

THE AMERICAN LUTHERAN

REV. P. ANSTADT & C. LEPLLEY, EDITORS.

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THE AMERICAN LUTHERAN FOR 1868.

We are making arrangements for some decided improvements in the AMERICAN LUTHERAN for the year 1868. We intend to improve its typographical appearance, buy a new heading, &c., and we will engage some of the best writers in the Church as regular correspondents and contributors to its columns.—We will also devote our time more exclusively to the paper, in selecting suitable reading matter, and writing editorials. We hope in some respects to be able to make the AMERICAN LUTHERAN the best paper in the Church.

Will the friends of our paper, the advocates of American Lutheranism, sustain us in this work? Friends and Brethren, now is the time to begin the work of canvassing for subscribers. Let all go to work in earnest. Let ministers recommend it to their people from the pulpit, and take it with them in their pastoral visits, show it to the people and get them to subscribe; it will do their people good. Let the present subscribers show the paper to their neighbors and urge them to subscribe.

Any person, minister or layman, lady or gentleman, who will secure four new subscribers, with the pay \$2.00, shall receive the paper one year gratis.

We also offer the following premiums to those who will engage to raise clubs of subscribers for the AMERICAN LUTHERAN.

Lange's Commentary.—We have made special arrangements with Scribner & Co., for procuring Lange's Commentary as premiums for subscribers, and can afford to sell them lower than we have seen them offered as premiums in any other paper. For six (6) new subscribers with the money (\$2.00 each) in advance, we will send any one volume of Lange's Commentary; for twelve subscribers we will send two volumes; for eighteen we will send three, and for twenty-four subscribers we will send the four volumes that are now published. This affords a first-rate opportunity for congregations who desire to make their pastor a present of a most desirable Christmas or New-Year's present. What congregation will be the first to send in 24 subscribers, to get one of the best Commentaries as a Christmas present to their pastor?

To those who desire to receive other premiums, we can offer Sewing Machines and Melodons.

For 50 new subscribers, with the advance payment (\$2.00 each), we will send a first-class Family Sewing Machine, the retail price of which is \$60. Then they can take their choice and select an Empire, Howe, Wilcox & Gibbs, Finkle & Lyon, or Grover & Baker Machine. For 60 new subscribers with the pay in advance, (\$2.00 each), we will send one of Peloubet's Melodons, 5 octave, rosewood cases, &c., retail price, \$110, or any other Melodion or Cottage Organ they may select. For a less number of subscribers, a lower priced instrument will be sent.

The way is now open for all men, women and children to earn a premium, and at the same time, to extend the circulation of the AMERICAN LUTHERAN. Let all go to work in good earnest, and give us the joy of adding 1000 subscribers to our list with the beginning of the next year. It can be done.

ONE MORE NUMBER

Will complete the third volume of the American Lutheran. We entreat all those who are still in arrears, to send in their subscription money without delay, as we need it most urgently. We also trust our friends and agents will go to work now in good earnest to get new subscribers. This is the most favorable time in the whole year to get new subscribers when a new volume begins, and the long winter nights are employed in reading.

We would especially remind those, ministers who have been getting the paper gratis for their agencies, that they should send in at least three or four new subscribers, otherwise we cannot afford to send them the paper gratis.

Who wants Lange's Commentary? Lange's Commentary is one of the best for ministers and Sunday School Teachers. It has been pronounced the most comprehensive and important Biblical work of the age. We offer this Commentary as a premium for new subscribers. There are now four volumes of this Commentary published, namely one on Matthew, one on Mark and Luke, one on the Acts, and one on the Epistles of James, Peter, John and Jude. By an especial arrangement with the publisher, we can offer this Commentary cheaper than we have yet seen it offered as a premium in any other paper. The price is \$5.00 a volume. For six subscribers with the pay in advance, \$2.00 each, we will send any one of the four volumes; for 12 subscribers we will send two volumes; and for 24 subscribers we will send the four volumes.—Some subscriptions have already been sent in as premiums for these books, and more are coming. What pastor of an English congregation could not get from 6 to 24 subscribers for the American Lutheran in his charge?—What more suitable Christmas or New Year's present could a congregation make to their beloved pastor, than the four volumes of Lange's Commentary?

REVIVALS.—From different parts of the church we hear of revivals of religion and accessions to the church are anticipated from the gracious outpourings of the Spirit of God. We will mention a few of the places that we have heard of.

DANVILLE, PA.—Quite an extensive revival is reported as being in progress in Danville, under the pastoral charge of Rev. Geo. Rhodes. Some fifty conversions have already taken place, of whom about forty design to connect themselves with the Lutheran church next Sunday.

Conversations in the Sanctum

Between Peter, James and John.

(John, seated in the sanctum surrounded by piles of newspapers and periodicals, reading in Brobst's "Zeitschrift.")

(Enter Peter and James.)

Peter, Well John, I see you are reading the "Zeitschrift," can you find anything interesting or edifying in that dull prosy German paper? I never saw one spark of wit or humor in that paper, at least none from the editor, since it is published, and I believe that is more than ten years ago.

John, I am reading an article here that is somewhat interesting, though not very edifying.

James, what is it about?

John: It is a letter from Rev. Neuman the Emigrant Missionary who is now travelling in Germany.

James, why is he called an "Emigrant Missionary"? It seems to me all missionaries might be called so, because they emigrate from their native country into heathen lands.

John, O, you don't understand this. He is called an "Emigrant Missionary," because he labors among the German Emigrants as they land in Castle Garden, New York. Last summer he went to Germany in the interest of this mission, and now he is writing communications for some of the German papers in which he gives an account of his experience and adventures in the "Fatherland." In this article he gives a rather gloomy picture of symbolic Lutherans in the City of Hamburg.

James.—Let us hear the account.

Peter.—Give me the paper I'll translate as I go along. (Translates) "During the night I rode in the mail coach to Hamburg, where I arrived on Sunday morning. Here I must confess that I was dreadfully shocked, when I saw in the dim twilight of the blessed Sunday morning the dark forms of men going out into the fields to labor. But I could scarcely believe my senses, when, as our coach entered the city, I found a regular early market on the streets or in the market place, where all sorts of vegetables were sold. As I was a total stranger in the city I remained at the hotel where the mail coach usually stops. I first drank a cup of coffee and then inquired for a church. I soon found St. Peter's, which since the great fire, has been rebuilt; the steeple was not yet finished.

What I saw on the streets around this church at least in one direction I do not wish to describe at all. Inside I found a splendid house of God, with two preachers in their seats, and one candidate on the pulpit. He had on a narrow gown, a white cravat around his neck, and was reading his sermon before a great crowd of empty seats, and a few others very thinly occupied. The collection was taken up by women, and all the other duties of the church were performed by them to my small astonishment, inasmuch as these are all genuine churches of our Confession.

At the conclusion it was announced that the Sacrament of the Lord's Supper would be celebrated. Thinks I the Holy Sacrament may not be offered to you again in your travels of which you know the beginning, but cannot tell the end. What should hinder me from partaking it with them? And behold the stranger from America steps into the Sacristy, makes his confession before the somewhat confused minister of the Word, receives the absolute in the name of the Triune God, and approaches with other pious Christians to the altar.

With the last Amen of the concluding hymn I returned to the Sacristy, where I had left my hat, and found the pastors had already gone, and left only the sexton behind them.

The reader may imagine what kind of an impression this makes upon a church goer and communicant. For the rest of the Sunday I remained quietly in my room, and thus ended my first visit in Hamburg."

James, That's a lamentable state, for Lutheranism to be in, in the ancient city of Hamburg. Is this the case with the symbolic Lutheran churches everywhere.

Peter.—I should think not, so far as the attendance at public worship is concerned. I have been in so-called Old Lutheran churches that were very well attended. This depends very much on the character of the pastor.—But as regards private confession and absolution it is a fair characteristic of them all. So also is symbolism calculated to foster a laxity in the observance of the Sabbath, for the symbolic Books deny the divine obligation of the Christian Sabbath.

John.—Do you regard this confession and absolution of the Symbolists the same as that practiced by the Roman Catholics?

Peter.—Not precisely. That of the Roman Catholics is called Auricular Confession because it is whispered into the ear of the priest, and that of the Symbolists is called Private Confession, because the communicant confesses his sins privately but with an audible voice to his pastor.

James.—Do they undertake to confess all their sins?

Peter.—The Roman Catholics do, but the Symbolists are required to confess only the most aggravated sins, those of a lesser heinousness they are permitted to pass over in silence.

James.—Is there any difference between the absolution of the Roman Catholics and that of the Symbolists?

Peter.—Very little, if any.

James.—Can you tell us anything more about this Rev. Neuman?

Peter.—He was once a missionary in China and says he was very intimate with the sainted Gutzlaff. He has been in this country a good while, however, and has served a German Lutheran congregation in Pittsburgh for several years. After that he was appointed missionary for the emigrants in New York.—He is usually a very clever, sociable man. The last time I saw him was at Fort Wayne, where he took a very prominent part with the seceders that have now gone off and formed the so-called General Council.

James.—Do the General Council also practice Private Confession and Absolution.

Peter.—No, and I think they will hardly be able to introduce it. I am inclined to think, that the more intelligent part of the English members must be getting very sick

of it, for I see that a writer in the Lutheran and Missionary speaks against those Lutherans who "insist on a rigid practice peculiar to other days and lands." Now this I consider a clear case of "backing down." For the Lutheranism of "other days and lands" is none other than that of the Symbolical Books and of Germany in the sixteenth century. The inference therefore is plain that they don't want the Lutheranism of the sixteenth century but of the nineteenth century, that they do not want German Lutheranism, but American Lutheranism.

James.—Hurray for the General Council! They want to come back to American Lutheranism; we must encourage them in this.

Peter.—John, who wrote that article in the Lutheran and Missionary that repudiates the Lutheranism of "other days and lands?"

John.—It is an editorial, but no one can tell who wrote it. The only responsible name that appears at the head of the Lutheran and Missionary is that of Rev. Henry M. Bickel, and he is merely "office editor." The men who write the editorials in the Lutheran and Missionary are not known, they are a kind of literary bushwhackers, who hide themselves behind poor Bickel.

James, (smiling audibly) Ha, ha, who ever heard of literary bushwhackers?

John.—Here is another interesting little editorial item in the Luth. and Miss. (reads) "We have just received a note from a leading member in one of the Synods still in connection with the so-called General Synod, who says: 'I have read all the proceedings of your Council. If you had only had a little more patience, you could have got that, and more too, in the General Synod.'"

James.—Who do you suppose is this "leading member" that wrote this note?

Peter.—It sounds very much like my friend 'John' of Baltimore. He is a member of the Synod of Maryland, but whether is now, or ever has been considered a "leading member," I would not pretend to say.

James.—What does he mean by saying, "you could have got all and more in the Gen. Synod?"

Peter.—It is generally believed that the leaders in the Gen. Council seceded from the Gen. Synod on account of disappointed ambition. Some of them wanted to be elected to professorships in the Theological Seminary, others wanted to be the leading, ruling men in Synod, and as they were disappointed in this, they withdrew, and went to work to get up another Gen. Synod of their own, where they could rule, and have things according to their own will. I doubt whether they ever would have obtained all this, even with the exercise of ever so much patience in the Gen. Synod.

James.—I suppose they acted on the principle, 'Rule or Ruin.' I remember reading in Milton's Paradise lost of a fallen angel who declared that he would 'rather rule in hell than serve in heaven.'

John.—It's perfectly awful.

Peter.—But now we must close the sanctum and begin to press the American Lutheran.

Editorial Correspondence

THE PITTSBURG SYNOD.

Last October one year ago, the Pittsburgh Synod, at Rochester, Pa., resolved itself out of the General Synod. The majority ruled the Synod into the position it occupied before its connection with the General Synod in 1862.

Last October, at Greenville, Pa., the Pittsburgh Synod took up the "Fundamental Principles of Faith," proposed by the Convention held at Reading in the month of December, 1866, (discussed, and finally adopted them.) Immediately after the result was announced, the following paper was presented:

GREENVILLE, PA., Oct. 15, 1867.

Whereas, The majority of the Convention of the Pittsburgh Synod have adopted the "Fundamental Principles of Faith," proposed by the Convention held at Reading, Dec. 18-66, which "Principles" we believe to be in conflict with the doctrinal position of this Synod, as stated in the Preamble of the Constitution, with the Testimony of the Pittsburgh Synod, adopted at Zelienople—with the great principles of liberty, respecting all human authorities in matters of faith, as established by Luther and the great Reformation of the 16th century, with the true spirit of the Lutheran Church, and with the Constitution of this Synod. (Art. 13, Sec. 2.)

Therefore, We, the undersigned, adhering to the original doctrinal position and the Constitution of this Synod, impelled by the fear of God, and by an imperative conviction of duty, respectfully beg leave to withdraw from this Convention of the Synod, leaving it to the guidance of our Heavenly Father, to determine, in the future, what course to pursue.

Signed by,

MINISTERS. LAY DELEGATES.
S. B. Barnitz, H. K. Ainsler,
A. S. Miller, David Gibson,
A. M. Strauss, I. C. Smith,
S. F. Breckenridge, Jacob Hahn,
J. Wright, Peter Graff,
J. G. Goetman, George Kribbs,
G. Ehrenfeld,
W. E. Crebs,
H. Gathers,
J. H. W. Stuckenberg.

Upon this paper the following resolution was passed:

Resolved, That for the reasons above given it is impossible to grant the request of the petitioners.

Pending the discussion of this resolution, one of the petitioners asked that the paper be permitted to them. This was done and permission given to withdraw for consultation. After a brief absence, the petitioners returned and presented the same paper, with the words "beg leave to" stricken out.

These brethren accordingly withdrew, and held an informal meeting in Dr. Martin's office, where they mutually agreed to meet at Worthington, Armstrong county, on the 4th day of December, 1867.

As briefly as I can possibly make it, this is the history of the meeting of the minority of

the Pittsburg Synod.

Sympathizing with these brethren as to the noble stand they had taken, and being located within the bounds of this Synod, tho' still retaining my connection with the Maryland Synod, I thought it my duty as well as pleasure, to attend their meeting.

At 2 o'clock the meeting was called to order by the President, pro tem, Rev. A. C. Ehrenfeld, of the former meeting, and Rev. S. B. Barnitz, Sec.

A committee was then appointed consisting of Revs. Stuckenberg, Ehrenfeld and Goetman, to prepare a minute in reference to the status of the Pittsburg Synod and their relation to it. Synod then resolved itself into a committee of the whole, to allow a free discussion of the subject, for the purpose of gaining the opinions of the brethren, clerical and lay, as a guide to the committee.

On Thursday morning the committee reported. After a debate of considerable ability, and some verbal alterations, the following minute was unanimously adopted. Not one dissenting voice.

Whereas, It is our conviction, that the course taken by us at Greenville, was right; we hereby confirm that action, and therefore we are in duty bound to regard ourselves as the Pittsburg Synod, and will continue the same with its original doctrinal position, its Constitution and its name.

The brethren were fully sensible of the importance of the stand they were taking,—solidarity characterized the movement. The vote was the decided conviction of honest hearts.

After this vote was taken, Bro. Stuckenberg was called upon, by the Chair, to return thanks to God for his superintendence, in the past, and supplicate the Throne of Grace for His guidance, in the future.

An election now took place for officers for the ensuing year, which resulted thus:

Rev. G. F. Ehrenfeld, President,
" S. B. Barnitz, Secretary,
" C. Yeager, Treasurer.

The roll having been called, and certificates of Delegates being handed in, it was found that there were 11 ministers and 7 delegates to constitute the Synod.

The subject of the relations of this Synod to the General Synod was now introduced, pending which a resolution was passed, that Synod rescind its action at Rochester, by which it was separated from the General Synod.

Delegates were then elected to the General Synod, as follows: Rev. Stuckenberg, Prim. Rev. Goetman, Sec. Lay Delegates Mr. P. Graff, Prim. Mr. C. Yeager, Sec.

Synod then entered very heartily into the work of Home Missions, and resolved to have a connection with the Home Mission Society. For this purpose Rev. Barnitz and Earnest were appointed a committee to confer with the Superintendent of the Home Mission Society.

At this stage of the proceedings, Brother Officer gave a most satisfactory account of the work of Missions in the West. This was the more gratifying to the brethren of this Synod as the cause of Home Missions hitherto, had been partially neglected, if not positively opposed.

After communion in the evening, the mission work still went on. Bro. Officer continuing his remarks, and thereby created a most profound interest in this most important of all the general benevolent works of the Lutheran church in this country. The Synod made their President a life member by the contribution of \$25. The congregation made their pastor, Bro. Swartz, a life member. Mr. P. Graff made Mrs. Swartz, and three or four others, whose names I did not hear, life members. In all nearly \$200 were raised for Home Missions.

A committee on examination was appointed. The following brethren were elected Directors to the Theological Seminary at Gettysburg: Rev. Breckenridge, clerical, and Mr. P. Graff, Lay.

Rev. J. G. Goetman read the following: Whereas, There is great need of earnest and prayerful effort to supply the destitution of pastors for the Home Mission field within the bounds of this Synod, therefore

Resolved, That during this Jubilee year, we call the special attention of our congregations, to the Home Mission field, and that each pastor make quarterly reports to the Missionary President.

VACANT CONGREGATIONS.

Brookville charge, Shannondale, Berkeleys, Hausers, Red Bank, New Lebanon, and a number of other congregations in different parts. Rev. G. F. Ehrenfeld was appointed missionary, to visit these different charges and preach amongst them, strive to organize them, and report all matters of any interest to the Missionary President, Rev. Goetman, of Pittsburgh.

From all accounts there are large fields of usefulness in some of those upper counties where ministers are very much needed. Religious exercises were conducted on Thursday morning by your humble servant, and in the evening by Rev. Stuckenberg, after which the Sacrament of the Lord's Supper was administered to the Synod and congregation.—On the evening previous Rev. Officer preached. On Friday morning Synod adjourned to meet again, God willing, in Salem, Clarion Co., the 3d Thursday of Oct. 1868.

Thus ended, finally, the Twenty-fifth Annual Convention of the Pittsburgh Synod, tho' reduced in number by the secession of the majority, yet none the less the Pittsburgh Synod.

Yours Truly,

L.

A BEAUTIFUL SENTIMENT.—Dr. Chalmer beautifully says: "The little I have seen of the world and known of the history of mankind, teaches me to look upon their errors in sorrow, not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it passed through; the brief pulsations of joy; the feverish inquietudes of hope and fear; the tears of regret; the feebleness of purpose; the desolation of the soul's sanctuary, and threatening voices within, health gone, happiness gone; I would fain leave the erring soul of my fellow-man with him from whose hands it came."

Church News.

LUTHERAN MISSION DAVENPORT.

Rev. G. A. Roth writes to us from Davenport, Iowa:

I preach at four places among the German Holstine people, who are very strong in body, but feeble in religion. Sunday is to them no more than any other day, at least it has been so, but I hope the Lord has begun a good work here. When I preached the first sermon in my lower appointment, a little village called, Wallcut, I was mocked and cursed.—The next time six of these people came to church; the next time seven; next time thirty; next about seventy, and next about one hundred and fifty. Brethren, you do not know how I felt; my heart leaped for joy and I thanked my Lord with tears.

The last time I preached there I organized a congregation, appointed officers, about thirty gave in their names for membership.

My next appointment is called Hickory Grove. There the Lord has also been good to me. However I cannot tell when I shall organize. But I hope to have a class of catechumens there before long. In my other two stations the work is not quite so promising, but I have great reason to thank God even for what is being done at these places.

I have also invitations to some other places to come and preach, but I could not do so yet, I have my hands full, and have to visit a great deal, by which I find I can do a great deal of good.

I have also circulated five dollars worth of tracts, with my dear friend, W. N. Thiel, of Philadelphia, General Agent of Colportage presented to me. I have sent for some more to Chicago, but have not received any as yet, and I have no money to buy any, as my salary is not very large. Here we live in small houses, and in winter we find it very cold, I find this out especially when I cross the prairies, where I have to wrap up right warm or else the wind would chill me through.

If any good brother feels interested in this great work out here in the far west, let him send me something to help me in my support.

I tell you my dear brethren, there is a great work to be done here, and some of our ministers who can preach German, and love their German brethren ought to come out here.—Two weeks ago I took a trip out west about 150 miles. There I found a settlement of Germans who had no minister, and have never had one. However, they built a church, and one of the dear people reads for them every Sunday. They are Lutherans, and want me to preach for them. So much for the present. Some other time I may write again, and let you know how we are getting along.

G. N. Roth.

Installation in Sunbury, Pa.

The services connected with the installation of Rev. G. W. HEMMERLY, as pastor of the Lutheran church at Sunbury, Pa., took place on Sabbath, the 16th inst.

Rev. J. Evans, President of the Susquehanna Synod, was assisted by the undersigned—the former preached a sermon to the members of the church and performed the liturgical services, and the latter delivered an address to the pastor, he also preached in the evening.

I will say nothing concerning the merits of the discourses, for I am decidedly opposed to these constant puffs of ministers and their sermons, in our religious papers. It is one of the follies and sins of the age, and it has ruined many a promising occupant of the pulpit, especially amongst our young men. I have heard it said, that the success of Spurgeon lies in this—"that he has come down so low that Spurgeon is nowhere, and Jesus Christ is everywhere." Brethren in the ministry, let us get down lower, that we may raise our Master higher. What we need more than even great learning, is as Apostolic baptism of the Holy Ghost. To secure this—a higher type of experimental and practical religion in the ministry and the laity—I have solemnly vowed to consecrate the energies of my remaining days.

I think the newly installed pastor has a heart and mind to work for Jesus. May God give his people hearts to work with him.—Brethren, remember the words of the Master, "Son, go work to-day in my vineyard."

H. ZIEGLER.

Meeting of the Northern Conference of the Synod of Central Pa.

The Northern Conference of the Synod of Central Pennsylvania met according to appointment in the Ev. Lutheran Church of Center Hall, Centre Co. Pa., under the pastoral care of Rev. G. M. Settlemyer, on the evening of the 5th of December 1867.

The opening sermon was preached on Thursday evening by the President, Rev. J. G. Anspach of Millburg.

On Friday morning after half an hour of devotional exercise, Conference opened for the transaction of business.

The Roll Call showed the following ministers and delegates to be in attendance.

MINISTERS: Revs. J. G. Anspach, E. Studebaker, D. Kloss, H. Zeigler, D. D., W. L. Heiser, A. C. Felker, G. M. Settlemyer, R. Lazarus, J. A. Hackenberger, J. F. Williams, W. H. Gotwald.

LAY DELEGATES:—Conrad Strubb, (Rev. Heiser's) Samuel Herring (Rev. Felker's) William Emerick (Rev. Settlemyer's) Philip Shueberger (Rev. Williams).

THE ABSENTEES were Revs. E. Grothe, J. M. Anspach, P. Anstadt, J. P. Shindle and C. G. Ehrenmeyer.

Rev. J. M. Anspach was excused on account of the severe illness of his wife. The others offered no excuse.

The election for officers for the ensuing year resulted as follows:

President, Rev. E. Studebaker, Secretary, Rev. J. A. Hackenberger, Treasurer, Rev. D. Sell.

Rev's Dr. Zeigler, Williams and Kloss were appointed a committee to draft a plan for

the celebration of the seventh Jubilee of the Reformation, who subsequently presented the following, which was after a general interchange of opinion adopted:—

The objects as set forth in the original call for the celebration of the seventh Jubilee of the Reformation, are, to awaken amongst our people a higher tone of Christian experience and Christian living, and also a more enlarged spirit of liberality. For the attainment of these objects, your committee would recommend the following

PLAN.

I. The diffusion of information relative to the Reformation.

1. By preaching as frequently as convenient on subjects intimately connected with the Reformation—if possible, once a month in each of our churches.

2. By frequent joint meetings, embracing the co-operation of several pastors.

3. By the circulation of tracts, original or selected, and other literature having a direct bearing on the reformation, as also, on the objects contemplated in the celebration of this Jubilee.

4. By personal conversation in our families, in our social gatherings, and in our pastoral visits.

II. Raising contributions.

This part of the plan must be left, in no small degree, to each pastoral charge. We can only make the following suggestions:

1. Our effort should reach all our people, male and female, old and young, and especially our Sabbath schools.

2. The efforts itself may consist of only one, or of several applications during the year, or even of monthly contributions. These contributions should be additional to our ordinary and annual synodical benevolent operations.

3. These contributions should be solicited by personal application to our people, either by the pastor or suitable committees, or by subscriptions taken in the church.

III. The objects to which our contributions shall be devoted.

These objects are—Home and Foreign missions, Beneficiary Education, Church Extension, Church literature, Pastor's Fund, Colleges, male and female, Theological Seminaries, our Orphan's Home at Loysville, and general benevolence.

All contributions that are not designated for specific objects by the donors and pastors or church councils, shall be disbursed by the Synod.

In conclusion, we would recommend that a committee of two be appointed to prepare a fraternal appeal to be read to all our churches, and also to propose the subjects to be discussed by our pastors and suggest that tracts and other literature be circulated amongst our people.

Respectfully submitted

H. Ziegler,

J. F. Williams,

Daniel Kloss,

Committee.

The report of the brethren on the state of Religion in their respective charges showed a hopeful and encouraging condition of things in the Masters Vineyard, notwithstanding the difficulties that sometimes give us cause to mourn. Some have had precious seasons of Grace, "of which we are glad."

The following resolution was passed: Resolved; That we as

