

THE AMERICAN LUTHERAN.

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NO. I.

Poetry.

1517-1867.

REFORMATION JUBILEE.

PART I.

Wake the song of Jubilee,
Let it echo o'er the sea;
Christ in Luther made us free
From the Papal Tyranny.

All ye Christians join to sing,
Christ o'er all the Church is King:
No more Pope shall rule instead,
Jesus is the Living Head.

Wake the song, and let it sound
To the earth's remotest bound:
Luther brake the papal night,
Bringing us the Gospel light.

Sing, God's children, shout and sing,
Jesus Christ himself is King:
He shall rule o'er every land,
Seated now at God's right hand.

PART II.

Sing, Oh world, rejoice and sing,
Praises to our Saviour King:
He the Reformation brought,
With it liberty of thought.

Sing, mankind, sing, sing aloud,
Jesus rides upon the cloud:
This is Babylon's fearful hour,
Blasted is her civil power.

Sing and shout! away your fears!
'Tis three hundred fifty years,
Christ in Luther struck the blow
Resulting in the dying throes.

Sing, ye children, sing to-day,
Babylon is passed away!
All mankind, be glad and free,
'Tis the year of Jubilee!

'Tis the year of Jubilee,
Sing, oh, sing, in harmony:
Heaven and earth united be,
'Tis the year of Jubilee!

Communications.

For the American Lutheran.
New Years' Reflections from the Lutheran Almanac.

THE DOCTRINAL POSITION OF THE LUTHERAN CHURCH IN AMERICA IN 1868.

I have been looking over Kurtz's Almanac, and find in it much food for reflection. I have thought that perhaps when our successors shall be engaged in celebrating the 4th Centenary of Lutheranism in 1917, some curious book worm may chance to root up this article, in an old copy of your paper. Suppose we could now lay our hands upon a document of this kind, giving us a correct statement of the doctrinal position of our Church in 1767, would we not consider such a paper beyond all price? Why it is the want of such a document that has occasioned much of our present trouble. Our Lutheran Almanac may be looked upon as the master roll of the Church. The Almanac for 1867 sells for 10 cents, in 1967 it will be worth as many dollars. The Almanac gives us a correct statement of the numerical and doctrinal condition of our Church. Here then we are at the commencement of the year 1868, as a church all tattered and torn, and split up into fragments. We are a divided fold, and the fact that the Church has been brought into this middle by the men of this generation does not reflect much credit upon their heads or hearts. The men who have been the means of thus rending the Church, will have an awful account to give. They will no doubt seek to palliate the enormity of the crime, by urging the necessity of such measures as they have adopted, in order to preserve the purity of the Church. But this is all nonsense. It was pride and ambition nothing else. The church is no purer than before, and that portion which went with the aspiring and ambitious men who have divided the church, is this day even less pure than it was a year ago and will degenerate from year to year, until it becomes as rotten and corrupt as the church in Europe. The heaven of the General Synod would have saved the whole corrupt mass. Now there is no hope, as long as the present generation lives, the ritualistic element will prevail. Occasionally perhaps some will become converted, and in every such case, the convert will, as a matter of course, leave that branch of the church, for no truly converted soul can find any nourishment in such a ritualistic element.

Our church is growing in numbers, I wish I could say as much for it spiritually. Last year we had 2713 churches, now we have 3113, an increase of 400. Last year we had 297,761 members, now we have 332,394, a pretty good year's work for a church divided, and enfeebled by intestine strifes, and one that has expended much of her strength by hewing and hacking at her own Confessions and trying to get them into symmetrical orthodoxy. But this is nothing like what we might have accomplished as an individual church. I venture to say that during the past year there were more than 100,000 Lutherans thrown upon our shores from Europe. In consequence of our internal divisions, we succeeded in getting about one-third of them into our church, the other two-thirds have gone to the world, and to other churches. What a work has not God committed to our hands. And here we are, engaged in fighting each other about points of theology that neither party understands, and could do no good

even if they were understood, and thousands of our brethren in the faith, that God by his providence is sending to our churches from the Old World, are perishing for lack of spiritual knowledge. This is bad house-keeping to say the least of it. As a church we occupy a peculiar position in the country. The majority of our pastors are foreigners; they stand thus, 990 Europeans, and 760 Americans. This fact, of course, fully accounts for the divisions in our church. If those foreign brethren would have come among us more gradually, so as to become absorbed by the American church, there never would have been any divisions, but they came too much on a heap, and we could not absorb them, and hence they took it into their heads to set up on their own account, and have the church modeled after the church in Germany, and Sweden and Norway. There are four divisions noticed in the Almanac, but there are in reality but two, the Foreign and the American, or the Evangelical and the Ritualistic, or the Revival and the Anti-Revival. The numerical strength of the church stands thus,

PREACHERS	CHURCHES	MEMBERS
Gen. Council 528	1010	119,100
Foreigners not connected with Gen. Council	523	944
	1051	238,110

The most of these preachers and church members are foreigners, there are a few native Americans among them but perhaps not more than there are Europeans on the other side. For we have many strong and efficient men of foreign birth on our side. On our side we have:

PREACHERS	CHURCHES	MEMBERS
Gen. Synod, natives 579	944	86,933
To this add the Pittsburgh Synod, for the noble stand taken	12	22
	711	1180

Here then we stand face to face, 711 Americans against 1051 foreigners, and 106,945 against 238,110—more than two to one against us. But we have not forgotten the 300 Spartans under Leonidas, and the mighty hosts of Persia. Here then is the contest, the 1051 must Germanize the 711, or the 711 must Americanize the 1051. Either Ritualism and Sacramentalism must prevail, or spiritual religion and revivals. There is no safe ground between these two points. The division that has taken place may do good, there will be no hanging on both sides now, men will be on the one side or the other, our papers will no longer try to occupy neutral ground, and carry water on both shoulders as heretofore, and be afraid to speak out for fear of offending the opposite party. We are now fairly at outs, and now it becomes all parties to throw off the mask, and speak out boldly what we believe. Whilst it becomes us as the disciples of Christ to be kind and charitable, it is nevertheless, also to be firm, and decided. We must not be afraid to tell our ritualistic brethren, that their system leads the soul away from Christ, that sacramental religion has ruined our church in Europe, and has absolutely made many parts of Germany missionary ground, into which the Baptists, Methodists, and United Brethren have entered and God is blessing their labors. As Lutherans and Christians, we cannot but wish success to all who will go to our cold, dead, ritualistic churches, whether in Germany or this country, and preach Christ to the poor, neglected people. Ritualism and sacramentalism as preached and practiced in many of our churches is no better than Popery. For like that miserable system of error, it hardens the heart and makes men bigots. Why, those who belong to the anti-American Synods, are even here in this free and enlightened country so bigoted and narrow-hearted, and exclusive, that they will not permit a member of another church to commune with them.

Sacramentalism is the worst form of Popery, the poor deluded souls depend for salvation on the Holy Supper. And in most of the anti-revival churches, all the members commune, no matter how ignorant or how vicious they may be, the sacrament is a salvo for all sins. I believe God has raised up our General Synod to save the Lutheran church in this country, and perhaps in the whole world. To restore it to the condition into which Spener placed it, and Frank left it. Nothing can cure the church of the dreadful malady of ritualism, like good, sound, Biblical revivals. Let us then labor and pray one and all for the out-pouring of God's Spirit upon all our churches, during the year into which we have just entered. And if we are all active and zealous on the first day of January, 1869, our record will be something like this—2,000 preachers, 4,000 churches, and 400,000 members.

EARNEST.

For the American Lutheran.
Criticism of Rev. Weiser's Jubilee Sermon in the Lutheran Observer.

The Lutheran Observer of Dec. 20th, contains a notice of this sermon, in what we conceive to be a very unfair, and unfriendly manner. And as we all know Mr. Weiser, we know that he will not notice such uncharitable flings, nor endeavor to refute such unfair insinuations. We, therefore, feel it our duty to offer a few remarks on the subject, not exactly in vindication of the Author, for he needs none at our hands, because his lifelong services in the cause of truth, and well known reputation, will shield him from the assaults of those who would injure his standing and influence.

We not only read the sermon, but also heard it preached before the Melancthon Synod; and no sermon that we have ever heard made a finer impression upon an immense audience. We wish, therefore, to remove the unjust insinuation made by the Observer critic.

In the first place he says, "the text," Rev. 6: 2, "is utterly foreign to the sermon—that it has no vital connexion with the Reformation, but that it is a huge anachronism, and refers to something that took place a thousand years before."

Now on this point we take issue with the critic of the Observer. It seems he has been reading Dr. Cummings on the Apocalypse, who says "the white horse, and he that sat on him" refers to the Roman Empire.

But we do not happen to have quite as much confidence in Dr. Cummings's vagaries as this critic. We consider the man who declares that it is contrary to Scripture for a man to abstain from the use of intoxicating liquors, a very poor guide to the true meaning of the Bible.

All the best commentators support the view Mr. Weiser has taken of this text; and after such a base attack has been made upon his judgement and knowledge, it is right and proper that he should have the benefit of this fact. If he is wrong, he is in good company. Dr. A. Clark says, "A white horse," supposed to represent the Gospel System. "He that sat on him," supposed to represent Jesus Christ. "A bow," the preaching of the Gospel, darting conviction into the hearts of sinners. "A crown," the emblem of the Kingdom which Christ was to establish on earth. "Conquering and to conquer," Overcoming and confounding the Jews first and then the Gentiles, speaking more and more the doctrine and influence of the Cross over the face of the earth."

Now what are we to think of men professing to teach the doctrines of the Bible, and standing at the head of the Lutheran Church, to be guilty of such folly. What confidence can we have in the soundness of their judgement, when, for the purpose of carrying out some favorite scheme, they will publish such cruel and undigested trash? They have done great injustice to Rev. Weiser and should therefore, hear it.

Rev. Weiser in his sermon, on page two, where he explains the connexion of his subject with the text, shows that he understands the matter in hand a great deal better than those who try to injure him. No unprejudiced man, of common sense, can read that sermon and not be convinced that the text has a very clear, beautiful and natural connexion with the whole sermon.

Mr. Weiser says, "The seven seals are supposed to represent the seven great epochs in the history of the church." Will the sapient critic deny this? And again, "The changes and triumphs of the church are beautifully symbolized by the opening of these seals." Can this be denied? But they say this (according to Dr. Cummings) refers to things that transpired a thousand years prior to the Reformation. We deny this and assert that it refers to the progress of the church in all ages. What makes the matter still worse, the critic undertakes to tell Mr. Weiser what the text should have selected, and, unfortunately he refers to one that evidently relates to the very same subject. This is consistency with a vengeance.

But the sermon, says the critic, is characteristic of the Author, that is, "unethical." We, on the contrary, find it very compact and methodical from beginning to end. Here is a sketch of its plan—Jesus seated on a white horse—with His bow and quiver—is riding forth as a consummate leader—He commenced His work on the day of Pentecost by darning His arrows of conviction into three thousand hearts; and is seen all along the history of the church—at length, in the 16th century, He darts an arrow into the heart of a young law student at Erfurt, who, after a hard struggle, becomes converted. That young man is Martin Luther, who becomes the great instrument in the hands of God in promoting the Reformation and its causes.

Finally our church in this country with a few statistics—not long and dry, but short, fresh and full of interest.

Let the sermon be read, and it will be found to be altogether different from the representations made by the Observer man. The remarks of this critic are unjust, unkind, and uncharitable, and should, therefore, not go unrebuked. Severe reflections are cast not only on the Author, but also upon the Synod by whose authority it was published. We thought we knew what we were about when we solicited a copy for publication. We say then Justitia fiat.

A MELANCHTHONIAN.

Little Things and Little People.

It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.

Little things and little people have often brought great things to pass. The large world in which we exist is made up of little particles as small as the sand on the seashore. The vast sea is composed of small drops of water. The little busy bees, how much honey they gather? Do not be discouraged because you are little. A little star shines brightly in the sky on a dark night, and may be the means of saving many a poor sailor from shipwreck; and a little Christian may do a great deal of good if he or she will try. There is nothing like trying.—Dr. Chalmers.

For the American Lutheran.
Conservatism.

MR. EDITOR: Sometime ago you stated in your paper that the time had come for men to speak out plainly. So I say, and will give you some plain facts. When the general Synod was formed in 1820, it took a very conservative position, no doubt with a view, to harmonize all the Lutheran elements in America. But what has been the result? She received the Pa. Synod, which was always a troublemaker of the peace and harmony of the General Synod, and it and similar symbolical bodies, not only rent the General Synod asunder, but sowed the same seed of strife and division in various other Synods. On this conservative position, for nearly a half a century, the General Synod has been educating men for the ministry, establishing missions, and erecting churches. But to what purpose we ask?

Some of the very men, educated in her schools, as C. P. Krauth, Passavant, &c., are, and have been for some years, the very men who are laboring to drag the whole church, in this enlightened day, into the dark and gloomy symbolism of the 16th century. And church upon church, that was nurtured by her, and others built by her friends, are lost to the General Synod.

Again, what we ask, was the result of Drs. Reynolds' and Harkey's conservative course. The one, in disgust at his own folly, no doubt, left the church and is now a High churchman or Puseyite.

The other labored for years, upon years, to harmonize all the Lutheran elements, in establishing a college and theological seminary, but eventually abandoned it himself. Why we ask. Simply, from the fact, that he saw the folly of his fruitless efforts.

It was not this, on his part, that caused Dr. Schmucker to resign his position at Gettysburg, but he saw that his out-spoken principles, and pure evangelical views did not suit milk and water men, nor symbolism, and hence resigned.

Once more, to harmonize with, and conciliate the symbolists, the General Synod discarded her doctrinal basis, and adopted one more symbolic.

With the former views and teachings of the Lutheran Church in America, teaching the Augsburg Confession, we do hold, with Dr. S. that the General Synod was not only committed on those points, but that it was less honorable for the General Synod to take its present position, than to have adopted the "Definite Platform."

What real good did conservatism ever accomplish in church or state?

The General Synod being more symbolic now in its basis, than in the past, where we ask is our safe-guard in the future?

One development now—Here it is. That good old Observer that went forth in by-gone years venting its thunders against formalism, ritualism and symbolism, now comes bearing the gentle recommendation of crosses on churches &c., &c.

In conclusion, we ask any unprejudiced mind who is acquainted with the history of church and state, where our hope in the future is, that we will not either meet another division, or go as a whole body into symbolism. We can see no remedy—Look at the past history of our nation and church alone and what is the sad truth. We say that the past is a correct criterion to judge the future by.

ALPHA.

PROTRACTED MEETINGS AND REVIVALS.

BY REV. S. RITZ.

CHAPTER III.

QUESTIONS AND OBJECTIONS ANSWERED RESPECTING PROTRACTED MEETINGS AND REVIVALS.

Question 2. Can you prove the bold assertions you made under the first question, namely, that protracted meetings and revivals have been such a great blessing to the Lutheran Church in America?

Answer. Yes. I have not made one assertion that is not true. I am ready to prove every one to your satisfaction. But you must pardon a somewhat lengthy article if I do so. As this is the Reformation Jubilee year, we may be a little jubilant as we pass along. I might give you a short statistical answer to your question, but that would be read reading, and perhaps uninteresting to you.

Suffer me therefore, to make a leap, in my own style, into the past and look at the present. I don't know, reader, how old you are, but it is possible that you were alive already in 1820. If you were, you are older now by forty-seven years, and I hope wiser and better.

Just step back to the above date, stand still, open your eyes and look at Lutheranism, East, West, North and South. How few, and far between, how dreadfully dark it looks, compared with the present. Now and then a light in the window for thee, brother! Here there, and yonder a few ministers and churches laboring and praying for revivals of religion, and God blessing their efforts to the salvation of souls. These few are denounced as 'Schwaermers' by the so-called Old Lutherans, who are opposed to revivals, the use of the English language &c.

See, brother! What is that lonely star in the firmament, almost covered with clouds? What astronomer can tell? Oh, answers one.—It is Hartwick Seminary, founded 1816.—So it is! Bless the Lord for so much!

Twinkle, twinkle, twinkle bright,
Thou lonely star of light,
The firmament may soon display,
The harbinger of day.

Look again; and what dost thou see? A something moving, and coming forth, slowly, but surely. What is it? Some say,—it is a beast with seven heads and ten horns: it is like a leopard, and its feet are as the feet of a bear, and its mouth is as the mouth of a lion. Others say,—No, it is a Lamb, standing on Mount Zion. Don't you hear a voice from heaven, as the voice of many waters, and as the voice of a great thunder? Don't you hear as it were, a new song before the throne, and before the elders? Others say,—Wait, till we see what it really is. The tree is known by its fruit. Others again cry—That policy won't do, we must fortify; up men, go to work, there is danger! In the midst of excitement and opposition, the thing grows stronger and brighter, and comes a little nearer, nearer, and nearer still, till all can see that it is not a beast. It has but one head, one body, no horns, and the necessary members. It proposes to injure no one, but to do good to all, by uniting all as brothers on a liberal basis, honoring the Augsburg Confession by adopting all its essential doctrines, and leaving brethren free as to non-essentials. It is to be a kind of Lutheran *Shimshai* and Shiloh. Yes, a head quarter, and rallying point of reconnoitering soldiers.

Now what shall this thing be called? Come fathers, mothers, brothers and sisters, name and baptize it. After a long and solemn pause, Abraham, Samuel, Benjamin, George, and others, rise, spread forth holy hands, name and baptize it—The General Synod of the Evangelical Lutheran Church. All the pious on earth, and the holy in heaven, said Amen hallelujah!

The sweet Psalmist answered, 'Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; it did at went down to the skirts of his garments! As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore!

And Samuel has a Hymn ready—555:

'Band of brethren, you are given'
To the Lamb of Calvary.
Called to preach the reign of heaven,
And the Gospel jubilee,

Jesus asks us—
Simon Peter, lov'st thou me?

"Teach us all our high vocation,
Fill us with the love of souls,
Spread abroad thy great salvation
From the centre to the poles,
Till the Saviour,
Sees the travail of his soul.

Brethren from N. York chime in—434.

"Lo, what a pleasing sight!"
Are brethren that agree!
How blest are all whose hearts unite
In bonds of piety!

Here then, we take a fresh start, in 1820, and forward we go, hopeful and joyful—Heaven smiles and we prosper gloriously.—Here, there, and yonder we see a burning bush, and men taking off their shoes, laying aside their false foundation, because they hear the voice of the God of Abraham, Isaac, and Jacob, and are sure that the ground is holy. In other words, revival after revival is witnessed; sinners weep, repent, believe and Christians rejoice. It seems like a new dispensation, and we think of the hundred and twenty in the upper room. As we pass on, and onward, under our glorious banner, the Macedonian cry increases,—"Come over and help us!" Here Nehemiah gives us a text,—"Brethren, the work is great and large." As onward we march, and look to its result, we behold, to the joy of our hearts, many young men with new hearts, and new lives, ready to enter the army; all they ask is a proper equipment.

Now look at the shining intellects, the bright eyes, and happy hearts of the fathers. Something must be done, say they. It can, and must be done in the name of God! What is it? We must have a Theological Seminary. Theological Seminary! just listen! They are after our money, that's it! It is the cry of some. Yes, say others, it is to encourage a set of lazy fellows to eat our bread and butter. But there are those in the church who have life and liberal hearts, and the word is, 'Go forward!' Forward we go, and in five years, 1825, we have the Theological Seminary, of the General Synod, at Gettysburg, Pa. Our little, elder, Hartwick sister, now shakes hands with us, glad of an increase in the family! So much for reviving times.

Now see, young men coming, coming, from East, West, North and South. Hallelujah! they are coming. Come on with your bread and butter, fathers, mothers, your boys are here. They will study, and must eat.

But soon the little brick cage proves too small for the sons of the prophets. What now? Go home boys? No, no! Brick and mortar, is the cry.

Look westward. There, on that beautiful ridge, over which rebel cannon lately thundered, there you see a something going up, up, higher and higher like Nehemiah's wall. 'Tis finished, step in boys, there is room enough for all, and more too. Our new measures make matters move. Here we are in the new building, amid "the falling stars" of 1832, and have been for some time before.

In this bright, heaven illuminating time, 1832, Pa. College was fully born. The work

still progresses. Look in another direction. See there what buildings, and students, and Professors.

But now, soon after the falling stars, the sons of the prophets begin to fly out, like Noah's dove to seek for land to be possessed. There goes one, there another, and there still another. There they go, East, West, North and South; preaching, praying, singing, and the Lord adding his blessing. Revival after revival is reported. Church after church is organized. Sabbath school after Sabbath school is heard from, through the good old Observer, then in the hand of the sainted Benjamin. Now lift up your heads, Ohio, Illinois, Virginia, Carolinas, and kindred sisters, the Gettysburg boys are coming, full of zeal, faith and hope.

In 1836 our standard is planted in Ohio, and other states. Stop, at this date, and look over the field. Oh, what a vast wilderness, and unoccupied prairies, on both sides of the Father of Waters. Brethren, there is much land to be possessed, a great work to do.—How can it best be done? Organize, organize, and go to work, is the word. Just here a trap was set and we were caught. It was the old rusty Symbolic Trap. Instead of organizing an English Synod on a pure basis, we agreed to stick our feet into the old German Symbolic trap, speak in English, and never join the General Synod. This was a sore operation, and we embraced the first opportunity to make our escape. We succeeded at the first attempt, and were all happy in our mother's arms, about seventeen of us in a bunch.

Well, what now? Why, instead of disputing, at the next Synod, we had a glorious revival, and took measures to establish Wittenburg College, which was done, even so soon as 1845. It was founded, and grew up in the midst of revivals, and prospers gloriously under the same influence. Oh, ye Wittenburgers, can ye not testify to this? Could the sainted Keller, its first president speak, he would answer—true, true, I died at Wittenburg, in the midst of a revival.

Here then, is another Institution as the result of the so-called new measure, or as Dr. Sprecher says—"Active measures."

And what more? Why, in Ohio, around Wittenburg College. Three Synods; one hundred and twelve ministers; one hundred and sixty churches; and ten thousand five hundred members. Is not this pretty good for so short a time?

And what says Indiana our near sister? She answers—Two Synods; fifty preachers; one hundred and seven churches; and four thousand eight hundred members. So much for revivals there. Now Illinois speak thou, Synods 3; preachers 64; Churches 88; members 5,200. Well done. I am sorry to record the death of our sister Illinois University. But she did good whilst she lived, and has faithful children out at work. Mentota is still alive, she is a good child, of good life, has a good father David, and is in a flourishing condition. She is proud of her origin, her birth-place—Wittenburg; God bless her, and let her live forever.

Iowa has also a word to say in favor of revivals. It has one Synod; 22 ministers; 23 churches; 1,200 members, and one infant College, located in a beautiful, and rich part of the State. Nebraska, Missouri, and our sister States in the South, though at present separated from us by a General Synod of their own, have many witnesses for revivals. They can't go with the Symbolists. They belong to us. Among the 120 ministers there, many look back with joy to old Gettysburg.

I know some of them well, and remember how we used to sing, in our rooms, in the Seminary,
"Proud Babylon, thy doom is come," &c.

And now, suppose we take a walk to Selingrove, and look at the Missionary Institute, founded by the good, devoted, and ever to be remembered Dr. Kurtz, in the midst of revivals. It is, and I hope ever will be, a standing monument of revivals.

Look also at our numerous Female Seminaries, all the results of 'active revival measures.' But I must wind up. Let us look lastly at the grand result. In the General Synod we have Synods 22; preachers 579; Churches 944; members 86,933. This is surely a very respectable army. Remember too, reader, the host of young folks in our Sabbath Schools, coming, coming, coming! God bless the children! Now, how many Sabbath Schools and children, in them do you think we have? Suppose, of the 944 churches we throw off 144 that have no Sabbath Schools, then we have 800 Sabbath Schools. Some Sabbath Schools have 500, some 1,000 children. Suppose we average at 200 per School, then we have a young army of 16,000 coming on, to help us labor, and pray—"Oh Lord revive thy work."

Now, reader, I think I have proven my "bold assertions" under the first question.—God bless us more abundantly. Amen.

Following the Lord Fully.

Walking once in a pitchy dark night in company with a friend who knew the road well, I said to him, 'I shall follow you, so as to be right.' After a little, I stumbled into a ditch. 'You have led me into a ditch,' I said. 'Then you have not followed me exactly,' was the reply, 'for I have kept free.' I had to acknowledge that I had gone a little to one side, thinking that of no consequence. So it is, thought I, with the Christian following Christ; but when he turns aside, however little, he is liable to stumble into the ditch.

Foreign Religious Items.

We condense from the December number of the *Evangelical Christendom* some items of news, indicative of tendencies abroad:

FRANCE.—The journals of the clerical faction are filled with alarms respecting the situation of the Pope. In the midst of the uproar infidelity pursues its way and prospers. Many people think the only escape from clerical despotism is found in absolute infidelity. They have never opened the Bible; they do not know the gospel of Christ, and are under the empire of the most fatal errors.

The Universal Exhibition of Paris has now closed. The pious men who opened the *evangelical* chapel within the Exhibition held a final meeting on the 31st of October. The audience was numerous, composed of representatives of all the evangelical denominations and of various nationalities.

AUSTRIA.—The emperor has addressed an autograph letter to the Christian prelates, declaring that under no possible circumstances will he commit himself to any formal act which has not previously received the sanction of his constitutional advisers, at the head of whom happens to stand a Protestant, in the person of Herr Von Beust. The letter rings the knell of ecclesiastical and political despotism. The Austrian Legislature have passed a bill making the marriage ceremony independent of any Church regulations. Mixed unions between Christians of various sects are to be allowed unreservedly. If a priest refuses to celebrate a mixed marriage a civil marriage is valid.

An order has been issued abolishing the obligation hitherto imposed on soldiers in the Austrian army, when on duty, of rendering military honors to the Holy Sacrament.

PRUSSIA.—The King of Prussia has given assurance to the Protestants of his new dominions that the allegiance they now owe to him shall not in any way affect their ecclesiastical relations. The Lutheran churches in the annexed provinces are not to be compelled to enter into union with the United or National Protestant Church of Prussia, but are to maintain their present independence.

HERESY.—It is said that there is no tribunal before which an English bishop can be brought for heresy. Lord Portman endeavored, on Friday, the 22d, practically to convert the House of Lords into such a tribunal, and to bring the Bishop of Salisbury before its bar. He presented a petition, signed by many persons within the diocese, complaining of the Popish doctrines which that prelate had put forth in his last visitation charge to his clergy. It will be remembered that the bishop, in his charge, enunciated more distinctly than has ever been done before, the presence of Christ's body and blood in the Eucharist. The bishop was present, and entered upon his defence, stating that all subsequent reflection had made him more convinced of the truth of these doctrines than ever. But he added that there was no diocese in the kingdom where there was less Ritualism than in the diocese of Salisbury; and it was admitted by Lord Portman that, notwithstanding his strong personal opinions, the bishop administered the functions of his office with strict impartiality to persons of all shades of doctrine. The matter ended with a discussion on the propriety of adapting the ecclesiastical courts so as to make them more qualified for the cheap and speedy trial of ecclesiastical offences.—*Ch. Intel.*

A NEW SECT.—A new religion has been announced, with some pomp, in certain of the London papers. The new sect, however, turns out to be nothing more than a meeting of Unitarian ministers and people who have resolved to cast off the last rag of Christian doctrine, and to make the basis of their community love to God as their common Father, and to all men as brethren. One of their ministers, a Mr. Solly, made an effort to have the name of Jesus Christ recognized as the highest pattern and the purest teacher of the principles that united them; but even this was rejected. It was agreed to erect a church upon these principles in the heart of London.

ITALY.—While Napoleon has procured for himself the good wishes of the priests, he has earned the deep hatred of almost the whole of the Italian people. He has unmistakably shown that he wishes to hold Italy under his power, and be the arbiter of the whole Latin race. What the future arrangement may be it is difficult to say, but this is certain, that as long as the Papacy maintains its power in Rome, Italy will continue to be the theatre of discord and discontent.

SIX HUNDRED gentlemen from various parts of Great Britain, met in London, 29th, and 30th November, under the auspices of the Church Association, to take measures for the repression of Ritualism and Romanizing tendencies. It was resolved to raise £50,000 to resist these tendencies in the courts.

NOT THE RIGHTEOUS, BUT SINNERS.—In an English cathedral there is an exquisite stained window, which was made by an apprentice out of the pieces of glass rejected by his master, and it was so far superior to every other in the church, that according to tradition the envious artist killed himself with vexation.

All the builders of society had rejected the "sinners" and made the painted window of the "righteous." A new builder came; his plan was original, startling, revolutionary; his eye was upon the condemned material: he made the first last and the last first, and the stone which the builders rejected he made the head stone of the corner. He always specially cared for the rejected stone. Men

We send this number of the AMERICAN LUTHERAN to a number of persons who are not now subscribers, but who we hope will become such or exert themselves to extend its circulation. Any person who will send us in the names of four new subscribers will receive his copy gratis during one year. That minister must have a poor congregation indeed, who could not get four subscribers among them for the AMERICAN LUTHERAN. Only make the effort and you will surely succeed.

THE NEW YEAR.

We send our cordial greetings to our readers with the beginning of the year 1868.—The old year with its cares and toils, its joys and sorrows has gone into eternity, and now we stand at the entrance of a new year full of hope and determination.

We begin this day the fourth volume of the AMERICAN LUTHERAN. Hitherto the Lord hath helped! And we will also put our trust in him in the future. We have had to struggle with difficulties and opposition of an extraordinary character during the last year, but so far God has given us health and strength to overcome them, and we begin the fourth volume of our paper with far brighter prospects than we began the third volume a year ago.

And now we ask our friends to stand by us, and we promise them to do all in our power to improve the AMERICAN LUTHERAN both as to its external appearance and contents: a free and fearlessly outspoken advocate of the General Synod and of active measures in religion.

Especially would we ask pastors and influential laymen to exert themselves to extend the circulation of the AMERICAN LUTHERAN in their respective congregations. They will thereby do a good work for their people who will read the paper and be benefited by it, and at the same time they can avail themselves of those liberal premiums which we offer to those who obtain subscribers for us.

HARRISBURG LUTHERAN JUBILEE.

This is the title of a sprightly little Sunday School paper, published by the First English Lutheran Sunday school of that city. It appears to be published for the purpose of adding interest to their festivals of the Jubilee of the Reformation. They intend to publish it as often during this Jubilee year as their Sunday school shall have such festivals. The name of the editor does not appear on the paper, but whoever he is, we think he has the elements of an editor within him. In the following item he gives his experience; let him not be discouraged, he will succeed most admirably, if he perseveres. He says:

"This thing of publishing a newspaper is not so light a task as we had anticipated. It takes an awful sight of brain work. More than ten times did we suppose we had mattered enough, and yet just as many times did the printer come upon us, crying, 'More yet! more yet!' All this comes from a want of experience. This is new business to us. When we started in life we never thought of becoming an editor. But now we have put our wits to it we are obliged to keep them at it. We tell you, kind patrons, it takes a good deal of thinking. We have often thought printers a tough set of fellows. We take it all back now. Henceforth we shall exercise more charity, and it certainly is our wish that charity—even an abundance of it—may be exercised toward us."

When we saw this new paper, we were apprehensive that it was designed to supplant the *Lutheran Sunday School Herald*, but the following paragraphs entirely quieted our fears:

"Perhaps publishers of other Sunday school papers, seeing this newly issued sheet, may regard it with an eye of jealousy. We would say, you need not become uneasy. The 'name style and title' of our little paper apologizes for itself. It is not to supplant or interfere with any other. Its sphere is merely local and temporary. It is simply gotten up for the 'occasion.' When the occasion is over, the paper will cease until a similar occasion comes again. So don't grow uneasy, gentlemen—we won't hurt you! Go on with your accustomed work, and prosper and do good in it.—Go on."

"Among the regular visitors to our Sunday school, there is none more welcome than the *Herald*, and it gives us pleasure to give it a notice in 'Our Paper.' First, because it is a wide awake Sunday school paper, thoroughly up to the times, and meeting a want long felt in our church before it came to hand; and, secondly, because in Brother Sheeleigh we have the right man in the right place, he being ever alive to his duty, and his enjoyment."

EASILY SATISFIED.—A correspondent of the *Advance* gives the following incident out of his pastoral visitations:

"In my course of pastoral visitation, several years since, I called upon a parishioner who was slightly indisposed. After attempting to converse with him for some time and getting only monosyllabic answers, I said, 'Shall I offer a short prayer with you?' 'Short or long, according to your own judgment.' For my life I could hardly suppress a smile; but to hide it (for I knew that if his mother, who was a Christian of the 'straitest sect,' saw it, she would be scandalized) I bit my lips, and followed my first question with a second. 'What shall I pray for?' 'Exercise your own discretion in the selection of topics.'"

Iron in the Blood.—When the blood is well supplied with its iron element, we feel vigorous and full of animation. It is an insufficiency of this vital element that makes us feel weak and low spirited; all such, by taking the Peruvian Syrup, (a protoxide of Iron) can supply this deficiency, and will be wonderfully invigorated.

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 laymen, 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.

Long'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-Years 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 Melodeons.

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 Melodeons, 5 octave, rosewood cases, &c., retail price, \$110, or any other Melodeon 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 within the next three months. It can be done.

Conversation in the Sanctum.

Between Peter, John and James.

James.—It seems our friend Please all has got into trouble again.

John.—Yes, he has been compelled to resign; he tried to please everybody and by that means pleased nobody.

Peter.—His example ought to be a warning to all time-servers and men-pleasers. A minister of the Gospel is an ambassador of God and he should preach the whole truth, whether men are pleased or displeased. I hope our friend Pleaseall has become a better and a wiser man by his dear-bought experience, and that he may soon get another charge where he and his family will be comfortably supported and where he may labor diligently in winning souls to Christ.

James.—What do you think of our new heading in this week's American Lutheran?

John.—I think it is a decided improvement. It is plain and neat; nothing gaudy or frivolous in its appearance. Some of the readers may think the old heading handsomer, but every printer of refined taste will pronounce this a better head.

Peter.—After all it is not so much the external appearance as the internal merits of the paper that should recommend it to its readers. The very best religious papers in the country, such as the New York Observer, Evangelist, Christian Intelligencer, Independent, Advance, &c., are gotten up in the plainest style. These papers have an immense circulation, and they have secured it entirely by their intrinsic merits.

James.—I believe it is with newspapers just as it is with men; for as a top covers his mental imbecility with beautiful clothing, so some newspapers try to make the elegant letter press atone for their lack of brains.

John.—You are too severe in your criticisms. I can see no reason why a beautiful thought should not also be clothed in beautiful apparel. At any rate your uncharitable criticism, shall not deter me from laboring to make the American Lutheran the handsomest paper in the Church, while the combined efforts of the editors and contributors will strive to make it the best religious paper in the Church.

James.—So mote it be!

Peter.—I observe our paper this week is mostly made up of original matter, which I consider a good omen for the beginning of the year. The first page consists almost entirely of original communications, and some of these by the ablest writers of the church. Brother Ritz grows quite jubilant and exultant in reviewing the progress of revival measures and the bright prospects of the church in the future. I hope all the readers will catch the inspiration of his theme and rejoice and hope with him. On the other hand, it appears to me our correspondents 'Earnest,' and 'Alpha,' take rather a too gloomy view of things. The rapid increase of symbolism can easily be ac-

counted for when we remember that hundreds of thousands of Germans come to this country every year, and they can get as many ministers from Germany as they need, whilst the American Lutheran Church must depend upon the natural increase of her population and what she can gather in from the world. And what loss is it that some of the symbolists have gone out from us? Is it any loss to the gold or silver when the dross is separated from it? Does it harm the wheat when the chaff is blown away?

John.—Yes, but is there not reason to apprehend that the divisions and controversies in the church will destroy her usefulness and cause her destruction?

Peter.—Those things are deplorable in themselves, but I believe that God will overrule all for good and cause even the wrath of man to praise him. I can see how in some ways it will work for good. Those different divisions in the church will vie with each other in building up their respective divisions. For instance during this Jubilee year of the Reformation the gratitude and benevolence of the people will be cultivated on account of the great blessings of the Reformation. Thus in Lebanon some weeks ago the Old Lutheran church raised nearly \$2,000 on the Reformation festival, and thought this was doing extraordinarily well. The week after the General Synod church in Lebanon had their Jubilee festival and raised nearly \$5,000. The same process I perceive is going on in Lancaster, Pa.; young St. Johns will raise more money for the Jubilee than Old Trinity. Thus I hope they may provoke each other everywhere to good works. I feel sure that the General Synod will now prosper more since she is relieved from her connection with the symbolists. When was there more money raised for the endowment of our literary institutions; when did the General Synod churches do more for Home Missions, than they did since the withdrawal of the symbolists. And now we hear from various directions of most glorious revivals of religions, and hundreds and thousands are added to the churches of such as shall be saved. Everything to my mind looks bright and promising as regards the future prospects of the church of the General Synod.

John.—I hear and read a great deal in these days about the importance of "Concentration" in the General Synod. That we ought to have only one theological seminary and only one English church paper, and thus concentrate all our forces on one point. Peter.—That idea was set afloat by men who are personally interested in it. Power may be used for the accomplishment of great good; it may, however, also be prostituted to the perpetration of immense evil. It is therefore always dangerous, both in church and state, to give extraordinary power into the hands of one man or a set of men. Now the theological seminary and the church paper are the two most potent influences in the church. If you therefore have one Theological seminary and but one church paper, and these under the control of one or two men, as they necessarily must be, you will have the next thing to the papacy in the Protestant church. And after all I do not believe that such concentration is the best policy. The ground will not be so well cultivated nor produce so much grain by having one tremendous farm consisting of thousands of acres, as by having the land divided into nice little farms of fifty or one hundred acres. The rebellion would never have been crushed if all our forces had remained concentrated before Richmond. Other denominations that are prospering in this country, have numerous theological seminaries and church papers. No, my voice would be—Let all our theological seminary and church papers co-operate in the various spheres in which Providence has placed them in building up our common cause, and then we will avoid the danger of concentrating too much power into the hands of one man, or set of men, and they will also act as a salutary check upon each other.

James.—Co-operation, yes, let that be the word.

Peter.—And now wishing all our readers a very happy New Year! we will close up the Sanctum and go to pressing and mailing the AMERICAN LUTHERAN. (Exeunt omnes.)

Church News.

REV. W. A. G. EMERSON, late of Brookville, Montgomery county, Ohio, having received and accepted a call from Florence, Boone county, Kentucky, desires correspondents to address him accordingly.

REV. JOHN FORTHMAN, late of Elk Lick, Somerset county, Pa., has accepted a call from congregations in Schuylkill co. His address is Hegens, Schuylkill co., Pa.

CLINTON VALLEY, Pa.—We had the pleasure of spending a very pleasant Christmas evening in Clinton Valley, Rev. A. W. Lentz's charge. The people had prepared a Christmas Festival for their Sunday school. The church was decorated with evergreens; a large Christmas tree was erected in front of the pulpit, beautifully lighted up and loaded with good things which were afterwards divided among the children and teachers. The exercises consisted in singing and speaking. We were particularly interested by two of the performances: The raising of a moral monument, and "The Pilgrims." The writer of these lines also made two short addresses to the school which were received with a considerable degree of good humor.

This is the first celebration of the kind the congregation has ever had, and it certainly reflects great credit on the members and teachers, and especially on Mr. Elisha Hess, the worthy Superintendent of the school.

Rev. Lentz has been very successful in his ministry among these people. In his White Deer church he has enjoyed an extensive revival of religion, with very large accessions to the church, and in the Clinton Valley church he is now instructing a large class of catechumens.

It is denied that Mrs. H. B. Stowe is to edit a journal devoted to the advocacy of woman's rights.

For the American Lutheran. CENTENNIAL APPEAL.

At a regular meeting of the Northern conference, of the Synod of Central Pennsylvania, convened at Centre Hall, Centre Co., Pa., Dec. 5th 1867, it was resolved that the undersigned constitute a committee, to address a fraternal appeal to the ministers and churches belonging to this Conference in regard to the semi-centennial Jubilee now before the people; which should be read by the pastors from their respective pulpits.

We accordingly present the following address:

BELOVED BRETHREN:—It was on that ever memorable day, the 31st of October 1517, 350 years ago, that Martin Luther nailed on the church door of All Saints, in Wittenberg, his celebrated ninety-five Theses; from which eventful period we now date the glorious Reformation. According to a long established custom the Lutheran Church, the Mother of the Reformation, celebrates every fiftieth year as a Jubilee in memory of this great event. The present year, commencing the 31st of October last, and ending the 31st of October next, is the seventh fiftieth year, or the seventh Jubilee of the Reformation.

The different Synods of our church in this country, are entering upon the observance of this Jubilee with great unanimity. The objects contemplated in its observance are, to awaken amongst our people a higher type of Christian experience and Christian living; and also, a more enlarged spirit of liberality. In the furtherance of these objects, our conference, at its late meeting, adopted the following plan of operations, which, together with this appeal, it is hoped all our pastors will read to their people from their pulpits, and show them the necessity of co-operating with them in carrying out its design.

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 efforts should reach all our people, male and female, old and young, and especially our Sabbath Schools.

2. The effort 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 the 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, Pastors Fund, Colleges, Male and Female, Theological Seminaries, 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.

And now, dear brethren of the ministry and laity, can it be necessary for us to make a long appeal to induce you to go to work in good earnest? To us it seems almost superfluous to say anything more on this subject to those who bear the Lutheran name. The motives that press upon us are many, pure and powerful.

Our debt of gratitude to Almighty God demands that we act promptly and energetically in this work. God gave us the Reformation through his own chosen instruments, Luther and his co-laborers, and thus caused the light to shine upon us after the long night of the "dark ages." To this inestimable gift of God, the Reformation, we owe all that we hold dear in civil and religious liberty—a pure and open Bible, an untrammelled conscience, the right of private judgement, freedom to worship God when, where, and how we think most consistent with God's word. All the great blessings which we now enjoy, all our hopes of the future, the welfare of the present and coming generations are dependent on the great Reformation, brought about through Luther and his co-laborers.

It is therefore eminently proper that this seventh Jubilee should be commemorated in a manner adapted to show forth our gratitude to God for the great blessings which have been handed down to us through the Reformation. And in no way can we better exhibit our appreciation of these blessings, and our gratitude to God for them, than by a more entire consecration of ourselves and our property to God—contributing liberally of our earthly substance, and laboring zealously and untiringly for the diffusion of the pure and heavenly principles of the Reformation; so that the whole world and unborn generations may share what we so highly prize.

And then too, the great and pressing wants of our church, demand that we should make united and strong efforts during this Jubilee. Never since the Reformation, was there a time, certainly not in America, when the wants of our church were more urgent than the present. The cause of Home and Foreign Missions, beneficiary education, institutions of learning, church extension, orphans Home &c., are in great want of means to carry on successfully the benevolent operations of the church. The return of the Jubilee, just at this time, seems to be a providential coincidence, when the good people of our church are called upon to bring the "tithes to the store-house," so much needed just now. Besides, these are days of controversies and divisions—brethren are fighting and devouring one another about forms and doctrines of minor importance, efforts are making to exalt the church above Christ, the Alter above the pulpit, the sacrament above faith, and the behests of the church above the sacred right of private judgment. This is a manifest backward tendency to Rome—a drifting away from the great principles of the Reformation, and a gliding down toward dead formality.—It is therefore, we think, all the more necessary that special efforts be made during this entire Jubilee to revive the spirit and principles of the Reformation. Let us, dear brethren, hold up before the world and the church the great idea for which the Reformers in the 16th Century contended. With a simplicity and earnestness unparalleled, let us preach Christ and him crucified to the people that their hearts may be attracted to the cross, receiving the inspiration of new hope, new faith, and new life. Like Luther let us exalt the Bible above symbols and human creeds, Jesus Christ above the church, and the right of private judgment above human councils. Let us with untiring effort seek to promote experimental piety and genuine revivals of religion, by faithful preaching of the gospel and by believing prayer. Success here will insure success in the other object contemplated by this Jubilee. It will make it a year fruitful in the consecration of money and will thus fill the exhausted treasury of the Lord.

May a gracious and merciful God incline the hearts and strengthen the hands of ministers and people to work, to honor his great name with the sacrifice of praise and with an abundance of the earthly possessions wherewith He has blessed us.

J. T. WILLIAMS,
H. ZIEGLER.

For the American Lutheran.
Sunny Side.

MR. EDITOR:—It is my privilege to write a short chapter on this subject. In Rensselaer Co. N. Y., is a little village known as West Sandlake nearly equi-distant from Albany and Troy. The lines have fallen to me in this pleasant village, from which I record my grateful acknowledgments to my congregation and people for their recent demonstration of love and kind regards. The custom of making their pastor an annual visit at the parsonage was duly observed, although the Thermometer stood 6° degrees below zero with a biting north wind. The greetings of the happy hearts assembled we shall long remember, for it seemed to all present that heart-ved with heart to render the occasion the most delightful ever held in the parsonage. The gifts were munificent, and cheerfully given, for it was in their hearts to give: and added with those previously and since given the sum was four hundred and one dollars and forty-five cents, (\$401.45), besides provisions and clothing in the sum of one hundred and forty-seven dollars and eighty-five cents, (\$147.85). Four months ago we entered their enlarged and beautiful parsonage as a stranger, comparatively speaking, yet such tokens of love and kindness have been bestowed upon us. Thanks to Almighty God for a kind-hearted people, and many thanks to the people for their kind remembrance of the wants of their Pastor. I must also acknowledge my gratitude, for the great kindness of Dr. I. B. Boyes, for medicinal attendance gratuitously rendered for several weeks of sickness of a member of our family.

CHRISTMAS-TREE.

The Sabbath School enjoyed a christmas tree in the church which was entirely new, even to some of the older members of the congregation. The designs were most beautiful. Angel figures with scripture language of the song and birth of Christ were fastened in the tops of the trees. "Merry christmas to all," in large gilt letters was suspended in front of the trees. The children were the special recipients of fine gifts. Still teachers, parents and friends were remembered also.—And among the other gifts the congregation were presented through the disinterested efforts of P. M. Youngmans, and F. Holdridge an elegant gallery clock, costing \$25. And last of all the Pastor shared in the love gifts of the people. He was kindly addressed by a good brother and presented with a fine Fox-Skin robe, worth \$33.00 dollars. Also a fat, well dressed turkey, weighing twenty pounds for his christmas dinner, and last, yet not least, from a gentleman not connected with my church, beaver cloth for an over-coat worth 25 dollars. I hereby tender my hearty thanks to one and all who have so generously remembered me. And pray that a robe of righteousness may be secured to all who have contributed so generously to him who in the providence of God was called to minister among so kind a people, in return for the temporal robe and garments, and at last be gathered to feast on angels' food, with the Divine Master whose nativity we celebrate with songs of praise and thanksgiving.

LEVI SCHELL.

West Sandlake, Dec. 27th, 1867.

From Church of the Redeemer.
The Doctrinal Basis of the General Synod.

By S. S. SCHMUCKER, D. D.

The principal doctrines actually received by the ministry of the General Synod, and required by her doctrinal basis, are the following:—

I. The Unity of the Godhead in a Trinity of Persons.

II. The proper and eternal Divinity of the Son of God, our Saviour, Jesus Christ.

III. The Total Depravity of our race in consequence of the Fall.

IV. The Incarnation of the Son of God, and his Vicarious Atonement for the sins of the world.

V. Justification, not by works, but by grace alone, through faith.

VI. Regeneration by the Holy Ghost, through the truth, and good works, as the evidence of our faith.

VII. The divine institution and perpetuity of the Gospel Ministry, of the Lord's Day or Christian Sabbath, and of the sacraments of Baptism and the Holy Supper.

VIII. The Immortality of the soul, and Judgment of the world by our Lord Jesus Christ.

IX. The eternal blessedness of the righteous.

X. The everlasting punishment of the wicked.

In addition to these fundamental truths, the doctrines of Pædo-Baptism, and universality of the Atonement, taught in the Confession, are received by all the Churches of the General Synod.

Of the doctrine of the redemption of the world through the eternal Son of God, our Churches entertain the most exalted view.—They hold that Christ tasted death literally for every one, (*Heb. ii. 9.*), and that this redemption is complete; so that on account of it, all children who die in infancy, before the years of moral agency, will be saved, as also that all who reach the age of responsibility are in a salvable state, in which, though depraved by nature, and liable to condemnation on account of personal sins, they may be saved by the performance of certain conditions made possible by Divine grace to all who hear the Gospel. These conditions are suited to the capacities of each individual; and though different from the conditions of our first parents in Eden, they are equally just and impartial to all. Our pardon and justification are, moreover, entirely of grace, and in no degree the result of our works or sufferings.

"Our sin can ne'er be crucified
By cross or suffering of our own;
The cross whereon Immanuel died
Alone can win the victor's crown."

"We own but one Gethsemane,
And there the debt of woe was paid;
We know but one true Calvary,
And there was sin's atonement made."

As our justification is not by works, it need not be delayed till after some period of holy living, but it follows instantly on the performance of the first act of living faith.—"Now is the accepted time; now is the day of salvation."

And when we have thus been justified by faith, we have peace with God,—have the testimony of the Spirit, bearing witness with our spirits, that we are the children of God. *Rom. viii. 14.*

These fundamental doctrines form the moral bond which unites into one totality all the disciples of our Divine Master of every land. They constitute that galaxy of divine truth by which the Holy Spirit has illumined a large part of the world, has banished ignorance, superstition, and idolatry from the nations now Christian, has lifted the veil and revealed to them in some measure the structure of the invisible world, and by which he has illumined, convicted, converted, sanctified and saved millions of our fellow-men.—It is this truth, also, which will extend its radiations from the throne of God to the remotest dark places of the earth, gloriously illustrating the moral government of Jehovah over heaven, earth and hell. Under the free development secured by the principles of the General Synod, the American Lutheran Church is eclectic in its features, and occupies a kind of middle or common ground between the other evangelical denominations. She may be emphatically styled the *Church of the Reformation*. She holds the grand doctrines of Christianity, with fewer appended peculiarities than most other denominations. With the Calvinist, she holds the graciousness of salvation; with the Congregationalist, she believes that Christ tasted death for every man; with the Methodist, she approves of regularly recurring protracted meetings; with the Episcopalians, she occasionally employs a liturgy, with forms of prayer; with the German Reformed, she agrees in the instruction and confirmation of catechumens; and with all she unites in ascribing all the glory of our privileges on earth and hopes in heaven to the Lamb of God that taketh away the sins of the world. Long may these blessed doctrines be taught in our Churches throughout our land and throughout the world, until all who love the Lord indeed unite in proclaiming the truth; one is our Master, Christ, and we are all brethren. How noble, therefore, is the doctrinal basis of our General Synod!

The Week of Prayer.

The Evangelical Alliance has issued its circular, inviting attention to the Week of Prayer, and suggesting topics suitable to its successive meetings. The following are the topics suggested:

Sunday, January 5.—Sermons. Subject—The Person, Work, and Kingdom of our Lord Jesus Christ.

Monday, January 6.—Thanksgiving for special and general mercies during the past year, to Nations, Churches, and Families;—and Confession of Sin.

Tuesday, January 7.—Prayer for Nations for Kings and all in authority; for the observance of the Lord's Day; for the removal of obstacles in the way of Moral and Religious Progress; and for Internal and International Peace.

Wednesday, January 8.—Prayer for Families for Schools, Colleges, and Universities; and for Sons and Daughters in Foreign Countries.

Thursday, January 9.—Prayer for Christian Ministers, and all engaged in Christ's Service; for God's ancient Israel, and for the coming of our Lord Jesus Christ.

Friday, January 10.—Prayer for the Sick and Afflicted; for Widows and Orphans; and for the Persecuted for Righteousness' sake.

Saturday, January 11.—Prayer for the Christian Church for increase of holiness and activity, fidelity and love; and for grace equal to the duties and dangers of the times.

Sunday, January 12.—Sermons. Subject—Christian Charity.—1 Cor. xiii.

Old Guizot is a very hearty eater, drinks a bottle of claret for dinner, and walks every afternoon five or six miles. Old Auber, the composer, on the contrary, is exceedingly temperate, and drinks nothing but water, but he rides a good deal on horseback. Both Guizot and Auber work at least eight hours a day, notwithstanding their eighty odd years.

MARRIED.

Dec. 8, by Rev. W. H. Diven, Mr. Effinger Levingood, and Miss Emma Lenig, both of Millerstown, Perry co., Pa.

Dec. 10, by the same, Mr. Edward G. Shaffer and Miss Malinda Weiser, both of Juniata co., Pa.

Dec. 19, by the same, Mr. Josiah Ziegler, to Miss Elizabeth Grubb, both of Perry co., Pa.

Dec. 22, by the same, Mr. John M. Grubb, to Miss Lucinda E. Stevens, both of Perry co., Pa.

Dec. 22, by Rev. D. Kloss, Mr. George R. Hasselplug, to Miss Matilda Hilbish, both of Union co., Pa.

Dec. 26, by the same, Mr. Vitellus Walter, to Miss Emma L. Swineford, both of Middlebury, Snyder co., Pa.

On the same, by the same, Dr. J. W. Hoy, to Miss Sue Gross, both of New Berlin, Union co., Pa.

On the same, by the same, Mr. Cyrus Courtney, of Millinburg, Union co., to Miss Sarah Bilger, of Snyder co., Pa.

Oct. 24, by the Rev. A. W. Lentz, Mr. John W. Heilman, to Miss Carrie App, both of Muncy Station, Pa.

Nov. 28, by the same, Mr. Isaiah Webb, to Miss Emma C. Bishop, both of Montgomery Station, Pa.

Dec. 26, by the same, Samuel Zellers, to Miss Emily App, both of Muncy Station, Pa.

January 2, by the same, Mr. George Wagner, of Colonsville, Pa., to Miss Sue Dieterich, of Elimsport, Pa.

SUPPER OF THE JOHN'S DAY.—The supper given by the "Mite Society" of the Second Avenue Luth. Congregation on Friday evening the 27th was a splendid affair; and as far as we have been able to learn gave universal satisfaction. It was gotten up with care and great taste. From the abundance provided—the style in which it was prepared and the manner in which it was set before the crowd who gathered to partake of it, we judge, could be sufficient to establish the reputation of the ladies as excellent managers and cooks. Between two hundred and fifty and three hundred persons partook of this sumptuous repast. The amount realized at this supper, and at their festival on Saturday evening will be sufficient to repair their "Lecture Room" and pay for the new Organ lately put in the church. This is well done.

IMPROVEMENTS.—This seems to be a time for improvements. In almost every town within hearing distance, extensive preparations are being made for building and improving house property in the spring. We are glad to say that this spirit seems, at length, to have found its way into the minds of some of the good people of Selingsgrove. From present indications and from what we can learn quite a number of new buildings will be erected, and others repaired and beautified during the coming spring and summer. Mr. Geo. Eby intends putting up quite a handsome three story brick building, also Charles Hower, Esq. Mr. Wm. F. Eckbert and Mr. J. K. Davis have made some fine improvements, for which they deserve great praise.— We hope others may imitate the same spirit. There is no reason why the people of Selingsgrove should remain indifferent to this, and suffer our neighboring towns to excel in providing places for those who desire to dwell among them. There are many who would prefer our beautiful town, if they could rent a suitable house. We think that we might profit by emulating the example of some of our more enterprising neighbors. We might add, also, that the First National Bank of Selingsgrove intend putting up a suitable building for banking purposes, and will commence early in the Spring. This will be a decided improvement, but not so much of an improvement, perhaps, as it is desirable. The citizens of the town owe the directors a vote of thanks.

ANOTHER GREAT POPULAR LOAN.

Central Pacific Railroad is the remarkably large and profitable local business which is developed upon the completed portion; more than justifying the estimates of its projectors—that the immense traffic between the ports of California and

Sunday and Sundries.

is then as wicked and hurtful as play and dissipation. A slave to habit is—a *slave* to habit. Masters differ, but the slavery remains. And the Sabbath system of days, months and years devised as a promotion of temperance: a check on man's determina-

The Death-Bed Not Always a Test.

ays all that heat and irritation, and is a nutritive principle by which the nourished and supported, and by its al virtues, it causes the hair to grow it has fallen out, and restores it to its color when gray. The old in appearance made young again.

ELECTION NOTICE.

election for Nine Directors of the First Na-
bank of Selingsgrove, to serve for the ensu-
ing year, will be held at the Banking House, on
Thursday, the 14th day of January next, between
the hours of 10 a. m., and 4 p. m.

C. B. NORTH, Cashier.
First Bank of Selingsgrove.

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