

The American Lutheran.

YORK, PA.
SATURDAY, Sept. 17, 1870.
REV. P. ANSTADT, EDITOR.

An Anxious Inquirer.

A writer in the *Lutheran Observer* is becoming impatient over the long delay in the publication of the "Church Book." He expresses himself thus:

"Some months ago I had the presumption to ask, through your paper, what was the reason for the long delay in the publication of this long promised book. The answer was unsatisfactory, and my prediction has been verified. Some evil disposed persons are beginning to suspect that it is purposely held back, so that the church may forget all about it."

The Congregation at Littlestown.

We find the following squib in the *Lutheran & Missionary* of the 8th inst.:

"The American Lutheran says the General Council met proposed to the Lutheran congregation at Littlestown, Pa., to pay off their church debt, of about \$4,000, if they would elect Rev. Groff as their pastor and join the General Council. Like most of the statements of this editor, the alleged facts are pure fabrications; there is not one word of truth in them."

We remark on the above, that all the facts which we published about the Lutheran congregation at Littlestown were received from the present pastor of that congregation, and we presume he is able to substantiate them. But the editor of the *Lutheran & Missionary*, Rev. Dr. Sies, has never had the malice to recall the falsehoods which he and his brother published about the Lutheran congregation at Littlestown and its worthy pastor. We are quite willing to stand the test of truthfulness of statements with the *Lutheran & Missionary* in regard to our respective accounts of the Littlestown congregation, or any other subject, and have no fear of the result.

A Touching Incident.

Rev. Dr. C. P. Shaffer delivered an address at the opening of the Seminary in Philadelphia, in which he touchingly alluded to the following sad incident:

"Most of us in Philadelphia have been more or less acquainted with a young man of fine parts and great promise, who, after a thorough course in the University of Pennsylvania, having been graduated at the last Commencement of that institution, confidently and fondly hoped to enter the Seminary this day as a student of Theology. As he bore the name of his excellent father, who had been for many years one of the most prominent members of the Synod of Pennsylvania, and at one time its President, his friends rejoiced in his determination to enter the ministry, both for his father's sake, and his own. Alas! how vain are human hopes often found to be! While these anxious were going on in the Seminary—in that very hour—the mortal remains of this young man were being conveyed to the grave—a young man, the only son of his mother, and she a widow. Thus, at the opening of the Seminary we seemed to be, indeed, in the very presence of death; but for that very reason there seemed to be a more sensible nearness to Him who is Himself the Resurrection and the Life."

The young man alluded to, we presume, was Theodore H. Ernst, son of the late Rev. W. G. Ernst, D. D.

An Example Worthy of Imitation.

—Der Kirchenfreund states that Rev. Wanner in New York city receives 150 copies of that paper from the 1st of September every week. He is determined that every family in his charge shall have a Church paper. Those who are too poor to pay for it get it gratis; he pays the subscription out of his own pocket.

We do not suppose Rev. Wanner will have to pay many of those subscriptions out of his own pocket, but be that as it may, he will in the end be greatly the gainer by it. A good Church paper is one of the best assistants that a pastor can employ. His people will become acquainted with the Church, her institutions and her wants; they will become enlightened and liberal and ready more than tenfold what was expended to supply them with papers. Our pastors are slow to learn this important truth. Who among our English pastors will initiate the example of Rev. Wanner and circulate 150 copies of the AMERICAN LUTHERAN among his people, even if he should have to pay some of the subscriptions himself? He would in the end not be a loser by it. Other denominations appreciate the importance of Church papers much more than the Lutherans. The Congregationalists and Presbyterians of Chicago each raised \$50,000 to start their respective Church papers. When will Lutherans do anything like this?

A Bush-Whacker.

The *Lutheran & Missionary* used to have a weekly column headed "Tidings by a Watchman." This "Watchman" was known to be the Rev. J. Fry, of Reading, Pa. He used this column to a great extent in traducing the General Synod and its members, and savoring-like seeking up everything he could find to their disparagement. But he was so effectively exposed in the columns of the AMERICAN LUTHERAN that he has become ashamed of his cognomen. The word "Watchman" has been taken down, and the column is merely headed "Tidings," so that we shall not know whether Fry, or Sies, or who has written them, but like contemptible and cowardly bush-whackers, they shoot out from behind their hiding places. The following is a specimen of the kind of squibs they shoot out of their paper-pog-guns:

The Western-western Conference of the Allegheny Synod, at its recent meeting in Berlin, Pa., became "unanimous in the conviction that the Bible, as a Divine Revelation, is anterior and superior to all the confessions, decrees, and traditions of men." We are glad to find this indication of progress. Perhaps they will after a while determine to believe and practice what the Bible teaches."

What could be more contemptible and childish than the expression that "Perhaps after a while the members of the Allegheny Synod will believe and practice what the Bible teaches?"

"Their Name is Legion," may be applied to those who die annually of Consumption, although science has of late years sensibly diminished their number. It is gratifying to know that the General use of Dr. Wistar's Balm of wild Cherry is largely instrumental in attaining this end.

The Fulton-Street Prayer Meeting.

Editor of the American Lutheran:

Please tell us in your next issue all about the Fulton Street Prayer Meeting. Where is it? Who is the leader? Is it a union meeting? and oblige a subscriber to the AMERICAN LUTHERAN.

Answer.—The Fulton Street Prayer Meeting is held in the Dutch Reformed church in Fulton street, city of New York. It was commenced over ten years ago by a city missionary in an upper room. He invited a few friends to spend the hour from 12 o'clock till 1 in prayer. As it became known, others attended, principally merchants, clerks and laborers. Soon the upper-room could not contain all the visitors, and the lecture room of the Dutch Reformed church in Fulton street was obtained. This also became crowded and if we mistake not the meeting now assembles daily in the church proper. It has assembled for ten years without any intermission every week day from 12 o'clock till 1, that being the hour when the business men in New York leave their stores and offices and go to their dinners, and lastly precisely one hour. It is in the full sense of the word a union meeting, being attended by people of all protestant denominations, and frequently by people from most distant parts of the country and the world. There is no stated leader, but a different one is requested to lead the meeting every time. A New York City lawyer who was once an infidel, but was converted, if we mistake not, through the instrumentalities of this meeting, writes the weekly accounts of it for some of the religious papers. These accounts we also publish in the AMERICAN LUTHERAN, and they have been very interesting and instructive to our readers. Any one wishing to read should simply address his letter, Fulton Street Prayer Meeting, New York.

Two Propositions.

We direct the attention of our readers to an article in another part of this paper under the heading, "How Easily it Might be Done." The Foreign Missionary Society will need \$12,000 soon, and the writer proposes that all those members in the General Synod who use tobacco, both ministers and laymen, shall stop using the noxious weed only for two weeks, and devote the cost of tobacco for that length of time to Foreign Missions. This, he thinks would raise \$12,000 in two weeks. We hope all our tobacco-using readers will comply with this request. Will they not deny themselves, two short weeks, of this useless indulgence for the sake of Foreign Missions? Do they love their tobacco more than the conversion of the heathen? Do they care less for the salvation of immortal souls than a cigar or a chew of tobacco? But we can scarcely indulge the hope that our tobacco-using readers will be able or willing to stop using the "weed" for two weeks. To these we make the following proposition: Give as much to Foreign Missions for the next two weeks, as you pay for tobacco in that time. Every time you smoke a cigar give five cents to the cause of missions; for every plug of tobacco you buy pay the same amount to the good cause. This is certainly reasonable, and we don't see what excuse you can give before God for refusing to comply with this proposition.

New York Ministerium.

This body belongs to the Gen. Council, a part of it having gone out and formed the New York Synod. Rev. Severinghaus, editor of *Der Lutherische Kirchenfreund*, was present at its late meeting and received as an advisory member. We extract a few items out of his report on the proceedings.

He says the Synod was not numerously attended, many of the ministers were absent and very few lay delegates were present. Many of the ministers also spoke so low that he could not understand them.

Dr. Krotel was President, and as such, ex-officio delegate to the General Council. He therefore resigned his office, because he felt conscious that he would not represent this Synod correctly in regard to the famous four points. That he had openly declared his position on these points and had been openly attacked. Pastor Brobst in his *Zeitschrift* had accused him of being a unionist, who did not stand on the platform of the General Council. But the Synod voted unanimously and decidedly, not to accept his resignation.

Rev. R. Hill, the English secretary, also resigned, because all the proceedings are carried on in the German language which he does not understand, that his office therefore was only an honorary one, which in a German Synod is not of much consequence. But his resignation also was not accepted. This Synod, therefore, is not very strenuous on the four points, as it allows its President to maintain a liberal position in regard to them. It also retains an English secretary although there are only three English ministers and congregations belonging to it—Krotel, Hill and Kippes, we suppose.

Dr. Pohlman, President of the New York Synod was present as the delegate from that body and was heartily welcomed in this capacity. In his address he deplored the separation and thought the intrigues of a single minister (Adelberg) were the cause of the separation; he longed for a re-union and thought the differences, which are not worthy to be mentioned, would soon be more and more disregarded. Dr. Krotel, President of the Ministerium replied in a friendly manner. He acknowledged that personal intrigues had contributed much towards their separation from the General Synod, but contended that there were also other and deeper grounds for the separation. He read their new doctrinal basis, and remarked that they had taken an advanced position, that they wished to be true to the confessions; that they had gone one step farther than the General Synod and wished to accept the confessions of the Lutheran Church and above board, but at the same time also cultivate a liberal and fraternal spirit towards other parts of the Church.

Dr. Pohlman replied that he could say

Conversation in the Sanctum between Peter, James, and John.

John.—(With a deep sigh) O, dear, what is our Church coming to, when doctors of divinity and editors of Church papers can express themselves so disrespectfully about the Evangelical Alliance.

James.—Who is it, and what does he say about that highly important and respectable Protestant organization, the Evangelical Alliance?

John.—It is the Rev. Dr. Rude, editor of the *Lutheran Visitor*, of South Carolina. He says of the Evangelical Alliance, that "he has no faith in that large, heterogeneous and heterodox body." Farther on he says: "The German Reformed Messenger has also come out openly against the great humber in a long article;" and more of the same sort he gives us in an editorial of last week. I pity the church that is cursed with such a teacher.

European War.

The Prussians, retarded somewhat by heavy rains, are slowly closing upon Paris, and it was expected that the different corps would be in position to commence the investment of the city virtually by Wednesday. All the efforts of the government are concentrated upon defense. Non-combatants are hurrying away. All the places of amusement are closed. Private and public treasures and other valuables, including the crown jewels, have been placed beyond the dangers of sack and pillage. The environs of Paris have been cleared of woods and houses, including many fine residences, wherever they might obstruct the operations of the military, and the railroad tunnels and bridges near the city have been destroyed or mined.

So far the Prussian King has given no sign that he will recognize the republic, and the questions of peace and intervention are still problematical. Although the public sentiment throughout Europe, as well as America, is favorable to the present as a fitting opportunity for media res, no government has taken decided steps in that direction, and to all appearances France, as a republic, is practically without a friend among the rulers of the Old World.

Among the reports in reference to mediation is one to the effect that Austria will undertake the business of negotiating for an armistice, and the United States Russia and Italy, are credited with having under consideration combined action with a view of putting an end to the war. There is no positive authority, however, for any of these reports, although a strong sentiment prevails that the United States do much towards bringing about the desired result. Jussis Favre is reported to have said that Austria will aid France in case dismemberment is insisted upon. Opposition to the territorial aggrandizement of Prussia is general in Europe, and even in Prussia prominent liberal politicians are taking grounds against it.

One leading difficulty in the management by Prussia of the question of peace seems to have presented itself in the question of who to treat with. The fact that the Prussian main forces have been ordered to take positions within thirty miles of Paris would indicate that the King does not propose active measures for the reduction of Paris before a fair opportunity is given to bring about a treaty, and the further fact that the King has taken especial care to regard Napoleon still as sovereign of France, would foreshadow a sorcery on his part, to keep the empire in existence.

The attitude of England towards the belligerents is a singularly disagreeable one. Denounced by the Prussians for alleged violation of its neutrality, the British government is regarded with equal hostility by the French for its hesitation in speaking out against the idea of the dismemberment of France. Even in England the government is severely criticised by the people, and on Saturday two mass meetings were held in London, at which strong language was used by speakers against the ministry, the Queen and the Prince of Wales. The names of the Queen and the Prince of Wales were hissed when mentioned, and there were bold insinuations in favor of republicanism in England itself.

According to the latest telegrams published on Tuesday, Italy, Austria and Russia have taken united action and proposed an armistice to the government at Berlin. A later telegram contradicts the whole story and states that it is not likely either Austria or Russia will mediate for France as a republic. The Prussian armies, however, in accordance with their already published programme, having reached positions between twenty-five and thirty miles from Paris, have come to a halt. A correspondent writing from Rheims states that the purpose of King William is to concentrate his armies before making a final move to array such a force that resistance will be crushed. Fresh troops from Germany are coming in, including reserves, and the whole military power of Germany is being made available in case of necessity. It is estimated that the combined armies with which the investment of Paris will begin will number 400,000 men and the concentration is now supposed to be nearly complete.

Diplomacy may or may not be brought into active play before the march is resumed. The wary course of the different powers and the conflict of reports, leave this question much in doubt. Positive statements are made to the effect that King William will not recognize the republic, but that he will treat both for present peace and the future relations of France and Germany with the Emperor only. In this connection some explanations from Washington showing that our government has not yet recognized the French republic, nor ceased to recognize Napoleon as the Emperor of France. The dispatches sent to the American ministers seem to have been misunderstood in Europe. The situation is a peculiar one.

Crecy and Meaux are the chief points mentioned as the Prussian advance in force has been halted. Scouring parties have penetrated still further towards the capital, one party reaching Noisy le Grand, nine miles from the city. Official news at Paris states that the Prussians attacked Tonl, on Saturday, and were repulsed, with a loss of ten thousand killed and wounded. Another attack on Montmery has been repulsed, and Verdun still holds out. In regard to the surrender of Laon, King William states (in a letter to his Queen), that the event was attended by an explosion of fortifications, supposed to be the work of treason, by which 350 men were killed, including two hundred French Gardes Mobiles.

A cavalry skirmish took place on Monday at Chevaux Thiery, in which the Prussians were repulsed.

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A letter from the secretary of the council expresses "heartly thanks" to the Board for sending "so good a minister," and assures us that he is much liked by the members of the church and the citizens generally, and that he is working most industriously and effectively for the good of the church.

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Are we exaggerating? Let us see—Some days since a young man, "out of a job," inquiring what another would pay for a hand, was jokingly told, by a bystander, he might get two dollars, and "grub." "Oh, that would not pay!" he retorted, "for it costs me just two dollars for tobacco a week!" This, is no doubt, an extreme case; but we know of lots of laboring men and poor mechanics, who chew or smoke—or do both—from ten to fifteen cents worth of tobacco per day. We will, however, yet greatly reduce this amount, and put it at fifty cents per week; and we thus obtain, in a fortnight, from our supposed 10,000 users, ten thousand dollars! saved for the Missionary Board, by their dropping, for just two weeks, a nauseous, disagreeable, if not really injurious habit! If we add about 350 out of number that are members of Lutheran General Synod congregations, who use the weed—and we think we are not too high—we might add another \$500 in two weeks, from that class! (Oh! I wish to speak it!) And, though it goes very hard to write the sentence, we believe we might safely add the balance—\$1700—if our truly church-member friends

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How Easily it Might be Done!

The *Lutheran Observer* of September 2nd contains an appeal for aid from Missions Unangst; and in commenting on it, the editor says: "The Missionary Board want immediately \$12,000. This is a considerable sum, to be raised immediately in the General Synod Lutheran congregations, when viewed in a lump; and yet we can suggest a way to raise it, in a fortnight, and no man—much less a Christian man (or woman either, for that matter)—will feel the worse for it; or, on account thereof, be the least impoverished thereby. There are 100,000 communicants reported. Take one-tenth of them as users of tobacco, in some of its seductive—say, rather, disgusting—forms. Let each of those 10,000 smokers, giving and snuffing church members give to the Missionary Board, just for two weeks, what they spend for this one article of luxury, if you please, (to be sold with the darling habit of the brethren) and you have the amount, and perhaps, something over!"

Are we exaggerating? Let us see—Some days since a young man, "out of a job," inquiring what another would pay for a hand, was jokingly told, by a bystander, he might get two dollars, and "grub." "Oh, that would not pay!" he retorted, "for it costs me just two dollars for tobacco a week!" This, is no doubt, an extreme case; but we know of lots of laboring men and poor mechanics, who chew or smoke—or do both—from ten to fifteen cents worth of tobacco per day. We will, however, yet greatly reduce this amount, and put it at fifty cents per week; and we thus obtain, in a fortnight, from our supposed 10,000 users, ten thousand dollars! saved for the Missionary Board, by their dropping, for just two weeks, a nauseous, disagreeable, if not really injurious habit! If we add about 350 out of number that are members of Lutheran General Synod congregations, who use the weed—and we think we are not too high—we might add another \$500 in two weeks, from that class! (Oh! I wish to speak it!) And, though it goes very hard to write the sentence, we believe we might safely add the balance—\$1700—if our truly church-member friends

Communications.

For the American Lutheran.

Home Missions.

CECIL RAPIDS, IOWA.

Rev. Mr. Sparr has recently closed his first quarter at this mission. His report shows 6 accessions, 7 infant baptisms, 1 Sunday school with 110 scholars, 2 devotional meetings each week, and the prompt payment of salary. Brother Sparr's accompanying letter says: "Our attendance is better than it was at first, notwithstanding the hot Sundays; and the audience is not so fluctuating. Our prayer meeting is really well attended. The financial condition of our church is indeed quite good. The Council meets the first Monday evening of every month. It is composed of business men who do things in a business way in the church, and I like the way. We also have a committee whose business is to visit strangers who come here and invite them to church and Sunday school. Indeed, I like my new field very well. The people are very kind to us."

A letter from the secretary of the council expresses "heartly thanks" to the Board for sending "so good a minister," and assures us that he is much liked by the members of the church and the citizens generally, and that he is working most industriously and effectively for the good of the church.

DES MOINES, IOWA.

Brother Geiger reports 12 infant baptisms, 7 accessions, 6 catechumens, 83 regular members, a good attendance at services, 1 Sunday school with 140 members, 1 prayer meeting, and the contribution of \$200 to church property during the quarter. In an accompanying letter brother Geiger says: "We have now a standing and prospects here are equal to churches of other names, and are in advance of some who started before us, because we have material here which others could not reach. When I think of all the past and then of the present, I desire to forget the labor and to give thanks for God's help and grace towards us. What has been realized for our church in Des Moines, through the instrumentality of the Board of Home Missions, should inspire us and all the lovers of our Zion to undertake with enlarged hope and zeal similar work in yet many other places in this great West." A letter recently received from a thoroughly educated and conscientious brother now residing at Des Moines bears this voluntary testimony. "Having an opportunity of looking at his (brother Geiger's) work on all sides, I feel secure in saying that no such missionary work has been done in our Church in the West as brother Geiger has accomplished in Des Moines."

There is no minister now in this city that commands so universally the esteem of the citizens as does brother Geiger. And then it is gratifying to know that he has accomplished this in no clap trap, superficial way, but by solid, earnest pastoral work and preaching.

DANVILLE HAZLETON & WIKSB. 1
Leave Sunbury 5 25, a. m.; 3 50 and 7 15
Arr. at Sunbury 11 35, a. m.; 6 20 & 11 5
Leave Danville 10 45 a. m.; 5 30 & 10 15
Arr. at Danv. 6 10 a m.; 4 40 & 7 45 p. m.
This road makes close connections at
Sunbury, going North and South with the
E., and with the Northern Central R. R.