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heart continues sorrowful and cast down, when it entertains no doubt that God is kind to it?—*Luther.*

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There are very many questions which may be started in regard to the doctrines and the prophecies of the Bible to



# The American Lutheran.

PHILADELPHIA, PA.  
SATURDAY, Oct. 1, 1870.  
REV. P. ANSTADT, EDITOR.

**CHRISTIAN TITHING.**—The late council of the Episcopal Diocese of Virginia passed a resolution that while the New Testament does not require a specified percentage of income to be devoted to religious purposes, no Christian ought, except under extraordinary circumstances, to be satisfied with giving less than a tenth.

**SCARCITY OF GERMAN MINISTERS.**—The Editor of the *Kirchenfreund* says we need most urgently more German Ministers in the General Synod. "We know where we could locate," he says, "eight German Ministers in congregations that either belong to us, or would connect themselves with us. Where shall we obtain them? We need German Ministers, and those who can preach in German and English are always in demand. We would not be afraid to find good places for twenty-five German Ministers within three months."

## A Sabbath at York Springs.

We had the pleasure of spending a short time with Rev. J. B. Anthony, and his kind friends at York Springs, inclusive of Sabbath the 18th inst. Bro. Anthony is very pleasantly situated in his new charge. The parsonage is a large and commodious house with several acres of ground belonging to it, and the pasture consists of four congregations, the farthest one but four miles distant. We had an opportunity during our stay to preach to all these congregations, and a more attentive, a kinder and more hospitable people we have never met with. Bro. A. has here a large and interesting field of usefulness, and we rejoice that we shall be henceforth enabled to preach to these people weekly through columns of the *AMERICAN LUTHERAN*, which obtained a considerable increase in the list of its subscribers during our sojourn among them, and which list we hope to see still much more increased before the beginning of the next year.

The town is usually called Petersburg, but the post office is called York Springs, a name derived from the celebrated springs about a mile from the village, which are visited during the Summer by large crowds of people from the city.

We also visited during our stay at York Springs the fruit canning establishment of Mr. Peters, and were truly surprised at the immense quantities of fruit and vegetables that are canned at this establishment. Thousands upon thousands of cans are already stored up in his warehouse, and the work is still going on.

Mr. Peters is a member of the Lutheran Church and the superintendent of the Sunday-school. We wish him abundant success in his business that he may have ability to contribute still more liberally to the Lord's treasury.

## Union in the Lutheran Church.

In last week's *AMERICAN LUTHERAN* we referred to some of the "Voices for Lutheran Union," spoken of in the *Lutheran Observer* and proposed to show in this week's paper that union with the General Council is not desirable, and the agitation of the subject at this time injudicious and fraught with mischief.

We would by no means wish to be understood as opposed to a reunion among Christians who are agreed in doctrines and usages, or who have liberality enough to tolerate each other on non-essential points. But where there is a considerable diversity in doctrines and usages, and where one party is not willing to tolerate an honest difference of opinion in non-essentials, there reunion is not desirable nor possible. This is the case with those synods composing the General Council. They went out from us because they do not regard us as true Lutherans. They say we have no right to call ourselves Lutherans, and if we do, we are pirates sailing under false colors, and language of a similar import is frequently met with in their publications. A reunion with the General Council would involve the adoption of another doctrinal basis, more symbolical than the present one. We are very sorry that Dr. Conrad the editor of the *Lutheran Observer*, is willing to give up the present doctrinal basis of the General Synod for the sake of reunion with the General Council, as is evident from his language, when he says, "We should have no means untied to find a basis so orthodox." &c. We have gone as far as we can conscientiously go in the doctrinal amendment adopted by the General Synod. Any serious attempt to change our doctrinal basis in such a way as to make it acceptable to the General Council men would certainly have a tendency to distract and divide the General Synod.

They are perfectly welcome to return to the General Synod, if they are satisfied with its doctrinal basis, and are willing to tolerate us in our conscientious differences on minor points. They enjoyed perfect liberty in these things while they were with us. They can't believe and teach Baptismal Regeneration, the Corporal Presence in the Lord's Supper, and introduce Private Confession if their congregations would submit to it, and the same liberty would be allowed them in the General Synod yet, but then they must have liberality enough to permit us honestly to differ from them on those points. Here, however, has always been the trouble with them. Symbolism in all ages and in all phases has always been intolerant. The Judaizing Christians were intolerant to the Gentile Christians, insisting that they must be circumcised and keep the ceremonial law. The Papists are intolerant. The symbolists of the 17th century, who wrote and enforced the Formula Concordia, were intolerant and persecuted the Pietists, such as Arndt, Franke, and Spener. And the symbolists of the present day will tolerate no one who does not believe in Baptismal Regeneration, the Bodily Presence in the Lord's Supper, or carry out the provisions of the so-called four points. Why then should we indulge in any desire to have the General Council men unite with us again? Have they changed in any respect for the better in doctrine or practice?—Are they more liberal and tolerant now than they were when they left us at Fort Wayne? By no means. On the contrary they have become doctrinally more bigoted and practically more intolerant than they were then. During the short period in which the Pennsylvania Synod was in

the General Synod she was not satisfied, she was constantly laboring to make her doctrinal basis more symbolical, we enjoyed no peace, neither would we enjoy any real peace if she were again united with us.

The benefits of a synodical union of all the Lutherans in America are generally often exaggerated. The idea is held out, that then we would be a grand and imposing Church, equal, if not superior to the other denominations of this country. We fear, this desire has its origin in the pride of the human heart. Let us not sacrifice truth and conscience for the sake of a big Church.

The Synod of Pennsylvania was practically of little advantage to us while she belonged to the General Synod. She published her own hymn-books, catechisms, liturgies, and Church papers, and she maintained her own missionary and educational societies, and would not co-operate in the general societies of the General Synod. Much less would she co-operate now, when she has, in addition, her own literary and theological institutions. Therefore in these respects it would be no gain to us to have them unite with the General Synod again. So also the evils of the divided state of the Church are greatly exaggerated. "The strength spent in fighting against each other" say the advocates of union, "we should spend in building up the Church, instead of pulling each other down." But the controversies are generally carried on between a few doctors or professors on either side and the discussion seldom does them any harm, but only sharpens up their minds. The great body of the ministry and the laity do not engage actively in the controversies and are very little affected by them. It will be apparent to every observer, that the General Synod has prospered more since the separation than she did before, notwithstanding the controversies. She has enjoyed more glorious revivals of religion, her institutions of learning and religion are in a more prosperous condition, her Educational Societies support more missionaries, and her congregations build more churches than ever they did before the organization of the General Council.

Let us then go on in the good work and not turn aside to "find" another doctrine basis on which our symbolical brethren would be willing to stand with us. God has blessed us on our present basis, and He will bless us still more abundantly in the future if we remain faithful to it. Let us, not agitate a union with the General Council at this time. They have everything to gain and we have everything to lose by this agitation, as we may take occasion to show in a future number.

**Conversation in the Sanctum.**  
*Between Peter, James, and John.*

John.—(Reading the *Lutheran Observer* with a sad and down-cast look.)—Oh dear, what will become of us; I see here a resolution of the Allegheny Synod that is designed to do us much harm.

James.—Oh, you are always troubling yourself unnecessarily about every trifling you see in the papers. Let us hear what this great bug-bear is.

John.—(Reads.)  
THE "OBSERVER" INDORSED.  
"At the meeting of the Allegheny Synod just closed, at Somerset, Pa., the following resolution was adopted:  
Resolved, That of the papers published in the English language and advocating pretensions or really the interests of the Lutheran Church, in this country, we indorse none but the *Lutheran Observer*, and can recommend none other for circulation among our people."

James.—Well, that is a singular resolution. What English papers can they mean that advocates "pretensions" or "really" the interests of the Lutheran Church?—Are they going to set up a consistory at the press and pronounce *ex cathedra* what papers advocate pretensions or really the interests of the Church? The only consistory in which a consistory of the press has been effectively enforced were France and the Papal States, and I guess the Prussians have removed that effectually. It is now too late in the day to introduce it in the Lutheran Church in America. Any Synod that tries to introduce it will only make itself ridiculous.

Peter.—The matter is not so serious as you seem to apprehend. I have seen a friend who attended the meeting of the Allegheny Synod, and who told me this resolution was passed. It was drawn up by Rev. Heintz of Somerset. This Rev. Heintz is a bigoted friend of the General Council and circulated the *Lutheran & Missionary* among his people. He seems to have a deep rooted animosity to the *Christian Radical* edited by Rev. Shindler. He drew up a condemnation against the *Radical* which he wished to present to the synod for its indorsement. Some one to whom he showed this told him, if he presented that resolution, he would move an amendment including also the *Lutheran & Missionary*. But Heintz did not wish to have his favorite paper connected with a resolution of condemnation.—He therefore drew up this resolution of indorsement for the *Lutheran Observer*, in which it is stated that they can recommend no other English Lutheran paper.—In this round-about way he hoped to reach the *Radical*. It was not intended to be aimed at the *AMERICAN LUTHERAN* at all. He also wisely deferred his resolution till near the close of the session, when there was a slender attendance of the members, and then it was passed without any discussion, most of those present regarding it as a joke. I have no doubt, the majority of the Alleghenians will be surprised and mortified to find such a resolution on their printed minutes. My friend also informed me that Heintz afterwards, in private conversation made the reservation that this resolution should not prevent him from sending money and the names of new subscribers to the *Lutheran & Missionary*.

James.—This thing has the appearance of a ridiculous burlesque, and it shows the hypocrisy of Mr. Heintz in moving that the Synod can indorse and recommend no other paper but the *Observer*, when at the same time he is doing all he can to dissipate it and circulate the *Lutheran & Missionary* in its stead.

John.—Well, now, this relieves me of all my anxiety. We have a large subscription list in the Allegheny Synod, and we hope this list will be considerably increased with the beginning of next year. We have many warm friends in that mountain Synod, both among its ministers and laymen, who, I trust, will not consider

themselves in the least bound by that ridiculous resolution.

Peter.—We will dismiss this subject now. Have you anything else of interest to bring before the synod?

John.—Here is a communication for our paper from a visitor to the West Pennsylvania Synod that met last week at Mechanicsburg. If you listen I will read it, and then you can decide whether we shall publish it as a communication. (Reads.)

THE CATHEDRAL AT MECHANICSBURG.  
During the meeting of the West Pennsylvania Synod I took the opportunity of visiting the far-famed and magnificent Cathedral now in course of erection by the distinguished, learned, eloquent and sonorous prelate, Rev. J. S. Groff. A few weeks ago the corner-stone of this transcendent structure was laid with the most imposing ceremonies. The presence of the Revs. Drs. Schaffter, Siess, Krotel, Fry, and was announced in the public prints, but by providential or some other interference, only the first named dignitary arrived. He was, however, equal to the monstrous occasion, and the corner-stone was laid in due form and pomp.—The superstructure has now been reared upon this foundation in all its grand and imposing dimensions, but language fails me in describing its magnificence and grandeur. Suffice it to say that it cannot be much less than 500 inches in length, 250 inches in width, 150 inches in height, and above its lofty apex high up towards the region of the clouds, rises in gigantic and awe-inspiring altitudes, its tower 100 inches more!!

The style is unique, combining the Romanesque with the Byzantine. The interior, I judge, from present appearances will be finished in such a way as to resemble as nearly as possible the inside of a barn. A deep dark cellar runs through beneath the whole of the immense pile, accessible only by a low back door. Inquiries have been made as to the design of this subterranean vault. Some suppose that the confessional is to be erected there. Others have gloomy forebodings that the court of the inquisition is to sit again in that dark abyss. I hope, however, that the citizens may safely dismiss their fears and that the horrors of the inquisition will never be renewed in this enlightened nineteenth century and in this free country. No one goes in to Rome without seeing St. Peter's, so let no one come to Mechanicsburg without seeing Groff's Cathedral. St. Peter's in Rome, St. Paul's in London, the Dome of Cologne, and the Minster of Strasburg are cast into the shade by the Cathedral at Mechanicsburg. It will stand for ages as the enduring monument of the General Council's folly.

If you think this communication will be acceptable, you may print it as coming from your affectionate correspondent.  
Scribentus.

James.—What a grandiloquent style this writer has!

John.—It seems to me, he exaggerates too. Is there no other Lutheran church in Mechanicsburg? and are there so many Lutherans there that there was a necessity for building such a Cathedral as is here described?

Peter.—O yes, there is a very good Lutheran Church there already, large enough to accommodate all the Lutherans in the town and vicinity, and their pastor is also a very worthy man and a good preacher.—But Rev. Groff who lives in the town, and has been preaching to two congregations in the country, lately became a believer in the Symbolical Books and joined the General Council. By this means, he thinks he has discovered that the Lutheran congregation in Mechanicsburg and their pastor are no Lutherans at all. Therefore he has undertaken to build what our correspondent is pleased to call a "Cathedral" in order that true Lutherans, or rather General Councilists, may be established there. I have been told there are but three families in the town who will connect themselves with the "Cathedral."—But we will dismiss this subject now. Have you anything else of interest to bring before the synod?

John.—I have found an editorial in the *Lutherische Kirchenfreund* which has interested me very much. It is about delinquent subscribers to Church papers. I will read it and hear your opinion on the different points. (Reads.)

"If the delinquents knew all that the papers say of them, they would not delay a moment in sending in their subscriptions. A Cincinnati paper makes the following announcement:—'All those who do not send in their backstanding subscriptions within two weeks will have their names printed in the *Black List*'."

And in order to show how this shall be done it gives four names set up in Long Primer Caps.

James.—I should think this a severe measure and if a subscriber has any sense of shame left, he would certainly send in his subscription, rather than let his name go up to the public in the "Black List," as one who is too careless or too dishonest to pay for his Church paper. I have a notion to try it on some of our delinquents who are back for several years and never let us hear from them.

John.—Well, what do you think of this? (Reads.)

"The publisher of the *Syracuse Union*, says he has given a list of his delinquent subscribers over to the devil, and wishes to see now, how he will succeed with the collections."

James.—That seems to me rather hard. That editor must be a profane man.—What Christian man would say that he had given his subscription list into the hands of the devil to see how he would succeed in collecting the back standing subscriptions? I don't like such expressions and I do not believe it will do much good.

Peter.—It is not so bad as you think it is. It is the practice in printing offices to call the youngest apprentice the "devil," don't know any good reason for such an ugly name to the boy, who is generally a very innocent, though sometimes a mischievous little fellow. It simply means that he sent his apprentice boy out to collect subscriptions.

James.—O, that is not so bad; we might try that too some day, in the city of "little York."

John.—What do you think of this? (Reads.)

The *German Reformed Hausfreund* says:—  
"Many love the *Hausfreund* but do not love to pay for it. We need money, dear readers. Those who have not yet paid for their papers, will please do so now, with

out delay. Then you will like the paper better, it will be more interesting to you. For when an editor is pinched for money he loses all spirit and energy in writing a good editorial."

Peter.—There is truth in this; I cannot write a good editorial when I am in trouble for money. I have heard of a preacher who could always preach better when he had a little money in his pocket.

John.—(Reads.)  
The book-keeper of the *Religious Telescope* says, "he intends to stand before the door of Heaven with the account book in his hand, and refuse admittance to every one who has not paid his subscription before his death." He says:

"There are more than ten thousand dead and living, who together owe us over eighteen thousand dollars."

He was in-dueed to make these remarks by the circumstance that an old subscriber sent him \$2.25 which he had been owing for 13 years, but whose conscience at length troubled him to such an extent that he sent in the subscription, so many years due.

Peter.—Well, this is an interesting case and I should like to hear of some that I could tell of having their conscience awakened to such an extent that they would send the money in, which they owe us now for so long a time. Still, that book-keeper promises more than he can fulfill. I think he would get very tired standing outside the gate of Heaven till all his delinquent subscribers had paid up, some of them, perhaps will never apply for admittance there. But this will do for this evening and we will close the sanctum.

## Communications.

For the American Lutheran.  
**Is the Human Race Degenerating?**

This is a vexed question—one of those disputed points on which, as the ingenious Sir Roger De Coverly once in non-committal fashion remarked, "much can be said on both sides." I have come across now and then very imposing displays of those terribly dry things, statistics, adduced to prove that the term of human life is longer than it was a few centuries ago, though they fail to come up to the antediluvian and patriarchal standards. Still, it would be encouraging to know that we were advancing in that direction, though ever so slowly, if we could be satisfied also that "as our day is so shall our strength be." But one trouble is that even though life should be prolonged, it is so beset with new torments—such as dyspepsia, neuralgia, a general "all-over-ness" which is so prostrating and the Grecian bend, that even before the psalmist's limit is nearly reached, our "strength is labor and sorrow." With such universal indisposition, every where prevailing, our kitchens will soon become ovens because the women are too weak to work, and our fields be untilled because the young men "utterly fail" and have to fly to town to indulge in tobacco and lager beer, and sport their spindled shanks in tight pants and patent leather boots! Children will be altogether abolished, for the young ladies who condescend to entertain their beaux on our porches and in our sitting-rooms have become so delicate and exacting that they make it a *conditio sine qua non* that there shall be neither girls nor boys about that dwelling in which they consent to receive their wages and "rule the roost" in every respect. "The memory of the good king Herod" is their favorite sentiment, and a general slaughter of the innocents must take place if they would have cook, laundress or chamber-maid.

When we go into the churches the signs of prevailing degeneracy become still more apparent. Physical, as well as intellectual weakness and moral apathy, has affected all the congregations. The sternest and stiffest Calvinist, as well as the most pliable Arminian, is a victim to the debility which attacks all without exception. The proper posture in prayer as recognized by many denominations is to stand erect, after the manner of showing reverence in many eastern nations, as set forth by Job and other ancient writers. In former days when the minister arose and spread forth his hands, the whole congregation also arose and stood upon their feet, and even the long prayer which was only half finished when it reached "the Jews," could not exhaust the muscular power of the people, or compel them to succumb to fatigue. But now in these days when "muscular Christianity" is so much talked about, go into the churches, and when the pastor invites to prayer what will you see? The people retaining their comfortably cushioned seats with their heads hanging like bulrushes on the backs of the pews in front, and only here and there one through the aisle is standing up, as one who is too careless or too dishonest to pay for his Church paper. I have a notion to try it on some of our delinquents who are back for several years and never let us hear from them.

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this was especially the part of worship that belonged to "the great congregation." It is not yet quite forgotten when the people did sing, and the music though artless and unpolished, and not always rendered in equal time, some getting out ahead, like fast racers and others dragging behind, dropping in one after another occasionally like those who lingered to enjoy the lushness of the melody, yet their voices went up like the sound of many waters, and the heart united with them in aspirations of praise to the great King. How the hymns of lofty cheer" rang out aforetime through the colonades and leafy arches of the grove, when the great camp-meetings made the woodlands ring with their exultant songs, sublime as the torrent of some dashing cataract! But feebleness has fallen upon the people, and their vocal organs have undergone a sad relaxation. It must be diphtheria, bronchitis, and pulmonary affections generally which have so debilitated the power of the worshippers to praise their God. They now sing by proxy, and very often pay their substitutes, like the men who were drafted during the war, to perform the service which they personally owe to their sovereign. They sit and turn the leaves of their gilt-edged hymn-books with formal precision, after having seized them when the number or page was given out with a *vin* that was calculated to produce the impression that they intended to make the very rafters ring, and in solemn silence all listen after to the unearthly music which is provided by their choir or quartette, and which it would be no idolatry to worship as it is like nothing in heaven above, the earth beneath, or the waters under the earth. And those poor, feeble performers, how incapable they are! True, the object always is to provide something new and unheard of before, best there should be by chance in the audience some *aud* worshiper who entertaining the obsolete idea that it was his duty to sing might have the audacity to mingle his "wood-notes wild" with their cultured strains; but then it must be very short. Hymns must be chopped up into small parcels, without regard to sense or connection, so that the draft upon their energies shall not exceed four stanzas, doxology inclusive, or they will die of a tune in unmelodious pain! They can *cavort* in all sorts of vocal extravaganzas and *tours de force* in some extraordinary introductory piece, anything but "linked sweetness long drawn out" bass growing low here, *soprano lifting solo* there and the *quartette* individually showing off their several powers to the astonishment and frequent distress of the amazed and unedified hearers, but they have not strength enough to sing Coronation and a psalm of six verses as far beyond their powers. Surely, here is proof at least of lamentable physical degeneracy.

And then we come to the sermon, and the universal cry is, "let it be short!" "People who don't like to be out off short in anything else, demand it here. The descendants of men who stood the fire of an hour's discourse in the morning, and after a recess of twenty minutes, took as much more not only without flinching, but like Oliver Twist, crying for more, and then wondered their Sabbath day's journey homewards, feeding on the gospel provision with which they had been supplied, now fade and languish and almost expire if the sermon exceeds thirty minutes. In that time they expect to receive soul nourishment for at least a week, and demand, that their pastor shall compress into it, as in a cheese press, "the whole counsel of God." They want no "sermon of doctrine." Doctrine is out of date.—A clergyman is expected to put upon the whole body of divinity into small packages of pills or powders, and administer one in its most concentrated form every Sunday for the spiritual healing of his hearers.

How the old divines would be astonished, and how their hearers would be disgusted, were they to appear in the pulpits of some of our modern Gothic, Byzantine or Classical temples. Their strong food would be too much for the lambs of this day's flocks. Not merely somnolence, but absolute catalepsy, if not dissolution, would be the result. No, there is only strength enough left after devoting the whole hours of "secular" nights to rounds of dissipation and the time intervening on Sunday morning between reluctant leaving of the late-sought couch and the last clime of the church-bell to the mysteries of the toilet in order to make the most extravagant display of dress and ornament in the sanctuary, to dawdle through the prayers—listen to the music, and yawn through the sermon mercifully abbreviated to accommodate their powers of endurance, and dilated to adapt it to their capacity for reception and digestion. "The whole heart is sick, and the whole head is faint."

Who can minister to the mind, body and soul of humanity so debilitated, diseased and moribund? The race is degenerate. The lusty fathers have left a feeble offspring. There are grand churches and high steeples—cushioned pews and windows of painted glass—organs and choirs—altars and vestments; but where are the bone and muscle—the mind and heart, which, in plain houses and on hard seats without aid of paint or cushion, instrument or select musicians, idolatrous niches or ecclesiastical man-millinery, worshipped the Lord in the beauty of holiness, and made the land the home of Freedom, Virtue and Religion?

LAICUS.

For the American Lutheran.  
**Proceedings of West Pennsylvania Synod.**

The 46th annual convention of the Evangelical Lutheran Synod of West Pennsylvania, met in Mechanicsburg, on the evening of the 21st of September, and was opened with a sermon by the President, Rev. A. W. Lilly, from Isaiah 52: 8. The session opened on Thursday morning for the transaction of business. The President read his annual report, of which the committee to whom this document was referred passed in very high commendatory terms of its scholarly character as an able and satisfactory official document. Its orderly arrangement, its clearness of statement and fullness of detail make it a lucid and comprehensive history of our synodical condition and progress during the year. It alludes to the death of Revs. H. S. Koons and S. P. Carrell in appropriate fitting terms. It brings to the notice of Synod the unfortunate trouble and distraction in the Dillsburg congregation under the care of J. K. Bricker. This subject was subsequently referred by Synod to an able committee of which Dr. Lochman is Chairman, and it is to be hoped

that the unhappy difficulty will be terminated, and that all parties may be satisfied to return to their allegiance to God and his Church, and that peace, concord and fraternal love may prevail in that long-divided church.

The President alluded to the case of the Rev. J. R. Groff, who, it now seems from what was said of the case on the floor of Synod, had been laboring to transfer the Trindal Spring charge from the West Pennsylvania Synod to that of the Old Pennsylvania Synod; but so far as the Trindal Spring church is concerned, he seems to have failed almost entirely, as that church has protested against the proceedings and wishes to be retained in our Synod. Of the conduct of Rev. Groff, the committee say, "That it is one of rare aggravation and gross insult to the authority and respect due to this body. He has grossly and repeatedly violated the constitution of this Synod, and of his obligations under it—treated with disrespect and even with contempt the recommendations of this body in the matter of interference with the Mechanicburg charge, and has sought to sever himself from the Pennsylvania Synod, against the respectful and emphatic protest of the President of the Synod. We therefore regard his conduct as contemptuous and unworthy of a member of this body and recommend that his name be stricken from the roll."

Friday evening the Synodical Home Missionary Society held its anniversary.—The meeting was quite a success. Rev. M. Officer led off in a clear and satisfactory statement of the present condition of our Home Missions, and the wants of the General Synod in the matter of men and means to carry forward the work which God in his providence seems to have assigned to her in converting the Anglied Germans and gathering them into churches. He was followed by the Rev. Mr. Cook, a Missionary from the West, who set forth the wants of the churches there, and made an appeal for help. This done, the Rev. Dr. Baum called on the Rev. Mr. Menges of your town, who arose and commenced pouring forth such a torrent of wit, humor and eloquence that every one in the house seemed to have inhaled, or rather imbibed such a quantity of good humor as to untie their purse strings and deluge them with benevolent feelings. Thirteen Life Members of the society were procured, each paying \$25 for membership. So, you see, we obtained over three hundred dollars to our funds.

Saturday night the Education Society held its anniversary. It, too, was a decided success. Rev. Mr. Billheimer gave us a very chaste, ornate and well considered address. Dr. Brown followed with a well-timed discourse, and then called for Mr. Menges. He came and proved at once that he had not exhausted his fund of the preceding evening. Life Members at the rate of \$10 were rapidly made, until the aggregate reached \$250.

The officers of Synod for the year are, President—Rev. A. W. Lilly. Secretary—Rev. George Parsons. Treasurer—Rev. W. M. Baum.

The pulpits of the different churches in Mechanicsburg were supplied by ministers of the Synod. In the Lutheran church in the morning at 9 o'clock a layman's prayer meeting was held. The Rev. Dr. Brown preached the communion sermon from, "We preach Christ crucified," after which the President of Synod consecrated the Bread and Wine and a most delightful communion season followed.

In the evening Rev. Allemen, of Littleton, preached the ordination sermon, after which the following young gentlemen were solemnly set apart to the Gospel ministry: David L. McKimzie, James W. Richard, John P. Diener, and Thomas S. Everett.

The Synod thus far, has been most pleasant and delightful.

ALPHA.

For the American Lutheran.  
**A Diminutive Symbolic Bull.**

Mr. Editor:—My attention has more than once been called to a small item which seems to have been manufactured at the office of the *Lutheran and Missionary*, and was put in its "Tidings" column a few weeks past; and I am now told was also subsequently copied by the *Lutheran Visitor*. As it may find its way into other papers whose circulation is such as to make it a public matter, it may not be out of place to say a word in explanation. The item is as follows:

"Rev. M. Officer, Superintendent of Home Missions for the General Synod, appears as one of the writers for the *American Lutheran*. He says the General Council believes the doctrine of the Real Presence in the Lord's Supper; that it is useless to deny it; but that neither he nor the General Synod believes any such nonsense. Certainly we believe in the real presence in the Sacrament, and hold it as the very truth of God; but what will Dr. Conrad and the conservatives in the General Synod say to this whole repudiation of Luther's Catechism and the Augsburg Confession on this subject by one of their own writers? How many a repetition of their knowledge as an official representative? Is it honest for such a man to take the *Lutheran* now?"

Now in the first place the reader may wonder why the *Lutheran* does not quote the language of the heretic whom he calls "the Superintendent of Home Missions," and then from his own words show just how heretical he is. This is the course pursued by most papers.

But in explanation it may be stated that it is not the method of the *Lutheran*, especially in the "Tidings" column. A great deal of its original matter is made up somewhat in that way, but such a method is not at all adapted to the needs and ends of the "Tidings" department. The facts actually transpiring and the words actually uttered will not conform to its purposes, and would only hamper the genius which presides over it. That genius being of the inventive kind can in one hour make more "Tidings" of the requisite character, than it could gather from the world of fact in a month. The item just quoted could not have been made up at all in the ordinary way, but by the inventive method it was done readily and naturally. Again, the reader may be surprised at the statement, that this Superintendent denies a real presence, since if the presence is not real it is I presume at all, but only an absence. But he must bear in mind that the philosophy of the *Lutheran* is that, nothing is real but what is material; that Spirit is not a reality—even the Great Spirit—and hence if one denies a material, or bodily presence, he denies a real presence.

But the reader may ask why the *Lutheran* lugs in the Home Mission cause

of the General Synod in connection with this unsoundness. Perhaps this may be explained on the ground of the great affection of that paper for the General Synod. Or if this should not be satisfactory, on account of the seeming hostility of the whole item, then the thing may be put on the ground of simple justice; for since the General Synod has in past times suffered from the friendship of that papers hostility it is only fair that it should now have the benefit of its open hostility.

Again some might think that the indirect appeal made to Dr. Conrad to alter the course of this heretic is calculated to produce strife between brethren; but let any such only remember that this is the way in which, according to the teachings of the chief editor of the *Lutheran*, the millennium must come. It is not to come by the spread and acceptance of the truth but through universal anarchy, confusion and wickedness. Hence if he could only stir a little strife between a few brethren, he would do something towards the requisite disorder.

The interrogative with which this effusion closes, may be regarded as a sort of incipient Bull, say a calf, if one is allowed to use a term not distinctly authorized by Symbolical Books, which heretofore is to be put forth against the heretic; and meantime, till it is grown, whatever bellowing is needed can be done by the genius of the Tidings column.

Let no one then censure, or too severely criticize this item. There are queer things in it, but they are not so strong considering the source. Nor should the author of it be disallowed the privilege of continuing to issue like things, for if they are untrue and slanderous they do not now do any one much harm, and they seem to be a great comfort to him.

M. O.  
For the American Lutheran.  
**Home Missions.**

NEWTON, IOWA.

It would do the hearts of the contributors to our funds good to read the cheerful but earnest letters regularly received from this mission. Both pastor and people write in the same spirit. Brother Cook says: "This year at Newton has been by far the happiest of my life, and I feel that I have been providentially guided, and richly blessed in being sent to labor among this dear people. I feel that I am engaged in the most glorious work on earth—the Christian ministry—the most congenial to my heart, and one into which I love to throw all the energy and enthusiasm of which I am capable. I will form a large catechetical class in the fall. Our Sunday School holds its own in numbers, and is continually growing in life and efficiency. We have excellent, regular teachers, and a noble superintendent in brother Tisdale." The prayer meeting, the pulse of the Church, is greatly enjoyed by us all. The teachers' meeting is not as well attended as I would like, but in the fall and winter it will do better." In a still more recent letter accompanying his last report brother Cook says: "All of our meetings, Sunday school, prayer and Teachers' meetings, and regular Sabbath services seem to be growing every week in life, interest and spirituality." His report for the last quarter shows 2 accessions, 5 infant baptisms, \$30 contributed to benevolence, and full payment of salary.

LAWRENCE, KANSAS.

Rev. H. B. Belmer gives a very encouraging report from this mission. Through the aid of the Church extension Board the mission has been enabled to build a house of worship, which will be dedicated early in October when the Kansas Synod will meet in that city. The members of the church, as well as the pastor have done nobly in this effort to build, and their labors are being crowned with success.—Brother Belmer reports 10 accessions, 27 catechisms, 2 Sunday schools with 125 scholars, and a good attendance at worship, and in an accompanying note he says:—"Our building is being plastered, after which we need only to hang the windows and seat and furnish the room for use. I will not say that we see clearly the end, but by God's help we will get through. I think it will do all good to dedicate during the meeting of Synod here. We look forward to that time with eager anticipations."

TOPEKA, KANSAS.

This mission has been served from the beginning by Rev. A. J. Henson. Owing to impaired health he has proposed to leave the field—indeed had resigned and had spent some weeks prospecting in other new places in the State. But the mission has re-elected



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