

The American Lutheran.

FOR PAID.

SATURDAY, June 3, 1871.

REV. P. ANSTADT, EDITOR.

We desire the names of persons to whom it would be worth while to send copies of the American Lutheran. There are quite a number in every charge who do not take, perhaps rarely ever see, the paper, and it is for the purpose of bringing it to their notice that we adopt this plan. Send us their names.

NOTICE.—We would request every subscriber, when writing to us, to be particular to give not only his name, but also his post office, county, and State, so that all communications may be attended to promptly, and the delay avoided of waiting for a second communication.

Any subscriber who wishes to discontinue his paper must send us his name, post office, county, and State. Unless this is done, the paper may be continued, and we are not responsible for neglecting to do that which we could not do for want of the proper information.

From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

How to SEND MONEY.—Those who live in Pennsylvania should send a check on their nearest bank. This is a safe way of sending money and the least expensive, costing only a two cent stamp for the check. Those living in other States should send a draft on New York, Philadelphia, or Baltimore, or send by registered letter or postal money order. When sent in any of the above named ways we assume all the risk. But when the bank notes are sent in the letter it is at the risk of the sender.

PAY YOUR SUBSCRIPTIONS.—Many of our subscribers are back with their subscriptions for this and previous years. In most cases is not for want of ability or willingness to pay, but from the habit of procrastination and neglect. This we must pay to great inconvenience and loss. We must pay the cash for printing paper and ink and our workmen must be paid every Saturday. How can we do this, unless our subscribers pay us promptly? Dear friends, send us the money due, it is but a small amount for you to pay, but a large sum when many of those small amounts are brought together. Send it right away; we need it just now.

Rev. Wm. Sterling has been dismissed from the pastorate of the Second Reformed Church, Williamsport, Pa., which he has served for twenty-four years and a half.

ERRATA.—The following typographical errors in the article, "A Vision" of last week's issue should be corrected as follows: 8rd line from the top, *Habakuk* 2, 2. instead of *Hebrews* 2, 2. 16th line from top, *passed* instead of *foated*.

THE EVANGELICAL ALLIANCE.—The Executive committee is making arrangements to have the next assembly of the Evangelical Alliance held in the city of New-York in the year 1873. It was to meet in New-York last year, but was prevented by the war in Europe.

A SAs CASE.—It is stated that Rev. D. E. St. Croix, a retired and aged clergyman at Oswego, N. Y., died lately from the lack of sufficient food, brought about by his penurious habits. Money and papers were found in his possession to the value of \$5,000. It is very strange that a minister of the gospel, who knew the evil of a miserly character, should himself present so striking an example of it.

PA. COLLEGE-HONORS.—The examination of the Senior Class closed on Tuesday last, the "honors" being assigned on Wednesday morning by the Faculty.—Charles E. Hay, of Gettysburg, takes the 1st honor; E. F. Bartholomew, Selinsgrove, the 2d; R. H. Kline, Pleasant Gap, the 3d; and Benjamin Kurtz, Baltimore, the 4th. Mr. Hay will deliver the Valedictory, Mr. Bartholomew the Latin Salutatory, and F. G. Knapp, of Martins Ferry, Ohio, the German speech.

GERMAN AND SWEDISH BAPTISTS.—According to the *Baptist Hand Book* of England, next to Great Britain, European Baptists are numerically strongest in Germany, where there are now seventy-two churches and 13,500 members. Sweden comes next, with 207 churches and 8,120 members. The statistics of churches and members, respectively, in these two countries are remarkable, comparatively viewed.—Germany having 5,839 more communicants than Sweden, while Sweden has the greater number of ministers by 135.

THE CONFLAGRATION IN PARIS.—Our latest advices from Paris report that the London fire brigade had arrived in the city for the purpose of aiding in extinguishing the fire which the Communists have kindled in the unfortunate capital. Other foreign fire companies are expected, and it is to be hoped that the united exertions of all will prove successful in saving the yet unburned quarters. Already one-fourth of Paris has been laid in ashes, and the insurgents continue their incendiary work by means of petroleum bombs—the most destructive and diabolical invention of modern days.

RATIFICATION OF THE TREATY.—The announcement of the ratification of the treaty between the United States and England, will be received with pleasure throughout the country. It is so much to the interest of the two countries to preserve lasting harmony that dissensions between them are calculated to excite universal uneasiness. We are glad to record the fact that this treaty has been ratified by the United States Senate, and hope that the speedy acceptance of the terms by the English Government may adjust every difference between the two countries.

NO EQUAL, NO RIVAL.—This work—Webster's Unabridged, Illustrated—is an American Institution of itself. It has no equal, no rival in the world of its class, it is No 1, letter A. It may be said, in justice, to be perfectly unique. No book ever made was more complimentary to American learning, research, classical elegance and literary taste, than this. It is monumental and wherever it goes will commend our country more eloquently than any pile of mud marble, procuring in stationary, the brave whom we honor, and their deeds which we would not forget.—*American Weekly*.

It is related of an old Scotch clergyman that he always began his labors on a new charge by preaching six sermons on "Who Melchizedek was." The sixth sermon was recited dozed with the remark: "So we see, brethren, we don't know who Melchizedek was, and it makes no difference."

Reply to Father McGovern.

No. 2.

In our last week's reply to Father McGovern, we got through with only the first one of those "seven calumnies" which he accuses us of having perpetrated. This treated of the Romish doctrine of Transubstantiation, and we think we proved to every unbiased mind, that what we had stated on that subject was no calumny, but the truth.

The second "calumny" with which he charges us relates to the Romish doctrine of Purgatory; rather a hot subject to discuss in this warm weather, but we shall keep as cool as possible and try to carry on our controversy in perfect good humor.

We had stated the Romish doctrine to be, that the souls of even the best Christians must go to Purgatory to suffer for their sins. Now, see how curiously Father Mac construes this into a "falsehood" and "calumny No. 2." The following are his invidious words:

"He goes on and says: 'That the (the Catholic) doctrine of Purgatory is that even the souls of the best Christians must go to Purgatory to suffer for their sins.' &c. Now if the best, which includes the most perfect Christians, are doomed to Purgatory, then our doctrine, as we stated it, must be universal, admitting of no exception; whereas the Catholic teaching is that Purgatory is a place in the other life where souls suffer for a time." (See Butler's Catechism taught in our Sunday schools, or any Catholic treatise on this doctrine.) The term souls suffer does not include all universally as intended by the Rev. Editor. He therefore perpetrates another falsehood, which is calumny No. 2."

In this statement of "Catholic teaching" Father Mac leaves us very much in the dark, as to what class of people really go to Purgatory. Whether it is the good or the bad, he does not say, he merely teaches that some souls suffer there for a time. Fortunately we have other means of determining from "Catholic teachings" what class of persons do not, and what class do go to Purgatory. We find by reference to some of their catechisms (doctrinal and Scriptural Catechism by Collet, p. 388) that the wicked suffer eternally in hell. Consequently they could not have been in Purgatory, for there they suffer only "for a time." Hence only good Catholics go to Purgatory, yes, as we stated, even the best Christians must suffer there for their sins. We find this abundantly illustrated in Romish books and practices. In the above-named Catechism (Collet's, p. 388) occurs the following statement:

"St. Monica, being at the point of death said to her children: 'Give yourselves no trouble about this poor body, bury it wherever you choose, the only thing I ask of you is, to remember me at the altar of the Lord, wherever you may be.'"

Here then, we have an eminent Saint asking her children to pray for her after she was dead, to deliver her soul from the pains of Purgatory.

The following extract from a Baltimore newspaper, published many years ago, also shows that according to the Romish view the best Christians must go to Purgatory.

"OBSERVATIONS.—This day the Prelates and Theologians of the Catholic Provincial Council, now in session in this city, together with several other prelates, celebrated the solemn office for the repose of the souls of the Right Rev. Doctor Fenwick, of Cincinnati, and Dr. Neke, of New Orleans. The Right Rev. Doctor Fenwick, celebrated the High Mass, attended by the proper officers. After the Gospel, the Right Rev. Doctor Fenwick, Bishop of Cincinnati, ascended the pulpit and preached a funeral sermon; in which he ably portrayed, in accurate and pathetic language, the virtues and services of the deceased prelate, the former of whom fell a victim to the cholera, after years of laborious and successful exertions; the latter was taken with the cholera, while engaged in the midst of his labors by the yellow fever. After the Mass, Doctor Rosati performed the usual obsequies."

Now here we have two prelates of the Roman Catholic Church, eminent for their "virtues and services," dead a year or more, and yet their souls not at rest, a whole Provincial Council celebrating mass for the repose of their souls. They could not have been in heaven, for then their souls would have been at rest. Where else could they therefore be, but in Purgatory "suffering the rigor of fire." "And let us remember, that all the fires of this world, are neither so strong nor so piercing as that of Purgatory." (See Collet's catechism, p. 388, 389.) What a horrible place to send such holy men to, as those prelates were, to burn in for a whole year! And who knows but they are there yet, at least we have never seen it announced that they have been delivered? We had stated that according to the Romish doctrine even the souls of the best Christians must go to Purgatory to suffer for their sins. Does not Father Mac count St. Monica and those prelates, so eminent for their "virtues and services," among their best Christians? And yet he calls our statement a "falsehood" and "calumny No. 2."

Now, if the very best of your bishops are toasting and burning in Purgatory a year after their death, and need to have solemn offices said for the repose of their souls, what will become of the less virtuous ones in your church? Oh, Father Mac, you must take that back. It is neither a falsehood nor a calumny, that you teach the best Christians must go to Purgatory.

Now since we have got safely through with your second so-called calumny, we wish to state a few objections to your whole doctrine of Purgatory.

1. In the first place it is unscriptural. The Bible speaks plainly enough of two places beyond the grave, but it says nothing about a third place. It tells us of a heaven and a hell, but never a word of Purgatory. Those passages of Scripture which they adduce to prove this doctrine do not prove it at all. If Purgatory is full of souls, who are helped by masses and the prayers of the faithful on earth, as the Romanists teach, why in the multitude of their exhortations do the Saviour and his apostles never so much as give us a hint about praying for those suffering souls? What a great oversight it was in them.

2. The doctrine of Purgatory is derogatory to the atonement of Christ. The Scriptures represent Christ as an all-sufficient Saviour, whose blood cleanses from all sin. But the Romish doctrine represents him as an insufficient Saviour whose blood does not cleanse from all sins, but that the Christian must have his sins purged away, by the fires of Purgatory. What a degrading thought the Romanists must have of the work of Christ, and of the efficacy of his blood, that they should believe, after he has done all he can for a soul, and his blood has exhausted its virtue on it, it has still to be subjected to the action of the fires of Purgatory for no one knows, how long, in order that his expiation of its sins may be complete, and its salvation perfected. What a doctrine! Why according to this, Christ was premature in proclaiming on the cross, "It is finished." It was not finished. The expiation

tion of sin was only begun on Calvary.—It is to be completed in Purgatory. May God save the world from such a dreadful delusion so derogatory to the Son of God, the Saviour of the world.

3. We read of no one in Scripture who went to Purgatory. If there was a Purgatory in the time of Christ it must have been a place of little note and of little use; of little note for they say nothing about it, and of little use, because we read of no one going there. Lazarus did not go there, he was carried by angels into Abraham's bosom, the penitent and believing thief on the cross did not go to Purgatory, he was with the Saviour that same day in Paradise. Paul speaks of those, who are *absent from the body, as present with the Lord*. Is Christ in Purgatory? Is it that believers go to be ever with him? But hark! a voice from Heaven! now we shall know how it is: "I heard a voice from Heaven," says St. John, "saying unto me, write, blessed are the dead which die in the Lord henceforth, say saith the Spirit, for they rest from their labors." They that die in the Lord, rest. Then certainly they are not in Purgatory. Now here is a dilemma. Will Father Mac say that those two bishops for the repose of whose souls the council in Baltimore said mass, did not die in the Lord? I suppose not. Then he must believe that they were at rest. And if so, why celebrate solemn office for their repose?

4. It is a horrible doctrine to believe on a deathbed. I have somewhere read that Roman Catholics are never happy in the prospect of death. And no wonder. The devout Romanist believes that immediately after death he goes to purgatory where is a place of torment so dreadful that all the fires of this world are neither so strong nor so piercing as that of purgatory." (Collet's Catechism p. 389) We have witnessed conflagrations where the heat was so great that one could not come up to them without suffering severely; we have seen furnaces heated to such a degree as to melt the hardest metals, but that far short of the fire of purgatory; that exceeds "all the fires of this world." Into such a horrible fiery furnace, you are doomed to go, immediately after death, my Catholic friends. It is no wonder, therefore, that Catholics are never happy in the prospect of death, for all have to go there with the following exception, which we transcribe from Collet's Catechism, p. 384, and 385:

"1. Those who die in a state of baptismal innocence, such as baptized children, who die before the age of reason, or even adults who die immediately after baptism. 2. Those who suffer martyrdom; refer to the martyrdom of St. Stephen, who saw the heavens opened to receive him. 3. Those who die after the perfect penance. Such as St. Paul, the hermit, whose soul was seen by St. Anthony ascending into heaven, as white as snow, amongst troops of angels and amid the choirs of prophets and apostles. The same is related of St. Scholastica, and several others."

It will be seen from the above, that with the exception of baptized children there is no escape from Purgatory according to the Romish doctrine, only St. Stephen, St. Paul, the hermit, St. Scholastica and "several others," did not go there. But all the rest, millions upon millions in number, have gone there, and still go there to endure those horrible burnings. But thanks be to God, this doctrine has no support in Scripture, reason, or common sense.

5. Lastly, we remark that this is peculiarly a very profitable doctrine to the Romish church. It is a trade in the souls of men and women. There is no doctrine which pays so well. It is a capital speculation. St. Peter's church in Rome, the largest church in Christendom, was built by the sale of indulgences, and one of the largest sources of revenue to the Romish church this day, no doubt, flows from masses said for the benefit of the souls in Purgatory.

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

John—I see that your controversy with Father McGovern is attracting considerable attention, both among Catholics and Protestants. I have heard fears expressed by outsiders that you would not be able to successfully answer the article of Father Mac, which he published against you in the *Gazette*. But since your reply appeared, I think public opinion has decided that you have completely won the sophistry exhibited in the first part of his article in regard to Bible Christ and the Romish doctrine of Transubstantiation.

Peter—His arguments are indeed most transparent sophistries although forth with a show of logic. It is, however, an easy task to detect and expose fallacies, and those 7 calumnies which he accuses me of having perpetrated, are easily shown, are no calumnies at all, can substantiate all that I asserted.

James—I heard some of the Catholics speaking about your allusion to the cutting spirit of the Papists wherever they have the power, and that they would execute in this country too, if they could. The Papists should be the last to do religious toleration. Of course I am in favor of their having the freest toleration in this country, although they deny us in Roman countries where they are the power.

John—It sounds strangely to hear Father Mac call the Bible the revealed word of God and also quote passages to prove his doctrines, while the Pope has placed the Bible on the list of forbidden books, not fit for the people to read, and we hear of the priests burning Bibles, when they find them in the hands of their people, an instance of which occurred some years ago in our good town of York. Is it not a horrible presumption for the Pope, who is himself but a worm of the dust, to stigmatize the revealed word of God as a book that is too bad for the people to read, and for a priest to burn it, as though it were worse than the vilest infidel production?

James—The papists treat the word of God with the same contempt that the Jews did the Saviour; they condemned him as a malefactor to the most shameful death, and then crucified him between two thieves as though he were the vilest of the three. So the Pope first publishes the Bible on the list of condemned books, and then the priests burn it. What excuse can they give for such ungodly conduct?

Peter—They commonly say that it is only the Protestant translation which they reject and burn.

John—But from the quotations in Father Mac's article, I cannot see that the Catholic translation differs in the least from ours. Those passages read just word for word as they do in our Protestant translation.

Peter—There is no essential difference between the Romish and the Protestant translation, there may be some merely verbal difference, but the sense is mostly the same in both. For instance, I have in my library Van Ess' German Catholic translation of the Scriptures and I think it is very good; it gives, however, the same sense that Luther's German translation does. But the real reason why the Pope and his priests don't want the people to read the Bible, no matter by whom translated, is that they would discover the false and unscriptural doctrines of the Romish church and turn Protestants. If we only could get the people in the Catholic church to read the Bible, they would soon become enlightened and forsake her communion. The Pope and his bishops and priests know from this experience, and hence their deadly hatred of the Bible. Not only have the Pope condemned the Bible, but also the Councils. The following is what the Council of Trent decreed, as quoted by Monod:

"That if the Bible is given to the people there will result more trouble than advantage. No person can read the Bible without a written permit from the bishop. No person who shall dare secretly read the Bible can receive absolution for his sins, and he who sells a Bible must be punished by fines and other penalties, according as the bishop shall judge of the quality of his crime. Lastly priests themselves can neither read nor buy a Bible without the permission of their superiors."

This is therefore the established rule in the Romish church in regard to the reading of the Scriptures, which cannot be gainsaid or denied.

James—The decree of the Council of Trent and the Pope's bull, have been very inefficient in preventing the circulation of the Bible among the nations of the earth. A Durham bull, might as well place himself on the railroad track, and attempt to stop a locomotive and its train, as for the Pope to try to stop the spread of the Bible by sending out his "infallible" bull against it.

John—Well, your comparison is not a very elegant one, yet it will do for an illustration at this time. But it is singular how things have gone against the papacy in these latter times. In the providence of God, the Pope's blessings have been turned into curses, and his curses into blessings. He hurled his bulls against the Bible, and never since the world stands has the Bible had such a wide circulation as at present; he cursed Protestantism and now the Protestant nations are the ruling power on earth; he cursed Victor Emmanuel, and Victor Emmanuel cast him from the throne of his temporal power, and made Rome the seat of his government. On the other hand he blessed the Queen of Spain, and she has been driven from her kingdom; he blessed Maximilian when he undertook the conquest of Mexico, and Maximilian was beheaded; he blessed Queen Charlotte, and now she is crazy; he blessed the Empress Eugenie, and she had to flee from her palace to seek shelter in Protestant England; he had blessed Napoleon III as the eldest son of the church, and now Napoleon is wandering as an exile over the earth; finally to fill up the measure of his iniquity, he proclaimed himself infallible, and was immediately cast down from the throne of his earthly kingdom.—Surely the Pope's curses have been turned into blessings, and his blessings into curses. I had rather, a thousand times be cursed than blessed by the Pope.

James—I observe by the papers that your Teutonic Friend, C.P.K. has published another new book, under the title, "Conservative Reformation." Is this not a singular name for a book? It seems to me a conservative reformation is only half a reformation, or rather no reformation at all. Suppose one should speak of the conservative reformation of a drunkard, or the conservative conversion of a sinner, wouldn't that be nonsense? No, the drunkard must be radically reformed, and the sinner must be radically converted, or it will in the end be no reformation and no conversion at all. So also the Reformation of religion in the 16th century was a radical reformation from the errors and corruptions of popery, or else it would not have been.

For the American Lutheran.

Dr. Brown and the Gen. Synod.

We see that Rev. Dr. Brown is giving some wholesome advice to the delegates of the next General Synod. As he is an ex-President of the Gen. Synod and also occupies the chair of Didactic Theology in our Seminary at Gettysburg, his advice comes with some force of authority. He speaks *ex cathedra*, and it will become the delegates to pay special attention to what he says.

He takes a hopeful and cheerful view of the future prospects of the General Synod. He says, "I look forward to it (the meeting of the Gen. Synod) with a joyful and strong hope, that it will be a true Jubilee, and that great good will result to our Zion." He says, also, that he has received unexpected commendations from many brethren whose approbation he very highly esteems. He further states that the great current of feeling in the church is in favor of union and harmony. He gives a severe rebuke, however, to some in "certain quarters" who are "carping and fault-finding." He says, "It is not believed that a few factious spirits, whose grandest aim seems to be to settle or unsettle the title of a hymnbook, or book of worship, will engross the whole time of the General Synod."

To any one unacquainted with the Doctor it might be difficult to decide whether he means the friends or the opponents of the Book of Worship, whom he stigmatizes as "factious spirits." But those who know him best, cannot long be in doubt that he means the men that changed our hymnbook into a "Book of Worship" and are trying to force its adoption on all the ministers and churches of the General Synod. Dr. Brown's antecedents have all been strongly anti-liturgical, he does not use those forms in the Book of Worship himself, and his aversion to extended and responsive liturgical ceremonies has been intensified by a recent little unpleasantness in the College Church at Gettysburg, where a "factious spirit," tried to introduce the Morning and Evening services of the Book of Worship. But their nefarious attempt was promptly put down.

His indignation, no doubt, is still further excited by the fact, that the publication of this Book of Worship has exhausted all the funds in the Treasury of the General Synod, and now there is no money to pay the traveling expenses of the delegates.

Had the book been published as a hymnbook there would, no doubt, have been large numbers of them sold, and there would have been money in the treasury of the General Synod to pay all necessary expenses.

These "factious spirits," however, I trust will not be allowed to engross much of the precious time of the Gen. Synod, but, as the desire now appears to have become very general in the church, an extra edition of the hymns will be bound up separately under the title of *Hymn Book* and then, large numbers of the book will be sold, the treasury of the Synod will be replenished, and there would have been money in the treasury of the General Synod to pay all necessary expenses.

REV. S. DOMER, the efficient Pastor of Reading, has declined to become the Pastor of St. Andrews Lutheran Church of Philadelphia. What ever caused him to so conclude, is not for me to say; but that still and your Noah regret it is undeniable; they may do more for Christ's glory, and for the Lutheran Church, at Reading, than if he had come to this city of "cold ministerial association." In a word we have no Lutheran ministerial, fraternal, associations; and I feel sometimes as if I shall congeal into an iceberg—cold and chilling; but then I run over to the Baptist D.D.'s study and I find several immersionists, and I get dipped in their warm brotherly waters, and I return merry as a lark to duty. Would you like to know how we Lutheran ministers meet? Here comes No. 1, he meets No. 2, "good morning," "pleasant day," "looks like rain," good morning and off he goes at about four, as ministerial dignity and legs will allow. No inquiry about spiritual life of the church; no seeking of advice; and no confidential exchanging of notes. After this observation I meet two Methodist ministers; "Good morning, Bro. P. allow me to introduce you to Bro. A. Bro. A. this is Bro. P. of Lutherville; well, what kind of time had you yesterday; how's your church getting along; can you go along with us? Where are you going? Why every Monday morning the ministers on this territory have fraternal meetings for prayer, song, and greetings and help of each other. Come, do come; I know you will be delighted. Contrast that then let it tell its own story. We keep, "Brotherly love," but we have not time to cultivate it, we have neighborly love, but the neighborhood is not thickly settled; and, hence this indifferent and careless distance. If any of your inland brethren, with warm hearts, of social pulsations, want to cool off this summer, you need not go to White Mountains, and other expensive retreats, such as Cape May, and Long Branch; but come to the city of ministerial ice houses, and apply to us Lutheran's as we have the monopoly, and you will be cool enough at a very little expenditure of your hard earnings. I write this piece of information in the interest of economy; knowing how little, dear brethren, are your salaries, and how much we ought to comfort the "poor saints of Jerusalem." Can you reward me by coming? Perhaps you at your conferences will vote me some resolutions of thanks for the indomitable courage it has cost me, to bring to light this accessible watering place; verily if you do not, you are very very ungrateful. Coolness is our "Excalibur." What's the use of my going to Saratoga and the seaside? None.

GENERAL SYNOD meeting seems to have awakened a great many sleeping persons, both in the General Synod and the General Council. Now while I do agree with Dr. Brown, that "certain parties" will not have the "entire time of that body," yet I do believe, they will have a decision on mooted Hymnological questions; and that it is in the hearts of all that this session shall be marked, with an expression of fearless sentiment, and an exhibition of harmony and unity. Yet everything will depend upon circumstances, if there's to be "brothering," "reconciliation," by the "milk and water" class, of those who are distinctive and fearless, and outspoken General Synod men, then, we know there will be, as there ought to be, want of harmony and unity. Let us all pray fervently, that divine wisdom may direct the considerations of such a vast host of the true Israel, and also that Heaven, will send the Holy Spirit upon the beloved who are about to be assembled in Dayton, as it was on the day of Pentecost when they were assembled of one accord in Jerusalem. Lord, bless the General Synod!

NOAH.

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It is an Established Fact, that Consumption can be cured; but it is far better to prevent the cruel disease from fastening itself on the System, by the timely use of a remedy like Dr. Wistar's Balm of Wild Cherry. This standard preparation will speedily cure a cough or cold and even Consumption often yields to its great power.

As a dressing, NATURE'S HAIR RESTORATIVE goes ahead of any in the market. See advertisement.

ately under the title of *Hymn Book* and then, large numbers of the book will be sold, the treasury of the Synod will be replenished, and there will be general satisfaction all around. Those who prefer the Book of Worship as it is, can also be accommodated and thus they will have no reason to complain.

Like the Doctor, I too, take a cheerful view of the future prospects of the Gen. Synod, and look forward to its next meeting with a cheerful and strong hope, that it will be a true Jubilee, and that great good will result to our Zion." HOPE.

CHURCH NEWS.

LYNDA, IOWA.—Rev. H. Bishop, late of Frostburg, Md., has removed to Elvira, Clinton Co., Iowa, and desires his correspondents to address him accordingly.

SAVANNAH, GA.—Rev. Dr. H. Bittle, of Shepherdsdown, Va., has been unanimously elected to succeed Rev. M. Gilbert, of Savannah, Ga.—*Luth. Visitor*.

PHILADELPHIA.—H. C. Grossman, late of Port Carbon, Pa., has removed to Philadelphia where he labors in behalf of the "Home for Little Wanderers." His address is, No. 523 Bainbridge Street.

FRANKLIN SYNOD.—Rev. P. H. Turner, pastor, loci, requests all persons who intend to be present at the next annual meeting of the Franklin Synod, at Gardnersville, Schoharie Co., N. Y., coming via Albany and Schoharie N.Y. Road to procure tickets to Seward, at which place conveyance will be provided to carry them to the church.

PASTORAL CALL.—Rev. A. S. Hartman, of New York City, has accepted a call from the Lutheran congregation at Ghent, Columbia county, N. Y., and entered on his pastoral duties. Mr. H. has been from Adams county, graduated at Pennsylvania College, and completed his theological studies in New York City.—*Gettysburg Star*.

GENERAL SYNOD.—The Treasurer of the General Synod calls the attention of the delegates to the General Synod to the necessity of having collections taken up. So far only 17 churches have responded, and the amount in the treasury is less than \$100. The hymn book committee, he says, have expended a large amount of money in getting up the plates for the Book of Worship, and very little can be expected from that source. Prompt action is necessary, or the treasurer will be without funds to meet the expenses of the coming session.

YORK, PA.—We spent a very interesting and profitable communion season, last Sunday the 28th, ult., with Rev. A. W. Lilly, and his congregation. Fifteen members were added, namely seven by certificate and eight by confirmation. At the communion season previous eighteen new members were added. The communion was held in the evening and was very large, the largest, as the pastor assured us, that was ever held in that church at Whittemore. A deep solemnity pervaded the congregation, and every true Christian felt that it was indeed good to be there.

MEETING OF GENERAL SYNOD.—The twenty-fifth convention of the General Synod will be held in the City of Dayton, Ohio, on Thursday, June 8, 1871.

THE TRESSLER ORPHANS' HOME.—The Board of Trustees of the Tressler Orphans' Home of the General Synod will meet, (D. V.), in regular session, at the Home, in Louisville, on Wednesday morning, June 7th, 1871, at nine o'clock. A full meeting of the board is absolutely necessary.

H. R. FLECK, Sec'y of Board.

FARE TO THE GENERAL SYNOD.—All persons who purpose attending the next General Synod at Dayton, Ohio, and who will pass over the Pennsylvania Central Railroad, are hereby requested to notify the undersigned immediately. Please state at what station on the road you will take the cars for Dayton. This notice must be observed by all in order to avail themselves of the liberal offer of this road. The reduced fare will be at the rate of two cents per mile, going and returning. This should be an inducement to all in the East to travel by this route.

LUTHER E. ALBERT, Sec'y, Germantown, April 10.

RELIGIOUS PAPER IN THE FAMILY.—The advantages of a good religious paper are:

1st. It gives the greatest amount of substantial reading for the least amount of money.

2d. They have a freshness which does not always attach to books. The religious journal comes every week, new and fresh. We begin to look for it towards the time of its approach with a keen and whetted appetite. We read it during the week two or three times perhaps, in spare time which would otherwise have been thrown away; whether in the heat of summer resting, or depth of winter warming by the open fire, time is actually saved and knowledge is positively gained. The amount of reading-matter thus consumed in the course of a year by the hardest working man would astonish him if presented to him in book form on New Year's day, if he should be told that this was added to his daily labor. I once bought Macaulay's History of England bound in one volume. "When you ever read that book through?" She did not know that she had, perhaps, three or four times that amount of reading in her religious paper and books, during the year.

3d. Its moral effect. A short time ago a little piece was headed, "The first downward step," showing the effect of a father stopping his religious paper. This is followed, and the writer, by failing to attend church regularly, by neglecting the prayer-meeting, by omitting family worship, by ceasing to care for the religious culture of the family, and at last throwing off the restraints of the gospel. Such cases may be few, but even one shows the effect. If we wish to know anything about what the church is doing, we go to its paper. If we have one in our church we certainly wish to know what it is doing. Not taking its paper has a tendency to make us careless at least; and where carelessness is begotten, other serious evils will likely follow.—*A. R. Prentiss*.

It is an Established Fact, that Consumption can be cured; but it is far better to prevent the cruel disease from fastening itself on the System, by the timely use of a remedy like Dr. Wistar's Balm of Wild Cherry. This standard preparation will speedily cure a cough or cold and even Consumption often yields to its great power.

As a dressing, NATURE'S HAIR RESTORATIVE goes ahead of any in the market. See advertisement.

THE SANHEDRIM.

Condemn HIM out. Thrust HE to death. Stone HIM out.

Was filled with the Holy Ghost. Prayed for himself and his enemies, "fell asleep."

Sunday-School.

All communications intended for this Column should be sent to:

JOHN J. REBMAN, Harrisburg, Pa.

THE BLACKBOARD.—Stephen, the first Martyr.—Acts viii: 54-60.

THE ART OF QUESTIONING.—Perhaps among all the varied accomplishments needed to make a skillful teacher there is none so important as that of knowing how to question a class.

This art of questioning is indeed in itself a rare gift, and he who possesses it largely, is eminently gifted. It was our bad luck not long since to be a witness at a Court trial, and were surprised at the difference and talent in lawyers, in cross-examining witnesses, of course the style of questioning a Sunday school class differs from that of the lawyer, yet the kind of preparation needed in both cases is much the same.

Every teacher who has learned the first principles of success, knows full well, that it is what he can draw out of his scholars that gives force and effect to his teaching. The late lamented Pardee once said "tell the child all you

