

THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROPRIETOR

REV. R. WEISER, CORRESPONDING EDITOR

Sellinggrove Pa., August 28, 1869.

Editorial Items.

AT HOME AGAIN.—After an absence of two weeks we are at home again. We find a large number of letters and communications accumulated on our table, which we have not time to attend to at once, but will do so as fast as we can. The communications could not all be inserted in this week's paper, but will be inserted in succeeding numbers.

GONE OVER.—"St. Andrew's congregation, Rev. Dr. Stork, pastor, has gone over to the General Council, minus the pastor." The above item we clip from the *Lutheran Visitor*, a paper published in South Carolina. It seems to be a very round about way to get church news from Philadelphia, Pa., by way of South Carolina. Neither the *Lutheran Observer*, nor the *Lutheran and Missionary* have, so far as we have noticed, given their readers this little item of interesting church news. Perhaps the one thought it too bad, and the other too good to publish. We give the information as we find it, for what it is worth. On the fact itself, if it is a fact, we desire to make no further comment at present than to say, that we expected something of this kind ever since that famous union movement in Philadelphia, and perhaps this is only the beginning of the end.

Our Trip to the West.

In our last number we brought our account as far as Crestline, where we spent the Sabbath with Rev. D. I. Foust and his kind people. We enjoyed an interesting Sabbath there, preaching in the Lutheran church morning and evening, and talking to the Sunday-school. Crestline is said to be on the highest point in Ohio, on the very crest of the dividing ridge, and hence its name. But the greater part of the state through which we passed for hundreds of miles is very level, and composed of woodland and prairie. To ride a whole day over such a level country, at length becomes wearisome to a person who has been accustomed to mountainous scenery. But the soil appears to be rich and capable of a very high state of cultivation, and the state of Ohio is destined to sustain a very large population. Crestline is a great railroad centre, it is a thriving place of about 3000 inhabitants, contains a number of magnificent buildings among which its noble school-house is an ornament to the place and an honor to the citizens.

From Crestline we went on to BUCYRUS, and spent a short time with Revs. J. H. Brown and J. Crouse. This is an older town than Crestline, having a larger number of elegant buildings, and a public school-house which surpasses any thing of the kind in magnificence that we have ever seen. There is also a large and flourishing Lutheran church here under the pastoral care of Rev. J. B. Brown. From this town we proceeded to a number of ministerial brethren.

where the Western Synod met. We were agreeably disappointed in the size and character of this place, finding it a much larger and beautiful place than we had expected. It contains some elegant private residences and a few magnificent buildings for stores, &c. The Lutheran congregation though small, has built a very fine brick church at a cost of about \$10,000. This beautiful church was dedicated on Sunday the 21st inst. Rev. Dr. F. Conrad preached the dedication sermon in his usual eloquent style, after which an effort was made to raise funds to pay off the remaining debt resting on the building. This effort exceeded the most sanguine expectations of the congregation. The indebtedness was \$1700, and this amount we understand was subscribed on the morning of the dedication. The little congregation at Van Wert deserve great credit for the liberality and taste displayed in the erection of this church.

WITTENBERG SYNOD met in Van Wert on Thursday morning, the 19th inst. This was the first time that it was our privilege to meet with a Western Synod. We were most cordially greeted by the brethren and soon found ourselves at home among them. The business of the Synod was transacted very much as it is in Eastern Synods, with perhaps a little more earnestness than is generally found in the East. Some times the discussions assumed a very animated character, but there was no ill will between the disputants and all acquiesced in the decision of the Synod when the final vote was taken. We notice quite a number of talented and earnest young men who were driven to a little extreme by the impetuosity of their zeal for the cause which they had espoused, but were held in check or directed in the proper course by the older and more experienced members of the Synod. We cannot give the details of the business transacted in this number of the paper. We look for a Synopsis of the proceedings, either from the Secretary or from Rev. Stans Hooper, who wrote out the proceedings for the Cincinnati papers. We merely state that Rev. J. H. Brown of Bucyrus was elected President, Rev. H. T. Wiles of Lucas, Secretary, and Mr. J. Shawber of Wapakoneta, Treasurer. The most important business transacted by this Synod was their action in reference to a

WESTERN CHURCH PAPER.

The Western part of our church needs a church paper published on its own territory. This has been felt for a long time by the brethren in the West. The wants of the West cannot be altogether met by eastern papers, and hence the efforts made at different times to establish a western paper. "The Evangelical Lutheran" is the name of a paper published for a short time in Springfield. The cause of its failure

is not necessary here to state. More recently arrangements were made with the Lutheran Observer to supply the peculiar wants of the West. But these arrangements have never been entirely satisfactory, and now, so far as we could learn, the West is completely in earnest on this subject. They want a paper to be the central organ of their western institutions of learning, to develop an interest among the members of their churches for the various objects of benevolence carried on in the church, to act as a bond of union between the western synods and ministers, and to cultivate the literary taste and abilities of some of their talented young ministers. The Wittenberg Synod went into this matter enthusiastically. The roll was called and each minister and lay delegate gave the number of subscribers for which he was willing to make himself responsible and when the final vote was taken it passed without a dissenting voice. If the East Ohio Synod, the Miami Synod, and the Synods in Indiana and Illinois will take the same decided and unanimous action on this subject, then there is no earthly doubt but that they will have a first class church paper published in the West in a very short time. We wish them success in this work with our whole heart.

CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John.—It is wonderful and provoking to see so many lies printed about the Lutheran Church.

Peter.—Why, what is wrong now? John.—Here I have met a paragraph going the rounds of the papers, which professes to be an extract from the Ecclesiastical Lexicon of Dr. Hooker, the distinguished English historian, which if it were not so supremely ridiculous would be enough to provoke a saint.

James.—Well let us hear what it is. John.—Hooker says, "Lutherans are those Christians who follow the opinions of Martin Luther. This sect took its rise, &c. They have three holidays, Easter, Whitsuntide, and Christmas, which are not much distinguished by any kind of ceremonies, but are very singular on account of all kinds of superstitions which they connect with them. Thus, for example, they look upon the Passover-Water as a universal remedy for sore eyes, and regard it as very wholesome for broken limbs. But this Passover-Water is nothing more than common spring water, which is dipped out on Easter morning before sunrise. They have another superstitious notion about their horses; they imagine that if they swim their horses on Easter morning before sunrise, this will prevent them from getting lame." Is it not provoking to find such ridiculous stuff in a widely circulated ecclesiastical dictionary, and thousands no doubt will be simple enough to believe it. And then the impertinence of calling the Lutheran Church, the First Born of the Reformation, a sect!

Patience must cease to be a virtue when we are called upon to endure such calumnies. James.—Who is this Hooker? and where is he? We must give him a complete dressing. Such impertinence and misrepresentation must not go unproved.

Peter.—Possess your souls in patience, boys. This is not our modern Hooker, who stormed the Heights of Fredericksburg. But he was an old doctor of divinity who lived in England 300 years ago. His book, I think, is called "Ecclesiastical Polity." It has long since been out of print, and can be found only in old musty volumes in some of the large libraries. But some book-worm must have uncovered it from the dust of ages, and published this extract from it as a slur on our church and as a practical joke. So calm your feelings and let it pass; it will not do us much harm with sensible people.

James.—There stands "Buck's Theological Dictionary on the shelf yet; I am sometimes tempted to pitch it out of the window on account of its slanderous caricature of our church, where it says that the Lutheran Church is nearer like the Roman Catholic Church than any other denomination."

Peter.—We must make some allowance for Buck too. His remark does not apply to American Lutherans. But if you should ever get into a full-blooded symbolical church, where they make a display of their large clerical gowns, go through their long liturgical services, place crucifixes and wax candles on the altar, where they have paintings of the Virgin Mary and the statues of the Apostles distributed through the church, where they teach baptismal regeneration and the corporal presence in the Lord's Supper and use wafers instead of bread, where they have private confession and absolution, then you cannot blame Buck for saying that these Lutherans are more like the Roman Catholics than any other Protestant denomination.

John.—No, so far from blaming him I would have to say it myself.

For the American Lutheran.
Laying of a Corner-stone.

Saturday, August 14th, was a day of great joy to the friends of our Zion residing in Coonington and Karlsruhe Twp., Clearfield Co., Pa. At 10 o'clock in the morning, quite a considerable congregation assembled in the beautiful grove near the site of the church, to whom the prayer was read from Math. 21:42. After the sermon, an effort was made to raise funds to aid in the erection of the building, and the result was quite satisfactory. The congregation then repaired to the site of the building, where the corner-stone was laid with appropriate services by the pastor, Rev. S. Croft. The site is quite beautiful, on the Erie pike, about a mile and a half, we suppose, beyond Mulsonberg; and the building will be conveniently located for the members generally. It will be a frame edifice, 50 by 36 feet, and a strong effort will be made to have it ready for dedication by Christmas. The Rev. S. Croft took charge of this congregation about the 1st of May last, and has since been laboring with rather an unusual degree of acceptance and success. This people had been some time without a pastor, and

seem to have become real hungry for the bread of life; and we might ask whether a similar experience might not be of some service, spiritually, to older and stronger congregations of the church. The prospects of the church in this section of the country are, at this time, very flattering, and with anything like continued good management, we think bids fair to hold the sway in the future. The friends of an adjoining neighborhood, some 3 or 4 miles distant, who heretofore have formed part of this congregation, expect also to begin the erection of a church yet this fall. We very much fear, however, that Bro. Croft has undertaken too much for his physical strength. He preaches at three points; is engaged in instructing 3 classes of catechumens, numbering respectively 40, 30 and 14 persons; has in a great measure superintended the erection of the church; is endeavoring to instruct the young people in the science of sacred music, and in addition to all this, is engaged in teaching a school. We earnestly commend his case to the attention of the Home Missionary Society, and trust that it may not be long before he will be relieved from teaching, and this impediment to his usefulness removed. Do not think that this people will need the assistance of the missionary society for a longer period than a year or eighteen months.

This becoming a section of country deserving the attention of the church. The soil is not as good as in some other sections of the State, but it still has large tracts of timber land, which are increasing in value almost daily. It abounds also in coal and iron ore. Some of the veins of coal are said to be 5 and 6 feet in depth, and the great want of the country to cause it to improve rapidly is R. R. communication.

The Roman Catholics are about to erect a fine stone church, at a cost of \$30 or \$35,000 in a French settlement a few miles from the point where the Lutheran church is being erected. The church has not cared sufficiently for her interests in this whole section of country, in time past as she should have done, and we are reaping in Clearfield fruits of such neglect. Some of the former pastors were compelled to ride over nearly half the county to obtain something of a scanty support, and therefore could not give this point the attention which it deserved and should have received, and the consequence is that we have fallen far in the rear of some of the other churches of the place, and the position rendered very laborious and discouraging to the present pastor. Had the earnest appeals of father Gulich been heeded when he appeared before Synod, some 25 or 30 years ago, the position of affairs here might be different to what they are at this time. To him perhaps also, were due to any other person, it is owing that we have congregations and churches in this county.

Clearfield, now connected by Railroad with the Central road at Tyrone, a point about 12 miles east of Altoona, is one of the most beautiful and wealthy towns for its size. It has very fine private residences, and others are at this time in process of erection. It has also some very fine churches. The Presbyterian church, not far from the Lutheran, is a very fine stone structure, and when entirely completed will cost about \$49,000. The Methodist is also a large, substantial brick building, whilst the Lutheran is an unpretending-looking low frame building. Oh! that the church would awake to a sense of her duty, and not make the burdens too heavy for those who are laboring in these self-denying fields. We have already lost much ground in the east, which in many instances can never be regained, and we very much fear that the same slow and stunted policy which has characterized our operations in the east, is being pursued in regard to the great and rapidly growing west. Well, there is one consolation left us, and that is that if we do not take care of our destitute membership and seek to furnish them with the means of grace, some other branch of the church will, and thus perhaps after all, God in the end be glorified.

A. N.

Clearfield, Pa., Aug. 20, '69.

For the American Lutheran.
Zeal for the Salvation of Souls.

How are we to account for the want of zeal in saving souls? This want is felt and manifested everywhere, among ministers and laymen, we believe that what we need is to feel that the sinner is in great danger of an eternal hell, and if we don't use all the means with all the energy we can command, he will soon be there. Great danger to ourselves or others always exists as it becomes a matter of life or death in this case, and we will plead and pray, take hold and pull and strain, till the endangered one is saved or lost. The preacher will make his people get up and pray. He will prepare his sermons only to save souls, and will often stop in the midst of one, drop down and unburden his soul to God; he will be bold, he will venture out where those who do not feel as he, will count him fool hardy or crazy. How can the mother help but rush under the wheels and drag out the child that is dearer to her than life. How could Knox help but pray, "Oh God give me Scotland or I die!" He must do it because hell is right in front of Scotland. Blind Scotland don't see it, but he does, and he can't endure it, because he loves Scotland and his danger alarms him.

It is danger that wakes up love. You would think the mother and her child were only good friends, but wait till it is lost and then see, she is frantic with grief and weeps more for that one than you would for the loss of a world of friends.

True love under the influence of great danger will do as much for one as for a world. I believe Christ would have been as willing to die for one soul as for the whole world, so the Christian who gives himself to save souls, being by aroused great danger will do as much for one, as for a world. He will certainly do all in his power. What more could he do for the world? Oh if Christians loved thus, they would fly to the lost one and drag and pull and work as if they were saving the whole world. If we had this right spirit of how many more would be saved. Oh, churches awake, see the souls slipping through your fingers to hell every day! Can't we do more than we have? Yes, much more. Can't we pray as if God really intended prayer to do something? "There's no good done, John, till you come to the close grip," said an old Scotchman to his pastor. Our prayers do no good till we wrestle like Jacob at Peniel.—Come to the close grip, and not let the angel go till he bless us. You say you are importunate. Ah, but importunity don't mean to pray the whole year round for sinners in the ordinary way; it has spirit, it is burdened care, it feels it comes to the "close grip," lays hold of and would besiege the Judge's door, though he would be "unjust," how much more then should we be importunate, in dead earnest? we have a just Judge who we know will avenge us speedily. Come to the close grip in every duty. Pray and preach and shake hands and visit and talk and give—do all in this spirit and this ruin of souls will soon stop.

But to have this spirit you must, believe your Bible. You must see the poor sinner with that torn that never dies, weeping and wailing and gnashing his teeth, forever damned.

Then seeing your neighbor just alive and not more, you must be heartless, you must be dead as a block, if you do not become desperate even if men do call you a fool.

KAPPA.

Wittenberg College, Ohio.

The winter Session of this Institution will open on Thursday, September 2, 1869. For Catalogues, or further information, address S. Sprecher, D. D., President.

Springfield, Ohio, July 2, 1869.

Just as vital godliness dies out in their hearts, ritualism revives. These men are at heart opposed to revivals of religion, and they must have something to occupy their minds. Hence they lay hold of the liturgy, as a kind of substitute for experimental piety.

A spirited writer in the "Christian World" has given us a true picture of ritualism. He says, "But what would it amount to, if our whole population were gathered every Sabbath into the Church, (as is the case in Catholic lands) and waited with awful reverence upon sacraments dispensed by stolid priests?—What though the medieval church were re-established in the convictions of all men?—What if all the habits of the brothers and rats of Water street should become converted to this ritualism, does any one imagine that the mission of Christianity would thereby be accomplished? Look at the reverence poor, ignorant and vicious men have for the ritualism of Rome, but does that help to bring them nearer to Christ and to salvation?"

Those men who are endeavoring to carry the Gen. Synod's wing of Lutheranism over to ritualism, must be watched. They will do an immense amount of harm if let alone for a few years. Surely we have seen enough of the evils of ritualism in our German symbolical churches to cure us on this point. When and where has ritualism ever promoted true piety? Many years ago we attended a revival meeting in an Episcopal church—it was truly a deep and solemn work—and we were forcibly struck with the fact, that the liturgy was almost entirely laid aside. Beautiful and impressive as are many of those grand old forms of prayer, they did not seem to meet the wants of the souls that were hungering and thirsting for pardon and salvation. The Rector and laymen prayed without the book, and the awakened sinner could also do well without it.

We came to the conclusion then, and the conviction has been increasing ever since in our mind, that the best cure for the love of an extensive ritualism, is a powerful revival of religion.

Let us then labor and pray for the outpouring of God's spirit upon our churches, and not depend upon ritualism to raise our people into the light and liberty of the children of God.

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Just as vital godliness dies out in their hearts, ritualism revives. These men are at heart opposed to revivals of religion, and they must have something to occupy their minds. Hence they lay hold of the liturgy, as a kind of substitute for experimental piety.

A spirited writer in the "Christian World" has given us a true picture of ritualism. He says, "But what would it amount to, if our whole population were gathered every Sabbath into the Church, (as is the case in Catholic lands) and waited with awful reverence upon sacraments dispensed by stolid priests?—What though the medieval church were re-established in the convictions of all men?—What if all the habits of the brothers and rats of Water street should become converted to this ritualism, does any one imagine that the mission of Christianity would thereby be accomplished? Look at the reverence poor, ignorant and vicious men have for the ritualism of Rome, but does that help to bring them nearer to Christ and to salvation?"

Those men who are endeavoring to carry the Gen. Synod's wing of Lutheranism over to ritualism, must be watched. They will do an immense amount of harm if let alone for a few years. Surely we have seen enough of the evils of ritualism in our German symbolical churches to cure us on this point. When and where has ritualism ever promoted true piety? Many years ago we attended a revival meeting in an Episcopal church—it was truly a deep and solemn work—and we were forcibly struck with the fact, that the liturgy was almost entirely laid aside. Beautiful and impressive as are many of those grand old forms of prayer, they did not seem to meet the wants of the souls that were hungering and thirsting for pardon and salvation. The Rector and laymen prayed without the book, and the awakened sinner could also do well without it.

We came to the conclusion then, and the conviction has been increasing ever since in our mind, that the best cure for the love of an extensive ritualism, is a powerful revival of religion.

Let us then labor and pray for the outpouring of God's spirit upon our churches, and not depend upon ritualism to raise our people into the light and liberty of the children of God.

R. W.

For the American Lutheran.
Zeal for the Salvation of Souls.

How are we to account for the want of zeal in saving souls? This want is felt and manifested everywhere, among ministers and laymen, we believe that what we need is to feel that the sinner is in great danger of an eternal hell, and if we don't use all the means with all the energy we can command, he will soon be there. Great danger to ourselves or others always exists as it becomes a matter of life or death in this case, and we will plead and pray, take hold and pull and strain, till the endangered one is saved or lost. The preacher will make his people get up and pray. He will prepare his sermons only to save souls, and will often stop in the midst of one, drop down and unburden his soul to God; he will be bold, he will venture out where those who do not feel as he, will count him fool hardy or crazy. How can the mother help but rush under the wheels and drag out the child that is dearer to her than life. How could Knox help but pray, "Oh God give me Scotland or I die!" He must do it because hell is right in front of Scotland. Blind Scotland don't see it, but he does, and he can't endure it, because he loves Scotland and his danger alarms him.

It is danger that wakes up love. You would think the mother and her child were only good friends, but wait till it is lost and then see, she is frantic with grief and weeps more for that one than you would for the loss of a world of friends.

True love under the influence of great danger will do as much for one as for a world. I believe Christ would have been as willing to die for one soul as for the whole world, so the Christian who gives himself to save souls, being by aroused great danger will do as much for one, as for a world. He will certainly do all in his power. What more could he do for the world? Oh if Christians loved thus, they would fly to the lost one and drag and pull and work as if they were saving the whole world. If we had this right spirit of how many more would be saved. Oh, churches awake, see the souls slipping through your fingers to hell every day! Can't we do more than we have? Yes, much more. Can't we pray as if God really intended prayer to do something? "There's no good done, John, till you come to the close grip," said an old Scotchman to his pastor. Our prayers do no good till we wrestle like Jacob at Peniel.—Come to the close grip, and not let the angel go till he bless us. You say you are importunate. Ah, but importunity don't mean to pray the whole year round for sinners in the ordinary way; it has spirit, it is burdened care, it feels it comes to the "close grip," lays hold of and would besiege the Judge's door, though he would be "unjust," how much more then should we be importunate, in dead earnest? we have a just Judge who we know will avenge us speedily. Come to the close grip in every duty. Pray and preach and shake hands and visit and talk and give—do all in this spirit and this ruin of souls will soon stop.

But to have this spirit you must, believe your Bible. You must see the poor sinner with that torn that never dies, weeping and wailing and gnashing his teeth, forever damned.

Then seeing your neighbor just alive and not more, you must be heartless, you must be dead as a block, if you do not become desperate even if men do call you a fool.

Sunday-School.

All communications intended for this Department should be addressed to

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Addressing Children.

We were present not long ago at one of the sessions of a Sunday school, where were assembled some two hundred children, from the age of seven to fifteen. A celebrated divine, who had occupied the pulpit in the morning and preached an excellent sermon, was also present at the school, and being asked by the superintendent to make a few remarks, began in about the same tone of voice, slow and solemn manner as he did his sermon, by saying as near as we can remember, "You are engaged in a great and glorious work, studying and promulgating of the doctrines of divine inspiration" &c.

We quote no further, but for not less than ten minutes this really excellent minister, preached to the children in the same style, the superintendent having several times to call the school to order by the tap of the bell. Was this the children's fault? We don't believe it, what did they know about such words as "promulgating," "doctrines," "divine inspirations" and the like. The fault was not the children's, but the speaker's, and while in the sacred desk exp

