

The American Lutheran.

YORK, PA.
SATURDAY, Jan. 7, 1871.
REV. P. ANSTADT, Editor.

Our Terms.—We are in payment in advance, and we desire the subscribers to adhere to these terms as much as possible. This will be best for us all. It will avoid mistakes, it will be a satisfaction to the subscriber to find that he is reading a paper which is paid for, it will secure us from loss, it will enable us to meet our obligations promptly, and to make further necessary improvements in the paper. With this view we begin already at the beginning of the year, to enclose the bills in the paper for the current year. We hope all will respond to them without delay.

The American Lutheran for 1871.

With this number the AMERICAN LUTHERAN begins its seventh volume.—Six years ago we commenced the publication of this paper, without a single subscriber and with very little capital. Through trials, toil, and opposition, we have been able, by the blessing of God and the help of kind friends, to enlarge it twice and to increase the subscription list to nearly 2800. And its course is still onward and upward. At no time during its publication has the list of subscribers increased so rapidly as within the last three months, and we therefore enter on the new year with renewed hopes, and brighter prospects. Some of our friends have worked nobly for us. We thank them for it. They have done a good work for the church and the cause of truth. Others have promised to begin their efforts in their respective congregations with the beginning of the year. We anticipate a large increase of our subscription list from these efforts.

We hope during the coming year to be able to improve the paper both as to its contents and its external appearance, and thus make it still more useful and acceptable to our readers. We design, as soon as our friends permit, to purchase new fonts of type, and to print it on a better quality of paper than heretofore. Our aim is to make it more useful in making readers improve. We wish our subscribers to be more prompt in sending us their contributions. We wish to see more of the friends of the church and the cause of truth. We wish to see more of the friends of the church and the cause of truth.

A Very Happy New Year.

Words of Encouragement.

One of our most successful Lutheran pastors in the West, while sending in a list of new subscribers remarks: "I like your paper better and better.—God bless you. Stand firm and the spiritual portion of the church will stand by you."

A Lutheran minister in New Jersey, who has already sent us a large number of subscribers writes:—I wish you could manage to get the AMERICAN LUTHERAN fairly before the people of every congregation. This is all that is necessary to give you a large increase in your subscription list."

A layman in the western part of Pennsylvania writes: "I love the AMERICAN LUTHERAN, first on account of its name, and secondly on account of its contents; and I think every American Lutheran family should have it. May it circulate in every State of this Union, may every true Christian minister in our Zion circulate it among his people, may symbolism which seems to have been spreading rapidly through our church, be banished, and may the time soon come, when no unconverted preacher shall find a pulpit to preach from in our church."

The following comes from a lady subscriber: "I hail with joy the weekly visit of the 'AMERICAN LUTHERAN.' I do not know how any of our people can afford to do without it. I hope it will soon find its way into every home of our Church. Its columns are always full of interesting and instructive reading. People who do not take their Church papers are losers.—They are not acquainted with the workings of the Church. To be an intelligent member of our Church a person must read the proceedings of our Conferences and Synods, as they are given from time to time in the papers. I wish the paper great success. May the Lord bless it in its work."

New Year's Reflection.

How time flies, and we along with it!—Here we are, at the beginning of the year 1871! Time past can never be recalled; the moment that is lost, is lost forever.—Of the past we know something by history, the future lies hidden from our view and we can only conjecture what it will bring by an analogy of the past. The year 1870 has gone into eternity, the beginning of the year 1871 we have seen, but may not see its close; only the present moment we can call our own. Some one has remarked that God gives everything bountifully but time, of that he gives us only a moment at a time, and never gives a second until the first one is past.

Our New Book of Worship.

This long expected, much talked of and written about book has at last made its appearance, although we have not yet had a sight of it.

Its Influence on the Beholder.

Dr. Stork writes an article about it in the *Lutheran Observer*, and appears to be enchanted with it. He says: "We take it up, open it, turn it round, hold it off, look at it lovingly, and feel a sort of book magnetism." If that is the effect which it produces, we would advise people of weak nerves to be careful how they look at it, or handle it.

Its Appearance.

This the Doctor describes in the most glowing terms. He says, "It is beautiful; in all the outer aspects of a book—the pure white paper, the clear cut type, the ornamental lettering, the embossed binding—the *tout ensemble*—"

Two Mistakes.

are noticed by the Dr. as having slipped into the book "through the unintentional oversight of those who had the supervision of the work." The first is the publication of the "Order of Salvation," in connection with Luther's smaller Catechism. But as this order of salvation is contained in the General Synod's edition of the Catechism and generally used by our pastors in their catechization, and is perhaps omitted only in the edition published in the Book of Concord, we see no good reason for omitting it from this Book of Worship. If "Our Book of Worship" is to have Luther's smaller Catechism incorporated with it, let it be the General Synod's edition, Order of Salvation and all. We regard this as a fortunate mistake, if it is a mistake at all.

The second mistake.

which the Dr. finds as having slipped into "Our Book" unintentionally relates to the formula of Ordination. The second question to the minister to be ordained reads thus: "Do you believe that the fundamental doctrine of the word of God are taught in a manner substantially correct in the doctrinal articles of the Augsburg Confession?" This was our old confessional statement, and the so-called Doctoral Amendment was "doctored," and the Dr. has always regarded it as "doctored" and unsatisfactory. But as this "doctored" amendment was adopted by the General Synod, it is a measure to prevent merely as a compromise, and from leaving the Old Synod of Pennsylvania, and the General Synod and organization, and the General Council, and as that object failed, most palpably, as every body knows, after all, the committee concluding that the doctrinal amendment is not worth much, and that we might as well keep our old confessional statement.

THE ADVANCED CONFESSATIONAL POSITION.

of the General Synod the Dr. seems to prize so highly that he wishes "to avoid even the appearance of any retrocession from it," which shows two unintentional mistakes soon to indicate. Now, if "Our Book of Worship" is intended to advance the confessional position of the General Synod still further, then it is doubtful whether we can all go in very heartily for its introduction into our congregations.—Some of us think the General Synod has advanced quite far enough confessionally already, and do not wish any further effort to make the General Synod's doctrinal basis more symbolic, or her forms of worship more ritualistic with night and main.

THE LITURGICAL PART OF THE BOOK.

the Dr. expatiates upon with evident pleasure, especially the *Gloria Patri*, the *Gloria in Excelsis*, and the *Hymn Angelicus*.

Spirit of the Lutheran Press.

James.—Speaking of the Roman Catholics, I see in the papers that they are holding meetings in the cities to sympathize with their Holy Father as, they call him, the Pope, and to express their indignation against Victor Emmanuel for depriving him of his temporal power; and I see also, that the Pope has sent a bull against Victor Emmanuel in which he cursed him most blasphemously. These papal bulls used to be terrible things, which caused kings and nations to tremble with fear, but now they have lost all their effect, nobody cares for them any more than for the idle wind.

John.—That shows that the power of the Papacy has passed away.

I believe the measure of iniquity of the "man of sin" was filled up when he declared himself infallible, and now he is to be destroyed by the breath of the Lord. I believe we are living upon the eve of one of the most eventful epochs in the world's history.

Peter.—During these convulsions among the nations, I am forcibly reminded of Nebuchadnezzar's image. He saw in vision the image of a man, towering from the earth, with his head up to the clouds. Its head was gold, its breast was silver, its body was brass, and its legs were of iron. Daniel explained to the king that this image represented four great empires that were to succeed each other on the earth. "The head of gold art thou, O king," that is the Babylonian empire, the breast of silver represented the Persian empire, that overthrew the Babylonian in the time of Belshazzar; the body of brass represented the Macedonian empire under Alexander the Great, who overthrew the Persian, and the legs of iron represented the Roman empire. All these empires are now gone forever, but the image had feet and toes of clay mingled with iron. The period of time in which we live, therefore, is that represented by the feet and toes of the image, when the Roman empire is divided. It might perhaps be profitable to us to study the prophecies with the view of ascertaining what epoch in the world's history is going to be ushered in after the little stone from the mountain shall have destroyed those feet of iron and clay.

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"The *Lutheran* can only say, God have mercy upon such Lutherans! They may read their condemnation in Rev. 3, 15, 16."

James.—Wait till I get the Bible and see how that passage reads. (After finding the passage he reads as follows:—

"I know thy works that thou wert cold nor hot; I would that thou wert cold

