

THE LORD'S PRAYER. A maiden kneelt  
in the twilight hour, and, clasping her  
hands, fervently breathed forth: "Our Fa-  
ther who art in heaven, hallowed be thy  
name." A mother in deep agony of grief  
gazed on her child, sleeping her long last  
sleep, a smile wreathing her soft lips, and  
white hands folded across that still and  
pulseless heart, and kneeling there, her  
living beside the dead, she prays: "Thy  
will be done." As the early beams of the  
Orient glid the sleeping land, a widow wail-  
ing her suffering little ones, chilled by poverty,  
and we, bows at the throne of grace and  
fervently prays: "Give us this day our  
daily bread." An aged father, as his love-  
d and loving boy goes forth from his parents'  
cafe to brave the cold frowns of life, kneels  
beside him, on the eve of his departure,  
and prays: "Lead him not into tempta-  
tion; but deliver him from evil, for thou  
art the kingdom, and the power, and the glory  
forevermore. Amen."



# THE AMERICAN LUTHERAN

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

Sellinggrove Pa., April 16, 1870.

## A PREMIUM.

We have made arrangements with S. S. Woon, publisher of the *Household Magazine*, which will enable us to send THE HOUSEHOLD MAGAZINE, GRATIS, for one year to every new subscriber to the AMERICAN LUTHERAN, who subscribes between this and the first of June.

We have examined this magazine and find it moral, instructive and interesting in its character.

"It is essentially a home magazine, and is just the thing that one would most desire to place into the hands of his wife and little ones, that a man of business would himself take up for the employment of a leisure hour."—*Post*.

Agents can either order this Magazine for themselves or the person subscribing. The money, \$2.00, must invariably be paid in advance. This is certainly a liberal offer; two good journals for two dollars! March 12, 70.—*U.*

## Agents for the American Lutheran.

REBERSBURG, Pa.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backstating subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

## Theological Library.

SELLINGSGROVE, Snyder Co., Pa., March 15th 1870.—We the members of the Missionary Society of Missionary Institute purpose raising a Library, for the use of the Theological Students of said Institute. We therefore earnestly solicit aid from the Alumni and all, who have the cause of Christ at heart, either in money, books, journals, &c. Address, A. K. Zimmerman, Cor. Sec., Box 194. Mch. 15, 70.

PHOTOGRAPH OF THE GEN. SYNOD.—We have a few copies of the Photograph of the Gen. Synod, which we will send by mail at the low price of \$1.10 a piece. This photograph contains about 175 likenesses of our most prominent ministers and laymen, and those who wish to possess one of them should not delay sending for it until they are all sold.

We will send this photograph also as a premium to any person who will send us the names of two new subscribers with \$4 in cash. April 2.—*U.*

The conversation in the Sanctum did not take place this week on account of Peter's absence from home.

ORPHAN SCHOOLS.—Mr. A. H. Weidman sent us two dollars for the Soldiers' Orphan Schools, and wishes to have the AMERICAN LUTHERAN sent to the school at Titusville, Crawford Co., Pa.

We begin this week the publication of an article taken from the *Evangelical Quarterly Review*, from the pen of M. Valentine, D. D., President of Penna. College. Do not fail to read it as it is full of precious historical truth. Dr. V. by common consent, is one of our best writers.

## Williamsport, Pa.

Having a little business with Murray, Harrison & Co., paper dealers, we paid a flying visit to the flourishing city of Williamsport last Monday afternoon. The comfortable cars of the Catawissa R. R. brought us to the depot in good time, and a free omnibus took us immediately to the

CITY HOTEL. Here we were met and welcomed by our old friend Mr. S. M. Buskirk, proprietor. Some improvements have been made in his house since our last visit to Williamsport that will make it still more comfortable to its boarders. We were sorry to learn of a very serious and painful accident with which Mrs. Van Buskirk met about four weeks ago. Her clothing accidentally took fire. She is still lying in a very critical condition. We hope and pray that she may recover, and that this painful dispensation of Providence may be overruled for her spiritual good and that of her family.

## THE ENGLISH LUTHERAN CHURCH.

We regret that our short stay did not admit of our calling on Rev. A. R. Horne, pastor of the English Lutheran Church. We met with several of the members however, and learned from them that the programme had been somewhat changed since our last visit. At a previous meeting the congregation had voted to connect themselves with the Synod of Pennsylvania. That, however, was a very small congregational meeting, only some thirty votes having been cast, and the object of the meeting not having been made known. It now appears that the majority of the membership were opposed to a change of syndical relations; they demand another congregational meeting to reconsider the former resolution and will resist the change of the charter by which the church property will be transferred from the Gen. Synod to the G. N. Council. This property is estimated to be worth from \$10,000 to \$12,000. Some of the money for building the church was contributed by congregations of the East Pa. Synod, and several of the first pastors were in part sustained by the Missionary Society of the Gen. Synod. It would therefore be the greatest injustice if a few designing men could merely by a simple vote take a valuable church property which they did not pay for, out of the Gen. Synod into the G. N. Council. If they are not satisfied with the doctrines and discipline of the Gen. Synod, they are at perfect liberty to go to the G. N. Council, but they should leave the church property to its rightful owners. We regard it as quite probable that the attempt to change the charter of this church will not succeed, and that consequently the congregation will remain in connection with the Gen. Synod and connect itself formally with the Susquehanna Synod.

## BUSINESS PROSPERITY.

We were pleased to observe the business prosperity of some of the members of the English Lutheran Church in Williamsport, with whom we had the good fortune to become acquainted.

Mr. J. N. KLINE is doing a flourishing business in the dry goods line. His store

is right in the center of the city next to the Court House. He appears to have a choice selection of goods and a constant run of customers.

JOHN HEIMAN has a very extensive furniture store also in the heart of the city a few doors above the Post Office. He is a few years younger, but he and his partner are pushing business men, and are selling large quantities of furniture, not only in Williamsport, but also in Muncy, Milton, Sunbury, Jersey Shore and Lock Haven.

A. JAMES WEISE carries on the most extensive Book, Stationary, and Periodical store in Williamsport. His extensive establishment is next door to the Post Office and is largely patronized by the reading public.

Mr. Weise will also attend to the Agency for the AMERICAN LUTHERAN for Williamsport and vicinity. Persons wishing to subscribe can do so in his Bookstore, and also pay their subscriptions to him.

## A Sunday in York.

We had the pleasure of spending last Sunday in York, Pa., spending most of the time in the congregation of Rev. J. W. Menges. We preached to his people morning and evening, and addressed the Sabbath School in the afternoon.

The town of York with its surrounding country is a strong hold of Lutheranism. It contains no less than four large and flourishing Lutheran congregations, and there ought to be one or two more to accommodate the large and increasing Lutheran population in town and county. There are nine Lutheran ministers now residing in York, five of whom are pastors of churches, three have retired from the ministry or have been disabled from the active duties of the ministry, and Rev. M. Oliver, the Superintendent of Home Missions Board of this State has his headquarters here. The Home Missions is also located in York and is constituted of the Lutheran pastors and some of the principal laymen of the town.

THE CHURCHES. We know of no town or city in the interior of Pennsylvania that is so well provided with beautiful and magnificent churches. The first church, served by Dr. Lochman, is a large building with a very tall spire; it is one of the oldest congregations in the country. Dr. Lochman preaches alternately German and English in his church, but we think it would be better if the Germans had a church by themselves.

Rev. J. H. Menges' church is situated in the western end of the town. They are making extensive repairs at present, which will make it one of the most beautiful and convenient churches in the place. Rev. A. W. Lilly's congregation have lately enlarged and renovated; it is now a very large and beautiful church, with every modern improvement and convenience. Rev. W. Baum's congregation is now building a large church in Gothic style that will exceed anything of the kind not only in York, but for a great distance around. It is estimated that it will cost about \$60,000. The lecture and Sunday School rooms have already been finished and consecrated. It will require sometime yet we presume, before the church proper will be finished.

York is a pleasant place to live in, the people are kind and hospitable, and no one can remain long there without becoming attached to the place and people.

## A Trip North.

On Wednesday morning, March 30th, I left Milton on a trip north to visit old friends. The day was pleasant and the ride delightful, but for one growing and discharging practice. I refer to the practice of passengers bringing with them into the cars bottles of liquor, and then drink and swearing in the presence of their fellow travellers. The railroad companies have very kindly provided a smoking car for the accommodation of those to whom the use of the "weed" is indispensable, and for the better accommodation of those who hate the perfume—but if things continue, as they did fair to do, it will be necessary that they once more tax their generosity by the second appropriation of a drinking and swearing coach.

With some little delay from trains behind time we reached our destination at about four by the clock and having still some three miles to go by private conveyance, we secured one of the most primitive conveniences we have ever seen—a sled made of roughst material, constructed in the most simple manner, before which, in a harness made possibly any time in the earlier part of the present century, being the entanglements of a horse, said to have been "clear through the rebellion," and who had the appearance in fact, of having been born near the "revolution"—we started on our journey and in due form time reached the place of our search.

Over the Sabbath we had the pleasure of being under the roof of our much esteemed friend Rev. J. Selmer, the beloved pastor of the English Evangelical Lutheran church of Danville, Livingston Co., N. Y. In the morning we were highly gratified by hearing an excellent discourse preached from Hebrews VI, 18—19, by the Rev. A. Waldron, a former pastor of the church. Bro. W. is a young man of promise, and at the present time is without a charge; a vacant charge would do him self a pleasure by seeking his services at an early hour, as he will doubtless not be long without some church calling him to the pastorate of his congregation.

At three o'clock P. M. we had the pleasure of seeing the Sabbath school assembled and with them we enjoyed a pleasant interview. In the evening I tried to preach to the people from 1 Cor. IX, 24. We had a good time together, and long will it be before I shall forget my trip to this place.

U. G.

REV. S. P. SPEICHER.—Rev. S. P. Sprecher of Albany, N. Y., being in town, preached for us on last Sabbath morning a most interesting sermon. Brother S. is one of our best and most pleasing ministers. Wherever he goes he meets with success; possessed of a most fascinating address, with a beautiful flow of language, and an intense logic he holds his auditory in the grasp of his pleasant suspense as to make it always delightful to hear him. He is building a church in Albany which when completed will be one of the first in the city. Success attend his labors. U. G.

CHURCH DEDICATION.—The Emmanuel's church, recently built in Muncy creek township, between Hughesville and Muncy, commonly known as the "Brick Church," will be dedicated to the service of the Trinity God, on Sunday May 1st, 1870, at 10 o'clock A. M. All are invited to attend. It, however, the day should be very stormy it will be deferred until Sunday May 15.

## What is the Difference Between the Gen. Synod and the Gen. Council?

This question is sometimes asked by persons who would like to be informed on the subject. We have been told that some of the Gen. Council ministers tell their people, where they have an object to attain, that there is really no difference between the Gen. Synod and the Gen. Council. But they contradict themselves in this statement; for if there were no difference then there would have been no necessity for them to leave the Gen. Synod and set up an independent organization for themselves. Besides, in their papers, and sometimes from their pulpits, they frequently denounce the Gen. Synod as un-Lutheran and as not deserving of the name they bear.

We will specify a few of the points in which the Gen. Council differs from the Gen. Synod. In their doctrinal platform they have adopted the whole of the so-called Symbolic Books consisting of the three Ecumenical creeds, the Augsburg Confession, the Apology to the Augsburg Confession, the Smalkald Articles, the Larger and Smaller Catechisms, and the Formula Concordia, which altogether form a volume nearly as large as the whole Bible.

Whereas the Gen. Synod has adopted only the Ecumenical creeds, Luther's Smaller Catechism and the Augsburg Confession, the latter in a somewhat qualified sense.

In doctrine the Gen. Council teach baptismal regeneration. That is, that a child is born again as soon as it is baptized. In the Lord's Supper they teach that the real flesh and blood of Christ are orally received by all the communicants be they pious or wicked. In the Gen. Synod, on the contrary, we teach that regeneration takes place only after the individual has arrived at the years of accountability and is able to exercise faith in Christ, and that the change of heart is effected not by the outward ceremony of baptism, but by the influence of the Spirit of God on the heart. And in the Lord's Supper we teach that the body and blood of Christ are only received spiritually by faith of the believer, and consequently are not received at all by the unworthy, who have no true faith.

The Gen. Council also teach that the Christian Sabbath is not of divine institution, but is observed merely as a matter of convenience, to give the people an opportunity to attend church. We in the Gen. Synod believe that the Christian Sabbath was instituted by the example and authority of Christ and his apostles, and as Christians we are under divine obligations to keep it holy.

The Gen. Council also teaches private confession and absolution, although this has not yet been introduced into any of their English congregations so far as we know. In the Gen. Synod only public confession of sins, and general absolution is practiced.

The difference between the Gen. Council and the Gen. Synod may also be seen in those notorious "Four Points" which they have adopted.

1. *Chiliasm*, by which they condemn all millenniums or those who believe in a millennium yet to come, teaching that the millennium is already past. We in the Gen. Synod are all Millenniums, believing the time is yet to come when the whole world shall be converted to Christianity.

2. *Close Communion*, by which they exclude all Christians of other denominations from their communion table. We in the Gen. Synod invite all Christians in good standing in their own congregations to commune with us.

3. *Non-Interchange of Pulpits*, by which they do not permit a minister of any other denomination to preach in their pulpits. We in the Gen. Synod live on terms of fraternal unity with Christians of all orthodox denominations, preaching sometimes in their pulpits and they sometimes preaching in ours.

4. *Secret Societies* are condemned by the Gen. Council and among the most rigorous symbols the members of such societies are excluded from their communion. In the Gen. Synod we have never interfered in the matter of secret societies, leaving it to the conscience of every member, whether he wished to belong to any of them or not.

These are some of the principal points of difference between the Gen. Synod and the Gen. Council; others might be mentioned, but these will be found sufficient to give our readers an idea of the different spirits that pervade the two respective bodies.

## Trust in God.

I suppose it would be difficult to find a man who has lived to the age of forty, and brought up a family for whom he has had to provide food and clothing by his own labor, who has not had the question pressing upon his mind, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" What household has not been perplexed with the question, "What shall we have for breakfast and dinner and supper to-day, and where shall I get clothing for the children?" The "Bread and Butter" question has been the all-absorbing question from the beginning of the world, and no doubt will be to the end of time. The Saviour found it prevalent in his day and he for his disciples by his example, as well as by his precepts against the corroding cares for the necessities of life.

It is said of the Saviour, "Though he was rich, yet for our sakes he became poor." Possessing all the riches and glories of heaven, he humbled himself to become poor and despised. He was born in a stable, and cradled in a manger. So poor are regards this world's goods was he, that he could say, "Foxes have holes, and birds of the air have nests, but the Son of Man has not where to lay his head." It was upon this point that Satan directed his first temptation against the Saviour. Before entering upon his public ministry, and no doubt, as a preparation for it, he retired into the wilderness for prayer and fasting. And after he had fasted forty days and nights he was afterwards a hungered. If ever mortal could be tempted to ask despondingly, what shall I eat, what shall I drink, then the Saviour was in such a situation. Far away from any human habitation, without a crust of bread or drop of water, in a dreary desert, without even a spear of grass or sign of vegetation, or any living creature to be seen, nothing but sand and stones and rocks as far as the eye could see, and hunger gnawing at his vitals. It was at this moment the devil came to him and said, "If thou be the Son of God, command that these stones be made bread."

Our first parents fell by yielding to the temptation of the desire to eat of the forbidden fruit in Paradise, but Jesus, the second Adam, under inconceivably more convictions—if they are honest. Much as difficult circumstances, triumphed over his desire a united church of Lutherans—temptation in the wilderness to change and I do desire it with all my heart—I stones into bread, by the sword of the Spirit, which is the Word of God; and he answered, "It is written, man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." It was tempted in all things as we are, and is achieved for us a glorious victory. It is our Great High Priest, our brother the flesh, who sympathizes with us in our troubles and afflictions. May the temple and victory of Christ strengthen us when we are tempted despondingly to a "What shall we eat, or what shall we drink, or wherewithal shall we be clothed?"

Having now profited by the example of Christ on this subject, let us next attend to what he teaches by precept. On no subject are men more liable to have doubts and trouble than as to their means of subsistence, and we do not know of any other point on which the Saviour enters into direct and logical argument to advise us of the special Providence of God over his saints. His disciples were for the most part poor people who secured their living by the labor of their hands. They would therefore naturally be filled with cares for their future food and raiment. These cares and fears the Saviour dispels by the following reasonings in his sermon on the mount.

"Take no thought for your life, what ye shall eat or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body more than raiment?" The argument here is, God has given you your life, the most precious boon bestowed upon any rational being, and prized higher than anything else. What will not a man give for his life? Now, if he has given you this precious boon, will he not also give you the means necessary to sustain it? If he has given you the means, will he not also give you the power to use them? If he has given you the power, will he not also give you the wisdom to use them? If he has given you the wisdom, will he not also give you the strength to use them? If he has given you the strength, will he not also give you the grace to use them? If he has given you the grace, will he not also give you the glory to use them? If he has given you the glory, will he not also give you the life to use them? 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