, as it is striving to do more for Christian morality at home, and for the spread of the Gospel abroad, this increased life and exertion has no doubt given it a more vigorous pulse which the Doctor has mistaken for the wild throbbings of fell disease. He would be the more liable to this mistake, since he had prescribed a large dose of greenbacks—some four or five thousand dollars in amount, together with a temper of the Gen. Council—as needful, and when this was refused he naturally looked for increased frailty and rapid decline, terminating in the violent throes of dissolution, which he now thought he beheld. Thus this fixed habit of the Doctor, along with an inadequate view perhaps of the difference between spiritual and natural things, led him to make the mistake in describing the condition of the church.

That Doctor Siess, of Philadelphia should see in this dissipation of a member of the church at Littlestown, the sure signs of a revolution throughout the churches of the General Synod, is not strange. He has for a long time been devoted to prognostics. He has been intent on finding tokens of direful events soon to come. What stupendous conspiracies and revolutions he spelled out of the orthography of the name NAPOLEON! Thus his way has long been to indulge in forebodings, and he has become much set in his way. And though the times for the fulfillment of his predictions have mostly passed, and the events have failed to do their part, yet the habit of foreboding forces him along through regular prophetic motions, just as an empty mill machine jolts on, without execution, where the bar is not supplied. Therefore let no one too severely censure the Doctor for these predictions. While no one should desire that the calamities which he predicts should befall the General Synod just to gratify him, yet who would deny him the satisfaction of thinking they will befall it, and of publishing his thoughts abroad!

MARK.

For the American Lutheran. Home Missions.

TOPEKA, KANSAS.

Rev. A. J. Henson, whose health has been so feeble as to cause him to ask for his release from his position as pastor at this place, now says that he has greatly improved—that it "is so far recovered that he need not quit preaching on account of it." His report shows six accessions during the quarter, the prompt payment of his salary promised by the Mission, and a good attendance at preaching. His accompanying letter says: "Our work is going on steadily, and I think the next quarter will show more additions than the present," and a more recent letter says: "Our church matters are going on well, I think I can make a good report this quarter—Some good families have come in."

BROOKLYN, N. Y.

Rev. J. J. Delo, our Missionary at this point reports the addition of thirteen members during the past quarter—two Sunday Schools in a thriving state—three prayer meetings—an increased attendance at Sunday services, and an increase in the amount of salary raised by the Mission.

MONONGAHELA CITY, PA.

This Mission comprised of two small churches, one of which is in the country, continues to make encouraging progress under the ministry of Rev. D. L. Ryder. He reports 15 additions during the past quarter, 6 catechumens and a fair attendance at regular services. Each of the organizations has a house of worship. The salary promised by the Mission is promptly paid.

MONTOURVILLE, PA.

Two churches—one at Montourville and the other at Rocktown, opposite Williamsport, comprise this Mission. The Rocktown church owns a small new brick edifice, not yet completed, but the basement being finished and furnished, is occupied by the Church and Sunday School. The Montourville church is now putting up a substantial, beautiful and commodious brick edifice, which will cost some eleven or twelve thousand dollars. The walls are now going up and will soon be completed. Rev. J. G. Griffith, whose labors have been very fruitful in this field, reports the addition of five members the past quarter, three prayer meetings weekly, two candidates for the ministry, and three Sunday Schools with 220 scholars.

CHRIST'S CHURCH MISSION, N. Y. CITY.

In a recent letter, Rev. G. U. Wenner, who has had large success among the Germans of the above city, states that "The work has never been so encouraging as at the present time," and that the prospect of securing Church property is very encouraging. If this object is once attained the Mission will immediately become self-supporting.

GRASSHOPPER FALLS, KANSAS.

This Mission, under the pastoral labors of Rev. S. P. Harrington, continues prosperous. Six were added to the membership during the past quarter. The attendance at regular services is large, Sunday School prosperous and two weekly meetings are sustained. Bro. Harrington says: "Our attendance is all we can accommodate—yesterday we could not seat all who came, and in the evening we had our Sunday School Concert, which we hold monthly, and which always brings a crowd. Half of the people could not get into the church. We have commenced a subscription to enlarge and will do it as soon as practicable."

MT. VERNON, OHIO.

Though Rev. J. W. Elser labors under some discouragements at this place, yet he reports progress. He has added three to the membership during the quarter just closed. The Sunday School and weekly prayer meeting are sustained and attendance during Sunday morning services is reported good.

WRIGHTSVILLE, PA.

It was hoped that this Mission had attained to self-support, but the Board found it necessary to extend a small amount of aid to it for a short time. The church edifice was totally destroyed by fire last spring; but the brethren there, having obtained help from neighboring places, are now going on to build again this summer. Rev. G. P. Weaver reports the addition of thirteen members during the past quarter and four Sunday Schools embracing 300 scholars. He says, "We are encouraged in regard to our building, and I think we can succeed in raising enough funds to put up the church again and pray for it. I will begin my catechetical lectures after harvest."

SWEDISH MISSION, BROOKLYN, N. Y.

Rev. P. J. Krallstrom, who has charge of this work, has just rendered his first report. It shows that he has organized with 33 members and has others in immediate prospect, that the attendance at services is encouraging, that a weekly prayer meeting is sustained, that there is one candidate for the ministry among the members, and that \$35.00 have been given to benevolence during the quarter.

WEST FAIRVIEW, PA.

This Mission, which under the pastoral care of Rev. L. Dasher, has during the year created a good church edifice, continues to make encouraging progress. He reports fifteen accessions, six catechumens, four prayer meetings, four Sunday Schools with 340 scholars, \$14.00 contributed to Missions, and a "healthful and hopeful condition on the whole." The report indicates faithfulness and efficiency and the accompanying letter breathes a good spirit.

VAN WERT, OHIO.

Rev. H. Wells says: "Our Sunday School is encouraging; our congregations are large, but orderly and attentive. We move slowly but are hopeful." He reports six accessions during the past quarter, 200 Sunday School Scholars and prompt payment of salary.

All in all our Home Mission work is more encouraging than it has ever been before. We have a greater number of Missions, more of them in large and important places, and they are better manned, and in a more healthful state as a whole than ever before.

M. OFFICER.

YORK, PA., July 2d, 1870.

For the American Lutheran. Matrimony.

BY REV. URIEL GRAVES, OF MILTON, PA.

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(Continued.)

Thus many females who might have been most happy in each other's society, by simply disregarding the wishes of one another, have rendered themselves most unhappy. It once became my painful duty, to officiate at the funeral obsequies of a lady who had died at her hands who once stood before the marriage altar with her bride. Let it be borne in mind, that the only and very best rule that can be given, as a cure for matrimonial strife, is the following:—Treat your companion with all the kindness with which you were ever wont to regard your lover, and your matrimonial heaven is gained. Nine-tenths of all family quarrels grow directly or indirectly out of our want of interest in each other's welfare. It is not some great act of kindness, but our little kindnesses, which sweeten the cup of life, and make its bitterest dregs even more than palatable.

Such are a few of the facts which, for your consideration, I have hurriedly brought together in the space of a single lecture, from the great mass which might fill entire volumes. If matrimony had not an earthly significance, the truths of this lecture should find a most hearty response in the heart of every lover of social life. But, O! it has an eternal breadth of responsibility. Our physical, mental and moral being depend upon it. Earth's upward or downward tendencies are strongly involved in our union in life. In matrimony the most tender relations are formed, teaching with responsibilities, high as heaven and deep as hell. Society receives at every such union a blessing or a curse. Thousands marry, live and die, without having given so much as a single thought to the important changes their position are destined to give the ever changing phases of society.

Could a Mrs. Brobst, have seen that young Anthony, while yet a prattling babe upon her knee, in the course of time, was to become the actor, in perhaps the most tragic scene of which earth has any account, or of which history will ever speak, she might with propriety, have dashed out his brains upon the door-post of that now forever dishonored home. Could the sister Booth have known that from his loins should go forth a son, who, after passing the giddy rounds of fast young America's circle, should, at last, make his own name, and that of his sorrowing parents, a stench in all the land, his prayer might have been, "Let my fate be that of Logan." Nay, verily, however humble in life may be our positions, God helps us to remember that important changes, for better, or for worse, will be the result of our union for life.

At this moment the noted characters of earth, who have left their names on the pages of history, and their indelible impress upon character, are passing before me. Luther, the champion of the Reformation, an unassuming Monk, born of poor but respectable parents in Saxony, Nov. 10, 1483; trained by a pious mother, guided by the example of an honorable father, became the subject of Divine grace; and when he uttered his voice in the ears of priestly authority, the very throne of wickedness and religious intolerance, shook to its foundation.

George Washington, who had been taught by his parents, strictly to adhere to the truth, became, not only the leader, but the powerful defender of American independence. Of him it is said, "first in peace, and first in the hearts of his countrymen." In his birth we have an undoubted evidence of the importance of high moral qualities, to the development of genius and power in offspring. The life of Washington, will ever introduce America's history to the favorable consideration of all nations, and if we do not blot his fair name, by most foul legislation, will still keep the road clear for the republic, until it shall stand in all the power of its impregnable, a monument to the greatness of that principle, which now makes it the "Land of the FREE and the home of the brave."

As an American, I feel disposed to add another name, which, when the sordid feelings of partisan strife shall have passed away, will mount the galaxy of America's noblest sons, the light of whose fair fame, will only die, when that God who took him, shall wrap up all in the splendors of His own matchless glory, ABRAHAM LINCOLN, born of poor but honest parents, February 12, 1809. Of his history or life, it is not necessary for me to speak, since it is as familiar as household words. What but the fact, that God was with him, and that he sprang from an ancestry of sterling worth and great powers of endurance, could have kept him, thus cheerfully in the discharge of his most

responsible duties. Oh! for many more Lincolns!

Such is the history of many, of whom I have not now time to speak, born by the union of two lives merged into one.

A picture of exquisite beauty greets my vision. In a stately edifice, of gothic dome, there are now standing, in the bloom of youth four persons; before them the officiating clergyman, who, it is presumed, is about to witness the public declaration of a previous and more private engagement. It is the hymenal altar. Four lives are here to be swallowed up by two double existences. The declarations are made, the nuptials witnessed, and from the altar turn away the happy four; each looking out on the world with high expectation. Follow them to their luxurious homes, and but one thought can pervade your heart, in warmest sympathy with theirs, viz: they must be happy. Years roll on, and we enter the homes of our fair ones. As we enter the first, everything seems imposing here, in the drawing room, with its bay windows, everything wears the aspect of cheerfulness and beauty. Light footsteps come quickly in answer to your wish, and the bride of other days stands before you. On her face, slightly paler now, than when at the altar you saw her, is the same merry twinkle as of yore; and with a pleasant smile so happily becoming her position, she greets you as of old. After spending a pleasant hour in this beautiful home, with its attractive surroundings, we turn our footsteps toward the domicile of those, who had been her companions at the marriage altar. Wealth seems as lavishly indicated here by its surroundings, as anything on which the eye rested, in the home from which we have just turned our footsteps. Here too, on the face of the mother, are found traces of maternal care; but, despite our inclination, we feel an abiding presentiment, of a marked difference in these luxurious homes.

Years roll by, and again, where a thick sprinkling of grey hair, admonishes us, that we too are growing old, we tread once more the familiar paths of our boyhood; we pass again the beautiful gate, and slowly tread the winding path leading its way to the old massive yet elegant portico. In answer to a telegraphic intimation on the bell knob, the lady-like footsteps of one from within are heard, softly pressing the hall matting; the door opens; and can it be? a form so like one of yore, greets our vision, that, involuntarily, we stand back in wonder. "Does Mrs. N. live here?"—"Yes, sir, that is my mother's name; would you like to see her?"—"Yes, madam, tell her that an old friend awaits her in the parlor." We have a little time for observation; much of the furniture of other days has been replaced by that of a more modern pattern; and yet the same appearance of neatness and beauty is everywhere evident; but, hark! footsteps are heard approaching, with slow and measured tread; the door swings on its silver hinges, and a matron, with a calm and unexpressed brow, and by silver locks, a little surprised, makes the old friend welcome. Many scenes in a life of care and toil, receive fresh touches from the pencil brush of experience, and

"Thus hours glide unconscious by."

The Church was again crowded on Wednesday night, to hear the Address before the College Alumni, by Wm. Hay, Esq., of York, Penna. The speaker announced as his theme the "educating influences of the Bible, and enforced at much length and with great ability the proposition that the true idea of education involved moral as well as intellectual training. Pure intellectual development, unaccompanied by sound moral principle and enlightened conscience, is not only a false but dangerous education, both to the individual and State. The materialistic and rationalistic tendencies of the age imperiously demand the inculcation of healthy views of individual duty and responsibility. The great advantage of the morality of the Bible, even in its lowest aspect, over the wisest and purest systems of ethics devised by unaided reason, lay in the fact, that while the latter made selfish ends the highest motive of obedience to right, the former asserted its claims on the basis of absolute right, as the teachings of God himself. An open Bible is essential to a healthy public sentiment and sound morality. It is precepts lie at the basis of all true governmental policy. To them we are indebted for the framework, indeed the very life, of true Republican government. Ignore them, Liberty and Democracy must degenerate into Anarchy, Revolution, and National Ruin.

ALUMNI ADDRESS.

Hon. J. Marshall Clement, of North Carolina, of the class of 1846, was elected the next Alumni Speaker.

On Thursday morning the Commencement exercises proper took place. The young men acquitted themselves with signal credit, the audience manifesting their approval by repeated applause and showering upon the successful speakers a profusion of bouquets. As we go to press, immediately on the close of the exercises, special reference to the speakers is impracticable.

SEMINARY BOARD.

The sessions of both the College and Seminary Boards were harmonious. In the Seminary Board the main business transacted concerned the inner workings of the Institution and of no special public interest. The old officers were re-elected, viz: Rev. Dr. Baum, of York, President; Rev. E. Breidenbach, of Gettysburg, Secretary; and Mr. Kraber, York, Treasurer.

The election of a third Professor in the Institution was postponed until the next meeting, the present arrangements to continue during the year, by which Dr. Valentine and Prof. Baugher, of the college, and Dr. Morris of Baltimore, will lecture on Church history, New Testament Exegesis, and Pulpit Elocution.

Rev. C. A. Stork, of Baltimore, was elected to deliver the next "Holman Lecture on the Augsburg Confession."

On Monday night, Rev. Dr. Hay delivered the 5th "Holman Lecture on the Augsburg Confession." Like the preceding lectures of the same course it was a purely theological discussion, evincing careful thought and much ability, but not of a popular character. Dr. Hay announced his purpose to confine his remarks to the main topic of the 5th Article of the Confession, viz: The Holy Ministry, with special reference to those aspects of it that are now the subject of controversy in some portions of the Lutheran Church. As in the preceding article the principal theoretical heresy of Rome was met by the scriptural doctrine of Justification by Faith, so in this article the principal practical heresy of the hierarchy was met by the scriptural doctrine of the Holy Ministry. Only twice in the history of the Lutheran Church has there been serious controversy on this subject, viz: in the age of Pietism and at the present time; and in both cases it arose as a reaction and practical protest against encroachments upon the rights of the laity.

Dr. Hay proposed to state the views of the Confessors upon several aspects of the subject, as they can be learned from the Confession itself, and from the other writings of those who are mainly responsible both for the matter and form of the standards. These he stated to be as follows:

1. That the Gospel Ministry is a divinely appointed office.

2. The chief design of the Holy Ministry is to preach the gospel, administer the sacraments and exercise church discipline.

3. The Ministry is no self-perpetuating caste or order, with rights and duties intrinsically different from those of all other believers; for all true believers are spiritual priests, and are capable of performing all the functions of the ministerial office, if called thereto, or, in case of special necessity, even without a regular call.

4. That our Savior did not confer upon all believers alike the right, ordinarily and publicly, to perform the functions of the ministerial office.

5. That the call to the Ministry must come from Christ, through the whole Church; all believers being permitted and obliged to take part in it.

Those propositions were illustrated by quotations from the standards of the Church and from the earlier Lutheran theologians and were claimed to be in accordance with the word of God.

Dr. Hay, in concluding, called attention to the fact that the practice of the Lutheran Church in this country has not been, in his opinion, fully in accord with the liberal and democratic-republican principles of the Divine Word and of the Confessions on this subject. He referred to an article, published by him some ten years ago in the Evangelical Review, in which he had endeavored to prove that it was "the right and duty of the whole Church, through her representatives, clerical and lay, to take an active part in the discussion and decision of all questions affecting her welfare, and, among others, especially also in the great question as to who shall constitute her ministry." And he congratulated his hearers upon the fact that better views were beginning to prevail in regard to this subject, and expressed the hope that the time would soon come when all hierarchical elements would be eliminated from the ecclesiastical usages of the Lutheran Church in this country.

ADDRESS BEFORE THE SOCIETIES.

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