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Poetry.

The Dying Wife.

Lay the gown upon my bosom,
Let me feel her sweet warm breath,
For a strange chill o'er me passes,
And I know that it is death.
I would gaze upon the treasure—
Sorrow given ere I go.
Feel her rosy dimpled fingers,
Wander o'er my cheek of snow.
I am passing through the waters,
But a blessed shore appears,
Kneel beside me, husband dearest!
Let me kiss away thy tears.
Wreath with thy grief, my husband,
Strive from midnight until day,
I may leave an angel's blessing,
When it vanishes away.

Lay the gown upon my bosom,
'Tis not long she can be there;
Sue how to win the treasure—
The pearl of love I wear.
If in after years, beside thee,
Sits another in my chair,
Though her voice be sweeter music,
And her face be mine more fair.
If a cherub calls thee "father,"
Far more beautiful than this;
Love thy first-born; O, my husband!
Turn not from the motherless;
Tell her sometimes of her mother,
You will call her by my name;
Shield her from the winds of sorrow,
If she cry, oh! gently blame.

Lead her sometimes where I'm sleeping,
I will answer if she calls,
And my breath will stir her ringlets,
When my voice in blessing falls,
And her soft, black eyes will brighten
With a wonder when it came.
In my heart when years pass o'er her,
She will find her mother's name.

It is said that every mortal
Walks between two angels here;
One records the ill, but blots it,
If before the midnight drear
Man repenteth; if unrepentant,
Then he sends it for the skies,
And the right hand angel weeps,
Bending low with veiled eyes.

I will be her right hand angel,
Sealing up the good for heaven;
Striving that the midnight watches
Find no misdeeds unrepented,
You will not forget me, husband,
When I'm sleeping 'neath the sod!
Oh! do love the loved given us,
As I love thee next to God.

Communications.

Intuitive Convictions.

BY REV. N. VAN ALSTINE.

Intuition is a divine and original endowment of the human mind. It apprehends and receives the truth as soon as presented without the process of reasoning, analyzing, comparing or arraying of testimony. The immediate perception by the mind of the truth presented, its reception as distinct from error, or void of immorality, the reality as God made it, is the function of the intuition of the mind. All truth lying at the foundation of true religion, its necessity and its rewards belong to this class. All minds, unperverted by false philosophy and sceptical theories, will concede and acknowledge the existence of God and his supremely excellent character, hence worthy of love and worship; the fact of man's fallen and sinful condition, hence the necessity of a religious, regenerating influence; and that a virtuous life, conforming to ultimate right will bring forth peace and happiness, are truths admitted and cordially received. All dogmas in conflict with this spontaneous perception and conviction of the mind, are usually rejected by sound minds and our Protestant faith, for this power of the mind will decide immediately respecting self-evident truths. This faculty is common to all, to both the learned and unlearned. The conviction lies deeply wrought in the mind and is easily waked up into activity, that the "word of God is never contradictory to intuition or demonstrative certainty." What mind does not feel qualified to believe and assent to all surrounding objects are realities and not mere phantasms, that there is a wide difference between reality and fiction. So the mind has an intuitive view of truth as distinct from error without a train of reasoning or reflection. By mere intuition we recognize an intimate connection between cause and effect, and have a distinct idea of heat and cold; so we intuitively know that there is no moral excellency in sheer selfishness and nothing particularly virtuous in happiness in common among all beings, rational and irrational; for selfishness is the prolific cesspool of vice, meanness and misery, and happiness common to all creatures springs necessarily from the original constitution of things.

Paul speaks of the faculty and capacity of intuitive knowledge as possessed by rational intelligences, when he says in Romans, "These having not the law"—the revealed law—"are a law unto themselves, which show the work of the law written in their hearts." This is the moral law written in the breast of every man and constitutes the image of the perfection and character of God. Here is the distinct idea of the existence of God, and this always precedes any theoretic knowledge of God. Before the mind reasons and establishes the theological truth this intuitive conviction already exists. Instruction does not communicate the moral emotions and perceptions of the mind any more than intellectual capacity and perception; but all these are presupposed as existing and adapted to receive and improve legitimate instruction. "Why, even of yourselves, judge ye not what is right?" While the apostle affirms this original and intuitive principle in man, he does not deny, but rather intimates the possibility of losing this knowledge and these impressions as every other species of knowledge, by subsequent immoralities and obliquity in conduct and depravity.

The mind is formed thus to act, perceiving the truth of things immediately, the agreement, or antagonism of two conceptions, without the intervention of argument or testimony. Simple inspection

opens up the truth and demands belief. When therefore any dogma is proposed to the mind, through the senses, in violation of intuitive conviction, it will be inevitably rejected as an absurdity. Though the following theological dogmas be incorporated in the creed of the church, of Transubstantiation, or the cognate idea of Consubstantiation, or the modified conception of Christ's Real Corporal Presence in the Supper, they can not be entertained, for they contradict intuitive knowledge, as presented through the senses. Vain will be the attempt at success to classify these with the doctrines full of mystery and to be received on simple faith; or to denounce the intuitive convictions of the mind and their practical exercises and legitimate conclusions as sheer rationalism. To commend these doctrines, or either of them, to the faith of the church to be received and practiced as positive and incomprehensible and mysterious in utter defiance of investigation, the evidences of the senses and the clear and decisive convictions of the unsophisticated judgment, savors too much of usurpation and unreasonable authority, the return of the dark ages when sin, depravity and absurdity were the palpable of superstitious minds. There can be no certain demonstration that the elements of the Holy Supper are miraculously changed into the real body and blood of Christ, or that they have received such an addition, or that they are mysteriously administered to the communicants, either by sense or to the satisfaction of the senses, or by argument to the intuitive convictions of the mind. But the idea of a God, the reasonableness of communicating suitable instruction to man and of imparting divine and gracious influence to the soul, do not conflict either with science, the senses, nor the intuition of the mind may be compatible with and be confirmed by the evidences of consciousness. The soul is conscious that there is a God, that his truth and blessing may flow to the soul through a verbal and symbolic channel, that sin and guilt exist in sinful man, and that pardon and purification are enjoyed by faith in Christ. The evidences of consciousness are more conclusive and satisfactory than those of either science or the senses. There is no such evidence of Transubstantiation, or the actual reception of the body and blood of Jesus in wine; but there is a glorious, conclusive and satisfactory consciousness of pardon by faith in Christ, and of the spiritual blessings of grace and of God in obedience to his will in the Lord's Supper. The external illustration of the truth, the body and blood of Christ of the divine system and medium of salvation and the door opened into heaven in the sacrament, and the symbolic in the word and ordinance of the church of the true spirituality and life of religion. The above and some other doctrines, too frequently classified and presented to the world as doctrines merely of mystery and faith, should not, in this way, escape thorough investigation. God's truth never fears the crucible of thought and test.

For the American Lutheran.
Some Reflections on what is said about the "Church Book."
There is a great deal of talk among men of symbolic notions about a worship in which the congregation takes part. They reach the simple parabolic worship of the day as a man worships. They say—the pastor reads the hymns, the Scriptures, prays, preaches, prays and reads again, etc. He monopolizes the entire service while his people are but lookers on and hearers. There is only too much truth in these strictures; for in most congregations the bulk of the worshippers do not even take part in the singing. They cannot say with David, "In the midst of the congregation will I praise thee." They are dumb to the praise of God in the "great congregation"; for part of the service is given over to a choir of half a dozen voices, likely some of these profane; or they give it over to the leader, who has but one voice, and that frequently very faulty. We have seen congregations where the members did nothing from the time they took their seats, to the time they took their hats; a few only performed their part well in singing and nodding.

Our symbolic friends talk as if they proposed curing these with all kindred evils in the use of the "Church Book." We really hope they may succeed, and if they do, like men of candor we must lay aside our prejudices, and learn from them to love and use what catholicism has taught us to despise and reject. But when we look towards Rome and some other ritualistic churches we feel inclined to believe that he may be perfect, he must be as honest as the cure our friends propose is worse than the diseases they would heal; for the hope of their cure is not in the "balm of Gilead," nor in the physician there, nor in the fountain of life, but in the church book. Indeed, when we read the puffing and blowing of the admirers of this book, we are almost led to form the opinion, that they must have been hearing lectures under some noted quack physician on the subject, "How to Advertise Bogus Medicines." But in this we must be wrong, for our friends are intelligent men and deserve quack doctors and their cures, although they may borrow from their mode of puffing and blowing about the wonders of their new inventions. Hear one of them, "The heartiness of the reception of the Church Book by our congregations has surpassed the expectations of all concerned. In June last 14,000 copies had been printed, and 10,500 sold within eight months after publication. The use of the book has stirred up a new life, and been an occasion of rejoicing among our people. The convenient contents of the book, the pure, lofty, scriptural, solemn tone of its service, the sense of the communion of saints, with the Reformers and with the church of all ages, and exquisite beauty of the hymns,

have united to endow it to our people."—See Pastor Broder's Almanac, 1870, page 17. No patent medicine man can beat that. Let us see whether similar language may not be employed in defence of more scriptural measures. "The use of" revivals "has stirred up a new life, and been the occasion of rejoicing among our people. The pace, lofty, scriptural, solemn tone of" the service, in contrast with the dull, stupid and formal worship of the past "the true communion of saints, in which heart is linked to heart, linked to the Reformers and God's people of all ages; and all linked to Christ; the deep, solemn, soul-stirring singing, together with the original heartily earnest prayers, "have all united to endow" revivals "to our people. They realize that they have a part in the worship," etc. Thirty years ago an ode of revivals might have used the above language with great propriety, and he might have added—The conversion of entire congregations in which profanity and drunkenness prevailed, and piety had scarcely an existence; into churches where the praise of God burst forth from scores of earnest mouths and the tears of repentance flowed from many eyes. The rousing of the church in this land from a state of torpor into one of spiritual life and activity, in which her benevolence and enterprise were developed in the founding of academies, colleges, seminaries, etc., self-sacrificing men to plant the church in the West and others to preach the Gospel to the heathen. These things, some one might have said, have endeared the cause of scriptural revivals to our people. When will the Church Book accomplish what revivals of religion have already done? Our church needs a better liturgy than she now has, but to make her what she ought to be, she needs more; she needs a genuine revival all over the land, and may God send it.

DISCIPULUS ARDUI.

For the American Lutheran.
The History of the Augsburg Confession by Stuckenborg.
The above work has had several notices in our church papers; but, in my opinion, it ought to be kept before our people until it is found in every Lutheran family in the land—and in thousands of families that are not Lutheran.
It is not my design to speak specifically of the contents of this book—the title explains its general character. The best recommendation that I can give it, is to tell the readers of the AMERICAN LUTHERAN how we have treated it here in the Missionary Institute.

The Augsburg Confession is one of the regular branches of study in our theological department—we give our students a minute and thorough analysis of it, and a historical and biblical exposition of its doctrines. Formerly they read in connection with its study, "Schott's Augsburg Confession and Symbols, with notes." I used it on account of the historical facts it gives, and not because I believe all the statements it makes.

Last year, when lecturing on the Confession, we could not procure that book for the class; and just then having my attention directed to Rev. Stuckenborg's work, and after having given it a brief perusal, I ordered it instead of Schott's.

I need scarcely add, that henceforth Stuckenborg's Augsburg Confession will be an acknowledged book of reference in the Missionary Institute. Schott's, also, if it can be had, shall continue to be read as heretofore; for I am not afraid to let these two authors have an equal chance in our school, in denouncing our venerable Confession. I will promise that no blood shall be shed when the swords are unsheathed.

Bro. Stuckenborg's book will be a good work in the Lutheran church and out of it. Allow me to bespeak for its wide circulation, not only because of its intrinsic value, but also because it is one of the handsomest volumes of our Lutheran Board of Publication.

Brother—buy it, read it, study it, recommend it. Send for it at once to J. K. Shryock, 42 North Ninth Street, Philadelphia, Pa.

H. ZIEGLER.

Practical.

From the Christian Intelligence.

Fulton Street Prayer-Meeting.

A gentleman related the following facts:

A POOR SERMON AND A SAD COMMENTARY.

The preacher announced himself as the herald of a new gospel, easy to be believed, and very comforting to the believer. It was a surprise to him, he said, that men would believe in a place of eternal punishment. The king of the realm is very tender-hearted. He would not have such a place in all his dominions. I should like to know, my beloved hearers, if any one of you believe in a place of endless punishment. I think you all know better. Judge for yourselves. What father would inflict eternal punishment on a poor, helpless child, be it ever so bad? I tell you it is a moral impossibility. It cannot be done. A man who believes it deserves the severest reprobation.

These beliefs, he said, are myths and creations of diseased brains. They have come to us from the dark ages. They are blind superstitions. These believers in them are poor deluded mortals. They are mostly superannuated mortals. I long to see people exercise a little common-sense. It is contrary to all good common-sense, and right reason to believe in an endless hell. These professed believers do not believe it. Do they not live as do others? Eat, drink, and sleep as do others? How could they if they believed the doctrine?

Poor interpreters are they of the gospel, which says plainly, that God "will have all men to be saved." I do not deny that the Bible uses some very emphatic language about punishment—very emphatic! It is necessary for moral suasion. But such words are most woefully misinterpreted, and are made to mean what they were never intended to mean, and what it is impossible, in the nature of things, they should and do mean.

Oh, you timid souls, there is no such thing as a death that never dies. There is no such death. This is rhetorical language. It is contrary to all common-sense that torment should run on everlastingly. You got your torment here, and you have all enough of it, one time or another. It is a belief contrary to all common-sense. After night, comes the morning; after sorrow, comes joy; after pain comes relief. It always has been so, and will always be. It is a law of necessity that what is now must sometime cease to be. When evil comes have a little patience, and say, "God will send good out of this." So it has ever been, and so it ever will be. My Bible says Christ died for all, and I believe it. He tasted death for every man again it says and I accept the teaching. This is a glorious gospel. The other gospel, which is my preach, is very discouraging. If I believed it, I should never expect to go to heaven. But now I do. The way is all the way easy and plain and downhill. All you have to do is to keep right on—right on, and you shall land safe. "Safe in the promised land." Amen!

That was the substance of the sermon. And now for the sad commentary which tells what the sermon means.

It was about one hour before sundown when I was sent for to visit a man said to be dying. It was a beautiful evening in summer, and I hastened to the bedside, where the following conversation took place.

"You tell me I am going soon," said the dying man, and I saw at a glance that he had been told was true.

"What shall I pray for?" I inquired.

"Pray for a poor sinner, a poor, miserable Universalist—a Universalist no longer. I am in awful agony now on account of my sins, and I cannot see why I may not be to-morrow; and God, who is not too good to punish my sins to-day, may continue the punishment to-morrow, and on and on forever. There is a hell, and it may be this is the worm that never dies. There is a hell, and I am going there—no doubt of it."

He said this with a look of blank despair. I knelt by his bedside, and prayed as best I could. His family knelt with me, and we poured out our hearts to God for the salvation of his soul. He lay silent and peaceful during the few moments of prayer, and when we arose from our knees, he broke out in a cry of anguish: "They tell me I am going, and oh! to what! What world am I to be in to-morrow?"

He seemed to be overwhelmed with distress. He looked around on his family and attendants, and his eyes seemed to flash with madness and rage, while I endeavored to point him to the Lamb of God who took away the sin of the world.

"Can you do nothing more to help me than that?" he said upbraidingly. "You did not pray for me as if you thought I would be saved." Then he seemed to soften. "Oh, sir! I have been all my days a miserable Universalist, trying to make my self believe there is no hell; and now I know there is. I have ridiculed religion. I have derided my poor, praying wife, and told her I wanted no such Saviour as hers, and I would not have him."

I told him there was salvation for sinners even the very chief of sinners.

"Oh, I know it! I know it! I know all about it. 'God took me at my word, and all settled, as to my doom. Hell waits for me, and I shall be in it to-morrow. I am a doomed Universalist, given over to destruction. This is all there is about it.'"

I endeavored to bring some of the assurances of the gospel to his mind.

"Say no more, no more," he said with great impatience. "I have despised salvation; I have despised the Saviour; I have said I would not have Him to reign over me. I have often trusted my poor, pious, uncomplaining wife from when she has been weeping over me, and pleading with me, and praying for me. I laughed her to scorn. I have even put her out of this bed and this room because, as I told her, I would not hear her salvation. And now I find myself here, oh! horrible, horrible!"

He lay a few moments, and then flinging his arms about, he said: "I am asking—where? Where am I to be sent to God? 'Hold thou me up, and I shall be safe.' But I cannot say it. He will not hold me up. I am lost forever. There is a hell here," laying his hand on his heart.

"Oh, what a miserable delusion have I been under all my days, to believe that I should go straight to heaven when I die!"

I endeavored to expostulate with him. "It is enough," he said. "You was kind to come at my call. Mine is a settled case, there is nothing to be done about it. You can do me no good. I am going soon. Farewell! farewell! My crimes are all black as hell, and to hell I shall go!"

He shut his teeth with a gnashing and grinding sound, as if to say he would say no more. I departed. The next day a coffin, with a corpse in it, was standing in his room where he had lain the morning before.

A Hospital Story.

It was a hot day in the hospital, one of these days when the sun in Alabama seemed to have drunk up all the moisture of the atmosphere, and heated the air till it was like the air of a furnace. The stewards made sleepy, lazy jokes, just such as they had made a hundred times before—over eggs cooked by dropping them on the flag, sideways of the streets. The boys' wounds were beginning to show gangrene and the extirpated saw were often seen passing from one sad ward to another. The flies of the day time were even worse to bear than were the mosquitoes of the night.

Pete Furnace lay on a cot not far from the middle of the window on the north side of Ward C, where he could look out and see the North Star at night.

"Ah, sir," he said, "mother said to me that the North Star never moved but was fixed as God is, and so when I looked up at it I would be looking where she looked. She said that we could make it a window to send prayers up to, and they'd meet there, to go side by side up through to God. Mother told me if I ever got hurt, I'd remember what she said, but I didn't think much about it then."

He lay and thought awhile, and then he said, "If I could only get a sniff of the air that comes down through the orchard up back of our house! How large the trees are in that orchard, and the apples—the golden sweets and the russets—and there's the spring up at the upper end of the orchard, close by the great rock—the 'Donner Rock.' We always called it. Ah, mother! mother! the cup—the cup—why won't you let me have it? I'm so dry! I'm so—"

And Pete's voice sank into moans, lower and lower. Then he went to answer a call to drink of better, cooler water, where the hot sun never shines so fearfully, and takes all the oxygen out of the air.

Poor Tom Trapp, who had been brought in that day, lay not far away from Pete's cot, and he had been listening to what Pete said, while the sweet sweat started out on his forehead, and his eyes fairly fairly started out, as I put my hand on Pete's eyes, to close them up—those eyes that had been so fearless on the battle field—so true in their love for country, and that did not fill with terror even at thought of death.

"Is he dead, sir?" asked Tom with a shiver.

"Yes, he's dead," I said. "He was a good-souled, Tom, and he was a good Christian."

Tom turned away with a groan. He was shot in such a way the surgeon said he might get up if it wasn't so hot and close; but there was little hope as it was. He was a daring, dashing fellow, a good cavalrman, but prone and intemperate. Now he was in mortal terror.

All at once he heard Billy Eaker's voice—the that was so loved all through the command, and whose left leg was out in the field; Billy Eaker, whose eye was like an eagle's on the scout, and who wasn't ashamed to pray in his woe, where the fellows heard him. Billy said:

"Tom you didn't come in soon enough to learn Pete's hymn." Then he repeated it:

"Just as I am without one plea,
But that thy blood was shed for me,
And that thou hast said to me,
O, Lamb of God, I come."

Tom listened to the last line, and then he said:

"Shut up, Bill," and then he almost shouted, "Shut up, I tell ye!" as though he heard the echo of Billy's voice still.

Tom turned over to the wall and gave a groan. After a little he turned his head, and there seemed to be tears in his eyes. He said in a sort of bravado:

"It's a lie, Bill, and you know it is." "Ah, Tom," said Billy, "I know it isn't." "The too, Bill, for such a chap as me say it again."

Then Billy said it once more, and as though it brought an agony to his soul. Tom turned to the wall again, and cried out, "Shut up, I tell ye, shut up!"

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great idea of his life; as, indeed, there is but one great poetic idea possible to man—the progress of the soul through the various forms of existence." After a subtle analysis of each of his various works, in the last paragraph of this superb criticism she utters these last words to Goethe:

"Let us not, in surveying his works and life, abide with him too much in the suburbs and outskirts of himself. Let us enter into his higher tendency, thank him for such angels as Iphigenia, whose simple truth mocks at all his wise Beschränkung."

The fields of critical literature offer rich harvest to the intellect of women. To those endowed with the power of comparison and of analysis, rather than the creative faculty, the largest opportunity waits. The printing-presses of the world throw off the embodied thought of the age faster than it can be read, faster than keen and accurately-balanced brains can weigh and judge between the chaff and the grain.

Where in Margaret Fuller's time there was critical labor for one thoroughly-trained analytic mind there is now the labor and necessity for hundreds. But the extensive culture, the thorough mental discipline which enabled Margaret Fuller to command a leading position as critic of the greatest thinkers of the world is just the discipline which the majority even of our most gifted women lack. It is not the want of native power, nor the want of opportunity, nor the various prejudices of men, which debar women from the places of personal independence and influence which they covet, so much as it is their own lack of accurate knowledge, of faculties disciplined to special uses. One boy, with the faculty divine may write rhymes and romances, if one only knows the alphabet; one may do no small amount of sherry and shammy work with just a smattering of logic; one may play brilliantly with things in general, without knowing anything in particular; but there is a vantage ground of thought as well as of action which no more show can reach, before which all shams fall. In the highest degree to weigh, measure, compare, analyze, and judge, involves not only the natural power to do it, but a long discipline and preparation of that power for its finest use. The total lack of such discipline is the most distinguished fact in the average education of women. The number and names of their studies are appalling. They know a little of many things—nothing accurately or thoroughly. How many women, called accomplished, who, if orphaned or widowed, would be obliged to live their livelihood by instructing others in any branch of knowledge which they have been superficially taught. They are sure of nothing that they have studied. They possess no knowledge which they can make available; not a single power trained to use, not a mental gift which can command in gold an equivalent for its services. Thus through their very training inferior men are constantly taking the precedence of superior women. However little a man may know, he is usually sure of what he does know. His power, if limited, is at least available; and for success it is better to be able to do one thing perfectly than a thousand indifferently. How many bright women we know who are earning their bread in subordinate or menial positions solely through the want of mental training, which, did they possess it, would bear them to higher and better places. How many dull men we know, full of authority, influence and money, solely because their rather scanty powers were trained to special use; because they used them steadily for a definite purpose. Positions of responsibility and influence are constantly opening to women who are fitted to fill them. A few men may be envious and jealous about it—that is human nature; but even now there is nothing in their envy or jealousy which can prevent a woman from commanding the position which she has fitted herself pre-eminently to fill. Then would it not be more effective if the leaders who devote themselves to the interests of women should spend a little less time in lecturing man, and a good deal more in the special training of their daughters? It is too late to atone for the superficial education or the lack of education in the women of the present generation who are already weighed in with all the burdens of human life. But it is the hour to train the woman of the coming generation; to educate her for the largest use of her faculties; to give her that special training, in whatever direction she shows the most talent, which will make her mistress of at least one of the arts of the world, which in any emergency will enable her to be a self-respecting, self-supporting being. Let her be trained as her brother is trained, with a reserved power to meet the vicissitudes of life. Then, if she escapes, she is but the richer, and, if not, she may rejoice no less in the exceeding great reward of faculties trained to noble service. For such we commend Margaret Fuller as the most illustrious example of scholarship in woman which our country has yet given the world. Not that we should not be sorry to see the girl of our period writing Latin poems at eight years of age, or digging out Greek roots before breakfast, or in any way teaching her brain at the expense of her digestion. This is not necessary. In Margaret Fuller's early days it was supposed that the head corresponded to no relationship with the stomach. We know better. We know that there cannot be a healthy brain without a healthy stomach, and that physical culture must keep pace with intellectual development. But the unthinking prejudice against high scholarship in woman has been, not that it injured her stomach, but that in some very unphilosophical way it repressed her heart. Nonsense! A man may be a scholar or a thinker; he is no less manly, it doesn't hurt his heart. A woman because she studies and thinks is no less a human being; but the more, in the proportion which her

whole nature grows. Thus Margaret Fuller, illustrious as scholar and thinker, is no less pre-eminent as a daughter, sister, wife, and mother. Her heart, as capacious as her mind, compassed the fullness and sweetness of every human relation. Thus in the double perfect meaning we hold up her name as that of the grand typical woman of our country and time.

Thomas Paine.

BY REV. LYMAN ABBOTT.

A few weeks since I stood by the grave of Thomas Paine, in the town of New Rochelle. A plain monument marks the site of his former home, and his final resting place. Directed by a few friends, it is covered with significant quotations from his politico-religious writings. As I stood there and reflected on his genius, his apparent power and his real weakness, I thought of Christ's striking prophecy, and its singular historical fulfillment: "On whomsoever this stone shall fall, it shall grind him to powder."

Thomas Paine's career was full of promise. He wielded a pen whose popular power has rarely been equalled, never, perhaps, excelled. His "Rights of Man," published in England during the exciting scenes of the French Revolution, reached the unparalleled circulation of over a million of copies. His "Common Sense," published six months before the Declaration of Independence, is said to have severed the last links that bound the colony to the mother country. Six days before the battle of Trenton the first number of his "American Crisis" was read at the head of every regiment, and first aroused, it is said, the dropping ardor of the disheartened people.

When at length that independence was secured, to which his various services in the cabinet, the field, and with the pen had afforded no mean conclusion, no honors seemed to a triumphant Republic too great to be lavished upon him. General Washington received him with peculiar honors as his guest. The National Congress appropriated \$2,000, as a testimonial of a nation's esteem. New York presented him with a magnificent estate of three hundred acres at New Rochelle. Pennsylvania voted him a gratuity of \$2,500. New Jersey offered him a homestead within her borders. Virginia failed only by a single vote in the tempted attraction to him of a tract of land valued at

Dear I should have one, because Mother Moore always told me what clever folks they were? And then don't you rock'le that queer picture of—let's see, what's his name?—oh! Santa Claus fillin' the stock-in's? Why, Rainbow?—shouting to a cow that left the line of march tempted by a turnip field with the bars down. "Well! I dreamed that Santa Claus came down chimney right there in the garret some-how, and hung the dreadfullest great big red stocking you ever did see close to the foot of my bed; 'nd when I looked at him he kinder laughed and said, 'Get up, Polly, and look in your stockin'; it's Christmas day.' So I looked and the stockin' grew bigger 'n bigger, and there was a most splendid kind of a wagon or something, drawn by two white horses, and in it—O Viohly, what do you think?—my own really truly father and mother holdin' out their arms to me,—O dear!"

The English Lutheran Almanac for 1870. Profit to be given to the Home Missionary Society.

The English Lutheran Almanac for 1870 is now ready for delivery. Every effort has been made to render it not only interesting, but really valuable to every member and friend of the Evangelical Lutheran Church of the United States, especially that portion of the Church in connection with the General Synod, to the interests of which it is mainly devoted.

The tears streamed down those little pale, hollow cheeks, and Polly sat down on a stone sobbing bitterly; for she had driven the cows into the lot and put up the hens while she told her story.

Viola was not a bad child, and she was a child; a certain dull sympathy filled her heart for the poor little thing who sat there trying not to sob, and mopping her face with the corner of her ragged calico apron.

"I can't help it; Viohly, I'm so tired; 'nd sometimes I'm so scared up garret nights, and the boys do pester me the whole time. I wish O I did wish, I had a real father and mother! Seems as if I couldn't stand it no longer. Miss Slater, sometimes she talks to me about herin' a father up in the sky; but I expect he's forgot to come. Poor tiny soul! He had not forgotten you!"

Day after day went by, and Polly grew yet more pale and pinched. Autumn had brought its still harder work than summer, and when winter came, with drifts of pit, less snow over mountains and valleys, and the fierce wind blew more and more keenly upon Polly's half-childhood body and poor pretence of a bed, the child seemed to shrink away daily; there was no place for her by the fire at night, no warm and nourishing food by day, and when she was worn out with hard work she crouched and shivered under her scanty bedclothes at night, falling asleep from fatigue, without being warm.

One morning—it was the day before Christmas, but Polly did not know it, for no record of any holiday but Thanksgiving was ever kept in the Tarbox family—she was found in her garret so doxy and stiff with cold that Mrs. Tarbox took alarm lest some day her bound girl might be unbound, and leave her for the house of that Father whom the poor child thought had forgotten her.

So they told her she might bring her bed down at night and spread it in the corner of the kitchen, if it was down only after the family had gone to bed and removed before they got up. That night the moon shone full and clear over the sheeted snow, shivered the crests of the great mountains into the darkest depths of the valleys. By its light Polly crept up garret and loaded her trembling shoulders with the husk mattress and cotton comfortable. Every body in the house was warm in bed, and just as she flung her burden down on the kitchen floor there came a loud rap at the door. Polly was frightened, and Mrs. Tarbox called from her bedroom—

"Open that door, Polly, pretty quick; don't stand gawin' round as if you was city folks!"

The startled little creature did as she was bid; and there on the doorsteps stood a man, while beyond him, in a sleigh heaped with furs, the moon, now shining like day, showed to Polly a lady muffled to the throat, and just holding aside a silvery veil to look out; and the lady was a slender, pallid child, with large soft eyes and a head of tangled curls shivering on the doorstep before the stranger gentleman. This took but an instant's glance, and the stranger asked if Mrs. Tarbox lived there.

"Yes, sir," said Polly.

The man seemed chafed with his next question, it came so painfully and slowly—"What is your name, child?"

"Polly Sylvester, sir."

"My own baby!" was the deep, low answer; and Polly, tested right in her father's arms, sobbing so herself she could not hear the answering throbs of his heart, though her poor tired head lay upon it.

"Polly, what that door?" screamed Mrs. Tarbox; but there was no answer. On she hopped from her bed, fully intending to give Polly a thrashing, and came upon the sight we have seen. "Well! I should like to know—"

"You shall," interrupted the stranger; "Mrs. Tarbox, I am Polly Sylvester's father; you have treated my little darling wrong; I believed her long ago, worse than a dog, and she shall not stay another minute in your house!"

"I guess there's two folks to settle that bargain. Fustly how do I know you be her father?"

"Look at me!" said he, lifting his cap. "Why, Sam Sylvester?"

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THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R.

Sellinggrove, Pa., Jan. 15, 1870.

NEW SUBSCRIBERS.—We have been very much encouraged since the beginning of the year in the way of new subscribers. We have added about a hundred names to our list. Some of our friends have done nobly. Rev. E. Dutt has sent in 28, and Rev. S. Croft 15, others a smaller number. Work on brethren, we can supply all the subscribers you may be able to secure.

COMMUNICATIONS.—Several communications came to hand too late for insertion this week. Among the others we may mention "Reveries, not Fanaticisms," by Josephus, "Prowling and the laying on of hands." We would invite especially our young ministers to improve their talents in writing for THE AMERICAN LUTHERAN, and thus multiply their usefulness in the church.

Prompt Payment.

We have been at considerable expense in the enlargement of our paper, and there are certain other improvements which we would like to make as soon as we can raise the means. It will therefore be for the benefit of our readers, as well as our own, if they send in their subscriptions promptly. Many of our subscribers are yet in arrears for the last year, and the subscription of a great number of them begins with the new year. We therefore request most earnestly and urgently that all arrears be paid up and advance payment be made for the year 1870. The sum for each one is but a trifle, but to us those many trifles would make an aggregate that would relieve us of our liabilities and enable us to make all the contemplated improvements. We expect prompt payments.

THE LUTHERAN OBSERVER has made its appearance in quarto form. To those who are in favor of that form it will appear as quite an improvement. Its chief editor now is Dr. Conrad, Dr. Hutter is continued as office editor, and Dr. Morris is appointed editor of German church news. The Stokes, senior and junior, and Prof. V. L. Conrad are the book reviewers. Rev. Anderson edits the Scandinavian church news. It will be seen that there is quite an array of Doctors of Divinity upon the editorial staff of "the good old Observer." The Lutheran church of the Gen. Synod may well congratulate herself upon having two such large and well edited papers (though we say it ourselves) as THE AMERICAN LUTHERAN, and the Lutheran Observer. We hereby extend the compliments of the season to our senior in years, and wish him a "happy New Year."

A Visit to Hagerstown.

We had the pleasure of spending a communion season in St. John's congregation, Hagerstown—Rev. St. Owen, pastor—on Sunday, the 24 inst. It happened to be a very stormy Sunday, which prevented many of the members, especially those in the country, from attending. Yet, in most other congregations it would have been considered a very large number of communicants—something over two hundred, if we remember correctly. We preached morning and evening, to very attentive audiences, and the communion season, which had been begun in the morning, was continued and concluded in the evening. Rev. T. T. Titus, pastor of the new Lutheran congregation, closed his church in the evening and assisted at the communion in St. John's.

The Lutheran church in Hagerstown occupies the front position among the other denominations of the town. A Lutheran Female Seminary located here is a flourishing institution, and no doubt adds character and dignity to the denomination. St. John's church is, if we mistake not, the oldest as well as the largest congregation in the place. Some of our most distinguished divines have ministered at its altars. During Rev. Titus' pastorate the congregation was divided, about two hundred members going off with their pastor, and organized themselves into the Trinity congregation. They have built a very beautiful church edifice at a cost of about \$26,000, and are now successfully carrying on the work of the Lord.

St. John's congregation have also determined on remodeling their church, and have already subscribed \$10,000 for this purpose, but it is expected to cost considerably more to carry out the proposed plan. It will then, however, be a magnificent edifice, not surpassed by any other Lutheran church in the State of Maryland. Rev. St. Owen has but recently been called to the pastorate of this congregation, and though but a young man, is deservedly popular and is attracting large audiences by his earnest and eloquent discourses. Bro. Owen has a great field of usefulness opening before him, and he also feels a disposition to cultivate it, so that it may bring forth much fruit. Much interest has been manifested on

CHURCH BELLS

in Hagerstown of late. St. John's church has had two large bells in its steeple. But in the year 1865, at the rejoicings over the fall of Richmond, some soldiers rang these bells so vigorously that one of them was cracked and has been useless ever since. On last New Year's day when the sexton was ringing the other bell for evening service it also came unaccountably way was cracked and rendered useless. It was really painful to hear the dolorous sounds of that cracked bell calling us to the house of God. But we predict it will not be long before the people of St. John's will have two new bells that will send their cheerful sound far and wide over hills and dales. Trinity congregation, also, is getting a chime of bells which we suppose are now on their way, and will soon be placed in the tower of their beautiful church. Hagerstown will therefore soon be well supplied with church bells.

PUNKSTOWN.

We also spent an evening at Punkstown, two miles from Hagerstown, where Bro. Fair is pastor of the Lutheran church. We were at the time in the midst of a protracted meeting. We preached on Monday evening to a deeply interested congregation, and we learn that since we left a number of inquiring souls were seeking the pardon of sin and reconciliation with God. May Bro. Fair enjoy a great revival of religion in his whole charge.

Ritualism—What? and How Much?

Under this heading the reader will find in another column of this paper a very instructive and interesting article from the pen of Rev. S. S. Schmucker, D. D. It will be found to contain very satisfactory information on the subject of liturgies in the Christian church in general, and the Lutheran church in particular. We thank our venerated preceptor for this timely article, and can say that we perfectly coincide with him in his views on liturgies. We are constrained, however, to differ from him in opinion, when he declares that "those are mistaken who think that ritualism has made any progress in the Gen. Synod." We think that ritualism has made, and we fear is still making progress in the Gen. Synod.

Symbolism and Ritualism are closely allied and go hand in hand. In so far as they found their way into the Gen. Synod they were introduced mainly through the influence of the Synod of Pennsylvania. From the rationalism which characterized the so-called "Mother Synod" some forty or fifty years ago, she has been swinging for the last ten or fifteen years around to the other extreme of Symbolism and Ritualism. When Dr. C. F. Schaeffer was appointed Presb't of Theology in the Seminary at Gettysburg by the nomination of the Synod of Pa., he publicly in his inaugural address declared his belief in the whole of the Symbolical Books. He introduced a more ritualistic form of worship into the public services of a German church which he organized in Gettysburg. He also exerted a powerful influence on the students who attended his instructions. Most of these have gone over to the Gen. Council, but some of them are still ecclesiastically connected with the Gen. Synod while their hearts are with the Council. Their teachings and their influence, of course, tend also in the same direction. Dr. Schmucker to his praise be it recorded, constantly and consistently resisted these encroachments of symbolism and ritualism, but he was not seconded and supported by his colleagues, Rev. Dr. Krauth, Sen., who rather leaned toward symbolism himself at that time, as can be plainly seen from his printed sermon preached before the Gen. Synod at Charleston, S. C., as well as from some of his articles in the Evangelical Review. By these remarks we mean to disrespect either Dr. Schaeffer or Dr. Krauth, both of whom we have always personally loved and respected. We simply state these facts, as they occurred and account for their introduction, to some extent, of symbolism and ritualism into the Gen. Synod.

When the Synod of Pennsylvania united with the Gen. Synod, she did so with the openly expressed purpose of changing its doctrinal basis, and making it more symbolical. And although she withdrew at York and Fort Wayne, (prematurely for the full accomplishment of her design) yet she partially succeeded. The doctrinal basis of the Gen. Synod was changed immediately after the withdrawal of the "Mother Synod" at York, to such an extent that she declared herself willing to return on this basis at Fort Wayne. We are sorry that this new basis was adopted by the Gen. Synod, which we have never been able to regard in any other light than as a compromise with symbolism. We opposed it in the AMERICAN LUTHERAN and voted against it in the Synod of General Pennsylvania; the last time ours was the only negative vote. There were also some in other district synods who sympathized with the Pa. Synod. But as the division was geographical and they served congregations in the bounds of synods they remained loyal to the Gen. Synod. They are still among us, until they can get a call to congregate in connection with the Gen. Council. There seems, however, to be a strong desire on the part of some to retain those symbols in the Gen. Synod. It would seem that for the special benefit of these, the so-called "Church Book" is to be published. There are some among us, we are told, who are not satisfied with the simple, puritanic form of worship hitherto prevalent in the churches of the Gen. Synod, but who long for something a little more churchly and liturgical, and if they don't get it in the Gen. Synod they will use the Church Book of the Gen. Council or go over to that body entirely. We must, therefore, give them something that will satisfy this longing and retain them in our communion. The morning and evening services that are to be printed in the "Church Book" it is said, will just meet this want. Now, what is there about this forthcoming "Church Book" that is to make it more attractive to our high church brethren? In the first place a great point is gained by having these morning and evening services printed in the hymn-book, and thus getting them into the hands of the people, and by this means, although they contain no responses, as Dr. S. correctly remarks, yet when we can get the people to follow the minister in the reading of the liturgy it will be an easy matter to introduce a responsive service. So also the audible repeating of the Lord's Prayer and the Creed by the whole congregation we can regard in no other light than a preliminary training of the people for a responsive liturgical service. Thus, too, those Latin words at the heads of the divisions are all borrowed from the Roman Missal, and smack of ritualism. Thus the Latin word Introit is in the Roman Catholic Mass. Introitus is also the name of another part of the Roman service; so is the word Gloria Patri, and Gloria in Excelsis are derived from the same sources, and in an American Lutheran liturgy had better be rendered into good English, glory to the Father, glory in the highest, &c.

These may be considered small things, but straws show which way the wind blows, so these things, trifling as they may appear separately, show a tendency to ritualism in the Gen. Synod, and we should think Dr. S. must admit that ritualism has made some progress amongst us in the last ten or fifteen years, and the end is not yet. But as watchmen on the walls of Zion who are concerned for the purity of the church, we should guard against the least innovation tending to symbolism, and Dr. S., who has always been the consistent and faithful advocate of American Lutheranism, will certainly continue to do battle in the same glorious cause.

Grace to be Sick.

Every position in life calls for its own special grace; yet even sickness. It is one thing to stand beside the bed whereon is laid some poor sufferer, and offer him the consolation of God's word, while at the same time, you exhort him to remember, as

a most solemn Christian duty, how necessary it is too, for him to seek for grace to bear up under his affliction; but quite a different thing it is, to take that sufferer's place, to bear his pains, and by a patient grace exemplify the doctrine, so often and so easily preached.

But the sick room has its pleasures, and thank God, its blessed lessons as well. It is a pleasure when in sickness we may feel that we have many kind friends, who may not only sympathize with us, but ever stand ready to do all they can for our comfort and recovery. This is especially true of a minister, beloved by his people. Such a people take more than half the burden from their pastor's sick room.

But what are some of the practical lessons to be learned in the sick chamber? Although every moment, and everywhere, exposed to death, sickness, at least when it assumes a serious turn, brings the mind into a nearer communion with the possibility of a change of worlds. The thought arises, this may be your death-bed! Are you ready for so solemn an event? You are a minister; have you done your duty, both towards your God and your fellow men? Did you preach faithfully, giving to both saint and sinner a portion of meat in due season? Was your life an example to the flock, over which the Holy Ghost had made you a shepherd? O, how important are these questions when your life before the mind of a God-fearing servant of the Lord. How much the sick-room proves itself a blessing in this direction. The man of God will be sure to go forth from every such affliction, only the better prepared to do his duty.

But the sick room has lessons for all. If you are an afflicted brother, in or out of the church of Christ, there are afflictions which you will do well to take heed to, and on which you will do well to spend much thought. If already, by profession, a member of the church, what has been your life and character, as such, on those around you? Have they seen in your life the hidden Christ; and by such life have you tried to lead them to the precious Jesus? May not your life have been such a poor example of that faith which your lips have professed, as to drive men from the cross, than to it? You have ample time for reflection now; tell your own heart, yes, your own dear Saviour, whether or not He has been wounded in the house of His friends?

But the sick room speaks to the sinner. I have been called to the bedside of many a sinner, always to find them apparently penitent, alas, only too often, only in appearance. With sickness came concern and anxiety, and with its departure came a return to their former course of living. O, sinner, how can you be so careless? How dare you mock God? Remember, He has said, "My Spirit shall not always strive with you." This sickness may be sent in mercy—may be one of those sweet angels of mercy, sent to warn you of approaching danger. Learn the lessons which the Holy Ghost is addressing to you and repent, while mercy is found and grace can be given. Your present sickness may not be unto death, but to the glory of God in your soul's salvation; but should you persist in your sinful course and God's mercy turn to judgement, awed indeed will be your hopeless condition. These are the reflections of one who for the past number of days has been confined to his sick chamber; thank God, with the sweet assurance that if sickness end in death, Jesus is his, and that where He is I shall be also. U. G.

Conversation in the Sanctum.

Between Peter, James and John.

Peter.—Well, I see you got the paper out last week, and it is considerably larger than it was, and looks pretty well. James.—Yes, after much trouble and delay we got it out at last. There are so many things to be done in arranging a new printing office that it always requires more time than was calculated on. Then it requires some time and patience to get everything into good running order in a new printing office; we had much trouble with our printing press, and our rollers were not in good order and had to be melted over.

Peter.—Well, never mind, things will all right themselves by and by. There is nothing perfect in this world with which man has anything to do. If our paper were perfect in every respect there would be no room for improvement, but as it is, we can be constantly improving and striving for one degree of perfection after another. I have been repeatedly congratulated by our friends on the enlarged size and the interesting contents of our first paper for the year 1870.

John.—I am also receiving some very interesting and encouraging letters from our subscribers both clerical and lay.

Peter.—Well, let us hear a few of them. John.—Here is one from a man who is not very rich in this world's goods, but who will on no account do without our paper. He sends in his subscription and their remarks: "I can't think of giving up the paper that every lover of revivals and Godly piety should have in the family. I will try to pay for it, and if I must sell the last pair of fowls we own. May the good Lord bless the Editor, and Peter, James and John, is the prayer of your brother in Christ."

Peter.—I am pleased with this letter. You must send him our kind regards, and thanks for his good wishes. I hope he may be so prospered in his business that he may never be under the necessity of selling his last pair of fowls on any account, out that they may bring him in a large revenue of eggs, which are very scarce and valuable at this time.

James.—I would suggest a way to him by which he could get his paper gratis, namely, by showing it to his neighbors who have no church-paper and getting them to subscribe. If he could persuade four of them to subscribe and pay for it, he would get his own gratis for a whole year. Peter.—That is a good suggestion, but let us hear some more letters. John.—Well, here is one from a lady, who wishes to become a subscriber. She sends two dollars and then adds: "I never saw but one copy of the AMERICAN LUTHERAN; I liked it very much and resolved immediately to become a subscriber, and hope many of my neighbors will also subscribe, as they too are Lutherans."

Peter.—If we could only get our paper to the notice of the Lutheran people over the whole country, I have no doubt, that if all those who would like to read a good church paper could see the AMERICAN LUTHERAN, our list would be swelled to 20,000 in less than one year. I have been

trying to contrive a way by which we might get our paper more extensively known in the church. Have you any more letters? John.—Here is one from a Lutheran minister in the West. (Reads.) "I like the paper, and wish to obtain some subscribers for it. Go on, and make it still more acceptable; many short, earnest, cutting articles are what is popular in the West. Speak right out. This is the way folks talk in the West. I hope we hear of many precious revivals this winter." John.—Amen!

Peter.—That letter has the right ring, and its sentiments are applicable to the East as well as the West.

John.—Here is a letter from an old subscriber in Virginia which makes me feel sorry (Reads.) "I regret to inform you that owing to peculiar troubles I cannot continue subscriber to the AMERICAN LUTHERAN longer than to the expiration of the time for which I have subscribed. I am sorry to discontinue a paper as good as yours, but I cannot do otherwise at present."

Peter.—I wish we had a fund from which we could supply the paper to poor people that would like to read it, and yet cannot at present pay for it. The South has been very much impoverished by the late war. Some of our wealthy Lutherans would do an act of noble charity by sending the AMERICAN LUTHERAN for a year or two to such men as our correspondents from Virginia whose letter you have just read. (Enter Willie with the mail bringing a package of letters and papers.)

James.—Here comes the Lutheran Observer in quarto form! Why, I thought it was to come out about the size of the Independent or the New York Observer, but I see it is very little larger than it was before, hardly as large as the AMERICAN LUTHERAN.

John.—O, yes, it is a little larger, (laying the two papers side by side on the table), see, it is an inch longer one way than our paper. Still, I think we have as much reading matter, because there is not as much vacant space in the folio as in the quarto form. But it looks well, almost as well as our own paper this week. I think it must be a pleasing sight to our esteemed friend and colleague, Dr. Conrad. In imagination I can see his stately form as he stands beside these two handsome and large papers which surpass everything in the line of a church paper that was ever published in the Lutheran church in America, and exclaims, "Beautiful! Beautiful!"

Peter.—What do you say about its contents? John.—It contains some very good articles on its first page by Dr. Brown, Dr. Sprecher, Uranus, and Rev. R. Weiser who now writes for the Observer over the signature of "Inognitus." But what pleases me best in this number is the editor's testimony on revivals, which was brought out by an "Inquirer." Just listen to this. (Reads.)

"The revivals which have occurred under our own observation and labors during the last thirty years, in our Church, and which were promoted by the judicious use of protracted, prayer and inquiry meetings, resulted in the conversion of a multitude of souls, the reality of whose transformation was manifested in their subsequent lives. And our testimony, drawn from long experience, is that the converts made in these revivals will compare favorably with those won to God under the use of the ordinary means of grace."

Peter.—It is indeed gratifying to hear him expressing himself so favorably to revivals of religion. My first participation in a revival of religion was when I was yet a student in the College at Gettysburg. It was conducted by the sainted Dr. Keller and Dr. Conrad. They made judicious use of protracted, prayer, and inquiry meetings and of the "Anxious Bench." This last word was perhaps omitted by a typographical mistake. We had two long benches in front of the pulpit, and Dr. Conrad was most eloquent and successful in calling out the penitents to these "anxious benches." And it is true, what he says that the converts made at this revival will compare favorably with those won to God under the ordinary means of grace. Some of our most distinguished ministers, you see, some of our doctors of divinity knelt at these anxious benches, such, for instance as Dr. Baum of York, and I mistake not, even my Yonkian friend, O. P. K., although he has lamentably backslidden into symbolism. Dr. Conrad must be in favor of the "judicious use" of the anxious bench yet; for he is still in favor of revivals as he has conducted them for the last thirty years.

John.—I wonder how many of our English brethren, preachers and most active laymen, have been converted at the anxious bench. Peter.—We have no means of getting at the statistics in this case, and besides, it is getting late and it is time to close the sanctum.

On Preachers and Preaching.

Cursed are all preachers that in the church sit at high and hard things, and neglecting the saving health of the poor unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons.

When I preach I sink myself deep down. I regard neither doctors nor magistrates, of whom are here in this church about forty. I have an eye to the multitude of young people, children, and servants, of whom are more than two thousand. I preach to those, directing myself to them that have need thereof. Will not the rest hear me? The door stands open unto them; they may be gone. I see that the ambition of preachers grows and increases; this will do the utmost mischief in the church, and produce great discontent and discord; for they will needs teach things which touching matters of state, they placing at praise and honor; they will please the worldly wise, and maintain neglect the simple and common multitude.

An upright, godly, and true preacher should direct his preaching to the poor, simple sort of people, like a mother that stills her child, dandles and plays with it, presenting it with milk from her own breast, and needing neither malice nor muscadine for it. In such sort should also preachers carry themselves, teaching and preaching plainly, that the simple and unlearned may conceive and comprehend and retain what they say.—*Luther's Table Talk*, pp. 236.

The first merchant vessel which passed through the Suez canal has been wrecked in the Red Sea. The Spanish Bank of Havana has loaned an additional six millions of paper to the Government.

Communications.

For the American Lutheran.

Ritualism—What? and How Much?

BY S. S. SCHMUCKER, D. D.

It must be evident to every attentive reader of the religious literature of the day, that some of the terms of most frequent occurrence are employed without proper precision. Amid this laxity of nomenclature, confused ideas are necessarily created, much of the discussion is rendered useless, and sometimes it is to be feared the truth as it is in Jesus may be prejudiced. The terms to which I refer are such as ritualism, formalism, symbolism, &c. To the first of these, I propose, by request of a devoted pastor, to invite the attention of your readers at present.

Let us then inquire into the relation of ritualism to the genuine worship of God's people. All proper worship consists essentially in certain acts of devotion by the mind of the worshiper. The organs of the body are only incidentally concerned. True public worship also essentially consists in mental acts. All professed worship, in which the mind and heart are not engaged, is either mere formality, hypocrisy or superstition. "This people," said the blessed Saviour, "draweth all unto me with their lips; but their heart is far from me;" and "Ye hypocrites," is the epithet by which he designates them. Nevertheless, in all audible worship, these mental acts must be expressed by the outward organs of speech and motion, by public speakers, and other worshippers, as well as in all other oral communications of thought. These oral communications may be accompanied by various bodily motions and be performed in various postures. Thus prayer may be offered either kneeling or standing, and preaching may be performed standing as was done by the apostles, or sitting, as by the Saviour in delivering his sermon on the mount; or carousing about on one side of the stage or pulpit to the other, as is done by some few modern preachers.

Now a book that confines itself to instructions concerning the several necessary acts of public worship, such as reading the Scriptures, prayer, preaching and singing the praises of God, and which describes the scriptural mode of performing these several exercises, is a ritual, or book of rites and ceremonies, and cannot be objected to. But in the progress of history, especially in periods of ignorance and superstition, numerous rites and ceremonies unknown to the apostles and primitive Christians, were added to the several original parts of public worship. Thus in the Roman church a long catalogue of unscriptural rites occupied the time, whilst preaching was in later years almost wholly neglected; such as bowing the head in prayer, the rosary, with its beads and Ave Marias, and Peter Nosters, the sign of the cross, &c., &c. And even in some Protestant churches of ritualistic character, an extended service of half an hour's length, consisting of invocations, supplications, Scripture passages, benedictions, with the so-called Apostles' Creed and Nuncie Creed, are read or sung alternately or respectively by the pastor and people, some parts of it standing, some kneeling, some sitting and all stereotyped in their liturgies. This is a large portion of the hours of public worship consumed in a routine of formal services, which to the mass of the congregation lose all interest by their endless sameness and repetition.

To the simple rite of baptism, requiring according to the New Testament ritual, the application of water to a proper subject, by an authorized minister of Christ, in the name of the Trinity, the Roman church added one superstitious rite after another, until at present her priests pretend first to exorcise the evil spirit from the child, then administer salt, milk and honey to it, impress on it the sign of the cross, anoint it with oil, burn lighted tapers, &c., &c. And in the solemn sacramental rite of the Supper, they have accumulated a multitude of ceremonies, termed ceremonies of the mass, requiring about an hour in the reading, and consisting of a recitation of Scripture passages, long and short prayers, extracts from the gospels and epistles, liturgical forms, which are divided into several chief parts, designated by different names, such as Introits, Offertories, Canon Misse, &c., amounting to about fifteen or twenty octavo pages, including directions for genuflections, crossings, tergiversations, elevation of the host, &c., &c., containing instructions for thirty-five acts of the priest.

These successive additions to the apostolic worship, are the result of a tendency to outward forms or ritualism, which by directing the attention from the Scriptural truths, the contemplation of which alone can excite true religion, greatly impede the cause of true religion. In view of the above statements, Ritualism may be defined to be the practice of forms and ceremonies in public worship, not found in God's word, and unknown to the apostolic churches, and a ritualistic spirit, or tendency, in a church, is the love of such forms and ceremonies. In the primitive churches all the public exercises of devotion, were extemporaneous, and no prescribed forms of prayer were in use. Of course the exercises were constantly varying, according to the literary attainments, the constitutional differences, and the personal peculiarities of each speaker. This could not fail to invest them with increased interest and cause a constant variety of form without destroying identity of substance. In the course of the fourth and fifth centuries, however, this primitive, extemporaneous character of the public prayers, was gradually changed. It was done principally, because amid the increasing ignorance consequent on the irruption of the Northern barbarians into the Roman empire, many ministers were unable to conduct the services of the sanctuary in a becoming manner extemporaneously, and sought aid in the formularies and directions furnished by obliging individuals of superior talents and learning. Thus, oralism or the use of written forms, gradually found its way into the church, and being found to relieve the minister of at least one half his labor of preparation, it soon became extensively popular. The collection of these forms, together with directions for the performance of the various post-apostolic rites and ceremonies, constituted the liturgies of the times. These thus became the instruments for the promotion of Formalism and Ritualism, which though originally different, are closely related, and usually prosper together.

With these principles in view we shall find no difficulty in forming a judgment as to the state of ritualism in the Lutheran churches of the General Synod.

The Lutheran Church in Europe, in the days of the Reformation, rejected three-fourths of the rites and forms of the Roman church, and placed on record, in the Augsburg Confession (Art. VII.), her deliberate conviction, "That it is not necessary that the same human traditions, that is rites and ceremonies instituted by men, should be everywhere observed." And in the XXI Article they say, "Even the canons of the (Roman) Church are not so rigid as to require everywhere a uniformity of rites; nor have the rites of all the churches ever been the same." Hence the Reformers did not deem it appropriate to form one liturgy for the whole church, but every principality, or dukedom, electorate, and even principal cities prepared each its own liturgy, differing from each other in some things, yet substantially the same; and this diversity continues until the present day.

When our fathers came to this country, they had no liturgy during the first ten years. If they had fully approved that of Halle, how easily could they in a few months have imported a full supply? But they waited ten years, and then made a new one of eclectic character, suited to our American churches, whose members, they add, had come from different parts of Germany; and then they took as its basis, the liturgy of the German Saviour church, in London, "they having no altar at hand." This new liturgy seems to have been copied by each of the few ministers then in their connection. In 1786 this liturgy was enlarged and published, as also in a revised form in 1818. Some years after this the Synod of Pennsylvania published a new liturgy so much enlarged, that the other German churches of the General Synod declined introducing it, and continued to use that of 1818, when any one was desired. This edition the General Synod translated into English, and has published several improved editions. At the last meeting a revised form for the "Public Worship of the Lord's Day" was adopted; but it is not larger than that of our former liturgy. Although it introduces the Creed as part of this form, it includes no rites or ceremonies, and no responses. It is therefore a mistaken idea entertained by some, that ritualism has made any progress in that body, especially as it rejected a resolution proposing to recommend the introduction of the liturgy in the churches which have hitherto not used one.

Whilst, therefore we disapprove of long liturgies, embracing unscriptural rites and ceremonies, as calculated to promote formality and ritualism, and as hostile to the best interests of religion, we cannot see that any injury would result from a brief, uniform introduction to the public worship of all our churches which retains the extemporary character of the principal prayers whilst it also reserves everything else to the judgment and conscience of the minister and congregation. This form is sometimes a relief to the minister, and if it is well read, it may, like the reading of the hymns, tend to invite attention to the extemporary services which follow.

The other articles, to be published with the hymn book, viz.: the General Synod's edition of Luther's Catechism, the Formula of Government and Discipline, the Augsburg Confession, with the General Synod's qualified mode of acknowledging it, have all been circulated through the church, and been used in separate form. The family prayers are designed for private use. They may edify individuals and be the means of introducing social worship in families where there would otherwise be none.

Nevertheless, the General Synod has acted wisely in insisting on leaving the use of the liturgy optional. There is now fully as much uniformity amongst us as existed in the primitive church or the church of the Reformation; nor is it probable that the coercive use of a liturgy would at all advance the spirituality of the church of multiply revivals of religion. It is far easier to practice certain external forms and ceremonies than to examine the corruptions of our hearts and to renounce our sinful indulgences. Hence we should guard against the tendency of the natural heart to ritualism and formality, to decoration of temples of God and of those who minister in them. For these things have a tendency to divert the mind from attention to its own spiritual condition and from the active pursuit of true repentance and living faith in the Redeemer, as well as of that holiness of heart without which no man shall see God, whilst they involve it in the condemnation of those who have the form of godliness but deny its power.

* See the writer's "Church of the Redeemer," pp. 138, 139. Schmucker's Lutheran Manual, pp. 118, 235, 236. † See Schmucker's Lutheran Church in America, p. 103, 5th ed. ‡ Hallische Nachrichten, p. 67h.

STUDENTS' HOUSES.

My last report, June 23d, 1869, showed a balance then due on the houses, exclusive of out-buildings, cisterns and fences, of \$505.00. The cost of the latter was estimated at \$275.00, thus making the whole amount yet to be raised, \$880.00.

I can now state that the actual cost of the latter items has been \$253.00, to which must be added yet about \$17.00 to complete the fences—thus making the liabilities, at last report, \$835.00.

I have received since then the following sums—Lutheran churches at Freysburg and Starkville, Rev. O. D. S. Jarley, \$50.00; Rev. J. H. Rhodes, Danville, \$100.00; Rev. P. H. Turner, pastor, \$21.35; Argusville, Rev. J. R. Sikes, \$8.12; Abraham Walrath, Minden, \$10.00; Rev. J. H. Weber, Leesville, \$10.00; S. W. Young, Gardnersville, \$1.00; Cobleskill, per Rev. A. P. Luden, \$4.50—all of New York. A. H. Ziegler, \$1.50; Shindel & Wagenseiler, \$1.65; Rev. J. B. Shoop, \$4.50—all of Selingsgrove.

John Haas, Sunbury, \$10.00 (formerly reported, but not deducted from the debts) Frederick Kuehn, Franklintown, \$5.00; Carey & Schure, \$7.00; Henry Stroup, per Rev. G. M. Rhodes, Danville, \$100.00; J. G. Kreis, Williamsport, \$3.00; Rocktown, per Rev. J. G. Griffith, \$3.70; Bloomsburg, per Rev. B. F. Allen, \$5.00; Shamokin, for pulp services during their vacancy, by the superintendent of the Missionary Institute, and its students, \$41.00; Rev. A. D. Kroll, Lyons station, \$1.00; Samuel Gehman, Millerstown, \$1.00; J. J. Metzger, per Rev. A. R. Horne, Williamsport, \$10.00; Abraham Fiekes,

West Chester, \$5.00; Mrs. E. Ulrich, Williamsport, \$5.00, (formerly acknowledged by the editor of the "American Lutheran"); Cash, \$5.40; Shoop's church, Danville, \$5.00; Henry Shirk, Elias Moyer, Amos Houck, John Albrecht, Elias Cassel, each, \$1.00; Clinton charge, Lycoming county, per Rev. A. W. Lentz, \$40.00; Henry Stroup, again, per Rev. G. M. Rhodes, Danville, \$25.00; Norton Glover, Selingsgrove, \$5.00—all of Penna. Gardnersville, again, \$6.00; Argusville, additional, \$4.40; Starkville, additional, \$18.00—all of New York. Melancthon Synod, Md., \$50.00.

Total amount received, \$477.17, and deducting our expenses of agency, \$27.50, the amount actually available, is \$449.67. This leaves a debt yet to be paid, of \$385.33 including the \$17.00, estimated for finishing the fences. To meet this claim, I have promised that ought to amount to \$200.00—how much they will bring me in "substantial aid" is yet to be ascertained. Who will help to make up the deficiency, right speedily? Friends of Christ, let us hear from you soon.

Next spring we must put up another house. We have here now two families paying rent in town. A third one will enter upon his studies in a few weeks, whom we have promised a house by next autumn. This is all he asks towards his education. A fourth will be here by the first of April, for whom I have rented a house. He will support himself, including house-rent. One of the two just referred to, is aided from my "Thousand-dollar Fund," to the amount of \$100 a year, but the rent very nearly eats this up. He needs this amount and a free house. The remaining one educates himself, also bearing the additional burden of house-rent.

Who will respond to the third house? I hope to present a good list by the first of April. H. ZIEGLER.

Selingsgrove, Jan. 3d, 1870.

MISSIONARY INSTITUTE.

Bro. ANSTADT:

I am happy to say our friends are responding nobly to the call made upon them, in behalf of the Professor of Theology.

Since my last acknowledgment, I have received the following amounts: Dr. B. F. Wagenseiler, Selingsgrove, \$10.00; Plum Creek charge, per Rev. E. 25.00; E. Berry 5.00; J. R. Eby, Harrisburg, 5.00; Henry S. Bohner, Ashland, Pa., 10.00; Geo. H. Helfrich, do 10.00; Henry Stroup, Frost Valley, per Rev. G. M. Rhodes, 50.00; Mrs. Esther Ott, Reading, per Rev. S. Domer, 10.00; St. Thomas church, per Rev. Feller, Chambersburg, 8.50; J. H. Moore, Sunbury, 15.00; Rev. K. Weiser, Mahanoy City, Pa., 5.00; J. W. Tompkins, Bedford, Pa., 10.00; John Haas, Sunbury, Pa., per Rev. M. L. Shindel, 10.00; J. S. Burkhardt, Selingsgrove, Pa., 5.00.

