

The American Lutheran.

REV. P. ANSTADT, EDITOR, Selingsgrove, Pa.

A Family Journal--Devoted to Religion, Education, Literature and Temperance.

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he must apply to the publisher.

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at fair rates. Handbills, Programmes, Blanks,
Checks, Letter-Heads, Bill-Heads, Statements, En-
velopes, Cards, Circulars, Conventions, &c., in
every variety and style, will be printed at short
notice.

Poetry.

CHRIST IN THE GARDEN.

BY MRS. HEMANS.

He knelt—the Savior knelt and prayed,
When but His father's eye
Looked through the lonely garden's shade
On that dread agony.
The Lord of all above, beneath,
Was bowed with sorrow unto death.
The sun went down in a fearful hour;
The heavens might well grow dim,
When this mortality had power
To overshadow Him!
That He who gave man's breath might know
The very depth of human woe.
He knew them all—the doubt, the strife,
The faint perplexing dread,
The mist that hangs o'er parting life
All darkened round His head;
And the Deliverer knelt to pray—
Yet passed it not, that cup, away!

It passed not—though the stormy wave
Had sunk beneath His tread;
It passed not—though to Him the grave
Had yielded up the dead,
But there was sent him from on high,
A gift of strength, for man to die!

And was His mortal hour beset
With anguish and dismay?
How may we meet our conflict yet
In the dark and narrow way?
How but through Him, that path who trod?
Save, or we perish, Son of God!

FOLLOW THOU ME.

Have you looked for sheep in the desert,
For those who have missed their way?
Have you been in the wild waste places,
Where the lost and wandering stray?
Have ye trodden the lonely highway,
The foot and darkness street?
It may be ye're in the gloaming
The print of Christ's wounded feet.
Have you felt those to your bosom
The trembling, weeping, sob,
And taught to the little lost one,
The sound of the shepherd's name?
Have you searched for the poor and needy,
With no clothing, no home, no bread?
The son of Man was among them,
He had nowhere to lay his head!
Have you carried the living water
To the parched and thirsty soul?
Have ye said to the sick and wounded,
"Christ Jesus makes the whole?"
Have ye told his fainting children
Of the strength of the Father's hand?
Have you guided the tottering footsteps
To the shores of the "Golden Land"?

Have ye stooped by the sad and weary,
To smooth the pillow of death;
To comfort the sorrow-stricken,
And strengthen the feeble faith?
And have ye felt, when the glory
Has streamed through the open door
And flitted across the shadows,
That I had been there before?
Have ye wept with the broken hearted
In their agony of woe?
Ye might hear me whispering beside you,
"This is a path I often go."
"My disciples, my brethren, my friends,"
"Can ye dare to follow me?"
Then wherever the Master dwelleth,
There shall the servant be!

Communications.

For the American Lutheran.

Why Thomas was not at the
Prayer Meeting, John 20: 26.

Selected by Rev. P. Sheder, from the
Writings of Rev. J. Todd, D. D.

(Concluded.)

4. He is a man of many acquaintances,
perhaps, and last night he was at a party
at the house of Zabbid the son of Zechariah,
near the temple, and the party was very
large and very fashionable, and Thomas
stayed very late. It was a delightful party,
and the entertainment was fine, and there
were many strangers from abroad,
and the music was exquisite, and the dancing
was continued till a very late hour, and
somehow or other Thomas don't feel like
going to the prayer-meeting to-night.—
James and John and Peter don't seem so
refined, nor such real gentlemen, as those
he met at Zabbid's house. The women will
be there—the sisters of Lazarus and Joses,
and a few other seem very ordinary people
compared with those at the party. He
wonders why those who go to prayer-meet-
ing need be such common sort of people.—
Not a scribe, not a Pharisee, not a single
real gentleman, as the world would call
them, among them all. He wonders why it
is that going to the party should make
him avoid the prayer-meeting. He knows
that the good people won't say a word about
it; perhaps they don't know about it. He
knows he can go in late, and take a seat
down near the door; but what if they

should notice him and ask him to take a
part. What if he should hear Peter's
strong voice calling out, "Will brother
Thomas please to lead us in prayer?" He
knows he is in no state for that, and so
he will stay away to-night.
But perhaps this was not the reason
why Thomas "was not with them when
Jesus came."
5. It may have been that he did calculate
to go, had the evening been very pleasant.
But it looks likely to rain, and the streets
are muddy, and his sandals are not very
good, and it is a long way off, and so he
concludes he will not attend prayer-meet-
ing to-night. To be sure, he has been up-
town several times during the day on busi-
ness, notwithstanding the broken strap of
his sandal, and the deep mud. To be sure,
he went much farther last evening to get
Zabbid's house. But that was not a prayer-
meeting. Parties don't come off every
week, but the prayer-meeting does. Rain
and mud does not keep Thomas at home,
except from the prayer-meeting.

But perhaps this was not the reason why
Thomas "was not with them when Jesus
came."
6. Might it not have been that he did
not want to hear his imperfect brethren
pray? There were James and John who
once wanted to call down fire from heaven
and burn up their Master's enemies; and
those two wanted to be great officers, and
stand on the right hand and on the left of
the Saviour in his kingdom. How shall
he hear such vindictive, ambitious men
pray in meeting. And there is Peter, sure
to be foremost in speaking and praying,
the man who has just been denying his
Lord with cursing and swearing—how can
he hear him pray? And there is Mary
Magdalene, out of whom went seven devils;
she will be there, and he sure to sing loud-
er than anybody else. Thomas wishes the
prayer-meeting was composed of more per-
fect characters. There is nobody there to
make it respectable. Nicodemus won't be
there, and Joseph of Arimathea won't be
there—not a single upright, moral, faultless
Pharisee; not a single man who is known
in Jerusalem as a nobleman, a great man,
or a rich man. But every prayer will be
offered, and every hymn will be sung by
such as Thomas knows are very imperfect
men. He knows all their weaknesses, and
so he can't enjoy the services. If it were
only in some great hall where there would
be a great crowd of people, and where some
great orator who had come from Corinth
or from Damascus or from Rome, were to
lecture "on the times," there would be no
difficulty; Thomas would be sure to be
there. Indeed almost anything would
bring him out, except the prayer-meeting.

He says he's not edified by that. It is too
dull, too monotonous, and too tame. He
feels that he is not bound to go anywhere
or do anything in which he has not pre-
sented, personal enjoyment. He is bound to
do only what he feels adds to his own com-
fort. It is not a question with him whether
his presence or absence will encourage or
discourage his brethren, but what will be
for his own greatest enjoyment.
But perhaps this was not the reason why
Thomas "was not with them when Jesus
came."
7. Perhaps he would say, "I can't bear
the hot, close room, where there is no ven-
tilation, and I am almost sure to take
cold when I come out in the evening air." And
yet he knows that the prayer-meeting
will be only an hour long, and he has al-
ready said there will not be twelve or fif-
teen present; and he knows that he goes
into other crowded rooms, where there is
no ventilation, and stays there many hours,
and his constitution is able to endure it. He
don't remember ever taking cold on
such an occasion—never.

8. Perhaps he is afraid of the Jews,
afraid that they will come upon them and
put them in prison; and yet it is but a few
days since he was urging that all the dis-
ciples should go into Judea with Christ and
die with him there. Courage was the very
last thing he would allow to be wanting in
his case.

9. Perhaps he has some hard feeling to-
wards some of the disciples. Peter or
some one has spoken unkindly to him or of
him, and it rankles in his heart. He don't
want to attend a prayer-meeting where such
men meet to pray. It would be far better,
he thinks, if they would come and ask his
pardon before going into the meeting. Or,

10. Perhaps he has been driving a hard
bargain to-day and by concealing or by
overstating has made such a bargain and
gained such an advantage as he would not
like to have another gain over him, and
somehow it happens that he don't exactly
feel like going to that prayer-meeting to-
night. He don't know precisely what the
reason is, but he thinks he will stay away.
And if any one of the brethren should
ask him why he was not there, he can say
that "it was not convenient," he "had a
headache," or something else. Or,
11. Perhaps Thomas was discouraged.—
He had seen that his Master was put to
death, and he forgets that this very event
was foretold by him; he has seen him pu-
tled in the tomb and the tomb sealed, and
the Roman soldiers set to guard it, and he for-
gets that his Master said he would rise again
on the third day. It is reported in
deed that "the Lord is risen," and has
been seen of Mary and of Peter, but in a
time of such "excitement," nobody is to be
trusting. He is told that the disciples are
to have a prayer-meeting to-night, to com-
pare notes and to see what the evidence is
that the Lord has risen. But Thomas has
made up his mind that it is all a delusion of
the imagination, and he will not go. He
knows that Christ told that wherever "two
or three should gather together in his name,
he would be in the midst of them," but Christ
is dead, and how can a dead man be there?
No! all his hopes have been disappointed. He
had hoped that the prophecies and the ex-
pectations of all the churches in past ages,
and "the desire of all nations" was come,
but all this seems to be an end. Christ

is dead; and he does not, cannot, and will
not believe that he will ever rise again.
So he sinks in discouragement and gloom,
and felt morose, and stayed away from the
prayer-meeting. And Thomas was not
with them when Jesus came." But per-
haps, after all, I have not yet given the
real reason why Thomas was not with them.
I can think of but one more, and that I
shall leave you to conjecture.

Perhaps it was the first meeting of the
kind he had ever been absent from. Per-
haps he was very often absent, and this
was his custom. But we have no evidence
that he was ever absent from another. I
will not say he never was, but hope he was
not.

But how much he lost! There they met,
not closing the doors and windows, draw-
ing the bolts. There was Peter, the tears
of repentance hardly dry upon his cheeks,
his eyes red with his late weeping, and yet
the flush of joy on his face, because his
Master has already met him, and showed
himself alive, and forgiven him. How he
wants to shout and tell of the mercy.—
There is John, subdued, tender, and lov-
ing. Learning on his arm came in Mary
the mother of Jesus, and now his own
adopted mother. He stood with her near
the cross, and heard the last prayer, and
saw the last leaving of the breast as his
Lord died. And there are they all; some
faces clouded still with doubts and fears;
some looking blank, neither believing nor
disbelieving; some radiant with hope and
joy—not a doubt but the mysterious One
has risen. How they sing from the heart.
And now they all kneel in prayer. What
a stillness pervades the room. How sim-
ple and how beautiful John's prayer.—
And now they rise from their knees, and
Jesus stands in the midst of them, just
as he said he would, only the eye can see
him now. How awful his presence, his
power. They gaze at him in silence, not
even Peter daring to speak. And now
Christ speaks: "Peace be unto you." Ah,
it's his own voice, it's his own face, his own
form. It is the Lord himself, risen from
the dead!

What a means of grace was that prayer
meeting. What spiritual mercies flowed
through it. In all Jerusalem, in all the
globe, was there any gathering to be com-
pared with that? Would it not have been
better to be absent from any meeting ever
held than from that? "And Thomas was
not there when Jesus came." So he was
left to doubts and darkness and gloom.—
The testimony of his brethren made no im-
pression upon him. The very words which
his Master spoke to them were disbelieved.
And what a reproof and rebuke awaited
him for his unbelief, which would all have
been gone had he been at the prayer meet-
ing.

"These things are written for our in-
struction and admonition." I don't know
if I have suggested the true reason why
Thomas was not with them at the prayer
meeting when Jesus came. You can de-
cide as well as I. But there must have
been a good reason why the account is
written in the Word of God. In reading
the account, it always makes me feel that
at this wonderful, joyous, most important
prayer meeting, "Thomas was not with
them when Jesus came."

For the American Lutheran.
**Something About Sudden
Death.**

Is the Prayer to be delivered from Sudden
Death unscriptural?

Mr. Editor:—

The Rev. H. W. Beecher, in his com-
ments upon the death of Dickens, as re-
ported in his Lecture room talk, published
in the AMERICAN LUTHERAN a few weeks
since, was rather censorious upon the
prayer book of the Episcopal Church, be-
cause it contains a petition to be delivered
from sudden death. He charges his Chris-
tian brethren of that old, established do-
minion with theological teachings, on ac-
count of that prayer; and declares that
he could never unite (though he seems to
be strongly for union among the differ-
ent branches of Christ's Body, —the
Church) with his Episcopal brethren, in
praying this particular petition; wonder-
ing, at the same time, how they could have
fallen upon so grave a theological error.—
Is it, then, a theological error?

However remote may be the time, when,
and whatever the peculiar features of the
period, under which this prayer for deliv-
erance from sudden death, was introduced
in the forms of prayer, by different
writers, or by the authorized appointees of
the Episcopal Church, we cannot agree
with our north-renowned Reverend friend
in charging upon their theological error
for its introduction. Whenever may be the
individual preferences in regard to things
invisible, and that may be in their nature,
gracious or otherwise "to the flesh," we
are ever, as Christians, solemnly and seri-
ously to examine the "ways of God to
man" in the light of His holy revelation,
in order to arrive at a proper view of our
duty, and of His teachings, in regard
thereto. And, however agreeable it might
seem to our friend, or ourselves (for, as to
agreeableness, we could readily join hand
with him) to be suddenly relieved of this
mortal coil, without long-languishing pain,
or any notice when, in God's good time,
that "change" shall come; yet we appre-
hend that, on the score of *theology*, or
(which is the same thing) scriptural teach-
ings, our Episcopal brethren, and others
who pray with them, for deliverance from
sudden change—in whatever form it
might occur—instead of being in error,
are standing on a sure basis.

The Christian Church has incorporated
into her systems of doctrine many impor-
tant points, in regard to the duties and gen-
eral conduct of her members, without pre-
tending to have express and particular
commandments for each; but, if not on
EXPRESS commands, all these several points,
or matters of doctrine, are based on the
implicit or *contextual* teachings of Holy

Writ. So in regard to this prayer to be
spared or delivered from a sudden death
We know not that there is any particular
passage of scripture, which teaches the
duty, thus to pray; or any on which the
Episcopalians and others so praying, ground
its appropriateness, but whatever is said,
in scripture, in connection with sudden
death, or "in destruction," is of such a
nature, and in such connection, as to lead
us to believe it a thing very desirable to
be *relieved* from; or that we ought rather
to pray for deliverance from it, than to
have it come upon us. For example:
"He that, being often reproved, hardeneth
his neck, shall suddenly be destroyed, and
that without remedy." "Therefore" (speaking
of a "naughty person, a wicked man")
shall his calamity come suddenly; *suddenly*
shall he be broken without remedy." The
Prophet Isaiah, in his "burden of
Damascus," after predicting certain
judgments to be visited upon that city and
other regions—of course of finding
such a one, you find a person of great dis-
tinction who makes himself at home with
you at once, and says some very kind
thing to you, and puts you at ease, and
draws you out, and helps you with ques-
tions, so that when you go away you say to
yourself, "Well, it is not so bad as I ex-
pected it would be; and then, he was so
kind and so gentle!"

In the first instance it is God as men
pray to him; and in the second instance it
is God as men ought to pray to him.—
Most men pray to God as if he were the
Grand Lama; as if he were a being far
above men, so much better than men—
having "purer eyes," to use a familiar
quotation, "than to behold iniquity"—that,
when they come into his presence, they
come as it were, so far-bound, so restrict-
ed, that they can make but very little use
of their tongue, and very little use of their
thoughts.
But God, as he actually exists, is so gen-
tle, so affable, so persuasive, so conciliating,
so full of sympathy and real kindness, that
if you could be with Jesus, as the repre-
sentative of God, a hour, in his earthly pres-
ence, you never would be afraid to approach
him again; and you would talk with him
as freely as the disciples did when they
went with him to Emmaus, not knowing
his name, and talked all the way while, he
said but little until toward the close of
their journey.

For the American Lutheran.
Favorite Families.

Ministers are frequently charged with
manifest favoritism. Some families in
their congregations they visit often; and
are more tenderly loved. Let us see if
these charges are well founded, and if so,
what reason can ministers give for slight-
ing some families, and paying greater at-
tention to others? That the charges have
some foundation in justice, we cannot
deny; but do not intend on this occasion
to examine the motives for such favoritism
on the part of ministers of the Gospel.—
Some reasons we will, however, assign, and
leave the matter to the consideration of the
candid reader.

1. The kindness that is manifested to-
ward ministers of the Gospel by certain
families is one reason of favoritism. Some
families are always happy to see their min-
ister, while others are not. The latter
only want to be visited at certain times, by
special invitation. And marvel not—for
it is not more pleasant to have everything
in its proper place, and nothing to do, but
receive the coming guest, than to be taken
by surprise?

A Lutheran minister from Maryland,
who supplied the church at Harper's Ferry,
Virginia, immediately after war, gave
notice from the pulpit that if families
failed to invite him when his company
was desired, that he would send them word,
when he intended to come. At first, the
dear friends thought it rather strange, but
soon they acknowledged to their temporary
pastor that it was far more pleasant to both
parties.

We remarked that some families are
more kind to their ministers. Is this differ-
ence in the degree of kindness, or only
in the manner? No doubt, with many, it
is only in the manner. Many a warm
heart sends forth its pulsations through an
unpolished exterior. Let our people study
the laws of kindness, with regard to man-
ner, and we can give them some assurance,
at least, that pastoral visits will be more
frequent. Let the heads of families teach
their children to respect the Christian
minister, and this favoritism, now com-
plained of, will soon vanish away.

2. Another cause of family favoritism is
this: a minister has accomplished more
good in some families, than in others. He
has led parents, and their dear children to
Jesus, and sees them travelling unitedly
and sweetly toward heaven. Is this not
reason why he should love them more ten-
derly? And, that such a family should
always be glad to see their minister, even
though, he may chance to come occasion-
ally, or even, as Christians, solemnly and seri-
ously to examine the "ways of God to
man" in the light of His holy revelation,
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The Pulpit.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

Freedom and Joy in Prayer.

Friday Evening, July 22, 1870.

I suppose that you have all experienced
both fear and bashfulness. You remember
times when you were young, and were
brought into the presence of some dignita-
ry, some person who was your superior,
some magistrate, perhaps, and you remem-
ber how your fear and your diffidence well
nigh shut your mouth; how, when you
did speak, you did not say the thing that
you meant to, and did not say exactly the
thing that you had determined you would
not say; and how after you got away, you
said to yourself, "Fool that I was!"

Now, if you can, imagine being brought
into the presence of some august person
whose relations to you are authoritative; and
imagine that, instead of finding one who
stands upon his dignity, and looks upon
you with a cold, but at the same time with
a piercing eye, and lets you stagger and
stutter and get along the best way you can,
cutting you short, perhaps, with a severe
question—imagine that, instead of finding
such a one, you find a person of great dis-
tinction who makes himself at home with
you at once, and says some very kind
thing to you, and puts you at ease, and
draws you out, and helps you with ques-
tions, so that when you go away you say to
yourself, "Well, it is not so bad as I ex-
pected it would be; and then, he was so
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ence, you never would be afraid to approach
him again; and you would talk with him
as freely as the disciples did when they
went with him to Emmaus, not knowing
his name, and talked all the way while, he
said but little until toward the close of
their journey.

It seems to me that there is but very
little enjoyment in prayer among the ma-
jority of those that pray. There are times
when all Christians swell into a transcen-
dent joy; or, at any rate, into some
satisfaction and relief. Times of great
sorrow drive men to God; and then there
is a feeling that prayer has helped them.
Sometimes seasons of great joy and grati-
tude break upon the soul, and sweep away
all conventions; and then men lift them-
selves up before God in a manner which
answers somewhat to their idea of prayer.
But if you take the ordinary round of
Christian men and women, it does not seem
to me that their prayers amount very
much to them—and I suspect they do not
amount very much to anybody.

A great many times, prayer is mere ma-
chine-work to men. They are brought up to
pray morning and night; and morning and
night they do pray because they were
brought up to do it. There is no move-
ment in the heart—no impulse from with-
in.

There is no person, I suppose, who does
not know how pleasant it is to live with
those that he loves, and to greet them in
the morning. In a healthy family, that is
full of spring and buoyancy, in a family
where the inmates really love one another,
what a royal time they have when they
come down to breakfast! How their
hearts are poured out one toward another!
And when they have been separated all
day, and the come together again at tea,
what a real outpouring of the heart there
is then! People, not unlike birds, sing their
best songs in the morning, and their next
best before going to bed at night. In a
family that is affectionate, and conversable,
and full of joy and buoyancy, there is
free and joyous intercourse morning and
evening.

Prayer ought to be like that. It ought
to be something with so much joy, so much
appetite, so much pleasure in it, that when
we come to God, it shall not be simply be-
cause the hour happens to come round.—
Prayer ought not to be a chronological ser-
vice. It should be heart-hunger that
makes breakfast and supper such a blessing
—founded in nature, cultivated, and gen-
dering its out-pour.

One reason why so many persons fail in
prayer I suppose to be, that they do not
know what their liberty of prayer is. A
great many persons pray because they sup-
pose they must pray. It is the fatal mis-
take of a good many persons, that they
think that in prayer they must use the
phases which have been born out of ces-
tation. For instance, men begin their
prayer with an ascription of praise to God.
They call him Omnipotent, the Omnipotent,
and the Omnipresent, thus going on and
describing his glory, not because they have
any feeling at all, but because that is the
way they have heard men pray. There
are times when one is lifted into such a
vision of God that such prayer becomes
spontaneous; and then it is grand and
glorious; but when you are let down in
the twilight, to use the language of esthetic
feeling to express nothing at all, almost
impious.

Then, again, a great many persons, in
prayer, feel that they are bound to use the
language of strong feeling in confession.—
Though their heart is pulseless, they use
the language of desire, and beseech and

implore God to visit them, and pour out
spirit upon them. They go through their
prayer, from beginning to end, using lan-
guage that implies deep emotion, without
showing a particle of feeling. There are
times when the heart hunger for right-
eousness; when the soul yearns for God;
when nature absolutely pants, "as the hart
panteth after the water-brooks;" and then
such expressions are eminently proper; but
to take these forms of words which indicate
intense desire, and use them when you are
cold and indifferent, is wrong; it is wicked.

We ought to understand that prayer is
meeting a dear friend, and coming into
converse with him. And as with a perfect
ly familiar friend you talk about the things
that you really think about, and are really
interested in, so in prayer we should bring
to God the things that really touch us.—
If I go home, and am not in a conversable
mood, I do not talk—not to my children,
nor to my wife, nor to anybody; and if I
am not in a conversable mood before God,
I do not pray. I used to worry over it. I
was terribly concerned about it. But I
learned that this was a transient state
which would soon pass off. For found, the
very next hour, perhaps, that my mood
was changed, that I was full of feelings,
and that they gushed forth like an over-
flowing stream. The privilege of going to
Christ with just the mood that you have,
as I suppose that the disciples used to go to
him, gathering about him at evening, and
talking about their experience during the
day and telling him where they have been,
whom they have met, and what they said
or did, while he reciprocally instructed
them and drew them out, the privilege of
going to God and conversing with him—that
is, conversing with him—that is a privi-
lege which all may enjoy. And if one
is living a truly Christian life, there are
every now and then rare states of inter-
jectional seasons.

And a person may not be in an unpray-
ing mood because he is not in a rapturous
mood. It may be that prayers should be
recitative; it may be they should be choral;
but the state of mind which determines
that, and not any prescribed method.—
That is one reason why pre composed forms
of prayer, though they be good for some
things, are very poor for the fluctuating
wants of Christians. They are not elastic
enough. They do not measure all the
swells and tides of actual experience. But
personal and private prayer adapts itself
—or should—to all evanescent moods of the
soul. And one ought to come to God with
joy and gladness. Almost every one has
been taught to pray in the language of ven-
eration and fear, and almost every one prays
thus. The idea of being glad in prayer in
such a way as you are glad in anything
else, almost shocks one's thoughts.

And when I speak of laughing in prayer, people
say, "I would like to know what Mr.
Beecher will bring in next. Laughing in
prayer?" And yet, if you will read the
Psalms, if you will inform yourself of the
experience of the old Hebrew saints, you
will find that joy almost turbulent to them.
And they had a better conception of bring-
ing the whole nature to God than many of
the ascetics of modern times have. There
are natures that cannot approach God
except through veneration. I cannot ap-
proach him in that way. To some men,
approaching God is like going into the ves-
tibule of a temple. Everything sparkles
when my thought rests upon God. I am not
afraid to be happy in his presence. I have
that genial familiarity breathed into my
soul which comes from the confidence of
love. I feel exactly like laying my hand
upon the hand of Christ. I feel as though
I could speak to him of things which amuse
and please me; of the frolics of my child-
hood; of all moods and imaginations and
mirth—not an irreverent mirth, not mirth
in frivolity; but a rational wholesome mirth.
As God made the soul, and made, among
others, these chords of mirth; and as com-
munion with him is bringing the whole soul
to him, we have a right to pray in that di-
rection. And I believe the time will come
when, in this sense, there will be freedom
of communion in prayer: It seems to me
that of all paths this has been the least ex-
plored.

I believe that prayer, by reason of great
variety of resources which are now unde-
veloped, is yet to be more wonderful than
any discourse, than any oratory in the
world. The heart is to receive an inspira-
tion and a rapture in the presence of God
which it will receive nowhere else. But so
long as we are tied up to a few forms and
moods, we never shall know the full value
and liberty and riches of prayer. It is the
want of this knowledge which makes pray-
er so tame to many persons. There are
many who have praying material in them,
but they never think it is right for them to
bring it out in prayer. There are many who
if they thought that they might take what
they have and pray with it, would enjoy
prayer; but as they think they must take
some element which they have not, they do
not care for it, and they seldom indulge in
it. There is nothing truer than that love
brings liberty, and that he who loves the
Lord Jesus Christ may come into his pres-
ence as a child comes into the presence of
his parent, and may frolic at his very feet.
And because he is the mighty God, because
he is the everlasting One, because he has
round him all grandeur and all the majesty
of ages, it does not follow that he is not
also a Father. We have a Father in
heaven; and what a child may do on
earth in the presence of an indulgent but
wise parent, that we may do, in our pray-
ers, in the presence of that Father in heav-
en.

But it must not be force-work. It must
be the expression of that which is gotten
in you by the Spirit of God. Prayer accord-
ing to the line of your own nature. If
God gave you imagination, if he gave you
gushing affection, if he gave you the ten-
dency to rise in rapturous prayer, it was
his liberty to employ these elements in your
communion with him. But if you were
made so that your prayer never runs in

that way, but runs on an even and level
course, take that course. Some are didac-
tic in prayer, and it is their privilege to
pray accordingly. There are gifts in pray-
er, as there are in

The American Lutheran.

YORK, PA.
SATURDAY, Aug. 18, 1870.
REV. P. ANSTADT, EDITOR.

MISSIONARY INSTITUTE.—The fall session of this institution will begin on the 18th of August.

SUSQUEHANNA FEMALE COLLEGE.—The fall session of this institution will begin on the 18th of August.

LUTHERVILLE SEMINARY.—The next term will commence on Monday, September 5th, as per advertisement.

PENNSYLVANIA COLLEGE.—The fall session begins on Thursday, September 1st. For particulars, see advertisement in another column.

REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backstopping 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 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.

THE EVANGELICAL ALLIANCE, that was appointed to meet in September in New York City, we understand now, has been postponed by the committee for one year. This was done on account of the war in Europe which would prevent the delegates from Germany and France from attending.

UNION PACIFIC RAILROAD.—Immense sales of land.—The aggregate sales of Union Pacific Railroad lands for the year ending July 26th, 1870, was \$945,531; average price, 4.00 per acre. On July 26th, the receipts for sales of land were upwards of \$200,000 for that day.

LIFE INSURANCE.—The Gettysburg Star informs us that Prof. Steever has his life insured for \$5,000. About two years ago he took out a policy in the Penn Mutual Life Insurance Company, of Philadelphia, on which he had made but three payments amounting in the aggregate to about \$850. His family will now realize \$5,000.

DEATH OF MR. NORTON.—The Philadelphia Press announces the sad intelligence of the death of Mr. Norton. He was a very prominent lay member of the Synod of Pennsylvania, who has probably given more money to benevolent objects than any other man now living in the Lutheran Church of this country. For instance, he gave \$20,000 to the theological seminary of Philadelphia. His death will be deeply felt and deplored.

EDUCATIONAL CONVENTION.—The Pennsylvania State Teachers' Association will hold its seventeenth annual convention at Lancaster, on the 9th, 10th and 11th of August. It promises to be a very large meeting. Addresses and lectures will be delivered by the President Prof. H. S. Jones, Erie, Pa.; Wm. C. Cottell, D. D., President Lafayette College; Maria Brooks, Esq., Lancaster; Rev. L. Van Roken, Maryland; T. Clark, Wilmington, Delaware.

RATIO.—Everybody knows that it is cheaper to do a big business than a little one. The man who does a million is under far less expense, comparatively, than one who does only a hundred thousand. One reason why Wanamaker & Brown undersell everybody is that they do a business so much larger than any one else.

While Oak Hall is the Largest Clothing House in America it is a plain, unpretending and comparatively inexpensive building, costing no more than many other houses whose costly material and fancy work are in the place of large and commodious saloons.

York County Conference.

This Conference met in Dallastown, seven miles south of York, on the evening of the first of this month. York County Conference is an earnest, working, live body, of Christian ministers and laymen. It has already accomplished a good work, and is, at each meeting, widening its power for good. The preaching, which is one of its principal duties, is always earnest, practical, and with God's blessing, never fails of leaving good impressions. The subjects for discussion, are generally such as relate to the fuller development of the material, moral and spiritual powers of the churches lying within the bounds of the Conference. Questions which only engender strife, are seldom brought forward. Life is too short, and other questions too vital, to spend time for naught.

A new pastoral district was formed, consisting of Stahl's, Stubly's, Frye's, Blymeier's, and Dallastown, the pastor to be located in the latter place.

A committee, consisting of Revs. Parsons, Lilly and Menges, was appointed, to use their exertions with the congregations to have this recommendation of the Conference confirmed.

It was recommended that Ziegler's, New Salem, Saddler's, and Mt. Pleasant, form a second pastoral district. Rev. J. Conaway is at present serving nearly all these congregations. But it is likely that he will confine his labors to those congregations composing the second pastoral district recommended by Conference. At present he has more than any man can possibly attend to, and do justice to himself and his people. It was

Resolved, That hereafter, the second session of each Conference be devoted to the interest of the Sabbath school cause.

Adjourned, to meet on the first Monday of November, in brother Allen's charge.

HOW TO PRESERVE CORN.—The following is given as a good recipe for preserving corn.—Take good juicy corn, and pick or cut off the ends. Put a layer of corn in a stone pot, then on it a layer of salt, and so on till the pot is full. Put a cover on and a stone to press it down. Put salt on the bottom of the pot. Corn put up in this way will keep good for two seasons.

One of William Penn's silver spoons, with his name engraved upon it, has been found, near Redville, Mifflin county, Pennsylvania, by workmen who were digging a cellar.

A Vindication of the General Synod.

The Lutheran & Missionary of last week makes the following extract from the Lutheran Observer and accompanies it with its own comment to the disparagement of the General Synod:

"The General Synod is thus described by the Observer of July 15th: 'So deeply rooted are the elements of a licentious individualism among us, that the great majority of the District Synods, pastors and congregations, pay little or no respect to the enactments of either the District or the General Synod. Not a hundred congregations took up a collection to pay the expenses of the special session of the General Synod, not one pastor in four has taken a collection for Home Missions, not one in 20 for Foreign Missions, and hardly 1 in 50 for the Treasury of the Publication Society. The Augsburg Confession, the doctrinal standard of the General Synod, is repudiated with impunity; the obligation its mode of subscription imposes is treated as a nullity, the usages that confession carries with it are bartered away; and thus the degree of unity in sentiment, uniformity in practice, and homogeneity in character, indispensable to ecclesiastical union, Synodical co-operation, and denominational efficacy, rendered impossible.'"

On this extract from the Observer the Missionary makes the following comment: "This is exactly what we have been saying all along, and we are rejoiced to find that the Observer has come to see it and to acknowledge the deplorable facts. What hope is there of seeing such an establishment reformed in practice and doctrine? Dr. Conrad, whilst four-fifths of the preachers being introduced into the General Synod come from Selinsgrove or Springfield, and theological culture is nearly unknown to the men whom the General Synod's Synods are yearly ordaining? The 'unnatural exorcism' we are afraid, have become chronic, and must more and more control all the life that is left in the body, if they do not utterly extinguish it."

Remarks by the Editor of American Lutheran.—The General Synod is grossly slandered in the above extracts both by the Lutheran Observer and by the Lutheran & Missionary. It is not true that "not one out of four pastors of the General Synod's churches has taken collections for home missions," but if the truth were known, we believe not one out of twenty has failed to do so. It is not true that "not one in twenty has taken collections for foreign missions," but on the contrary we believe not one in twenty has neglected it. It is but a short time since it was resolved by the Synods to take up collections for the Publication Society, and, therefore, the ministers have not yet had an opportunity to lay this object fully before their people. It must be confessed that the virtue of benevolence has not been developed among our ministers and people to such a degree as it should be, but what can be gained by exaggerating our short comings and giving our enemies an opportunity to triumph over us? When Dr. Conrad makes the sweeping declaration, that "The Augsburg Confession is repudiated with impunity," he again slanders the ministers of the General Synod. No minister in the General Synod can openly repudiate a fundamental article of the Augsburg Confession without being expelled from the ministry. When Dr. Conrad further says that, "the usages which the Confession carries with it are bartered away, we are somewhat at a loss to understand his meaning. The only usages especially mentioned in the Augsburg Confession are private confession and absolution, and the ceremonies of the mass.—Does Dr. Conrad wish them to be retained, or does he want to "barter them away" for something better? The Confession itself expressly states that "uniformity in ceremonies is not essential to the unity of the church." When such things are written by an editor of a paper that claims to be the organ of the General Synod, then we may well exclaim, "Save us from our friends." As regards the remarks of the Lutheran & Missionary there might be some foundation for them, if the strictures of the Lutheran Observer were true.

We are perfectly willing to have a test of "theological culture" instituted between the preachers ordained in the General Synod, who come from Gettysburg, Springfield, and Selinsgrove, and those who come from Philadelphia, and have no fears as to the result.

This much we felt ourselves constrained to say in vindication of the ministers of the General Synod.

The Funeral of Prof. Steever.

The funeral of Professor Steever took place in Philadelphia from the house of his brother-in-law, Mr. Monroe. Nearly all the Lutheran ministers of Philadelphia were present, and many also from a distance. From Gettysburg, Dr. Brown and Prof. Baugher, as representatives of the institutions with which Prof. Steever was so intimately connected, and Dr. Baum of York, on the part of the Board of Trustees of Pennsylvania College, was present.

The following persons took part in the exercises: Dr. C. F. Schaeffer read the Scriptures.

Rev. V. L. Conrad gave a short biography and touched upon the many virtues and excellencies of the deceased.

Rev. Dr. Muhlenberg said he had been associated with him as an instructor for several years. He knew much of his public and private life, and had seen him in the work of his profession, with his cares and toils, in affliction, in sorrow, and under provocation, but never had he seen him manifest other than the same quiet, forgiving and christian spirit. None was ever more faithful than he, and nothing but extreme illness ever deterred him from the performance of duty.

Rev. Dr. Krauth had known the deceased from a boy, and their friendship had remained and increased. The high estimate put upon him was from the known virtues which had adorned his life. He was a good man and true. In the home the purity and loveliness of his character was seen. To the church in all her varied interests he devoted all his talents and energies. In the state he was animated by sentiments of the purest patriotism.

In the late struggle, forgetting that which had separated man from man, with the spirit of the true Samaritan, he saw only the wounds.

He was the enemy of no one, and God pity the man who could be the enemy of one so full of generous impulses and good works.

After the addresses the Rev. Dr. Stork offered prayer.

The body was then conveyed to Germantown and buried in the grave yard of Trinity Lutheran Church. He was born in Germantown in 1820.

War in Europe.

The secular papers are now filled with details of the bloody war in Europe. Most of our readers have access to those papers, and therefore it will not be necessary to give the war news much in detail in the AMERICAN LUTHERAN.

Peter.—Do you find anything interesting in the Lutheran & Missionary this week?

John.—It seems that "Watchman" has found a "swill cart," and he says "the styles are joyous" on that account.

Peter.—The Lutheran & Missionary lays claim to a very high degree of literary elegance and refinement, and I am, therefore, astonished that it will admit such low and vulgar blackguardism into its columns.

James.—It is, however, in perfect keeping with the character of "Watchman" as a public scavenger. What could be more joyous to the heart of a hog than the sight of a "swill cart?"

Peter.—This is too low and vulgar a subject for us to discuss in the Sanctuary; what else do you find in the Lutheran & Missionary?

John.—I find another allusion to "puffs," which you know, we discussed two weeks ago. A correspondent gives an account of the dedication of a church organ in Richmond, Bucks Co., Pa., at which Revs. Rath and Groh officiated. In concluding his account he writes:

"If we were reporting for some one else (for instance 'The A-Luth'), we might speak of the sermons. And then would come in, 'eloquence,' 'learning,' 'erudition,' 'unbounded powers and effect,' 'transcendently surpassed himself,' &c.; but as you don't believe in 'puffs,' we let it all pass." Truly yours, W. S.

James.—I have no doubt this "puff" is in sarcasm of Dr. Seiss who "witted" himself so extravagantly in his own paper not long ago. He is absent from home so much of late, and, therefore, did not see this communication in manuscript, or else he would not have permitted this sarcastic paragraph to appear in the Lutheran & Missionary.

Peter.—Your conjecture is plausible.—Is there anything else in that paper of interest this week?

John.—"Insulanius" has a very interesting letter, from which it appears that the Germans are not satisfied with the Philadelphia seminary and talk of establishing an entirely German seminary of their own.—Insulanius says, he wishes they would do so, and then concludes with the following sensible remarks:

"If they think they ought to have one, then in God's name let them undertake it without further delay. Better that they should do this and put forth their strength than to feel dissatisfied. O, that the Lord would enable them to realize, to some extent, how absolutely necessary it is to provide English ministers also, and as well as the German ones. Whether they, the German pastors and congregations, are doing all they can to save the rising generation for our Church, and to prevent those fearful and vast losses which have resulted from an indifference to provide English pastors and churches at the right time. But my sheet is full, and I must say—Farewell!" Yours, INSULANIUS.

Before evacuating the town of Saarbrück they applied the torch and fired the town.

Mayence.—August 7th.—Yesterday a brilliant victory was won at Haguenau by the Third German army under command of the Crown Prince, Frederick William over the united French corps d'armee of Marshal McMahon, Canrobert and Duffault. Until now about six thousand prisoners have been brought in, over one hundred of whom are officers. Besides these three thousand prisoners, thirty odd cannon and two eagles were taken. BISMARCK.

King William of Prussia, upon receiving the official announcement at his headquarters of the Crown Prince's victory, dispatched the following telegram immediately to Queen Augusta:

Wonderful luck has attended us in this new great victory won by Fritz. Let us thank God for His mercies. The victorious Prussians find a salute of one hundred guns upon the field of battle. WILLIAM.

Conversation in the Sanctuary, Between Peter, James, and John.

John.—Here is a letter addressed directly to our Sanctuary in which the writer wishes us success and praises our paper.

Peter.—Read it, and let us hear what he has to say.

John.—(Reads.) "Peter, James and John, I wish you success. You are sometimes a little sharp, but then old sores need cauterizing. Your paper is a needed plank in the American Lutheran Church craft in its present conditions. Some of the planks which in times past we most trusted have proved themselves to be so permeated with the bigotry of foreign lands, and so deformed by the fungus growth of Symbolism, that the main must founder, unless they are replaced by fresh American live-oak timbers, such as you boys sometimes hear of in the Sanctuary of the AMERICAN LUTHERAN. I expect to obtain a few subscribers for your paper hereabouts before Synod. With cordial greetings, I remain yours, N."

James.—That writer has an inventive imagination, and I like the concluding part of his letter which promises a lot of new subscribers before the meeting of his Synod. What Synod does he belong to?

John.—He belongs to the East Pennsylvania Synod which meets in Harrisburg sometime in October.

symbolical element which crowded Dr. Sternberg out of Hartwick Seminary is fully controlled. As soon as I can consistently drop one or two of the papers I now take, I will resume my subscription for the AMERICAN LUTHERAN."

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Communications.

For the American Lutheran.

The Horne-Pennsylvania-Synod Outrage at Williamsport.

CLAMOR OF AN INVISIBLE WATCHMAN.—Next to the heavy labors of Dr. Seiss, put forth at Williamsport, with a view to carry into effect there the joint plot of Rev. Horne and members of the Pennsylvania Synod, we have the faint and less direct efforts of minor agencies. One of these is presented under the caption of "Tidings" in the Lutheran & Missionary of Aug. 4th. But as this caption has not the usual adjunct: "By a Watchman," which "Watchman" is Rev. J. Fry—one cannot tell with certainty whether the "Tidings" of this week are by the veritable "Watchman," himself, or by some other members in that numerous body, of which we hear so much. One might conjecture that he is the same. But who would be so rash as to do this on so great a subject!

Of late there have been some little missiles thrown in the direction of this "Watchman," and therefore, one might suppose that he has withdrawn—especially since he is no longer to be seen at his post; but recollecting that his "Tidings" show his invariable tendency to see things in a different way from other people, one would again conclude that he would not withdraw, and so, as Dr. Seiss would say, it is "mingled." Perhaps his position is like that of some of the Synods of the General Council, neither withdrawn nor in right connection—the Iowa Synod for example. Or it may be, that he gets the tidings ready and then procures some one else to go upon the tottering walls of the General Council to announce them.

But whoever this man of "tidings" may be, he labors hard in the columns of the Lutheran & Missionary, to prove that the doctrines of the Pennsylvania Synod and the General Council, are not "papistical," as many persons at Williamsport were led to believe by the simple citations made from their symbolical books, during the trial of Rev. A. R. Horne.

As the difference in doctrine between the General Synod, to which the Church at Williamsport belongs, and the General Council, to which Rev. Horne attempted to transfer it, is so great that the members of the church could not, in conscience, make the change, but would be obliged, if the church were transferred, to withdraw from it and sacrifice all their interests in it, a paper was filed during the trial to show this difference of doctrine, and thereby, to show the wrong attempted upon the members.

This paper was not only read before the Synod, when there was a considerable number of citizens present, but also published in the daily paper in connection with the proceedings of the Synod. The citations given astonished many of the people and have done much to turn public sentiment against the Horne party and the Pennsylvania Synod. Hence the members of that Synod feel the necessity of counteracting the effect of that paper; and hence the clamors of the invisible watchman of the present week.

This "tidings" man begins by making an erroneous statement. That is his statement. This is the statement of the General Council is different from the statement on the same point, actually contained in the paper referred to, as filed before the Synod. This will be seen by comparing the two. The tidings man says: "The opponents of Rev. A. R. Horne at Williamsport, Pa., have been electing against him, the Pennsylvania Synod and the General Council, by representing that

we are all Roman Catholics in our doctrine concerning the Lord's Supper. The paper read as heretofore stated, says: 'In these symbolical books thus received by the General Council, but not by the General Synod, there are the following statements: 1. On the Bodily Presence of Christ in the Lord's Supper;' and then the paper goes on to quote literally certain portions of the Symbols without note or comment.—Now the one statement—by 'Tidings'—is that the General Council men are 'All Roman Catholics in their doctrine concerning the Lord's Supper.' But the other statement—by the paper itself—is, that the General Council receives the doctrine of the 'Bodily Presence' of Christ in the Lord's Supper.' The force of the one is to charge them with all the Romish doctrines concerning the Eucharist, and that of the other is to charge them with the doctrine of the Bodily Presence only. Other Romish doctrines, and aspects of doctrine, concerning the Lord's Supper, than that of the Bodily Presence, were not charged upon them by that paper.—More than this may have been taught by the citations from the Symbolical Books themselves, but this is the extent of the charge made by the paper. But why does the 'Tidings' man make the statement so broad, so comprehensive and unequal? Manifestly to make it more easy of refutation. He seems to have found out that some positions are more easily disproved than others; and that he can make more progress against an opponent when he himself determines the position of the opponent."

The next thing this invisible watchman does is to attempt to refute the position which he has invented. This he does, not by carefully considering the portions of the Symbols objected to, and showing that their language does not express the ideas attributed to them, but only by quoting contradictory statements from other parts of the Symbols. He cites the following from the Form of Concord, Article VIII. "We unanimously reject and condemn all the following erroneous articles: 1. The papistical transubstantiation; 2. The papistical sacrifice of the mass offered for the living and the dead; 3. The sacrilegious institution according to which only one part of the sacrament is given to the laity. 4. The malicious assertion as if we taught that His (Christ's) flesh is torn in pieces with the teeth, and digested as other food."

Now none of this at all applies to the doctrine of the Bodily Presence—the point under discussion, but only to other papistical doctrines, as the miraculous change of the bread and wine, the sacrifice of the mass for the sins of the people, the giving of only one part of the sacrament, and also to the inference which some had drawn from the teachings of the Symbols, that the body was torn in pieces with the teeth. They do not deny that the real, even natural and material body of Christ is in the sacrament. But even if these quotations, by our author, did contain a direct denial of the doctrine of the Bodily Presence, it would be nothing but a denial. It would be no clearing up of the statements themselves, but only a contradiction of them. This is just the objection to the 'Tidings' man's paper. He, the Symbolical Books; that instead of being cleared of erroneous statements, other contradictory assertions are put in to counterbalance them. The very quotations made by this writer, show, that the teachings of the party which first put them forth had led men to think that they held the dogmas denied, and hence the necessity for the denial. Instead of changing or modifying these statements, so as to clear them of the imputation, they retained the statements, and then contradicted them by other statements. They counterbalanced the erroneous teachings in one place, by denials in another—as a certain very conservative old gentleman balanced the grist and the stone in his mill bag, instead of dispensing with the useless incumberance. The difference however is, that while the old gentleman referred to, did not claim that the stone was actually made (because thus put where meal should be) and did not force his family and friends to swallow it as veritable food, these symbolical teachers, would compel all to gulp down without exception the whole of the errors and absurdities which they have crammed into this huge volume of symbols.

But the author of "tidings," objects to one of the citations of the paper heretofore mentioned, because it is from the Visitation Articles, which he intimates the General Council has not adopted. At the time the citation was given, it was stated that the Visitation Articles were not put in the "Preeminent" list of confessions received by the General Council, but that they might be regarded as belonging to the ordinary list, whose existence is implied by denominating a certain number as "preeminent." Our critic, however, does not say that the quotation from the Visitation Articles teaches anything contrary to the doctrinal position of the General Council. Do the General Council and the Pennsylvania Synod reject the teachings of the Visitation Articles?

But the reader may desire to know what these "preeminent" confessions teach on the subject of the Bodily Presence, so as to determine for himself, whether the statement of the paper heretofore mentioned is true. A few brief quotations will suffice.

Form of Concord VII. (affirmative) 1. "We believe, teach and confess, that in the Lord's Supper, the body and blood of Christ are truly and essentially, or substantially, present, and with the bread and wine are truly administered and received."

6. "Whoever eats this bread eats the body of Christ." Does this clearly teach the Bodily Presence?

Smalcald Articles VII. "Concerning the Sacrament of the Altar, we hold that the bread and wine in the Eucharist, are the true body and blood of Christ, which are administered and received not only by pious, but by impious Christians." If the bread and wine are the body and blood, then they must have been changed into body and blood. What difference is there then between this and transubstantiation?

Form of Concord Declaration, VII.—"Consequently, he (Paul) must speak, not of a spiritual, but of a Sacramental or oral partaking of the body of Christ."

The other mode of partaking of the body of Christ is oral or Sacramental when in the Lord's Supper, the true, essential body of

Christ are received and partaken of orally by all who eat and drink the consecrated bread and wine in this holy Sacrament."

Form of Concord—Epiptome—VII. 6. "We believe, teach, and confess, that the body and blood of Christ are received with bread and wine, not only spiritually through faith, but also orally or with the tips." If the bread and wine are the real body and blood, and are partaken of, not by faith simply, but orally with the tips, is not this a material eating? Is not the wine (the blood) swallowed, and the bread (body) masticated? Where then is the maliciousness in drawing such an inference from these gross statements? Is there not rather an inexcusable absurdity—a stupidity mingled with perverseness, in those who persist in such declarations? M. O.

Church News.

Rev. Nellis Klock having accepted a call to the Sharon church, desires his correspondents to address him at Sharon Springs, Schoharie county, N. Y.

SUNBURY.—The Lutheran congregation at Sunbury, Rev. Hemperly, pastor, are enlarging their church. The foundation walls of the addition, some 20 feet, are already up.

SPRINGFIELD, OHIO.—Rev. J. F. Reinmund, of Springfield, Ohio, having accepted a call from the first English Lutheran congregation of Tiffin, Ohio, requests correspondents to address him accordingly.

LIONVILLE, PA.—Rev. S. Sentman, of Lionville, Pa., has removed to Gettysburg, Adams county, Pa., to enter upon his duties as superintendent of the preparatory department of Pennsylvania College. Correspondents will notice the change.

SUGAR VALLEY, PA.—Rev. Wm. H. Gotwald is ready to entertain invitations to vacant congregations. Congregations desiring of securing the services of a pastor should address him at Sugar Valley, Clinton County, Pa.

THE NORTHERN CONFERENCE of the Synod of Central Pennsylvania, will meet in the Lutheran Church, in New Berlin, Union county, Pa., on Tuesday, September 6th, 1870. Rev. D. Kloss, pastor local. Wm. H. GOTWALD, Secretary.

WITTENBERG SYNOD.—The XXXIVth annual Convention of Wittenberg Synod (Ohio) will meet in the English Lutheran Church in Mansfield, Ohio, on Wednesday evening August 17th A. D. 1870. H. L. WILES, Secretary.

DAYTON, OHIO.—A correspondent of the Lutheran & Missionary writes: "We were glad to learn that Rev. Mr. Groff, of Mechanicsburg, Pa., preached the Sunday preceding, in St. John's Church, and has received a unanimous call to that place. It is hoped this church may not remain vacant long; and that Bro. Groff may see his way clear to accept the call extended."

TESTIMONIAL OF RESPECT.—The following action was taken by the Council of the Lutheran church of Bucyrus, Ohio: WHEREAS, Rev. J. H. Brown has tendered his resignation as our pastor. We, the members of the Church Council of St. Paul's Lutheran congregation of Bucyrus, Ohio, deem it our duty to offer the following testimonial:

1st. During the three-and-a-half years of his ministry among us, Rev. J. H. Brown has sustained an unblemished Christian character.

2nd. He has sustained the reputation of an able and efficient minister of the Gospel, and a faithful pastor, and sustains a higher reputation in the congregation and community now than when he first came among us, and could have retained his position as our pastor, had he not felt it to be his duty to resign and go elsewhere.

3rd. During the entire term of his ministry in this place, his family and the congregation have lived together in perfect harmony and peace.

4th. We cheerfully and cordially commend him to any pastoral charge that may extend to him a call, as an able and efficient minister of the Gospel of Jesus Christ, and worthy of their confidence and esteem.

D. C. Boyer, John Brehman, Jacob Foundstone, Samuel McCrery, William Hoover, Martin Siderer, Joseph H. Beard, J. P. Boyer, B. F. Lauck, Daniel Picking, Church Council.

COLUMBIA, PA.—We had the pleasure of spending a short time last week with our friend Rev. G. M. Rhodes, in Columbia, Pa. We found our young friend and his estimable wife very much pleased with their new charge. Brother Rhodes labors earnestly and zealously to build up the church, and the members, so far as we can learn, are ardently attached to their new pastor, and feel very much encouraged in reference to the future growth and prosperity of the congregation. This is the congregation, let it be remembered, that Rev. Brost held up in his German paper, as an instance of the ruinous consequences of the so-called "New Measures." Would to God we had many more congregations that adopted similar measures with the same result! The following notice of the installation of the pastor we clip from the Lutheran Observer:

"The installation of Rev. G. M. Rhodes, lately elected pastor of the Lutheran church at Columbia, Pa., took place June 28th, 1870.

The charge to the pastor was delivered by the Rev. M. Rhodes, of Lebanon. The discourse was a direct and earnest appeal, fully showing forth the duties of the pastor to the people. The charge to the congregation was delivered by the Rev. P. Rizer, of Hummelstown, and was very solemn and impressive. The obligations and duties of the congregation to their pastor, in the light of the Scriptures, were clearly set forth, and especially their duty to sustain him by their sympathies and prayers.

Rev. D. P. Rosenmiller, of Lancaster, conducted the liturgical services in an impressive manner, and received the confirmation on the part of the congregation through the officers of the church, of the call to brother Rhodes as pastor, who, in a short but earnest and stirring address, accepted the duties pertaining thereto, and called upon the congregation and people to assist him in the great and glorious work of the Master. The occasion was one of great interest and solemnity, and we trust that many present resolved to double their diligence in the work of the Lord."

WEST PHILADELPHIA.—The cornerstone of the chapel of Grace Church, in 38th street above Haverford, was laid on Sunday, the 31st inst., according to announcement. Rev. E. W. Hutter, D. D., Prof. V. L. Conrad, and Rev. S. A. Holman the pastor, participated in the services and delivered addresses on the occasion.—The Sabbath school enlivened the exercises with appropriate singing. The attendance was good, and the prospects of this mission are encouraging.

WRIGHTSVILLE, PA.—The cornerstone of a Lutheran church at Wrightsville, was laid on Sunday, the 31st of August, by Rev. Dr. Baum, of York, Pa., and Rev. G. P. Weaver, the pastor of the congregation. It is well known to our readers that the Lutheran church at Wrightsville was struck by lightning a few months ago and burnt to the ground. The congregation immediately went to work to rebuild their temple; they selected a more eligible spot, took up subscriptions and with the aid received from neighboring congregations will be able to build a house that shall in some respects surpass the glory of the former house. The congregation deserves credit for their energy and enterprise.

For the American Lutheran. DEDICATION.—Sunday July 24th, the new Lutheran Church of Muncy Hill, Columbia Co. Pa., in the charge of Rev. Geo. Eicholtz, was dedicated. Rev. A. H. Aughy, of Muncy, assisted on the occasion, preached morning and afternoon and rendered efficient service in securing pledges to the amount of nearly the entire indebtedness. After which the services of consecration were attended to by the pastor.—The building is frame 32 by 24 feet and fifteen feet from floor to ceiling.

Last April, one year ago, this organization was affected at this place with but 21 members, since that time we have added 14.—The prospects are very encouraging. We held our first communion on Monday in the newly consecrated temple. Truly, it was a solemn and interesting season, and our prayer is, all who were present to partake of that feast of love, may have consecrated soul and body with all their powers and impulses to God, and fitted to be living Temples of the Holy spirit. G. E.

THE NEW JERSEY SYNOD.—Rev. Ducey writes: "Before the formation of our Synod, there were some eighteen or twenty Lutheran ministers in this State who belonged, some to the old Pennsylvania Synod, some to the East Pennsylvania, and some to the

