

The American Lutheran.

REV. P. ANSTADT, Editor, Selinsgrove, Pa.

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

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option of the publishers, until all arrears are paid.
A failure to direct a discontinuance of the paper
on the part of the subscriber, will be considered a
new engagement.

RATES OF ADVERTISING.
Advertisements will be inserted at the following
rates:—
A square of ten lines, or less, one insertion, \$1.00
Each additional insertion, .50
One square for three months, \$3.00
One square for six months, \$5.00
One square for one year, \$8.00
All advertisements of the column, half, third, or
quarter column, as follows:
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Half column yearly, \$6.00
Quarter column yearly, \$4.00
All advertisements are considered cash.
Advertisements for the expiration of half the period
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inserted at special rates to be agreed upon.

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Checks, Letter-Heads, Bill-Heads, Stationery, Envelopes,
Cards, Circulars, Constitutions, &c., in every variety and style, will be printed at short notice.

Poetry.

For the American Lutheran.

REFORMATION HYMN, OCTOBER 31ST, 1870.

Hark! the hammer loud is sounding.

At the church door o'er the way;

Thence there, the world attending,

Refurbish'd Mold doth now display.

Beak Reformer

None will seek thee as her prey.

Mark! the Vatican doth thunder,

Kings and princes stand aghast;

Crowds on earth are fill'd with wonder,

Hill-tops in fall of blast.

Great Reformer

Life, or death, the die is cast.

See the Gospel light is shining,

Superstition's reign is o'er;

Evangelism is declining,

Nations loudly truth implore.

Bliss'd Reformer

God is with thee, at that door.

Tell us, these must cease to jingle

With indignant traffic vile.

Both the ears of priests will tingle

At the man of sin's trial.

Dear Reformer,

This thy work is without guile.

May the glorious reformation

Shine the Church and in the soul

Be extended o'er creation,

Best and worst, from pole to pole.

God, Redeemer

Let Thy Kingdom all control.

GOD'S GOODNESS EXTOLLED.

BY REV. T. NIELD.

Oh, for a thousand hearts to feel

The goodness of my God!

Oh, for a thousand tongues to tell

That goodness all abroad!

Yet thousand hearts would be too few,

A thousand tongues too weak,

To feel the gratitude that's due,

That gratitude to speak.

The clothes I wear, the food I eat,

Are what His hands bestow;

Yes, life, and every blessing meet,

From Him, my Father, flow.

Unnumbered blessings thus bestowed

Unbounded praise demand;

To give a title of what's owed

Would fill my life with pain.

But when I view the wondrous love,

The vast unbounded grace,

That sent the Saviour from above,

How poor is all my praise!

Then how shall I attempt to sing?

Or how approach thy throne?

My heart's all that I have to bring,

Oh, take it for thine own.

Communications.

For the American Lutheran.

What Makes a Man a Christian? No. 1.

BY J. R. SIKES.

The Gospel has been preached for more

than eighteen hundred years, and yet there

seem to be many sad mistakes prevalent

even in the Christian world in regard to

what really makes an individual a Christian

in the Bible sense of the term. How much

of this misunderstanding is owing to a

want of plain, faithful teaching on the

part of public instructors, and how far it is

the result of indifference and inattention

on the part of the hearers, remains for the

day of Judgment to reveal.

But that fatal error in regard to this

point is alarmingly prevalent is evident

to every one who has given the subject any

serious thought. Hence any contribution

to literature which is calculated to clear

up this point should be gratefully received

by a Christian public. And if this article,

and those which we propose shall follow it,

shall contribute in any degree to this desirable

end, the author will feel abundantly

compensated for the labor which their

production costs.

In order to reach the truth in this very

important matter, it will be necessary to

notice some of the errors prevalent respect

ing it, and

1. One error that is alarmingly preva-

lent, and we fear, destroying many souls,

and which seems to be rapidly increasing,

is that the observance of a certain ritual

service, and the Symbolical Books written

by men three hundred years ago, are first.

Such zeal can and will make zealous for

a "form of godliness" of some, hypocrites

of others, Pharisees of some others, and

infidels of many thinking men, but it will

never make a man or woman or child a

Christian. The very best it can do is to

make men Moral, not truly Christians.

2. Another error scarcely less extensive

or destructive, is, that a little sorrow for

sins, a few tears of penitence, a private con-

ference with the pastor, uniting with the

Church, contributing to the support of the

Gospel, and coming to the communion

table,—that these things make a Christian

of him or her who does them. Many per-

sons confidently tell us they are Christians,

and cite these things as evidence. But at

the same time tell us they know nothing of

experimental religion, that they have never

felt the joys of pardoning grace, nor had

the testimony of God's Spirit bearing witness

that they are "the children of God." Some-

times persons get their spiritual eyes open,

and tell us with bitter tears, that they

cannot see the Church blindly, not really un-

derstanding what it is to be a Christian.

3. Another delusion that is efficiently

serving the cause of Satan, is, that the at-

tendance upon a course of catechetical lec-

tures, then uniting with the Church and re-

ceiving a certificate of Church membership,

some tell us "we learned our religion" at

such a time and place, under such a pastor,

alluding to their attendance upon catechetical

lectures. Others say, "we brought our

religion from" such a place, meaning that

they brought their certificate of confirma-

tion. Now it is true such language would

argue nothing against the real conver-

sion of an individual, were it not for the

fact that we almost invariably find them,

upon examination, not only destitute of

spirituality, but ignorant of any such

thing as a change of heart being necessary.

This is sad, very sad, and some one is to

blame for it. Catechism is good, as a

means of instruction, and should by no

means be discarded, but when it is made

the single requisite of Church membership,

it is sadly abused, and those who know

better will have to account for it.

These are the principal errors which we

deem it necessary to consider in order to

arrive at the truth. In our next we shall

endeavor to show what does make the indi-

vidual a Christian.

STEWARTSVILLE, N. J.

For the American Lutheran.

Two Pictures in Human Life.

One beautiful summer evening, as the

sun was lowering in the Western horizon,

everything with its departing rays, a

youth and fair maiden were sitting in a

delightful grove, enjoying the refreshing

breath and sweet perfume that there sur-

rounded them. Everything seemed daz-

zling to their youthful vision, and never,

for a moment, did they dream that any-

thing was in store for them, in the future,

but unalloyed pleasure and uninterrupted

bliss. Very many were the loving words

spoken, and the air-castles built by them.

The fact that they were mortal, and that

death not only cut down the aged, who are

trottering on the verge of eternity's brink;

but also the young, amidst all their hopes

and plans for the sombre, mysterious

future, did not seem to be realized by them;

and their prospective view appeared as

bright and unclouded as the retrospective.

This is the first picture presented to the

imagination of the reader. How glorious!

How grand and imposing! How much

like that of our first parents in the lovely

Garden of Eden!

But, in order to behold the second pic-

ture, some years will have to elapse since

the youth and fair maiden were sitting in

that delightful grove—years fraught with

many vicissitudes. The bell in the church

tower is mournfully tolling, sending abroad

the sad intelligence that one of earth's

treasures had been summoned by the dark

angel of death, and that the body was be-

ing borne to its last resting place.

"Who lies beneath that coffin-lid?"

said I, to my companion, as the solemn

procession moved on in silence; "is it a

female person or a youth, a male or a

female?"

"Do you remember," replied he, "the

happy, youthful couple, we saw in that

grove, some years ago, one fine summer evening,

five years ago?"

"Well do I yet remember," I replied

I can yet, in imagination, see them at that

very spot, smiling and beaming with joy."

"That coffin," resumed he, "contains all

that is mortal of that fair maiden. All

her earthly hopes and anticipations have

been blasted, and she has been 'cut off' in

the beauty of her womanhood—in the

morning of her life. This is the day on

which she was to have been married. But,

alas! how sad, how melancholy the change!

Instead of her bridal day, it is the day on

which she is to be consigned to the dark,

dreary tomb!"

We followed the funeral cortege into the

church yard, and stood near by the open

grave, prepared for the reception of that

once fair and blooming, but now cold and

lifeless maiden. We saw the coffin lowered,

and heard the words of the minister,

"Earth to earth, ashes to ashes, dust to

dust," as he committed the body to its

mother earth.

We lingered around the sacred spot,

and when the dull, sepulchral sound of the

clods, as they fell upon the coffin, came to

my ears, I thought, as I never thought

before, of the instability of all that is

terrestrial—the perishable nature of

everything which surrounds us in this

world of care and of sorrow! "What is

life! which we so dearly prize; and what

is gained by the struggle for wealth, and

ambition, and worldly honor?" thought I,

"when, in the course of a comparatively

few short years, allotted to us here, we,

too, like this fair creature, will fall asleep

in the embrace of death, and be laid

in the dim confines of the grave. Yet,

mournful though it be, how few are per-

mitted to live out their short allotment of

years! At any moment we are subject to

be called by death, to await the morning

of the resurrection, when all the dead

shall be awakened, by the sound of the

arch-angel's trumpet, and summoned before

the great Judgment Bar of God!

Then, only one thing will be of momen-

tous importance, and that will be, whether

we have devoted ourselves to a life of

virtue, and lived according to the precepts

of our Maker. If so, the Great Judge

will receive us with the cheering words,

"Come, ye blessed of my Father, inherit

the kingdom prepared for you from the

foundation of the world." But if, on the

other hand, we have lived a life in direct

conflict with the teachings of the Great

Author of our existence, we will be de-

parted to hear the painful ejaculation, "De-

part from me, ye cursed, into everlasting fire,

prepared for the devil and his angels."

G. J. S.

For the American Lutheran.

Money.

Money has a great power in the world.

It subverts all the various purposes of

trade and confers great benefit, if rightly

employed. Some, idolize money, as did

the children of Israel the Golden Calves.

They make it their God and have their af-

fections too deeply set upon it. Others,

from wrong views, despise money and con-

sider it as a monstrous evil. The truth

lies midway. We are to use it as one of

our temporal blessings and as an agency of

doing good. Not to be abused, but to be

considered as a gift from our Heavenly

Father.

Money is intended to serve us many use-

ful purposes. It is useful in procuring

the necessities of life. Our frames are so

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YORK, PA.
SATURDAY, Nov. 19, 1870.
REV. P. ANSTADT, Editor.

THE POEM ON THE REFORMATION.—The poem on the Reformation festival, the first page of this paper, was written by Rev. P. Rizer, of Hammelstown, Pa., for the use of his congregation on the 31st of October last.

BILLS IN THE PAPER.—We continue to enclose the bills for subscription in the papers. Will those who receive them please give them their earliest possible attention? We need all the money that we can get to pay off our current expenses. The subscriptions have been coming in very slowly lately. Remember, brethren, that our terms are, "Payment in advance."

THE 100 AGENTS.—The number of those who pledge themselves to secure five subscribers each, is still increasing from week to week. Mr. Isaac N. Stauffer, of Chester Springs, has entered the list. Rev. J. R. Sikes, of Stewartsville, N. J., will count at least six; he has already sent in the names of 19 new subscribers. Also, Revs. Poir, Honeycutt, and Klock have sent us in new names, with the promise of more. Thank you, brethren, the work goes bravely on, let others go and do likewise.

Look Out For Receipts.

We have commenced to send receipts for subscriptions received from our subscribers. The law allows publishers to place bills and receipts into the papers of subscribers. When therefore any of our subscribers have sent us money they should look for the receipt in their paper. It does not come within two or three weeks they should write to us again, to learn whether we have received the money. These receipts will answer the double purpose of assuring the subscriber that the money has been received, and also informing him how far it pays.

The General Council met last week at Lancaster, Ohio. We learn from the "Zelchkrift" that Dr. C. P. Krauth was elected president. We see from the same paper, that there were only eleven Synods represented, and only thirty-two clerical delegates present, of which the Pennsylvania Synod furnished seven. This indicates quite a falling off, in the attendance, and leaves the General Council numerically only about the size of one of our smaller district synods. Of the doings of this last General Council we have up to the time of this writing, not been able to learn one word.

The Lutheran Almanac for 1871, published by T. N. Kurtz, of Baltimore, has made its appearance. It is gotten up in the usual style in which Mr. T. N. Kurtz gets up his almanacs, with the familiar face of Martin Luther on its front, printed on good paper, and filled with interesting and instructive reading matter. We believe it is edited this year by Rev. M. Sheehy, and he has evidently bestowed great care on his part of the work. It sums up the grand total of our church in America as follows: 53 Synods, 2,211 ministers, 3,337 churches, 392,721 communicants. Every Lutheran family in the land should have a copy of this almanac. For terms see advertisement in another column of this paper.

We have received a neat pamphlet of sixty-eight pages, containing a very interesting outline of the proceedings of the Convention of the Pennsylvania State Sabbath-School Association, held at Harrisburg last June. It contains besides the proceedings, including reports from nearly all the Counties, a complete list of the delegates in attendance, a list of the moneyed subscriptions made at the Convention, and an interesting account by the Secretary of the Lehigh County Association how it was started. It is a valuable document for all friends of the cause in the State. As long as the supply lasts a copy will be sent to any one, free of charge, who will send his or her name (with stamp to prepay postage) to Lewis D. Vail, Esq., a Secretary, 703 Sanson Street, Philadelphia.

THE RURAL NEW YORKER.—We call the special attention of our readers to the advertisement of Moore's Rural New Yorker, in another column. This journal has now been before the public for over a score of years and as an Agricultural paper stands at the head of all published in America, and in many of its departments excels all competitors. To the farmer, especially, it is a most invaluable companion and counselor, furnishing interesting, instructive and reliable information on all matters relating to the Farm and Garden, Stock Raising, the Dairy and the Household. As a family paper, too, it is worthy of high commendation. Its moral tone is excellent; its summary of foreign and domestic news sufficient to give an idea of what is transpiring in the world; its reports of the markets reliable, and departments of knowledge necessary to make a live paper are properly attended to. It is also beautifully illustrated with original designs gotten up specially for it. The Rural New Yorker and the AMERICAN LUTHERAN will be furnished to subscribers at the extremely low price of \$4.25 per year.

A Revival in the South.

Whilst our Lutheran brethren in the South have adopted the whole of the Symbolical Books, and whilst the Southern Church paper, the Lutheran Visitor, edited by Dr. A. R. Rude, professes to be strongly symbolical, it is gratifying to see that these brethren have not changed their practice in the least. While in doctrine they profess to be strictly symbolical, in practice they are extremely American Lutheran. We were led to these remarks by an account of a revival of religion communicated to the Lutheran Visitor and addressed to Rev. Dr. Rude, by Rev. J. B. Lowman, of Lexington, S. C. It appears to have been a very extensive revival, with perhaps a little more noise and shouting than we American Lutherans in the North are accustomed to, but we should not be deterred by a little noise, when such momentous interests as the salvation of the soul are at stake. As Bro. Lowman appears to have taken his converts into the church without exhortational instruction, we advise him to give them this important

instruction yet. We publish the following extract, which we feel sure will be read with interest:

"I take up my pen to let you know what the Lord has done for us at our protracted meetings. I commenced a protracted meeting at St. David's church on Friday evening before the fifth Sunday in July; aided by Bro. D. Kysor. I continued the meeting until Wednesday evening following. Our Heavenly Father was in our midst, sinners were awakened, backsliders were reclaimed, and God's believing children were abundantly revived; received nine members into the church by confirmation."

I held two meetings on the south side of Congaree creek, and about six or seven miles south of Lexington, C. H. The first meeting at that place commenced on Saturday before the fourth Sabbath in August; second commenced on Saturday before the first Sabbath in this month. At the first meeting I was aided by Bro. D. Kysor. The Lord being in our midst, we continued the meeting until Wednesday night. The second meeting I was aided by Bro. D. Kysor and D. Kysor, and the meeting continued until Thursday night, and the result of these meetings was the conversion of forty-nine souls. And among that number was an aged father of 77 years who being awakened by the Holy Spirit came to the mourner's bench, pleading for mercy and inquiring what to do to be saved. He was instructed to believe in the Lord Jesus Christ, and he would find Jesus, of whom Moses and the prophets did write, in the pardon and remission of all his sins. He did believe and all his sins were forgiven. And that aged father, returning up to the place of worship, with his staff in his hand, there to have seen him, after he embraced Christ in the pardon and forgiveness of his sins, you would hardly have believed that he was the same man, seeing him going about and shaking hands with the people, shouting and praising and telling what the Lord had done for him. (He did not need his staff at that time, when the love of God was in his soul.) I received about forty members. Not unto us, not unto us, but unto God be all the praise.

I held another protracted meeting at a school-house, five miles from home. It lasted four days, and about sixteen persons were converted to God by repentance and faith. Two members united with the church by the rite of confirmation.

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

John.—(Reading the Kirchenfreund).—Why, here I see that Rev. Severinghaus passed twice through Selinsgrove without stopping to see us. Just listen to this (reads): "Durch Selinsgrove, wo ein Lutherisches Missionarische Institut ist, und wo Peter, James, und John ihre weltberühmten Sanctum Conversation halten, kamen mir zwei mal, haben aber an unsern grossen Verdruß, das Oertle nicht gesehen."

James.—Overest that into English for us.

John.—Literally translated it means: "We passed twice through Selinsgrove, where there is a Lutheran Missionary Institute, and where Peter, James, and John hold their world-renowned Conversations in the Sanctum, but to our great regret we did not see the little place."

James.—Why he was as bad off as the boy who could not see the town for houses. I don't like the way he speaks of our town, calling it a "little place," an "Oertle." There are many towns in the world that are little than Selinsgrove, although they have more people living in them. Selinsgrove is unsurpassed by any town of its size, for the beauty of its surrounding scenery, the intelligence, hospitality, and morality of its inhabitants, and above all, for its superior facilities for classical, theological and female education, which are afforded by the Missionary Institute and Susquehanna Female College. All who have lived here a little while, are pleased with the place, and I know of some who have lived here and are now longing to get back. If ever I get married and have a family, I want to live in Selinsgrove.

John.—Selinsgrove is not such a little place as some who have never seen it imagine. Our magnificent railroad bridge across the Susquehanna is more than half completed, and this, with the Sunbury and Lewistown railroad, will place our town on one of the shortest thoroughfares between New York and Pittsburg. Then it is probable, we shall have a road from Selinsgrove to Northumberland to connect with the Lackawanna railroad, and another to Port Trevorton to connect with the Reading railroad, which will make our place quite a railroad centre. Then they also speak of establishing extensive iron manufactures. Some predict that within four years Selinsgrove will be a city.

James.—Then, if brother Severinghaus passes through Selinsgrove, I hope he will stop long enough to see the city, and also step into our Sanctum and exchange a few words of conversation with us.

Peter.—He would have been most heartily welcome in our Sanctum. He edits a splendid little paper which improves as it is grown older. I like it much better now than I did at first. I have also succeeded in securing some subscribers for him, and shall continue to do so whenever I have an opportunity. I want to encourage our readers, who understand German, to subscribe for it, and get their German neighbors to subscribe. It would be a shame, if we did not sustain one German Church paper in the General Synod, and we should sustain it well.

John.—I think, however, that one good turn deserves another. Bro. Severinghaus has never sent us a single subscriber to the AMERICAN LUTHERAN, and he has never editorially said a word in its favor, though in this very number he publishes a glowing eulogy on the Observer, because it gives a weekly sketch of the progress of the European war, and manifests a sympathy for Germany, yet we do the same thing and openly proclaim our sympathy for the "Father Land." Does this not show a glaring partiality against our paper?

Peter.—The relation of the Kirchenfreund to the Observer Company places Bro. Severinghaus in a peculiar position, which I fully understand and appreciate, but which it is not necessary here to explain. Personally I know he is friendly to us. But I am not governed by personal motives in this matter; I am actuated by a desire to promote the welfare of the church, and as long as he advocates the doctrinal basis of the General Synod, I

shall recommend his paper before all other German Lutheran papers, and try to get subscribers for it, although he may never send us a subscriber, nor speak a word in favor of the AMERICAN LUTHERAN.

James.—I believe that is the correct principle.

John.—Bro. Severinghaus calls our Conversations in the Sanctum "weltberühmt," "world-renowned." Is it not wonderful that our unpretending, simple conversations should have attained such a world-wide renown?

James.—I wonder if there is not a slight vein of sarcasm underlying this remark of Bro. Severinghaus.

Peter.—I think he meant it as a little stroke of pleasantry. There is, however, as much truth as poetry in his remark, for the AMERICAN LUTHERAN goes to almost every part of the world, and wherever it goes, of course there our conversations are read. These conversations have afforded us much enjoyment and recreation here in our Sanctum, and if our readers have derived any pleasure and profit from them, I am so much the more gratified.

John.—I believe one of the only English papers in the world that publishes its Sanctum Conversations, and I have reason to know that they are read with interest by friends and foes. It is quite natural for people to have a desire to know what others are talking about, and then, too, it is much easier and more interesting to read the discussion of a subject in a conversational style, than in a dry didactic article.

James.—Then I think it must be admitted, too, that we have had some big talks in our Sanctum, such as are worth listening to, although I say it myself, that perhaps, should not say it.

John.—I have wondered why some other Church papers have not adopted a Sanctum Department. For instance, the Lutheran Observer had the most complete arrangements for such a conversation. There used to be three editors, all Doctors of Divinity, and they, you know, are presumed to know something more than common people. They had a most elegant sanctum room in the Publication house in Philadelphia, and they had three such pretty names, Frederick, Theophilus and Edwin. I should have liked to have overheard some of the tall talks of those three distinguished doctors and editors of the Lutheran Observer.

Peter.—It is not everybody that has the capacity of talking entertainingly. I know of a fellow by the name of "Gottlieb Kitchenscheidt," who attempted it once in the Lutheran and Missionary, but he made a miserable botch of it, and has never attempted it since.

John.—But we have sometimes given offense in our conversations, and you know not long ago a writer in the Lutheran Observer, which I believe to be none other than the famous "Patapepo," or Garrett Letter Writer, said that he did not read the Friday evening Lecture Room Talk, nor the Fulton Street Prayer Meetings, nor the Conversations in the Sanctum, between Peter, James and John, and that he thought that they had nearly "played out." And then, too, I find that our conversation about "Lauer's Park" has given great offense to certain quarters.

Peter.—I do not wonder that Patapepo does not like those departments in our paper, his tastes and inclinations do not run in the line of those subjects of which those departments treat, he would be more interested by a discussion on bugs, worms, caterpillars, &c. Then we cannot expect to please every body, and where the truth hits it sometimes hurts.

James.—Why he was as bad off as the boy who could not see the town for houses. I don't like the way he speaks of our town, calling it a "little place," an "Oertle." There are many towns in the world that are little than Selinsgrove, although they have more people living in them. Selinsgrove is unsurpassed by any town of its size, for the beauty of its surrounding scenery, the intelligence, hospitality, and morality of its inhabitants, and above all, for its superior facilities for classical, theological and female education, which are afforded by the Missionary Institute and Susquehanna Female College. All who have lived here a little while, are pleased with the place, and I know of some who have lived here and are now longing to get back. If ever I get married and have a family, I want to live in Selinsgrove.

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Peter.—The relation of the Kirchenfreund to the Observer Company places Bro. Severinghaus in a peculiar position, which I fully understand and appreciate, but which it is not necessary here to explain. Personally I know he is friendly to us. But I am not governed by personal motives in this matter; I am actuated by a desire to promote the welfare of the church, and as long as he advocates the doctrinal basis of the General Synod, I

3. He states, in one of the citations already made, that I was "not a member." Now I had been received as an advisory member at least two days before I spoke at all on any subject before the body. I therefore was a member of that convention and had the right to speak. Dr. Sies may hold that an advisory member is no member at all, or that an advisory member has not the right to speak, or that no one can be a member or have any rights if he is not on the side of the Pennsylvania Synod. But if so, there are some who do not agree with him.

4. The doctor again says: "Mr. Officer was called to order as not in a position to ask such a question." The truth on this point is, that at the close of my remarks in favor of Bro. Stork's resolution, and before I had taken my seat I stated, that if we were in order, I would like, through the President, to ask Dr. Sies a question, on a point connected with the remarks which the Doctor had made in the discussion. The President said it was in order; and I asked that the Doctor specify those symbols or confessions, received by the General Council, among which those enumerated were declared pre-eminent. While asking the question I was interrupted by Dr. McCron, who rose and asked whether an advisory member had a right to ask a question. The President ruled that, as the right to ask a question was involved in the right of debate, and as this belonged to an advisory member, I had the right to ask the question, and was in order; and I accordingly went on with the question. Instead, therefore, of being called to order, I was declared by the presiding officer to be in order. But as the Doctor did not answer the question, but only evaded it, and refused to specify any one of the Confessions referred to, he may consider it out of order to ask a Symbolic Doctor any question at any time which he cannot answer. Such a rule of order would be a great convenience to some of them, if it could be strictly enforced.

5. Dr. Sies further states that, "In connection with the subject of an appropriation to a mission congregation in Western Maryland, Rev. Officer referred to the presence of the Lutheran and Missionary in many of the families, which he represented as an unfavorable circumstance." &c. The mission here referred to is in West Virginia and not in Maryland. The matter under consideration at the time with regard to it, was not an appropriation, for that had been made six months before by the Board of Home Missions, but the condition and prospects of the mission. Under this head, I stated that the Lutheran and Missionary was in many families, but that Rev. Holloway had introduced ten copies there, which by their habitual misrepresentation of the General Synod had done harm, and I objected to Rev. Holloway's introducing that paper into a mission supported by the Board of the General Synod. I could not see the wisdom of putting obstacles in the way of our own work.

Having now corrected these few slight errors in this editorial reporter's statements, it is not necessary to comment on them, but rather to offer some apology for them; for it might be easily shown that they are after all only such as any one might have made, if he had been just such a man as Dr. Sies, and had been under the same influences.

Some may think it strange that in reporting the proceedings of the Maryland Synod the Doctor should give so much attention to an individual who he says was not a member, and that he should put in the same connection the private talk of that member. But it seems that for the last few months he has entertained a peculiar personal affection for that individual, so that it is hard to think or write anything totally apart from him. This, however, will prove to be temporary, and like all earthly things will pass away; and hence the brethren of the Maryland Synod should not, in the meantime, be jealous of the Doctor nor envious of me.

But it may be said, that some of the errors do not seem to indicate affection. Still, it should be borne in mind that "Love works a different way in different minds," and that sometimes it makes men awkward. And besides this, the Doctor's memory fails him a little of late. Some time ago he went trotting to Trout Run, above Williamsport, Pa., but some way angled about till he reached Williamsport instead of the piscatorial water just named, and in the turbid waters there he got rather more on his hook than he was fishing for. This heavy draught seems to have burdened his memory ever since. Not that it is no longer retentive, for as we have seen it keeps certain persons in perpetual recollection—but it takes in along with them so much trash that in no way belongs to them. Its failing is not so much in the way of omission as addition and exaggeration. This shows that the net of his memory was not actually broken by the unusual draft, but was only strained, and will regain its proper shape and action when once relieved of this burden.

For the American Lutheran.
Dr. Sies on the Maryland Synod.

Mr. Editor:—In your issue of October 29th, you published a large part of Dr. Sies' report of the late convention of the Maryland Synod—as contained in the Lutheran and Missionary; and as this report contains some inaccuracies, I ask space to correct such of them as refer to me personally.

1. Dr. Sies represents me as having spoken twice before the Synod on the subject of the relation of the Synod of Maryland to the individual who he says was not a member, and that he should put in the same connection the private talk of that member. But it seems that for the last few months he has entertained a peculiar personal affection for that individual, so that it is hard to think or write anything totally apart from him. This, however, will prove to be temporary, and like all earthly things will pass away; and hence the brethren of the Maryland Synod should not, in the meantime, be jealous of the Doctor nor envious of me.

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For the American Lutheran.
Another Sunday School Mistake.

Mr. Publisher:—Permit me, in a kindly spirit, to correct a somewhat serious error, in your last issue, over the signature of the "Publisher," in regard to the Sunday School in Frytown. You say: "The Fifth or last Lutheran Sunday school, is that 'lately started in Frytown.'" &c. Let me say to your readers that the Sunday school, in Frytown, is quite an old institution! Not less than forty-five years ago, the writer's father, with a few, then, citizens of that old suburb, under the direction of the late venerable Dr. J. G. Schmucker, so long and favorably known, as a most excellent and useful Lutheran minister of the Gospel, in York, established a small Sunday school in that village; which, with perhaps, occasional interruptions, has continued more or less prosperously, ever since. When the Theological Seminary of the Reformed Church, under Prof. Mayer, was established at York, the students of that institution took charge of the school, reorganized and conducted it successfully, until their Seminary was removed to Merceburg.

After that time, Mr. M. Beckel, an aged citizen, still living in Frytown, superintended the school for quite a number of years, until the increased demand for an English superintendent, caused his resignation; when a brother of the writer took that position, aided, occasionally, by Rev. Dr. Loehman and others. During this time it might, perhaps, justly have been styled a Lutheran Sunday school, though it has, we believe, never been considered as strictly, a denominational school. The children of the village, of all denominations, attend there; and it should perhaps, most properly, be called a Union Sunday school.

The question has, it seems, been, lately, mooted, whether there should not be a Chapel built for the accommodation of the Gospel ministry, and was successfully tempted to touch, to taste and to revel in the intoxicating cup of misery and death. Some of his professors, the students, Tom Paine, Voltaire, &c., were his seducers and destroyers.

This was the celebrated confession of this highly gifted, noble-hearted, once promising, but now ruined young man. In looking at his ruin he would exclaim: "Oh, that I had never seen — University!" "I would give a thousand worlds to be forever freed from this infidelity, and to have back again my Saviour and my religion—the religion and Saviour of my dear mother and sister."

Young men, dear young men, take warning from this fearful example. Shun the very appearance of evil. Shun bad company and bad books. Shun the whirlpool of infidelity; for it is sure to hurl you down from position and honor, and to wreck you and ruin you. Let Christian faith and character be destroyed and there is no depth in wickedness, pollution and wretchedness too deep to be attained. Take away good principles and the foundation, the very bottom of character is gone, and nothing but emptiness, abject slavery to vice and appetite remain. Let not this legion-headed monster throw his damp, chilling, paralyzing, and soul-killing cold around you. May the God of all grace keep you in faith and practice, in appetite and passion, in youth and mature years; make you shining ornaments and not withering blights at home and abroad, in time and through eternity.

For the American Lutheran.
Anniversary of Cassville Soldiers' Orphan School.

The loud reveille, which broke the deep silence at this institution on Saturday morning, Nov. 4th, did not arouse the slumbering inmates to their accustomed labors and studies, but to the leisure and festivity of a holiday. The fifth anniversary had come, and was to be duly celebrated. The children, and youth, or Young America in both sexes, came forth to the number of 165, arrayed in their "Sunday best," and fully imbued with the spirit of the occasion. The sick room, which is hardly ever largely occupied at this institution, was entirely vacated on that day.

Immediately after breakfast, the Principal, Rev. A. L. Guss, announced that the freedom not only of the premises, but also of the neighboring fields and wood and village, so far as it did not infringe on the freedom and rights of others, was granted to all. And although the early part of the day was wet and dreary, yet the joyous throng went forth and plied their various sports on every hand, till the rocky hillsides reverberated with their gladness shouts.

At length the time for dinner came, and pupils, teachers, and visitors sat down together in the spacious dining hall, and soon thirty-six well-cooked turkeys, with other things in proportion, were caused to disappear; and some two hours afterwards the pupils were formed in two lines beside the buildings and about one barrel of almonds and other delicate nuts were distributed.

Vox Dei.

For the American Lutheran.
The Door.

BY REV. N. KLOCK.

How strange is man's history. What mysteries hang over his changing state. Once an inhabitant of a Paradise with no motive power within his heart to incite to disobedience, or cause one moment's sorrow, and then all an exile driven from Eden's pure joys, and the door closed to bodily immortality, as the tree of life is so rarely guarded by the Eternal Power. What a transition state was this from innocence to guilt—from joy to sorrow. Here was the first fear—the first anguish—the first tear. Here was a desert drear in exchange for a fair garden bearing immortal fruit. Here the soul could find no Oasis or comforting Hope, if like Noah's dove it should explore the earth's land, and seek in every zone or clime, for the curse was widespread and universal, and the plant of sorrow grew from every soil. The ice-bound regions swept by chilling blasts, and the fairer lands with brighter skies and warmer suns were alike within the pale of the curse and destined to be the home of sorrow.

But amid this desert a heavenly gift—O joyful hope! a door is opened—a single door—through which a second Eden may be found. The Cross is just before it, but the sacrificial door unveils itself as you reach the Cross, and reveals a bow of peace enshrining the mercy seat, where Atonement hangs touched with heavenly music and down earth's sorrow. And now the angel that held the flaming sword before your companion and ministering spirit, and from the "delectable mountains" shows you by faith the Rest for the glorified where an unending Crown shall crown your brow in the Eternal Fatherland.

No, there is but one door in this vale of tears that opens into the fair bowers of saving Hope. It is true there are other places that have the semblance of the door over which are written self-righteousness, cold formality, or some other human device, through which many enter to find themselves still in the outer court, having received no more benefit than a chilled body could receive in attempting to warm at an artificial fire. But none need be deceived, for the true door has written upon it Repentance, Faith, Hope, Charity, and the Cross is there, and the heart-melting sacrifice is there, and the Comforter is there. Inquire then for the good old way and enter in and you will hear the Shepherd's voice, who leadeth into green pastures, beside the gushing fountains of life, and your heart will respond to the Angels' Song of "Glory to God in the highest, peace on earth and good will to men."

But here, in the desert where the curse is felt, and to-day we must enter the door of mercy, if we would have the golden gates of the Eternal City open up before us when our change shall come. Tomorrow it may be too late and the door closed to us forever, and we lament that "the harvest is past, the summer is ended and we are not saved."

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school—the old common school building being, now, insufficient, and quite too inconvenient for the purpose. The denominational preferences of the majority seem to be not well received by the friends of union. "Nichta fuer angut," friend "Publisher," only Frytown should have due honor given her.

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The evening feast was intellectual, and was furnished by the pupils. There were declamations, essays and orations, copiously interspersed with vocal and instrumental music. These performances presented a great diversity, from the serious and pathetic to the humorous and grotesque, and the large audience which filled the hall in every part, seemed ready to pass from one state of feeling to another, in sympathy for the performers, as the programme went on. The farcical speech of the mimic "Candidate for Congress," and the ludicrous performance of the "Grecian Band," were enjoyed with as much zest, in connection with the other exercises, as had been the cranberries with the turkey at dinner during the day. The performances as a whole were good, and some parts of them very good.

The fine appearance of the pupils, the remarkably good health which they have all along enjoyed, as well as the cleanliness of the building within, show that the culinary and clothing departments of the institution are well conducted by Mrs. Guss and her faithful assistants.

For the American Lutheran.
A Centenarian Gone Home.

Mrs. Mary Catherine Trout was born in Rockingham county, Va., Nov. 15th, 1766, was the mother of six children, two of which still live. She united with the Evangelical Lutheran Church in the Spring of 1841, after she was 74 years old and has been over 29 years an acceptable member of Luther Chapel congregation, in Harrison county, Ind., having been one of the early emigrants to this part of the State.

She was one who was willing to help bear burdens, always contributing to the support of religion. Her pastor was always sure of her part of the stated salary. She had a slight stroke of paralysis, causing her to fall, from which she was considerably bruised. Suffered very much for some days prior to her death, but waiting patiently, she prayed the Lord to come. She died in peace September 4th, 1870, at the age of 103 years, 9 months, and 19 days. Leaving neighbors and relatives to look on, meditate, and learn wisdom, from such length of days, and such graces of the Lord. Her last words were best days. She requested me, three years ago, to preach her funeral, if I lived longest. And when death drew on, she reminded her daughter, with whom she had her home that I was to preach the funeral sermon. Such a request from one of such age—one who was old at my earliest recollection—one who had often handled me in childhood, Oh! how strange the turns in life's journey! The requested discourse was preached Oct. 23, at the above named church, from Rom. 8: 14, to the largest assemblage ever convened at that place.

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Seven ministers besides Rev. Emerson were present, besides two lay delegates, and after a thorough examination the accused was declared guilty of drunkenness and profanity.

Part of the Conference thought he should be suspended from the office of the ministry until the next meeting of Wittenberg Synod, and made a motion to that effect, but this the majority afterwards substituted by the following:

Notwithstanding the fact that Rev. J. M. Emerson is guilty of drunkenness and profanity, and that we heartily condemn such conduct of any man, yet, in view of the humble confession Rev. E. has made, and the apparent penitence which he has manifested, Therefore,

Resolved, That we test his sincerity until the annual meeting of Wittenberg Synod, and if until that time he prove himself worthy of our confidence, he be pardoned, and if not, he be cited before Synod for their action.

Resolved, That these facts be published in the AMERICAN LUTHERAN, and Lutheran Observer.

M. J. FIREX, Sec.

Sunday-School.

All communications intended for this Column should be sent to
JOHN J. REDMAN,
Harrisburg, Pa.

The Question Box.

What should be done with incorrigible little boy or girl by whom no order can be maintained in the class, and with whom reasoning, coaxing, and even threatening have been of no avail?

Try more reasoning and coaxing, and omit the threatening altogether. We have no right to threaten, unless we put the threat into execution. We have seen children threatened with a variety of punishments which the threateners did not mean to carry out. Threatening a child to thrash him, to skin him, to break

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