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Poetry.

A TEACHER'S CARE.

Teacher, watch the little feet
Climbing over the garden wall,
Bounding through the busy street,
Ranging cellar, shed, and hall,
Never count the moments lost,
Never mind the time 'twill cost,
Little feet will go astray—
Guide them, teacher, while you may.

Teacher, watch the little hand
Picking berries by the way,
Making houses in the sand,
Tossing up the fragrant hay,
Never dare the question ask,
"Why to me this weary task?"
Those same little hands may prove
Messengers of light and love.

Teacher, watch the little tongue,
Prattling, eloquent, and wild;
What is said, and what is sung,
By the happy, joyous child.
Catch the word, while yet unspoken,
Stop the vow before 'tis broken,
This same tongue may yet proclaim
Blessings in the Saviour's name.

Teacher, watch the little heart
Beating soft and warm for you;
Wholesome lessons now impart,
Keep, oh, keep that young heart true,
Extracting every seed,
Plucking up every weed,
Harvest rich you then may see
Ripening for eternity.

Communications.

For the American Lutheran.
Experimental Religion the same in
all Ages.

No. 2.

We come now in the order of time to Basil the Great, born A. D. 329, died 378—at the early age of 48. Basil was born of noble and wealthy parents, and received a superior education, which together with his splendid talents after his conversion he laid at the foot of the cross. Valens the Arian Emperor, was exceeding anxious to make Basil a convert to his party, but could not succeed. He was brought before Modestus the Emperor's Procurator who threatened him with the confiscation of his property and perpetual banishment, or death itself. Basil replied with more than Spartan heroism "If you have anything more to threaten, do it, for all you have yet said does not effect me in the least." "How so," said the Procurator? "Because," said Basil, "That man is not exposed to prosecution nor to the loss of property who has nothing to lose, unless you want this tattered worn-out garment which I wear, or these few books which constitute all my riches. As for banishment, I know not what that is, for I am not confined to any place, all the earth belongs to God, and I am only a stranger and traveller upon it. What can torments do to me who have hardly any body, and that almost without flesh? As to death, that will the sooner bring me home to God. The greatest part of me is already dead, and my soul has long since taken her flight towards God, as it she had broken her chains." What but the inward grace of God could enable a man to speak thus? This good man was neither banished nor martyred, but died in peace calling upon the Lord Jesus. This pious man in his 13th Homily says: Resignation is the beginning of a new life. "The water in baptism exhibits an image of death receiving the body as into a sepulchre, the spirit renews the soul, and we rise from a death of sin into newness of life. This is to be born from above, of water and of the Spirit."

John Chrysostom (the golden mouthed) was born in Syria of christian parents 354 His father died when he was an infant, and he was left to the care of his mother a sprightly and blooming young widow of 20. She had him well educated, and he commenced his splendid career as a lawyer and a play actor. He was very popular among his countrymen. He was converted at 25, and having studied theology under Melitius Bishop of Antioch, he entered the ministry, and became the most eloquent of all the church Fathers. Chrysostom says speaking of the converted man, "A natural man is one who lives in the flesh, and has not his mind enlightened by the spirit of God, on the other hand, the spiritual man is he who lives by the spirit, having his mind illuminated by him, having not only an innate human understanding, but also a spiritual understanding with which the Holy Spirit endues the minds of true believers."

We come now to Augustine, born 355—died 430. He was born in Tagaste, Africa, his father Patricius was a pagan soldier, his mother was the pious Monica. He was a wicked youth running into all the heathen vices of his time. His pious mother's prayers kept him from ruin, and at last brought him to Christ. Let pious mothers never cease praying for their children. Augustine was brought to a saving knowledge of Christ at 35, and became one of the strongest advocates of experimental religion.

This father had a severe struggle with his depraved heart before he yielded to Christ. No man makes more account of the grace of God—his views are well known, and need no comment. Luther adopted many of his views and in the early part of his life, like Augustine was a strong predestinarian, but gradually threw aside the views of the famous Bishop of Hippo, as Dr. Plank has clearly de-

monstrated. The doctrines of divine influences on the heart, and predestination must not necessarily go together.

Macarius the Egyptian Monk, born about 350 according to Godfrey Arnold who has translated his Homilies from Greek into German, which translation is now before us.—This man became so disgusted with the unspirituality of the church, that he retired from the world and became a Hermit, devoting his life to meditation and prayer. He speaks much of experimental religion, and denounces mere outward forms and ceremonies in strong terms.

Fulgentius, born 468, was a pious disciple of Augustine who advocated the indwelling of the Holy Spirit in the hearts of true Christians, as the most important part of religion. He died in the Lord A. D. 533.

Boetius, born in Rome 476 of one of the noblest families, he studied 18 years at Athens and was considered one of the first scholars of his age. He became sole Consul of Rome but fell a sacrifice to the tyrant Theodoric, and died by the hand of the executioner in his 49th year. This Boetius was a Christian Philosopher. In his exile he wrote his "Consolations of Philosophy," a work which has been translated by King Alfred, and also by Queen Elizabeth of England. In this book he speaks of experimental religion as the only true basis of human happiness.

Isidore, Bishop of Seville in Spain, born 636. This good man says: "The life of the body is the soul, the life of the soul is God, and as the body without the soul is dead, so is the soul dead without God."

A few days before his death this pious bishop had himself carried to the Church of St. Vincent where he made the following humble confession before God and the congregation: "O God, who knowest the hearts of all men, receive my confessions and remove from thy sight all the sins I have committed. I call unto thee with confidence and hope, O Lord, hear and pardon all my sins." This was a good evangelical prayer.

The venerable Bede born 672 and died 735 This was one of the most learned and pious men of England, and one of the first translators of the Bible. He held fast to the doctrines of divine grace, and the necessity of the operations of God's spirit on the heart. He opposed with great firmness the spread of Pelagian heresy in England. His sermons were often read in the churches of England, and were highly prized by all the pious.

Agobard, Bishop of Lyons in France, born 780, died 840, aged 60 years. This pious and learned man opposed the growing corruption of the church of Rome, and used all his power to spread abroad the true religion of Christ. He has written a Homily or Sermon on the Trinity, and another on our union with Christ, in which he insists on the indwelling of the Holy Spirit in the heart.

Magister Florus of Lyons, born 837, was a bright and shining light in his day and generation. No man in the present day insists more strongly on religious experience. "God himself," he says "both begins and finishes everything that is good in us."

Thus we see all along the history of the church how mightily the grace of God wrought upon human hearts, and how uniform were those divine operations. We shall now have to devote a chapter to the operations of divine grace amid the dark ages, whose outskirts we have just reached. True religion was the same then as now, the light of the glorious Gospel penetrated into the darkest corners of the world, and its workings were the same as in the Apostolic age.

For the American Lutheran.

"Oh, Yes, That Is It!"

Some time since, I received a hasty summons to visit a lady, living some distance away, who was near the grave and felt unprepared for it. Of course I obeyed, and early next morning I was upon the road. I arrived about noon and found the person nothing more than a mere living skeleton, so weak that she could only speak in a whisper and that scarcely audibly.

After various inquiries respecting her health, &c., I asked her how she felt in view of her departure from this world into the other. "Not as I want to," was the feeble reply. With great exertion she said, "I have long wanted to be a Christian, for I have been conscious that my stay here was not long, and that I was not prepared for death. For the last year, I have been praying and reading the Bible and have tried to give my heart to God. At times, I feel as though he had accepted me, but then my doubts and fears return, and thus I am not satisfied. I do not want to enter into the eternal world, without the assurance that I am ready." After questioning her somewhat further, I found abundant reasons to believe that she was converted. I then addressed her saying, "My dear friend, you say you have given yourself to God, believing that He would receive you for Jesus' sake; you have been praying that He would forgive you and make you a child, having faith that He would do so; you feel as though God were different to you, from what He once was, and at times you are happy in His love. Do not fear; I believe God has accepted you and that your name is written in the Lamb's book of life." Her eyes brightened and her countenance cheered up, she said, "Do you think so? But why don't I feel Him all the while as some old Christians, whom I have heard speak of Him?" "There may be various reasons for that. In the first place, no one will continually enjoy the sunshine of God's presence here. We have

glimpses only of heaven here. Again, your hours of gloom come, then Satan suggests, 'now, you never have felt God in your heart,' and you are perhaps half inclined to believe it. This mistrusting God's work, causes many of your doubts and fears. Then again, you must not expect to enjoy those richer and maturer fruits of Gospel grace, that are borne only by those who have been long in the service of God. It would be different with you, if you had given yourself earlier to God." "Oh, yes; that is it. If I had only become a Christian long ago, when I first felt it my duty to do so, it would be different with me now. This putting off repentance until a sick-bed, how awful it is." While she reproached herself, for having deferred religion until just before death, she seemed to have new views of God's dealings with her; her fears and doubts gave way before her new implicit faith in God. We knelt in prayer and God seemed peculiarly near to us.—The soul of the dying person received a new baptism; the Lord made her joyful in that hour of prayer and God and heaven seemed very near and precious then. One Christian person beside us too, bowed in prayer and Jesus was in our midst and that to bless. We bade her "good-bye." After our departure, her stay in this world, was of a few days, but she was tranquil and awaited patiently the hour of her decease.

Reader, how many have been laid upon the death-bed and there exclaimed like the subject of this narration, "Oh, that is it; if I had only given my heart to Christ earlier, when I first felt it my duty to do so." And with what vast numbers, it is then too late. While in health become a Christian. Do not defer the most important work of life, until its very close. Death and eternity draw near and if you are unconverted, you are unprepared for them.

"To-day the spirit calls,
Yield to his power;
Oh, grieve him not away,
'Tis mercy's hour."

PASTOR.

For the American Lutheran.
BRAINER.

By Rev. J. B. SHOUR.

NO. II.

At last,

The evidence—too plain for doubt—
Of full consumption (and end!)
Was witnessed in the hectic flush,
And in the deep and hollow cough,
That seemed to echo from the grave.

Thus, sad necessity had come
For bidding sorrowful adieu
To those wild scenes, where
With self-denying zeal and love
He labored, suffered, prayed—
Unceasing prayer—that God,
The Infinite in mercy, would
The heathen own, as conquered trophies
From the spoiling grasp of Death.

Sad parting!
Yet the farewell words were spoken—
Sadly spoken!
From but to hut, among the Red-men
Moved the wasted form
Of him, who on the morrow—
If the morrow in his life should dawn—
Should sadly homeward turn his face.
Grieved hearts sighed deeply
In each tawny breast;
And honest, unaffected tears
Bedewed each dusky cheek.
As one by one they warmly pressed
The feeble hand of their departing friend,
Gave benedictions, shed his Holy music,
Softly felt from sobbing lips;
And fervent prayers were breathed,
That solemnized with deeper awe
The tender parting scene.

Now, slow and solemnly,
As one who moves heart-broken
In a funeral train,
The weary toiler in the forest wild,
Begins his weary homeward way.
The red-faced villagers,
Assembled at their Temple-door,
Gazed mournfully upon the fading form;
The trees seemed bending low
Their foliage; and every forest bird
Seemed warbling farewell songs;
Even the tempered atmosphere,
Was in seeming sympathy
With the sacred scene;
For not a leaf was stirred,
Nor waved a single bow
As Brainier, homeward bent
His weary steps—to die!
O, painful journey to the grave!
Heroic scene! Behold
The weary pilgrim go! For he goes
As one born to be great—
And truly great he was—
Yet vile, and little, in his own esteem.
Pain-fettered, and loth
To quit his Master's work
He journeys from his scenes of toil.
Long months of keenest suffering
Were consumed along the way.
Nor felt upon his weary gaze
The much loved scenes of home—
Sweet village home of his fond youth—
'Till down the yellow streams he passed,
The boiling, turbid waters
Of decaying winter's snows
Poured a head-long to the greening coast.

And as dawn shed
The northward moving sun,
His enangui red rays
Upon New England's sloping hills,
Still northward urged—
By kind solicitation
And the love of other friends—
The toiler, hero further moved,
'Till Hampton's celebrated toll—
Of world-renowned Edward's toll—
He reached, and found a welcome home,
Beneath that great man's friendly roof.
'Twas then, in search of remedies—
For some still hoped
A remedy to find—
To stay the coming tramp of death—
To Boston, where Metropolis then,
Of this new Western world,

He moved, accompanied
By a youthful maid, heroic daughter
Of the Hampton sage.

But vain this further search
For cures that never might be found!
Kind offices of friends,
The only consolation proved,
That Boston or the world could give
To him, whom death had stamped
His early victim.

His lingered here awhile,
Suspended on the grave's cold brink,
Sighing to be released;
Yet, growing strength returned;
And men of learning and renown,
Who came to do him honor,
Caught with joy the welcome
To his short abode,
And heard admiringly
The wisdom-seasoned eloquence
Of one so young, discoursing gravely
From the hollow portals of the tomb.

We follow now, his last slow journey,
Back to Hampton's hospitality,
There few days to linger
With Jerusalem's noble sire,
And his noble family,
—Here, in this closing stage,
Shall we behold the crowning glory
Of a consecrated soul!

—Here shall we catch a living ray
Of the bright immortal lamp
Of a *lovely-god*, and Holy life!
Zeal for the Master's work
Burned fervently and bright,
Until cold death put out the lamp.

—Love for his kin, and
Love for his weeping flock,
Deep in the distant wilderness—
Committed to a brother's charge—
And love for *her*,
The faithful watcher of his lonely nights!
And love to God and all man-kind—
To enemies and friends alike—
Still glowed in all his dying words.

Gently now,
The closing moments came,
Friend after friend fondly clasped,
Close to his lab'ring breast,
Sweet strains of dying eloquence,
In holy council, and in calm adieu,
Still falls upon the weeping group.
Nor ceased his pallid lips
To speak triumphantly

Of conquered death, and purchased immortality
Through Jesus' condescending love,
'Till loosed the spirit from its far'ring clay,
It bore the earth-wrecked harp away,
To purer praise, beyond the tuncful spheres,
That sang creation's universal harmony!

My hero sleeps!
And by his side, the lonely watcher
Of his fading days; peacefully
They sleep, in old Northampton's
Quiet church-yard clay.

Convention of the Maryland and Melancthon Synods.

Pursuant to an order of the President of the Maryland and Melancthon Synods, these Synods met in convention in Frederick City on the evening of Nov. 9th, 1868, to consider the expediency of a union.

Rev. A. Buhrman preached an excellent sermon, after which the conference was duly organized by calling Rev. Dr. Morris to the chair, and Rev. W. C. Wire to act as Sec'y. On motion it was resolved that Rev. Titus, Drs. Morris and Diehl on the part of the Maryland Synod, and Revs. Richardson, Bowers and Weiser on the part of the Melancthon Synod constitute a committee to prepare a basis of Union, to be laid before this convention. The convention then adjourned with prayer by Rev. Dr. Morris.

Tuesday, Nov. 10th 1868.
The convention assembled at 9 A. M. with Rev. Dr. Morris in the chair, and was opened with prayer by Rev. H. G. Bowers. The minutes of the former session were read, and the report of both synods called, to which the following clerical and lay members responded.

Clerical.	Lay.
Rev. J. G. Morris, D. D.	
"G. Diehl, D. D.	J. Reifsnider.
"J. G. Butler, D. D.	
"P. A. Strobel	
"M. J. Allenman.	John Durr.
"C. A. Stork.	George Waesche.
"T. T. Tins.	
"E. S. Johnston.	Hospelhorn.
"P. Bergstresser.	
"M. L. Culler.	
"E. J. Wolf.	David Martin.
"I. Reitz.	Kotman.
"R. Weiser.	
"H. G. Bowers.	E. Michael.
"A. Buhrman.	John Walters.
"W. C. Wire.	
"X. J. Richardson.	John Wire.
"S. W. Owen.	J. W. Angel.
"S. A. Hedges.	

Rev. Titus as chairman of committee reported the following basis of reunion between the Maryland and Melancthon Synods, which was received and adopted item by item, and then as a whole.

Pending the discussion and adoption of this basis of reunion, there was great unanimity, there being but one dissenting voice.

BASIS OF REUNION.

PREAMBLE. Whereas, the Melancthon Synod, at its last annual convention, passed resolutions proposing to the Maryland Synod a conference of the two bodies at such time and place as the presiding officers of the two bodies shall appoint, with a view to consummating a reunion of the two Synods, and whereas, the Maryland Synod has at its recent meeting officially agreed to such a conference; therefore, we the members of the two bodies in conference here assembled, propose to the Maryland and Melancthon Synods the adoption of the following articles or resolutions.

ART. 1st. The Maryland Synod retains its

name and all its chartered rights, and its constitution remains unimpaired and unaltered, as the fundamental law of the *United body*.

ART. 2nd. The Melancthon Synod relinquishes its name and organization, and its ministers and churches become integral parts of the Maryland Synod, and the records of the former Synod shall be placed among the archives of the latter.

ART. 3rd. The Maryland Synod agrees to give due attention to the Educational and other interests, heretofore specially in the hands of the Melancthon Synod.

ART. 4th. The ministers and churches of the united Synod will be allowed as heretofore to control the disbursement of all its funds raised by them for benevolent purposes, and they shall have due credit given them in the parochial table for the amounts raised, however they may be disbursed.

ART. 5th. The united Synod as such shall control all funds passing through its Treasury.

ART. 6th. The Institutions at Gettysburg shall continue to be as heretofore, the principal Educational Agency, of the united Synod, and receive its support and encouragement.

The Missionary Institute at Selingsgrove, in its original design, is also recognized as a subordinate Educational Agency, and in that capacity will give it our support.

We also agree to give our sanction and encouragement to all other institutions of the church which have hitherto received the countenance and support of either Synod.

On motion it was resolved, That the basis now adopted by this conference be submitted to both Synods at their next annual meeting, and if then adopted by both, this Union shall be consummated.

On motion the minutes of this conference were ordered to be published in the *Lutheran Observer* and the *AMERICAN LUTHERAN*.

On motion, a vote of thanks was returned to Dr. Diehl and his congregation for their hospitality in entertaining conference.

The Conference then adjourned by uniting in prayer with Rev. Butler, in singing "Praise God from whom all blessings flow," and by receiving the benediction from the chairman Rev. Dr. Morris.

W. C. WIRE, Sec'y

Barkittsville, Md.
Nov. 11th, 1868.

Practical.

The Fulton Street Prayer-Meeting

A gentleman who had been attending this meeting for some time requested prayer for the wife of a friend, who is given to intemperance. They are respectable people, and but for this on the part of the wife, they might be happy and useful.

Another said that instances of this kind had before been presented to this meeting, and God had graciously answered prayers in their behalf, some of whom are now honored and useful Christians in the church and service of the Lord, and this was our encouragement to offer prayers for all such cases.

A clergyman from the coal regions of Pennsylvania, in making allusions to the casualties which are so common of late, stated that in the mines men often went out in the morning to their labor in the full flush and vigor of health, and were brought home at night mangled corpses; and the uncertainty of life and the certainty of death presented motives for earnest prayers. He requested prayers for God's blessing upon the miners, that they might live in a constant state of preparation to meet the Lord in peace.

The next person who addressed the meeting was a stranger from the old country. He said: "I arrived in this country two weeks ago, in hopes of finding a place where I might work for the Master as an evangelist. I found my way into this meeting, and requested your prayers. I was here yesterday, with increased desires for your prayers. My means were nearly exhausted. When I left the meeting I met on the side-walk an old friend, who, un-solicited, placed means in my hands. On going to my lodgings, I told my wife our prayers were answered, and we united in thanksgiving and prayer that an open door to labor for the Lord might be found, and before the day closed, I obtained an appointment to go to Iowa in the service of the Lord."

He was followed by a minister who had spent some time in Syria, who stated that the influence of this meeting was experienced in that remote region, and many answers to the prayers of the people of God had been acknowledged by those who had been blessed by them. "It was," he said, "an acknowledged power and means of grace to many souls, in that land of religious darkness."

Another spoke of the influence of praying wives. It was the prayers of his devoted wife that God had answered, which awakened him to a sense of his condition as a sinner and brought him to repentance.

A stranger requested prayers for himself. He said he was a great sinner, and was without hope. His appearance was respectable and excited much sympathy and prompt and ardent prayers.

Another said—in his travels, two thousand miles from here—he visited a prison where there was much suffering and no religious instruction. "I asked these persons what they most wanted. Two replied they wanted liberty; one said he wanted a new heart; and," said the speaker, "I now hold a letter from

that man which says he has given his heart to Jesus. Pray for those who are in prison. However wicked they may be, Christ can save them."

A brother said: "We were furnished with abundant evidence that our heavenly Father answers the prayers of his children when they come before him in faith. I have sent several requests for prayer which have been answered in a remarkable manner. A few days ago I was in great distress in regard to a matter of great importance, in which I was most bitterly opposed, both by professed friends and open foes. The issue was becoming doubtful, and I presented the matter to the Lord in earnest prayer, and the result was glorious, and I am persuaded that the Lord does answer the prayers of his saints when they cry unto him in the name and in the spirit and mind and will of Jesus. I state this, not solely because I am personally the recipient of a great favor, but for the glory of Christ and the encouragement of others to come to him in earnest, faithful prayer when in trouble."

The leader presented the request of a lady who was present, for prayer for the conversion of her husband, and said there were six other requests of a similar character now before the meeting, all earnestly imploring the mercy of God, and he hoped they might again be remembered in earnest prayer.

A young man desired to acknowledge with thankfulness the mercy of God to him. "A few days ago," he said, "I was under a heavy load of sin, without any hope in the mercy of God. Now I believe that the Lord has pardoned my sins, and I wish publicly to acknowledge his grace, and request your prayers for my full salvation. There is a friend with me here to-day who also desires your prayers for him. He feels that he is a great sinner, and is in distressing need of the mercy of God."

Another said: "I desire your prayers for a dear friend. Once he professed to enjoy religion, but clouds and darkness are now round about him, and his heart is cold and lifeless, perhaps worse than cold and lifeless. Oh, pray for him, that he may return to God and to the enjoyment of his grace. It melts my heart to see him falling, and losing all hope in God's mercy."

Another said: "I again bring my parents before you for your prayers. They are more serious than when I requested your prayers for them before, and I feel encouraged to believe that the spirit of the Lord is working in them to move them to repentance and faith in Jesus. Pray for them."

Another requested prayer for a rich and powerful man, who was an enemy to the cross of Christ.

Another remarked: "The rich man for whom I requested your prayers the other day has expressed hope in Christ. Among the evidences of faith in him is the great interest he takes in the salvation of others. His voice in prayer is tremulous with emotion when he thanks God for his grace and invokes blessings upon others. And he is not ashamed to own the cross of Christ, and is prompt and effective in recommending to his friends and neighbors the great salvation."

Christian Intell.

The Daily Cross.

The difficulty in religion is the taking up of the cross daily, rather than the taking it up on some set occasion, and under extraordinary circumstances. The serving God in little things; the carrying of religious principles into all the minutiae of life, the discipline of our tempers, the regulation of our speech, the domestic Christianity, the momentary sacrifices, the secret and unobserved self denials: who that knows anything of the difficulty of piety does not know that there is greater danger of his falling in these than in trials of far greater cost and sterner endurance? It is not comparatively hard to put the armor on the trumpet sounds, but it is to keep the armor on when there is no alarm of battle. And the warfare with our spiritual enemies is not warfare in a series of pitched battles, with interludes for resting and recruiting; it is rather daily, hourly, momentary fighting. This is the driving out "by little and little," to which the Almighty promises "the reward of the inheritance."

CHANGING MINISTERS.—Much is said in our Presbyterian and Congregational exchanges on the subject of changing ministers. Changes are growing in frequency every year more and more unsettling the settled pastorate relation. A writer in the *United Presbyterian* says the ministers themselves are greatly at fault. Among the reasons for their desire for change it names the following: "Some ministers write their sermons, and after having a large stock on hand, leave their charges to save the labor of writing more. In a new place the old sermons can be read again."

RUINED.—A bankrupt merchant returning home one night, said to his noble wife, "My dear, I am ruined; everything we have is in the hands of the sheriff."

After a few moments of silence, the wife looked calmly into his face and said: "Will the sheriff sell you? Oh no! Will the sheriff sell the children? Oh no! Then do not say we have lost everything. All that is most valuable remains to us—manhood, womanhood, childhood. We have lost but the results of our skill and industry. We can make another fortune, if our hearts and hands are left us."

Test Questions.

Amusements may be accurately tested by a few very simple questions;

Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings, are evil.

Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

Are they healthful? If after any party, play or dance, you have a headache, backache or restless appetite—that amusement was evil. Avoid it.

Are they pure? Purity is a matter of thought quite as much as of fact. To the pur all things are pure. But alas, few of us men are pure. And plays that are innocent as the frolic of lambs, become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays.

Are they well earned? Except a man work neither shall he play. All plays and all dances are wicked for a lazy, idle man. Only the industrious can safely amuse themselves in any way.—Rev. T. K. Beecher.

Going two Miles for One.

In the sermon on the Mount, our Lord says "Whosoever shall compel thee to go two miles go with him seven." We can all of us easily understand the other part of this command: that when struck on the one cheek, we should in humility offer the other, because unfortunately we know what striking is. But many must have wondered what can have given rise to the command of going a second mile with the violent man who has already compelled you to go a mile. Nobody now, in this country is ever injured by this treatment. But we learn from coins and inscriptions that the couriers in the service of the Roman government had the privilege of travelling through the provinces free of expense, and of calling on the villagers to forward their carriages and baggage to the next town. Under a despotic government this became a cruel grievance. Every Roman of high rank claimed the same privilege; the horses were unyoked from the plow to be harnessed to a rich man's carriage. We have an inscription on the frontier town of Egypt and Nubia, mentioning its petition for a redress of this grievance, and a coin of Nerva's reign records its abolition in Italy.

Our Lord could give no stronger exhortation to patient humility than by advising his Syrian hearers instead of resenting the demand for one stage's "vehuculation" to go willingly a second stage.

OLD EPITAPHS.

The following affecting lines may be found upon a tombstone in Connecticut;

Here lies, cut down like unripe fruit,
The wife of Deacon Amos Shute;
She died of drinking too much coffee,
Anny Denny eighteen forty.

Here is an epitaph copied from a tombstone in the English churchyard—
Here lies the body of Thomas Smith,
And what is somewhat rareish,
He was born, bred and hanged in this parish;

In the same churchyard;

Here lies the wife of Roger Martin,
She was a good wife to Roger, thy's sarta'n.
The manner of her death was thus,
She was drownd by a bus.

Another:
Here lies I, no wonder I'm dead,
For a broad wheel wagon went over my head.
There is something quaint and touching in this epitaph of Grimaldi, the distinguished clown:

Here I am,
One of the best of this brief 'kind was
Proposed by Jerrold for Charles Knight, the
Shakespearean critic:

Good Knight.
The following may be found in Wake Co., North Carolina:

Here lies James Dodge, who dodged all good,
And never drownded an evil;
And after dodging all he could,
He could not dodge the devil.

The following lines were inscribed on the tomb of a corpulent Chandler:

Here lies in earth an honest fellow,
Who died by fat and lived by tallow.
On an aeronaut;

I shall rise again.
Here is one at Westminster:
You who stand around my grave,
And say "His life is done,"
You are mistaken—pardon

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An Appeal for Prayer.

The readers of the AMERICAN LUTHERAN will notice an appeal from our Western missionaries in this week's paper. The Home Mission cause should be dear to every Christian's heart. Our missions in the West have been encouragingly successful, but they need the continued prayers and contributions of the church.

We hope the appeal will be read by the pastors and people and that the specified day will be observed as requested in the appeal.

Thanksgiving Day.

We are glad to see that there is a disposition among the business men of Sellinggrove to close up their places of business on Thanksgiving day, Thursday the 26th inst. In another column of to-day's paper will be found a list of names of individuals and firms who intend to observe the day by cessation from business. The pastors of the different churches, it is expected will make arrangements for religious services appropriate to the occasion.

Union of the Maryland and Melancthon Synods.

The readers will find in another column of this paper the minutes of a convention of the two above named synods at Frederick, for the purpose of effecting a union. It has been stated that the causes for the separate existence of these two Synods on the same territory no longer exist. One of the causes, if we remember rightly, was the opposition of the Maryland Synod to the Missionary Institute at Sellinggrove. It may be gratifying to the friends of this institution to learn that this opposition has now in a measure ceased, and that the reconstructed Maryland Synod is now willing to recognize the Missionary Institute even at Sellinggrove, as a subordinate Educational Agency.

Advertising may almost be said to be resolving itself by careful method, into a science. It is certainly becoming an assumed necessity of the enterprising business man, with whom success by every proper, legitimate means is regarded a duty. Among the honorable and efficient men engaged actively and prosperously in the advertising business we can refer advisedly to Mr. T. C. Evans, who has earned in this calling a reputation that is itself wealth, for it inspires confidence in all with whom he has dealings, who are many, and confidence is a prime requisite in all business relations. [Watchman & Reflector, Sept. 17, 1868.]

MUSIC STORE IN HARRISBURG.—We would call the attention of our readers to the Card of H. C. Orth, Piano & Music dealer, 336 Market St. Harrisburg, Pa.

Mr Orth keeps on hand a large variety of Pianos, Organs, Melodeons and all kinds of musical instruments, also the largest stock of sheet and book music in the interior of Pennsylvania. Receives new music daily. Any piece of music published, will, on receipt of retail price, be sent free. Persons ordering from this house, can rely on prompt attention.

Symbolical Ritualism in Williamsport, Penna.

From a writer in the *Lutheran Observer*, of Nov. 13, we learn that Symbolical Ritualism has made rapid progress in the flourishing City of Williamsport. The writer says: "The Jubilee year has proved a blessing in developing our Lutheran resources and liberality, it has also made us more decidedly Lutheran." Well, if that be the fact, we rejoice in it. But we might differ as to this more decided Lutheranism. We here give the correspondent's evidence of this improvement in the Lutheranism of the three churches in Williamsport: "In one of the Churches we have the full liturgical services, the congregation uniting audibly in repeating the Creed and the Lord's Prayer. In another, in addition to the above, the pastor wears the surplice. In all the morning services the three pastors preach regularly, with but an occasional exception, on the Gospel or Epistles of the day." This must be a noble trio, they seem to see eye to eye. We are informed that these three men belong to three different Synods, and they all live and labor together in peace. Certainly when they are all cast in one mould. If they are all Symbolical ritualists, why should they fall out. There is no unpleasant jarring and collision in these three harmonious congregations, of course not, how could there be, when they are all of one mind? Now whatever the Editors of the *Observer* may think of such important church intelligence, we do not feel like permitting it to pass without rebuke. We have just sent a Brother in whose piety, learning, and Lutheranism the whole church has full confidence, to St. Louis, to found a church right among the Missouri Lutherans. Now suppose that Brother would write a letter to the Synod that has given him some \$5000, to prosecute his work, and inform us that the churches in St. Louis were all a unit, working together on the Gospel and Epistles with robes and sur-

plices &c., and say nothing about revivals of religion, or the conversion of souls. What would we think of such a state of things?—Would not that good brother very soon be informed that he was not sent to St. Louis to promote ritualism? Or suppose a true revival Lutheran preacher would go to Williamsport, and the Lord would pour out his Holy Spirit upon the people, and they would begin to seek salvation, and cry out, "What must we do to be saved?" would there be no "jarring and collisions" then? Would the pastors then all work together in harmony and peace? Wherever ritualism has the ascendancy, experimental piety must be at a low ebb. The building of costly churches is no evidence of true piety—the Roman Catholics, the Unitarians, the Mormons, and the old Missouri Lutherans build more costly temples than any other churches, but does that prove that they are more pious? No, it only shows that they have more members, more wealth, and more zeal for their errors, than those of a purer faith have for the church of the living God.

About the pastors of the churches in Williamsport personally we have nothing to say. We have no other feelings toward them than those of friendship and kindness, we are only speaking of the account given in the *Observer* by A. R. H., and to this we object. We think the true revival Lutherans who support the *Observer* will not much like to see the triumphs of ritualism thus vauntingly paraded in that paper without a hint of disapprobation from its editors. If such an account had appeared in the *Lutheran and Missionary* or in the *Standard*, or any other paper devoted to the interests of symbolical ritualism, it would have been in perfect character. But for the *Observer* the would be organ of the Genl. Synod, to relish such information, is rather too bad, and will be up to alarm some of its friends. The *Observer* seems to forget that it has many "evils" men on its list, whose opinions ought to be respected, and that nine-tenths of them are not ritualists in any sense of the word. The great mass of our Gen. Synod Lutherans, preachers as well as laymen are opposed to ritualism, and they oppose it because it opposes the word of God. It has proved itself an injury to true piety, as we see in the Church of Rome, and in the Episcopal church in England and in this country. Every step taken in the direction of ritualism is a step towards Rome, and as you approach Rome you recede from Christ. Ritualism substitutes forms and ceremonies for Christ. It ignores experimental piety, yea it laughs at the idea of anything like felt religion in the soul. According to the teachings of ritualism, prayer-meetings, revivals, anxious meetings, and a Godly life are not necessary. The liturgy is to do the whole work, prayer, repentance, faith are not necessary! We once heard a ritualist of the first water discoursing in this wise, "Man, it is true is born a sinner, but the church takes him in his infancy and by Baptism makes him a child of God. She then confirms him, and gives him the body of Christ in the sacrament, thus feeding his soul, and when he dies she reads her sublime liturgy over his remains and introduces him into the rest that remains for the people of God." And this is pure ritualism! The man who uttered these heretical sentiments was a high church Episcopalian. We do not suppose that any of our Lutheran pastors in Williamsport would utter sentiments so contradictory to God's word, not for a moment. But where will ritualism end? There is no harm, we admit, in a whole congregation repeating the Lord's Prayer or the Creed, audibly, and there may be no harm in preaching regularly from the prescribed Gospels and Epistles, nor must it necessarily be looked upon as a sin to wear the gown. But taking them all together they seem to constitute the germ of ritualism. We heard a report last winter from Mansfield, O., stating that there had been a great revival of religion there, and that some five hundred souls had been converted in the different churches. Mansfield is not as large a city as Williamsport, and has only one Lutheran church. Now, we confess that we would much rather have read an account of a great revival of religion, than a revival of ritualism in that "Great Lumbering City."

CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

Peter—Have you copy enough to fill the paper this week?

John—O yes, the greater part of the paper will be filled with original contributions and I cannot get it all in this week, I will have to let some lie over for next week. I have no articles, however, from Rev. Sikes, nor Solomon, Jr.

Peter—I am sorry for that, some of the readers will miss them, for I have heard from several sources that those articles are appreciated by our readers. I hope they will still continue to write for us.

John—I think we have great reason to be proud of our contributors. I do not think there is a paper published in the country that is better supplied with well written and practical original communications than the AMERICAN LUTHERAN. R. W. has finished his articles on Romanism, they are 15 in number, and were ably written. He has now commenced writing a series of articles on "Experimental religion" which I think will do good. Rev. J. R. Sikes also wrote 15 articles on the "Relations and Duties of Pastors and People," which I think should be published in book-form and scattered broadcast among the churches of all denominations.—For the sake of variety Bro. Shoup has given us a poem on Brainerd, he has also given us some very good practical articles.

James—I heard a wag who came into our printing office to-day make a pun on that article. "He said, the author of that poem had Brainerd on the brain."

John—Well, never mind that now. Then "Vera" has also given us some good articles. He has an impressive article in this week's paper on earthquakes, to the effect that we should always recognize the hand of God in these awful convulsions of nature.

James—I see the editors of the *Observer* brag very much of their correspondent Patapasco, and make a great ado over him every time he writes an article for them, just like

an old hen that cackles whenever she has laid an egg. What is the meaning of the word Patapasco?

Peter—James, you must bridge your tongue, or I will expell you from the sanctum. Patapasco is the name of a river that empties into the harbor of the city of Baltimore, where that writer lives. It can hardly be called a river, however, with propriety. In Pennsylvania we would call it a creek, for it is no larger than our Penns Creek that runs through Sellinggrove.

John—It must be the "wickedest" little river in the world, though, for I read not long ago in the papers that it had broken out of its channel and drowned about thirty persons, besides destroying millions of dollars worth of property.

James—And is this correspondent such a fierce and dangerous fellow, that he signs himself by the name of that wicked and destructive little river.

Peter—Oh no, he would not hurt a child. He only assumes this name as a *nom de plume* because he thinks it sounds majestic.

James—This reminds me of the ass in the fable that covered himself with a lion's skin and thus spread consternation and terror among the beasts of the forest, until he attempted to roar like a lion, when he was immediately detected by his voice and became a subject of ridicule and contempt.

Peter—(Looks upon him sternly) James, you are incorrigible. Did I not just now tell you to bridge your tongue? What shall I do with you?

James—Well I can't help it. When I am in conversation I just speak out whatever comes uppermost in my mind.

John—Here comes the *Luth. & Miss.*

Peter—See if it contains anything about the General Council that met in Pittsburg last week.

John—Yes, here is a letter from Pittsburg that gives the proceedings up to Saturday evening. The following is a list of the officers elected:—

Rev. C. W. Schaeffer, D. D., President.
Rev. H. W. Roth, English Secretary.
Rev. A. Spaeth, German Secretary.
Rev. B. M. Schmucker, English Corresponding Secretary.
Rev. R. Adlberg, German Corresponding Secretary.

H. H. Muhlenberg, M. D., Treasurer.
Peter—It appears all the officers belong to the Synod of Pennsylvania but two.

James—That was probably done because they will not have many more Synods to elect from after the close of this council.

John—The first business brought before the Council was the discussion of the famous *Four points*. Friday forenoon was spent in the discussion of *Close Communion*. In the afternoon the second point, "exchange of pulpits," was taken up which occupied the whole of Friday afternoon and Saturday forenoon up to the time of adjournment. After they are through with exchange of pulpits they will have two more points to consider, namely, secret "societies" and "Chiliasm." The writer says, "It is very apparent, so far, that the difference of views which was manifested a year ago, and which came out thro' the year, still exists, and both sides firmly and conscientiously adhere to their position." Further on he says, "It is impossible at this point to say what will be the end of the matter, but I think I can confidently predict that the General Council will not die at Pittsburg, even if some brethren should be constrained from honest, conscientious convictions to stand aloof from it."

Peter—How do you understand this?
James—I understand the correspondent (Dr. Krote) to say, that in his opinion the General Council is sick, and nigh unto death. He hopes, however, it will not die in Pittsburg, but be able to travel home yet, in order that it may obtain a decent burial.

Peter—Well, perhaps you have hit upon the correct interpretation.

For the American Lutheran.
Earthquakes! What do they Mean?

Beware that thou forget not the Lord thy God. Life! What is your life?—is a momentous query—more considerable at present than ever before. Universal Death, by its daily existence in our midst, has familiarized itself, and caused us to expect and anticipate physical disorganization and dissolution.—But whose life is secure until this natural event?—is a propounded question which now has seized christendom and rumbles in our heart of hearts by recent flashes from the subterranean cavities of earth, until our being is overpowered with anxiety and our minds are overawed by the voice from the vaults of terra inferna. Think you that nature, engulfing the achievement of ages; think you that buried thrones of living humanity—sending their requiems across seas, and from State to State is a trifle?—is it meaningless? and is it chance, or the result of only natural combinations? What is, is true—but what is has an unseen sovereign back of it a first cause who is actuated by benevolence, and yet who performs feats in nature as in grace, that amount to all as a warning and shocks of blazing significance, for

Deep in unfathomable mines
Of never failing skill,
He treasures up his bright designs,
And works his Sovereign will.

The history of these violent convulsions in nature we leave for the historian. The theories of the scientific, as to earth quakes and their nature, are numerous, and as conflicting as they are multitudinous. But a few remarks will illustrate. All agree as to the connection that exists between volcanoes and eruptions, and that they are produced by some subterranean agency. What the intrinsic merit or nature of this agency is—Heaven only knows. Darcy held "that internal molten mass generated immense bulk of elastic gas; through the influence of which vast sources of heat were created, and thereby we have convulsions, or earth quakes." Mr. Mallet, with ingenuity bordering on eccentricity, in his report before the British association, assumes that volcanoes and the centres of earth quake disturbances are near the sea. Hence when an interruption of igneous matter takes place beneath the sea bottom, the first

action must be to open up large fissures in its rocky material. According to Encyclopedia of Knowledge, the latter theory by Rogers Brothers is supposed to be the most plausible and the best authenticated. They consider the producing cause as an actual pulsation in the fluid matter beneath the crust propagated in the manner of great waves of transition from enormous ruptures caused by tension of elastic matter, floating forward on its surface the superimposed rocky crust of the earth.—This may account for those tidal waves that shook their proud and majestic heads so recently across old oceans briny deep. So much, and yet so little from scientific investigation. Yet it contains the pith of volume and the cream of the works of ages. Not disputing, nor underrating the value of the profound sentiments of the talented and the tropics of Geology, we maintain and do insist, and emphatically assert that there is a higher power officiating than chemical action—which is God—Jehovah Almighty—and the impelling cause that effects this action, is the degeneracy of men and the inflexible justice of God. Now mark! Forgetfulness of God, on the part of men, creates actions that give corresponding acceleration to other actions of more turpitude, until mercy and forbearance is exhausted on the plains of justice, and then she asserts her jurisdiction as a necessitated fact. For God to refuse to strike would be to acknowledge the independent Sovereignty of the finite and the dependence of the infinite. Lest you should charge me as an alarmist, let me appeal to the law for inspired illustration, earthly disputes find their settlement in statutes of civil jurisprudence, the religious assumptions are arbitrated from the law of the revealed code of the Bible.—If we turn to Amos, first chapter, we find:—

"The words of Amos, who was among the herdsmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash king of Israel, two years before the earthquake," &c. Then with increasing minuteness in the ninth verse, thus saith the Lord, "For three transgressions of Tyre, and for four, I will not turn away the punishment thereof, because they delivered up the whole captivity to Edom, and remembered not the Brotherly covenant. Thus saith the Lord: For three transgressions, of Edom, and for four, I will not turn away the punishment thereof, because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever. But I will send fire which shall devour the palaces of Boreah." Here it originates in the neglect of the Brotherly covenant which was the bearing of false testimony, and the want of love to our neighbor, or in the language of the new Testament, "A new commandment I give unto you, that ye love one another." Here it was from the continual slaying with the weapon of passion, and the perpetration of hatred and malvolence. Who ever heard of a religion that made pulpit orators Generals, with material weapons, instead of the sword of the Spirit, and the voice of charity? In Numbers 16, 32, we read—"And the earth opened her mouth and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods." Here it was a punishment for the criminal rejection of the counsels of God's servant that finds a faithful picture now in the rejection of the word: and in the disregard of proclaimed truth as it is in Jesus Christ the bishop of souls. And Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the vail of the temple was rent in twain from the top to the bottom, and the earth did quake and the rocks rent. We are cognizant of the fact, that students of Geology and of Chemistry would assert this quotation to be irrelevant and not pertinent to our subject, as it illustrates miraculous power. Now, while we have a great appreciation of scientific discovery, and while we consider earthquakes to be caused by confused and rarified air, yet we know the above quotation was the effect of a consummated atonement, and was a declaration of the divinity of Christ; a proclamation of the Sonship of the Messiah with the Father of all, and an attestation of Heaven's wrath at the persistent crime of the Jews in putting to an ignoble death a legally innocent man, and a colossal heir of the eternal throne. Hence, it was immutable justice displaying her perfected grandeur before those wicked actors in this sublime drama. Therefore, beware that thou forget not the Lord thy God. Calamity or adversity is the child of forgetfulness of the Creator and Preserver of the world. May not then these recent flashes from the depths of the earth; may not this moving of the bowels of the world be a warning voice to this age and to this country?

Mark the similarity of things. God spoke when the world was young in favor of the Sabbath. He ordained it amid the flashes of brilliant Sinai. Notwithstanding, our Sabbaths are profaned and converted into days of recreation, amusement, and frivolity. Man argues man's need, but never grows benevolent with Saturday. Poor penurious hypocrite, would steal for humanity and rob God. Now then we conclude, that earthquakes while natural phenomena, may arise from chemical action, or be superinduced by known scientific discovery, yet as the populace have to do alone with the effects, we hold them nothing less than the divine voice in the elements to mankind as a warning by the omnipotent grandeur, that reside in the almighty being, whom they are neglecting from indifference, and forgetting from his forbearance, patience, and love. See! See, those cities containing the proud relics of antiquity in architecture and the collected accumulated wealth of ages. The population with eager strides are in the din of trade, the noise of men feasting and the perplexities of litigation. All is as merry as a marriage bell. But like the splendor that beset the pathway of Paul, the majestic sound of Jehovah's stoppings break in deafening echo and all of the moment before, is nothing but a mass of ruins and a relief of the past. Is this wholesale destruction permitted, think you, by a benevolent God, that spoke light into being and loveliness out of disorganized matter, to please geologists, or to gratify the speculativeisms of scientific investigators,

who call it chance or the freak of Nature? Reader, it is deeper, it is no freak of nature, it is no undetermined disharmony of centripetal forces, but it is the predetermined will of the intelligent Master of all, the principles that underlie the substrata of earth, salvation and grace. "To God all nature owes its birth."

He formed this ponderous globe of earth,
He raised the glorious arc on high,
And measured out the azure sky.

Then how important that the reformation introduced in the first century by the adorable Son of God, and recuscitated by Luther, amid the wickedness of the 16th century should be cherished in our hearts, loved by our statesmen, honored by our rulers, and declared with a bugle voice in our constitution. Fidelity of individuals may not exempt them from the shock and the calamity of eruptions, but glory to God! it will dissipate their fears as they hear the friendly voice crying, "He still and know that I am God!" Oh then, watch and pray. Oh then, beware!

My soul be on thy guard,
Ten thousand foes arise,
The hosts of sin are pressing hard
To draw thee from the skies.

Oh watch, and fight, and pray,
The battle ne'er give o'er,
Renew it boldly every day,
And help divine implore.

In the language of the prayer-book let us cry, "Spare, O spare us mighty Savior from sudden death." VERA.

For the American Lutheran.
A Novelty? Two Synods in Conference.

On Monday the 9th inst., the Synod of Maryland and the Melancthon Synod met in the City of Frederick, for the purpose of uniting the two bodies. There was a large number of the brethren of both Synods present. The services were opened on Monday evening with an invocation by Rev. R. Weiser, a prayer by Rev. X. I. Richardson, and a sermon by Rev. A. Burman.

Rev. Dr. J. G. Morris was appointed chairman of the convention, and Rev. C. W. Wire Secretary. A committee of the joint Synods consisting of Rev. T. T. Titus, George Diehl, R. Weiser, H. G. Bowers, and H. J. Richardson, was appointed to draw up a basis of union. On Tuesday, the 10th, the Convention met, Dr. Morris in the Chair—the Committee handed in their report, which with slight amendments was unanimously adopted, and the work was done. As the Secretary was instructed to furnish the *Observer* and the AMERICAN LUTHERAN with the proceedings, he will no doubt send you the basis which was adopted.

The tendency of our Church for some years has been towards disintegration; but here there has been a move in the opposite direction—some twelve years ago, the Melancthon Synod separated from the old Synod of Maryland, and has been doing its work by itself. During these twelve years both the Synods in Maryland have no doubt done much for the cause of Christ. Perhaps as a united body they would have accomplished more. We leave that to it. Nor do we think it necessary to examine into the causes that brought about the separation. It is enough for us to know that the Lutheran Church in the small state of Maryland was divided into two Synods, which was certainly an abnormal condition. We had about forty pastors, and those of the two Synods were mixed up together. For several years some of the Brethren of both Synods saw and felt that these things ought not to be. But the majority of the Melancthon Synod, it would seem could not see anything detrimental to the best interests of the church in this abnormal state of things. In the mean time, the whole Lutheran church was thrown into convulsions by the symbolic controversy. Terrible efforts were made to destroy the General Synod. The larger part of the non-American Lutheran element disoieted by a few American Lutherans, set up a Golden calf under the cognomen of "General Council." But both the Synods in Maryland remained true to the General Synod. It is indeed refreshing amid the wide spread apostasy from the true American church to find one state in the union firm, fast, and united under the General Synod. In the beginning of this great controversy, whilst the Synod of Maryland was suspected of a strong leaning towards symbolic ritualism, and confessional formality, the Melancthon Synod was accused of a tendency to an unconfessional erastianism, and a wild fanaticism, but on a closer inspection it was found that both were sound in the faith of the Church, and as true as steel to the principles of the General Synod.

It was found too, that both Synods were working earnestly, and pretty much in the same manner, for the building up of the good old Lutheran Zion. The European brethren among us, saw, and felt, and labored as we did—and we were all united as one man.—We all preached from the same Bible—used the same hymn-book, and the same Catechism—we all worshipped the God of our fathers, and clung to the good old ways of our church; and in short, there was nothing that separating us, but a thin paper wall, in the form of a resolution adopted at Baltimore, twelve years ago. The question arose in the minds of all the brethren of both Synods, why should not that flimsy wall be demolished? Why should we, who are descended from the same good old Teutonic stock, baptized at the same font, confirmed by the same pastors, educated at the same Seminaries, why should we not unite and become one body, outwardly as we were inwardly? Our pulpits were open to each other, our people passed over from the churches of the one Synod into those of the other; and we were in reality but one church, and why should there be two separate Synods? We were sometimes asked, "Well, what is the difference between your two Synods in Maryland?" We could not answer the question, simply because there was no difference. If our territory had been large enough there might have been reasons sufficient to warrant the existence of two Synods. But as our church is confined to only five counties in Maryland, there is not room for two Synods, like in Pennsylvania, or Ohio. Our church now in Maryland will consist of fifty pastors, ninety congregations, and thirteen thousand communicants and will be one among the

largest, and most efficient Synods belonging to the General Synod. We believe that this union will be hailed everywhere as an important step towards the answer of that prayer of Christ, "I pray that they all may be one—that the world may believe that thou hast sent me."

We believe it will give a new impetus to our church in Maryland, and help to strengthen the General Synod. It was the taunt of our enemies that the General Synod was a mere rope of sand, that it had no adhesive element, and must go to pieces. But what are the facts in the case? Our General Synod is stronger, and more efficient to day, than ever it was. This union will also have its effects upon the general interests of the Redeemer's kingdom, all who pray for the peace of Jerusalem, will thank God and take courage. The object for which Christians are to be united, is, "That the world may believe that thou hast sent me."

What can be more convincing to the world that our religion is from God, than the union and harmony of Christians? This is true of individuals, of congregations, and of denominations, and of the whole church of Christ on earth. As Lutherans we have great reason to congratulate ourselves in Maryland in our success in keeping all the elements of Lutheranism together. Whilst in nearly every other state the foreign pastors have withdrawn from the General Synod, and ranged themselves under the banner of the General Council, here in Maryland they have remained true to the principles of the General Synod, and with us present a united front to the enemies of our church. Here we are all Brethren, and know no distinction.

Here in Maryland we intend to be of one mind and one heart. And although our church may be rent and torn into fragments in other states, here it shall be one united and undivided church. Here we have buried the hatchet, and at Frederick City we held a solemn, yet joyful burial service over the remains of strife and discord! So let it be everywhere, until the earth shall be full of the knowledge of God. R. W.

For the American Lutheran.
The North Branch Conference.

The pleasant little town of Catawissa was the place selected for the meeting of the North-Branch Conference of the Susquehanna Synod. The opening sermon was preached by Rev. G. Rhodes, on Monday evening, November 16th, inst. Ten of the thirteen clerical, and eight lay delegates were in attendance. Well done brethren, but let "EXCELLENCE" be our motto. Five of the brethren reported that they had complied with the resolution of the last Conference, requiring special collections before the 31st of October, for the Education Society of our Synod. It is to be hoped that those brethren who were in blissful ignorance of this requirement, or permitted other things to set it aside, will take this as a hint that that resolution is still in full force, and at once bring this matter before their people and give them an opportunity and if need be urge them to aid in qualifying young men for the Christian ministry. The church cannot turn away those who have consecrated themselves to the ministry, nor can ministers fail to bring to the notice of the people those who are engaged in qualifying themselves for this work, so that they may be supported in their preparatory course, without incurring the Master's rebuke, "Ye knew your duty and did it not."

A letter was read from Rev. Sharretts, relative to a change of time for the meeting of Synod. Inasmuch as the regular meeting of our Synod would take place a month after the meeting of the General Synod, it was resolved that we acquiesce with the proposed arrangement of the West Branch Conference, relative to a meeting of Synod in February. An additional resolution on this subject was passed requesting the West Branch Conference to acquiesce with us in making the session of Synod as contemplated a special meeting, (instead of annual) for the transaction of the special business having reference to the next Convention of the General Synod.

Hereafter the chairman of Conference will present a report in which any items of business may be presented for the consideration of Conference. The subject of establishing a pastor's fund society elicited considerable discussion. The subject awakened quite an interest. Conference felt that a step must be taken in this important matter, and the following preamble and resolution was adopted:—

WHEREAS The mysterious Providence of God has taught us in the affliction which has befallen one of our brethren that we are frail beings, and liable to be laid aside in the work of the ministry; and

WHEREAS There does not seem to be a sufficient interest in the Pastor's Fund Society of the General Synod so as to supply the wants of those who are deprived of the support of a salary by Providential interferences, Therefore

Resolved, That we as a Conference, realizing the importance and necessity of making some provision for such cases of disability, recommend to our Synod the organization of a Pastor's Fund Society in co-operation with the Parent Society of the General Synod.

The charges within the bounds of this conference were all represented as at present supplied. Three or four places were represented as deserving investigation by the committee with a view of making Missionary fields. Our great want is not the field for operation—for the field is great in our Synodical bounds and many places white unto the harvest—nor is it so much the want of means, for our people will give if they have an opportunity, and the cause is a deserving one—but as a Synod we want men—men full of the Holy Ghost and the self-denying Spirit of Jesus.

A sermon was preached this morning by Rev. Shindle, on the subject of prayer. In the evening a sermon was preached by Rev. Hemperly on "Christ our Advocate" after which ten persons were received into church fellowship. The communion of the Lord's supper was then administered to the Conference and congregation. This is a regular custom with this Conference, and a most de-

lightful season this proved to be. We sat under His shadow if His fruit was pleasant to our taste. We came to His banqueting house and His banner over us was love. A short session of Conference was held after divine services. Rev. G. Rhodes was continued Essayist on the subject "What can our lay-men and lay-women do for Christ?"

Conference adjourned after the chairman returned thanks to the kind people of Catawissa, to meet at Muncy on the Second Thursday of February, 1869. Sec'y.

An Appeal For Prayer.

WHEREAS, The Synod of Kansas at its first Convention held at Topeka, Kansas, on Nov. 5-7 '68, did authorize the undersigned as a committee to publish an appeal to the Churches East, calling on them to observe a day in special prayer in behalf of Western Missions and Missionaries; We do hereby most urgently call on all pastors and Christians, who have any interest in the westward extension of our Zion, to observe Sunday, Dec. 6th, 1868, in their places of public worship and in their private devotions, as a day of special prayer and supplication in behalf of all of our Western Missions and Missionaries; and further, that all Pastors, if possible, preach on the subject of Home Missions, and life collections for the cause, and send the same to the various Home Mission Treasurers.

A. J. HESSON,
M. G. BOYER, } Com.
A. W. WAGENHALS. }
Topeka, Kas. Nov. 7th, 1868.

ORPHAN'S HOME AT LOYSVILLE.—The Trustees of the Tressler Orphan's Home at Loysville, Pa., will meet at Loysville on Wednesday the 25th inst. at 10 o'clock, A. M.—By order of the President.

H. L. Hummel, Sec.

THE NORTHERN CONFERENCE OF the Synod of Central Pa., will meet (D. V.) in the Lutheran church in Logansville, Clinton County, Pa. On Thursday evening, Dec 10th 1868.

The Pastor Loei, Rev. W. H. Gotwald requests me to say, that all those brethren who propose coming in the cars to Lock Haven, should inform him so that conveyances may be there to take them to Logansville on Thursday.

J. A. HACKENBERG,
Secretary.

WARREN, O.—Rev. S. Ritz has removed to another part of his charge. His address now is, Warren, Trumbull Co., Ohio.

Thirteen Months in Next Year.—Not exactly according to the common Almanacs, but in the Calendar of the Publishers of the *American Agriculturist*. That is, the offer to receive subscribers now, and all through November, for 1869, and draw in the month of December without charge. The offer is worth looking at, merely on account of the one month, for we consider any number of that paper richly worth the cost for a whole year. We advise every man, woman and child, whatever his or her calling, to be sure and obtain the reading of the *Agriculturist*. It is of large size, packed full of valuable, reliable, and interesting information. No one can read it a year even a single number without gathering some practical hints that will, in the end, far more than repay the cost. It contains every year hundreds of beautiful, interesting, and instructive engravings, which are alone worth the price, if not a word of reading matter were given. Fifteen cents will secure a post-paid copy for November, or \$1.50 will secure the paper from now to the end of 1869, and a good investment it will be, our word for it. Address the Publishers, Orange Judd & Co. 245 Broadway, N. Y.

MARRIED.

HAGENBUCH—WHITE.—On Sunday evening, the 10th inst., at the residence of the bride's father, by Rev. A. H. Sherts, Mr. JOHN W. HAGENBUCH, of Briar Creek, to Miss ELMIRA WHITE, of Lightstreet, Columbia Co., Penna.

CASSEL—HINKLE.—On Tuesday morning, Nov. 17th, 1868, at the residence of the bride's father, by Rev. G. F. Stelling, Mr. S. L. CASSEL, of Philadelphia, Pa., and Miss EMMA F. HINKLE, of Harrisburg, Pa.

STAHLMEYER—ULRICH.—On Sep. 27th 1868, at the residence of the bride's father by Rev. R. Lazarus, Mr. AARON STAHLMEYER of Franklin Township, to Miss LOU. ULRICH of Jackson Twp., all of Snyder Co. Pa.

VANSANT—FRAIN.—On Oct 1st 1868 at the residence of the brides father, by the same, Mr. J. M. VANSANT, of Mifflin Co., to Miss LYBIA FRAIN of Middleburg, Snyder Co., Pa.

SNOOK—STEININGER.—On Oct 29th in Middleburg, by the same, Mr. JACOB SNOOK of Mifflin Co., to Miss SARAH STEININGER of Banerville, Snyder Co., Pa.

SNYDER—SMITH.—On Nov. 17th at the residence of the bride's parents, Mr. Wm. H. SNYDER of Penns Twp., to Miss ANNIE SMITH of Franklin Twp., all of Snyder Co. Pa.

AMMERMAN—LAKE.—On Nov. 17th at the "Mount Carmel House," Mt. Carmel, Pa., Mr. L. S. AMMERMAN, to Miss MARIA LAKE, all of Northumberland Co., Pa.

MINIER—MCCLAIN.—At the Lutheran Parsonage, Lairdsville, by Rev. G. Eichholtz, Nov. 12th, Mr. DAN

