

The American Lutheran.

REV. P. ANSTADT, EDITOR, YORK, PA.

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facie evidence of intentional fraud.

Poetry.

A LONG AGO.

Oh! a wonderful stream is the river Time,
As it glides through the realms of years,
With a faultless rhythm and a musical rhyme,
And a braver sweep, and a surer stride,
And blends with the ocean of years.
How the winters are drifting like flakes of
snow,
And the summer like buds between,
And the year in the sheet--so they come and
they go
On the river's breast, with its ebb and flow,
As it glides through the shadow and sheen.
There's a magical lake up the river Time,
Where the softest airs are playing;
There's a cloudland and a tropical climate,
And a song as sweet as vesper-chime,
And the June with the roses are staying.
And the name of this lake is long ago,
And we bury our treasures there;
There are brows of beauty and bosoms of snow,
There are hearts of dust, but we loved them so;
There are trinkets and treasures of hair.
There are fragments of song that nobody sings,
And a part of an infant's prayer;
There's a lute unswung, and a harp without
strings,
There are broken vows and pieces of rings,
And the garments that we used to wear.
There are hands that are waved when the
fairly shore
By the mirage is lifted in air,
And we sometimes hear, through the turbulent
roar,
Sweet voices we heard, in the days gone before,
When the wind down the river is fair.
Oh! remembered for aye be the blessed life,
All the days of our life, till the night;
When the evening comes with a beautiful smile,
And our eyes are closing to slumber while,
May that "greenwood" of soul be in sight.

Communications.

Men and Things as seen in Europe.

LETTER I.

The Voyage opens--Our Passengers--
A Voyage a Voyage--A Picture--Death
on Board--Burial at Sea--An Ocean
Grave undesirable.

The morning of the 23d of April opened
brilliantly. A bright blue sky had suc-
ceeded to the dingy clouds of the pre-
vious day. The fine old packet Montez-
uma, Captain De Courcy, weighed anchor,
and gave her canvas to a favoring north-
wester. Our sail down the bay of New
York, with many friends on board, was as
pleasant as could be expected; and when
we bid them farewell as they were ordered
away, we felt, for the moment, as if some-
times were broken that might not again be
united. Soon Sandy Hook was passed--
soon the Nervensink hied away in the
distance, until they seemed as walls pro-
pelling up the western sky; and when the
hour for tea arrived, we could only see the
heavens above, and a world of waters
around us. We were at sea.

When a man in a crowded hotel is told
that he must lodge in the same room with
half a dozen of men, the desire instinctively
arises to know something of them; and so,
with an imprisonment in the cabin of a
ship for a month before you, there is a
strong desire to know who are your com-
panions. We met together at the table--
we studied each other's physiognomy--and
demure our own conclusions. There was a
dour, pleasant, intelligent, but despic-
cious physician; the eloquent, learned, but
nervous and home-sick divine; the phre-
netic, and outspoken Western banker;
the thin, tall, sensitive, singular, versatile,
imaginative man of letters and fashion,
who soon obtained the sobriquet of "Pro-
fessor"; and a short, stout, impetuous
Israelite, with an Abrahamian visage, who
soon answered to the name of "Monsieur
Gibraltar," and who, from the extent of
his travels as a peddler of jewelry, might
be taken for the wandering Jew himself.
These, with a few others, equally good men
but less characteristic, made up our cabin
company across the Atlantic.

A voyage is a voyage in all seas and

latitudes. All meet with the same inci-
dents. They are sick, and then well.
They are now in calm, now in storm. Now
they ship a sea, and now they see a ship.
And when the passengers have used up all
their small talk--and when the medium of
pleasant intercourse is all exhausted--and
when the weather is cold, and no fire to
warm you--and when you are too stupid to
write, too cold to read, and too sulky to
talk; and when, in addition, you are beset
by calm and head winds, I know of nothing
more intolerable than a sea voyage.
How often did we say that if God would
forgive us this time, and return us safe
home, we would not be caught committing
the sin of going to sea again. But as men
soon forget, amid the comforts of wealth,
the labor and suffering of its acquisition,
so we, amid the new scenes that opened
upon us as we traversed the Old World,
soon forgot the tedium and suffering of the
voyage, and he who complained most is
now the most eager to try it again.

One incident, of the deepest interest,
occurred during our voyage. There sat
on the forward deck, as we went down to
the New York bay, a young man with a
sea cheek, and pale lips, and sunken eyes,
which showed that full consumption was
preying upon his vitals. He was a young
Irishman returning to his native land in
search of health. A female sat by his side
--his sister; and when the friends of the
passengers were ordered away, they kissed
and parted, with the strongest emotions.
A widowed mother was expecting him home;
and this sister, with throbbing heart,
was expecting his return, in improved
health. Both were disappointed.

He was a passenger in the second cabin;
and as the winds and waves soon placed us
all on the sick-list, I lost sight of him for
many days, and even his first appearance
had passed away from my memory. When
our voyage was about half made, a female
informed me that a young man in her cab-
in was very sick, and greatly needed reli-
gious instruction. Being informed that a
visit from me would be agreeable, I hasten-
ed to his berth. My interview with him
was deeply affecting. He was a child of
Protestant parents. On coming to this
country, he had given up all regard for re-
ligious things, and lived only for the world
and pleasure. A cold had grown into a
consumption, which was now near its closing
act; and as tenderly as faithfulness
would permit, I suggested that, if our voy-
age should protract, as there was reason to
fear, he might not live to its close. The
thought seemed new and overwhelming,
and he turned away and wept. I asked
him as to his preparation for eternity. I
saw at once, from his answer, the need of a
protracted visit; and taking my seat on a
grassy trunk by his side, I sought to in-
struct him into the way of the Lord. I
sought a variety of ways to impress him
with a sense of his own sinfulness. I sought
to place Christ before him as the only way
of escape for sinners--as the only way to
heaven; and then, surrounded by his fel-
low-passengers in the same cabin, I com-
mitted him to God in prayer, and especially
implored that the ocean might not be
made his grave. The effect upon him was
not such as I desired; upon others it was
deeply solemn.

On the day following he greatly revived,
and played cards. The succeeding Sabbath
was to be Easter Sunday; and, after the
manner of those who regard such times
and seasons, he commenced his prepara-
tions to keep it. With him and others, it
was to be a jolly day. I sent kind in-
quiries, and asked for another interview; but
it was declined for the present. On Sat-
urday I learned that he was quite well,
and hoped to be on deck on Sunday. There
was a change in the weather toward the
close of the day. The wind increased the
tossing of the ship, and the atmosphere
became quite dark. About midnight I
was called from my berth to do what I
could for the dying man. I crowded my
way half dressed to his berth, where he
was panting away his life. The glaze of
death was already in his eye. The sweat
of death was on all his members. His
every sense was closed. He was beyond
all aid from man. The scene was deeply
affecting. There, on the bosom of the wide
Atlantic, at midnight, the winds high, and
the billows raging, lay a man, surrounded
only by strangers, in the last moments of
his existence. Nor were these strangers
neglectful of him. Women were there,
with maternal and sisterly solicitude
ministered to his wants and wept over his
sufferings. Feeling that he was beyond my
reach, I addressed myself to those around
me. The profane swearer, the card-player,
the infidel, the Papist were there. But
death has power to silence all objections,
and to open all ears to serious instruction.
I pointed them to the end of all flesh, and
to the need of preparation for it; and then
implored grace from the God of grace for
the dying and the living. I retired to my
berth, not to sleep, but to ponder the scene
I had just witnessed, the most solemn of
my life.

At the dawn of the morning it was an-
nounced in my state-room that he was no
more. Arrangements were made for his
burial after breakfast. At the hour ap-
pointed the corpse was brought on deck,
sewed up in sail cloth, with a weight at-
tached to its feet. It was laid upon a
plank, one end of which extended over the
side of the ship, and the other rested on
the long boat. The flag of our country,
with its stars and stripes, covered the cap-
tain, on which lay a Bible. The passen-
gers and crew were all assembled. There
were veteran tars and veteran sinners; but
all were affected. There were Protestants
and Papists; but all heard with equal in-
terest. I spoke from the text, "And the
sea gave up the dead which were in it."
And as the great truths pertaining to the
resurrection were unfolded, and as the pic-
ture was drawn of the wide sea, whose
waves seemed to be singing a death dirge
around us, giving up all its dead, a solemn
stillness pervaded the mixed congregation.

The order was now given to bury the corpse;
when two sailors gently raised the end of
the plank which rested on the long boat,
and it slid into its ocean grave. One
plunge, and all was over.

While it makes but little difference where
the body is laid, if the spirit is only prepared
for its home in the skies, yet there is some-
thing greatly undesirable in a burial at
sea. Death at sea is usually not expected
there. Friends are usually absent. A
grave there is away from the sepulchre of
our fathers. No mother's tears can bedew
it, no stone can mark our resting-place;
no hand of affection can plant the cypress;
the yew, or the willow at our head; no
green grass in the spring, an emblem of
the resurrection, will ever cover our nar-
row house. Our bones may rest as secure-
ly among its pearls and corals as on land,
but the wide, wild waste above has no at-
tractions. And as the noise of that one
plunge sounded through the ship, the silent
prayer ascended from my heart to Heaven,
"O Lord, be consistent with thy holy will,
let none of my descendants to the remotest
generation find their grave in the ocean."

Bedford County Letter.

A NEW CHURCH.

A new Lutheran church is to be built
in Bedford this summer at a cost of \$8,000,
or \$9,000. This is timely--now that two
railroads, one from the south west and the
other from the north east, will meet in
Bedford in a few months. Other denomina-
tions have nearly completed their new
houses of worship, of the most modern
style. Why should not Lutherans with
their ample means, and priority of origin,
rear a structure which will be commensurate
with the illustrious founder, and especially
a glory to Christ and an honor to
His most glorious cause. Mr. J. Weid-
lich and Brothers, of Mercersburg, Pa., the
gentlemen and finished Architects, are
the builders, and we have no doubt that
they will give entire satisfaction.

THE FIRST YEAR IN A NEW CHARGE.
The pastor of the Bloody Run charge
has just completed his first year among
this people. Bloody Run so-called from a
ferocious and bloody battle, during the war
of 1755, in which the dead and wounded fell
into a little run and caused it to become
bloody. Several efforts have been made to
change this barbarous name; but the old
citizens rule in their adherence to its his-
toric name. Bloody Run is the present
terminus of the Broad Top and Hunting-
ton Railroad, eight miles from Bedford,
and is a stirring town of 600 inhabitants.
The result of one year of pastoral labor is
as follows: Number of sermons preached,
207; Lectures delivered on the Catechism,
25; pastoral visits, 915; marriages cele-
brated, 8; funerals attended, 12; number
of persons confirmed, 104; losses by dis-
missal and otherwise, 10; amount of money
expended for the Gospel, \$1,300.

ABOUT MINISTERS.

Your Philadelphia correspondent speaks of
ministerial selfishness on the part of
ministers of the Gospel of benevolence and
charity! Three or four preachers live in
the same town; they might spend many
hours pleasantly and profitably, were it not
for their selfishness that clings to them like
the leprosy of Naaman. Selfishness man-
ifests itself among all classes of men; but
perhaps, more among the Gospel ministry
than among any other class. In the cir-
cles of business and the marts of trade sel-
fishness manifests itself more publicly, and
men of secular interests do not attempt to
conceal it; but, among the clergy it is
more private and concealed. Compare the
pastor of a large city with the pastor of a
small town; the latter is more open and
frank in his conduct; he is more ready to
share his thoughts and social intercourse; and
what have you? A ton of selfishness and an
ounce of benevolence. Selfishness is an
ounce of the balance, is altogether lighter
than vanity." Ps. lxi: 9. No doubt this
is one of the chief causes of the scarcity
of ministers. Oh for more love among the
heralds of the Everlasting Gospel!

LIBERAL CHURCH MEMBERS.

What is so mean as a stingy church
member? On a certain occasion I wanted
to raise \$800 for an old dilapidated
church. One man rose from his seat, put on
his hat, and as he walked towards the door
he said: "I have other use for my money."
Poor man! He was only worth \$40,000.
Another worth \$20,000, wanted to give
\$5, I said no; he went mad; but in a
few days he sent us \$30. What! Do you
think I would take \$5 from a man that
ought to give \$50. No, not a cent. What
is the cure for such miserly members?
Some say enlighten them. You cannot;
for they won't take any church papers that
they can learn what the church is doing--
Perhaps, they are even ignorant of the
very origin of their church. The people
of a certain town in Virginia thought the
Lutheran church sprung from the Al
origins. A good place that for a school,
or a missionary. The only remedy I know
is to pray to the Lord to convert them.
But, there are many honorable exceptions.
We have many noble, generous, whole-
souled men, and women who are willing to
give and do give liberally to the church.
These "Honorable Lord with their sub-
stance, and the first fruits of all their in-
crease." Oh that the giver of all good
may dispose the people of His church to
give liberally! May a brighter day of lib-
erality dawn upon christianity, until that
old prophecy of Isaiah shall be fulfilled,
when the "liberal shall devise liberal things,"
and by liberal things they shall stand." Is. xxxiii: 8. Amen and Amen.

J. M. G.

Bloody Run, Penna. June 12th 1871

A little girl, returning home from a
school examination, was asked how she got
on.
"Well, I answered one question right."
"What was that?" said her mother.
"Oh! I asked me the meaning of cir-
cum-jacent, and I said I didn't know!"
--Somebody says that politeness is like
and air-cushion--there may be nothing in
it, but it eases our jolts wonderfully.

Tressler Orphans' Home.

Mr. Editor--Please give the following
acknowledgment of contributions for the
support of orphans, at the Tressler Or-
phans' Home of the General Synod, locat-
ed at Loyalville, Perry county, Pa., a place
in your paper.

April 25th, 1871, received per Rev. W.
M. Baum, D. D., from Rev.
Parsons' Church, Hanover,
Pa., \$20.00
May 3rd, per Rev. S. Yingling, col-
lection at a meeting of Old Fel-
low's, Hanover, Pa., 8.07
" " per Rev. J. M. Ditzler, from
little Amelia Wideman, Le-
banon, Pa., earnings of the
needle, 2.18
" 5th, per U. J. Eichelberger, from
the two departments of the
Ev. Lutheran S. School, Em-
mitsburg, Md., 25.00
" 20th, per Mr. G. T. Wasche, from
St. Mark's Ev. Lutheran S.
School, Baltimore, Md., 50.00
June 7th, per Rev. M. Langhille, from
Mrs. Horning, Mrs. Smith,
and Mrs. Traubman, North
Zion Ev. Lutheran Church,
near Pittsburgh, Pa., a lot of
clothing.

Also from Rev. P. Raby, a private do-
nation of ten volumes of the Fatherland
Series, together with a lot of second hand
Sunday School books, from his Sabbath
School at Middletown, Pa. This acknowl-
edgment should have been made in a for-
mer communication, as the books were
sent as a Christmas gift for the children.

May the Lord bless and prosper the
donors and not only incline them frequent-
ly to remember the orphan in the same
kind and liberal manner, but also stir up
others to follow their good and praiseworthy
example.

To the members of the General Synod
we would say: Brethren, we need not only
an interest in your prayers, but also your
liberal and continued contributions, to help
us forward in this work of love and mercy.
From June 1st, 1870, to June 1st, 1871,
we received from all the churches of the
General Synod in clothing, bedding, shoes
and cash, only about \$1500, and have sup-
ported thirty-three orphans during the
greatest part of the year. It is only by
keeping "Soldier's" Orphans for which we
receive pay from the State, and by the
strictest economy, that we have not fallen
into debt. Could not some one or more of
our wealthy members, or Sunday Schools
make a donation of about sixty five addi-
tional copies of the Lutheran Sunday
School Herald. We are now receiving
monthly fifty copies, which are donated by
the Sunday School of Rev. M. Scheeleigh,
of White Marsh, Pa. If you could only
be present on the first Sunday of each
month, and see 112 poor little orphans,
crawling up and stretching out their
hands, each one hoping to be the favored
one to receive, when we only have fifty
copies to distribute, and then behold the
sad countenances of some whose hopes
were not realized, you would no doubt
feel it a privilege to give a few pennies
annually to supply each child a copy of
that excellent little Sunday School Paper.
May the good Lord incline some Sunday
School or individual to send us a full sup-
ply at an early date is the devout prayer
of the

Superintendent.

Out in the Dark.

I well remember when a boy, how I had
been out in the dark one night. One day
in the Spring, I went to a neighboring
village several miles distant. Soon after
leaving the village, the glorious sun sunk
below the horizon, and the night began to
let the curtains of darkness down upon
me, until I was enshrouded in the veil to
such a degree that I became almost un-
conscious in regard to place and direction.
But still I continued trudging along in the
fifty gutters and mud. Many shining
lights graced the windows of dwellings on
my way, but I passed them all, scarcely
noticing them. Thus I continued on,
when at length I stepped over the fence
into a field and lost myself. What now!
All the lights shining so brightly a short
time ago, were not to be seen any longer.
There I was all alone, out in the dark, and
lost, without a single ray of light to cheer
and point me homeward. How unhappy!
How uncomfortable! Thus spiritually--
How many souls are out in the dark, be-
lighted by regions of sin and moral blind-
ness! Many unconverted souls in various
congregations and denominations, as well as
some outside of her pales, are still plodding
along in the gutter of sin and infamy
almost or quite unconscious of their dan-
ger. Sermons and holy books point them
to Jesus, the shining light gracing the
windows of heaven, but they pass by with-
out thinking and reflecting of the grave,
death, immortality, judgment and the awful
consequences following. These poor souls
are out in the dark. They stepped over the
fence. Yes, into the field of dark sin.
They are without a single ray of spiri-
tual light in the heart, from the blessed
Jesus. No solid hope, no real happi-
ness, no Saviour, no bright and glorious
prospect before them. It is a dreadful
thing for the soul to be out in the dark;
for without coming to the light, eternal
punishment is sure. If unconverted per-
sons would only stop and reflect, instead of
walking in the gutter and mud, inquire,
go to Christ and ask for the Holy Spirit,
the great illuminator of the soul, the sun
of righteousness would break in, illuminate
the dark understanding, quicken the dead,
sinful heart, and produce the glorious
change of heart. The soul would no longer
be out in the dark. By nature we are
all out in the dark. It is only by
coming to Jesus that we come to the light.
"I am the way, the truth, and the life."
It is dangerous to be out in the dark, "for
he that walketh in darkness knoweth not
whither he goeth." Reader, where are
you? Out in the dark? Walking the
fifty gutters? If so stop and think what
it is to be out in the dark.

W. S.

Doylesstown, Bucks county, Pa.

Too Late Now.

How frequently do we hear people say,
"Too late now." When a person has lived
a life of sinfulness, and in consequence of
this his conscience begins to lash him, and
bring vividly before his mind all his sinfulness,
and violations of God's laws, and of the
wrath of God to which he has submitted
himself, he, amidst these sad reflections
wishes he had never engaged in this and
that sin, but he will at last bitterly say,
"Too late now." For instance, a man has
been a habitual drunkard, and by being
so has ruined his health to such an extent
that he has no pleasure whatever in this
world, he not knowing whether he may be
permitted to live another day, and he sees
that all this has come from his being an
inebriate, does he not wish that this had
never been his lot, that he had not thus
spent his life? But alas! it is "Too late
now." And if a man had been possessor
of houses and lands, and by some misman-
agement of his, had lost all, how apt is he
to look back and wish he had been more
careful. But then he sees his folly, and
as last will say, "Too late now." Again a
man may once have felt the workings of
God's Spirit, on his heart and perchance
was once the professor of the religion of
Jesus Christ, but alas! he became careless
and indifferent, and he fell from this high
estate to a level below the brute. He has
become an infidel. Notwithstanding this
he may sometimes have thoughts of a fu-
ture punishment of the wicked, and a rest
for the people of God, and he may try to
seek an interest in the words of a once
crucified, but now risen Saviour. But alas!
his heart is hardened, he cannot
pray, not having sufficient confidence in
him to the saving of his soul, and amidst
sad reflections must and will say,
"Too late now." Remember sinner, that
the sins you commit will be brought to
your mind, if not in this world, they will
be before the judgment seat of Christ, and
they will be your tormentors in perdition.
Instances might be multiplied, but let
this suffice. Remember that you have but
one lifetime to live in this world. You
have examples and warnings every day
and will you not heed them? Will you
not care at once to do evil and learn to do
good? May God help you to act at once
in this all important matter, lest death
overtake you, and when breathing out
your last, which is the most critical period
of man's existence, be obliged to say, "Too
late now," and even when you shall be
cast into "outer darkness" when all hope
of mercy is gone, you will still cry, "Too
late now!"

W. S.

From the West.

AMBLER, KANSAS,
June 12th, 1871.
Mr. Editor--Will you permit me to
say a few words concerning the Lutheran
church affairs in this place:

Almost a year ago an organization was
effected, and the services of a minister pro-
cured. But after having been here a short
time, the charge which he had resigned,
earnestly requested him to come back
again. As he had resigned without a just
cause, and saw that the prospect for the
building of a church was rather gloomy,
he accepted his former charge. Now this
field is without a shepherd, and will finally
be taken up with the world and its inter-
ests, so that it will require a skillful and
energetic shepherd to bring the flock to-
gether again. Almost every week we can
hear some one remark, had we only a min-
ister to break the bread of life unto us,
but we are not able, both, to support a min-
ister and build a house of worship.

Here, a large congregation might be
built up, in time. Lutherans are coming
in daily, and they will seek a home some-
where. The Lutherans own a large and
beautiful "parsonage" and two fine building
lots (churches).

Will not the "Home Missionary Board"
take this matter into consideration, and give
this flock a word of encouragement.

The three following organizations are
besides the Lutheran: Baptist, Meth-
odist, and Universalist. The Baptist and
Universalist, each have a house of worship
and both their doors, (and especially the
Universalist's doors) are open for the Lu-
theran and other denominations to worship
in.

Another church is needed very much in
this place. The Baptist church is always
crowded so much, every Sabbath that a
large number cannot get inside. Last
Sabbath evening the pews and passages
were all filled. I myself was obliged to
stand out doors and listen, surrounded by
a large number of others. This proves at
once that we need another church and
minister to proclaim the truth unto a peo-
ple that would be glad to receive it. Some
do not are ready to say, why don't they
build a church? We must remember,
this is only a new country, and the Lu-
therans are not sufficiently able. Without
doubt the citizens of this city would aid
them some. The question has been asked,
"Could not some of the wealthy charges
in the east, help this people some, while
they are doing all they can?"

What I deem the most necessary, first of
all, is a good, pious, earnest, and "General
Synod" minister, one that is not afraid to
preach the truth, as such a one is most de-
sirable in this place.

We have hastily referred to this affair
in a general manner. We will close here,
permitting you to do with these remarks
whatever you deem most proper. But we
hope you will call the attention of your
readers to this important matter, in some
way or other.

Yours truly,

A. N. WARNER.

A gentleman asked a little girl what
it was that made a person feel so when
another tickled him. "I suppose it's the
laugh creeping over him," was the reply.

Proceedings of the Gen. Synod on the Book of Worship.

We give below the proceedings of the
General Synod on the Book of Worship--
The subject was taken up and discussed on
Saturday Afternoon. As the whole church
is deeply interested in this subject we copy
the whole discussion as given in the Book
of the Day Journal of Monday, the
12th inst:

"The subject of publishing an edition
of the Book of Worship, containing the
hymns only, was taken up. Rev. Mr.
Stuckenberg having the floor, proceeded
to defend the principle of perfect liberty
in the form of worship to be observed in
our churches. He contended that the
General Synod does not intend to force the
adoption of the Book of worship upon the
church. He alluded to the impression
that we were verging towards the position
of the General Council, and denied that
this was correct. He hoped the suggestion
before the Synod would be adopted. Dr.
Brown favored the publication of a Hymn-
Book without the Order of Worship, &c.,
of a smaller size, so as to be carried in the
pocket conveniently. He found all his
coast-ports too small to contain the Book
of Worship in its present form. We con-
sidered the Synod would be obliged
sooner or later to incur the expense of pub-
lishing a smaller edition. He offered the
proposition for a smaller book as a peace
measure. He thought the church would
be satisfied if an edition of the kind be
published. Both editions would be used,
and churches and individuals can have
their choice, and there will be no more
conflict on this subject.

Rev. J. R. Dimm, Corresponding Sec-
retary of the Board of Publication, thought
that a new edition, which would involve
the expense of new stereotype plates, should
not be published at present. He stated
that about 5,000 copies of the Book of
Worship had been sold, which had paid
the expense of stereotyping it. He favored
publishing an edition from the present
plates with a reduced margin, to accommo-
date it to the size of Doctor Brown's
pockets. Rev. Dr. Sprecher favored the
publication of a smaller edition and thought
the increased sales of such a book would
soon pay for stereotyping it.

A. Buehler, Esq., also advocated a
smaller edition, and thought the expenses
would be less than Bro. Dimm stated, and
it would soon pay for itself.

Rev. Mr. Scholl did not see the necessity
of any new Hymn Book, as many of the
churches have recently purchased copies
of the old book, and are well satisfied with
it. He alluded to the fact that the Synod
at its last session declined to recommend
the order of worship in the new book to
the church. He thought the General
Synod ought to give fatherly instruction to
the Lutheran Observer, not to say certain
things about those who oppose the Book of
Worship.

Dr. Conrad defended his conduct, advocat-
ing the use of the Book of Worship,
and thought we ought not to be ashamed
of our peculiarities as Lutherans in wor-
ship and doctrine. He was glad of the
opportunity of explaining his position in
the matter. Liberty is a good thing, but
liberty may be abused and run into anar-
chy. Liberty regulated by constitutional
law, limited and controlled by regard to
the highest welfare of society, is the true
idea of freedom. He did not hold that
the form of government adopted by the
General Synod made it an advisory body
and nothing more. He did not agree with
the brother who said that if the Synod
asked him to do a thing, that was the very
thing he would not do. Such a spirit was
destructive of all government. It would
result in schism, disorder and disruption.
He was educated in the General Synod,
and was taught by her the importance of
a wholesome uniformity in ecclesiastical
affairs. He was therefore loyal to the
General Synod, and what she requires of
him he will do as a filial child; and he
would do the more readily, because she
does not coerce his actions, but lay upon
him the mild requirements of reason and
justice. He contended that we should
submit to the authority which we have
ourselves created, and respect the general
judgment of the church on any subject
which does not infringe upon the rights of
conscience.

Dr. Sprecher thought that Dr. Conrad
had confounded that which is highly im-
portant with that which is absolutely nec-
essary. He thought it important that we
should have uniformity in our form of
worship, if it can be secured. He thought
it was not expedient to publish our Con-
fession in a Book of Worship. Creeds are
not for worship but for the defence of our
doctrinal position. He thought also that
the book is larger and dearer than it should
be, and hence a smaller and cheaper edi-
tion, is needed. He does not object to the
book in its present form; he had voted for
it at Washington, yet thought it expedient
to make some changes, and publish an edi-
tion with the hymns only.

The subject was further discussed by
Revs. Sloan, L. M. Kuhns, R. A. Pink,
and A. F. Ockershausen.
At the conclusion of the

The American Lutheran.

YORK, PA.

SATURDAY, June 24, 1871.

REV. P. ANSTADT, EDITOR.

We desire the names of persons to whom it would be worth while to send sample copies of the AMERICAN LUTHERAN. There are quite a number in every church 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 should also send us his name, post office, county, and State. Unless this is done, the paper may be continued, and we are justly censured for neglecting to do what we should not do for our subscribers. 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.

AGENCY.—Mr. J. G. L. Shindler is agent for the AMERICAN LUTHERAN in Selinsgrove and vicinity. Persons wishing to subscribe, or pay their subscription can give their names and money to him. Mr. Shindler is also the Treasurer of the Missionary Institute. Persons sending money for this institution should send it directly to him, thereby saving time and trouble.

PHOTOGRAPHS OF THE GENERAL SYNOD.—We have just come into possession of about a dozen copies of the photograph of the General Synod that met in Harrisburg. We will send them free by mail on the receipt of \$1.10. They can thus be safely sent to any part of the United States or Canada. As these pictures have become scarce and are highly prized, those who wish to have them should send in their orders early. First come, first served.

SOLDIERS' ORPHAN SCHOOLS MERGED WITH THE COMMON SCHOOLS.—Agreeably to an act of Assembly, Mr. Meland, superintendent of the Soldiers' Orphan schools of this State, formally surrendered his department to Col. J. P. Wickersham, State Superintendent of Common Schools, on the 1st inst. In retiring from office, Col. Meland delivered a neat and appropriate address, in which he reviewed his work, and rejoiced over the prosperous and happy condition of the schools. To Col. Meland, as much as he has been traduced by politicians, belongs the credit of bringing up the Soldiers' Orphan Schools to their present condition of comfort and high standard of education.

The Personnel of the General Synod.

The editor of the Religious Telescope, of Dayton Ohio, organ of the United Brethren, appears to have been favorably impressed with the personal appearance of the delegates to the General Synod. After giving a short historical account of the Lutheran church in general and of the General Synod in particular, he concludes as follows:

"The personnel of the General Synod is handsomely made up, as general ecclesiastical assemblies usually are. We notice in the list of the members a fair sprinkling of D. D.'s, and some names that are widely known. Among these is the Rev. Dr. Conrad, who is now at the University of Pennsylvania; Dr. Wedekind, the energetic secretary of the foreign missionary work; Dr. Conrad, under whose efficient pastoral labors the magnificent church in which the synod holds its sessions was built, some years ago, since editor of the Lutheran Observer, Philadelphia; Dr. J. G. Butler, chaplain of the House of Representatives, at Washington. To the latter gentleman we had the pleasure of an introduction, and were impressed that he is well fitted to pray for so turbulent an assembly as that which congregates in the south wing of the capitol. An introduction to and brief conversation with Dr. Schwartz, of Carlisle, Pennsylvania, left with us a most pleasing impression of that gentleman. Besides all these, and numerous other titled divines, there are, we were happily assured by a number of the members who are just as able ministers as those who hold the title. Accepting cheerfully his view, we add that among the large body of laymen on the floor, there is a goodly number of evidently earnest men, whose hearts are devoted to the prosperity of the church. Up to this time the discussions and addresses of the assembly have been marked with a wide awake, earnest Christian aim, and give the impression that the denomination which has elected this assembly is a denomination which has a man for its standard bearer will accomplish an important mission in the work of spreading and perpetuating evangelical Christian truth in the world."

The General Synod Hymnbook.

On the first page of this paper will be found the proceedings of the General Synod on the Book of Worship. It will be seen that a separate edition has been ordered to be printed, containing only the Hymns, Formulas of Discipline, and the usual indexes.

This is what we and our correspondents contended for in the AMERICAN LUTHERAN, and we claim that the result is largely due to the influence of this paper, the only paper in which this subject could be freely discussed.

THE AMERICAN LUTHERAN is indeed the only paper in the General Synod in which church questions on which there is any difference of opinion, can be discussed. Had there been no other English paper in the General Synod but the Observer, the result in this case would, no doubt, have been very different. Every one therefore, who is in favor of an untrammelled press and freedom of discussion in the General Synod, should sustain the AMERICAN LUTHERAN. So soon as we have only one English Lutheran paper, and that the Lutheran Observer, in the General Synod just so soon the free discussion of any church question will be at an end.

The result has also shown that we were right in our position, for the General Synod almost unanimously did just what we proposed should be done, namely, publish an edition without the Forum of Worship, and we suppose this was done in order to mollify the feelings of those brethren who were instrumental in getting up this Book of Worship, and who appear to have set their hearts on the very name.

Reply to Father McGovern.

No. 5.

We have now gone over four of the so called calumnies which Father Mac accuses us of having perpetrated against the Roman Catholic Church, and we think we have shown conclusively that what he designates as calumnies are really incontrovertible truths, truths which Father Mac has not yet been able to disprove, and the exposure of which, before an intelligent Protestant community, has doubtless caused him the "continued martyrdom" of which he complains in his last article.

We now come to the fifth calumny, which relates to the cruel persecutions which the Papists have practiced and the horrors of the inquisition. This is indeed a dark spot on the character of the papal church. We will let Father Mac make out this calumny in his own words; this is his language:

"He further states: 'That the so-called christian Rome has put to death more christians by fire, and the sword, and torture, in the inquisition, than ever did Pagan Rome.' The American Cyclopaedia published by Appleton & Co., New York, (a Protestant work) says: 'The Roman Inquisition was the mildest of all tribunals of this nature, no instance having occurred of the punishment of death being inflicted through its agency,' and thus brands calumny No. 5."

In reading these words, a person who knows nothing about popery would suppose that the Roman church had never put a martyr to death, nor the inquisition ever burnt a saint; whereas the martyrs slain by popery are counted not by hundreds, or thousands, but by millions. It was evidently the design of Father Mac, to produce this impression on the community that no one had ever suffered death through the agency of the inquisition. To make this impression he quotes a single sentence from Appleton's Cyclopaedia, ignoring all that is said in the rest of that same article about the horrible cruelties inflicted on hundreds of thousands of God's children.

Now, as he has quoted one sentence from the article in Appleton's Cyclopaedia, and based the whole of his fifth calumny upon it, he is bound to receive that same article which proves that it is no calumny, but an awful truth that the so called christian Rome put to death more christians than ever pagan Rome did.

The sentence which Father Mac quotes from Appleton's Cyclopaedia is indeed found in the article on the inquisition, p. 540, but it is a detached sentence, and relates to a single inquisition, namely the one established in the city of Rome. But Father Mac took good care to say nothing about the inquisition in other countries as related in this same article from which he quotes. On the principle of Father Mac we could prove from the Bible that there is no God. For in the 14th Psalm I can find the words, "There is no God," but immediately preceding these words I read "The fool hath said." So Father Mac quotes from the Encyclopaedia, "The Roman Inquisition was the mildest of all tribunals of this nature, no instance having occurred of the punishment of death being inflicted through its agency," but he omits to quote what precedes it, about the thousands who were publicly burned.

We will therefore try to fill this deficiency from the same source which he employs, and if he regards this good authority on his side he will be able to admit the other part of the article as equally good authority on our side of the question.

On p. 539 of Appleton's Cyclopaedia, article Inquisition, we read as follows: "In 1485, Torquemada became grand inquisitor general of all Spain." * * *

The following is the result of his grand inquisitorial generalship. "The number of those burned alive under Torquemada from 1483 to 1498 amounted to 8,800. Those burned under Daza from 1499 to 1506 amounted to 1,664; those burned under Cardinal Ximenes from 1507 to 1517 amounted to 2,336. The grand result of this statement for the time from 1483 to 1508 is as follows:—Burned alive, 31,912; burned in effigy, 17,659; subject to rigorous pains and penances, 291,450. From the beginning of the 17th century, when it had succeeded in completely exterminating Protestantism in Spain the inquisition became more lenient, and directed its efforts mostly to the suppression of heretical books."

We might go on quoting from the same article to show what the inquisition did in Portugal, the Netherlands and France, but the report from Spain will suffice to show our readers what horrors the inquisition perpetrated and what reliance there is to be placed on Father Mac's statements when he tries to make the impression that the inquisition never put any one to death. (O Father Mac, how can you walk the streets of York and look an honest man in the face, after writing such a prevarication of the truth and getting it published in an intelligent Protestant community? Did you think nobody else had Appleton's Cyclopaedia, and that therefore nobody would refer to the article on the inquisition and discover your trick?)

But our remark which Father Mac designates as calumny No. 5, embraces not only the cruelties inflicted on christians by the inquisition, but persecutions by the papal church in general. The limits of this article will not admit of our going into any detail, we will therefore briefly state some of those persecutions as we find them recorded in an article in the Encyclopaedia of Religious Knowledge, article persecution.

Persecutions have been carried on in the Roman church ever since popery really existed, soon after the time of the Emperor Constantine. In the 13th century the pope instituted a crusade against the Waldenses and they were pursued with a fury perfectly diabolical. In the 17th century the persecutions were renewed against them by the cruel Louis XI and about 15,000 of them perished in the prisons of Pignorol, besides great numbers who perished among the mountains. By the Council of Trent, which continued for near 18 years, the friends of the Reformation were anatomized and excommunicated. Luther's life was often in danger, though at last he died on the bed of peace. Wars were set on foot to exterminate Protestantism. As we may instance the thirty years' war in Germany, and the so called favorable Armada sent from Spain to suppress Protestantism were carried on for many years. Father Paul observes that the majority of martyrs were fifty thousand, but Grotius and others observed that there were one hundred thousand who suffered by the hand of the executioner. In

England during the reign of Queen Mary, commonly called "Bloody Mary," the persecutions of Protestants were sanguinary indeed. Ireland too was drenched with the blood of Protestants, forty or fifty thousand of whom were cruelly murdered in a few days during the reign of Charles I. No country perhaps has produced more martyrs than France. The most noted persecution of the Protestants in this country occurred on the night of the 2nd of August 1572. Many of the principal Protestants were invited to Paris under a solemn oath of safety, upon the occasion of the marriage of the king of Navarre with the French king's sister, Coligni, admiral of France was murdered in his own house. After this the murderers ravaged the whole city of Paris and butchered in three days about ten thousand of all ranks. A horrible scene says Appleton. * * * * The groans of those that were dying and the shrieks of those that were just going to be shrieked were every where heard; the bodies of the slain thrown from the windows; the dead bodies of others dragged through the streets, their blood running through the channels; the torrents seemed to empty themselves into the neighboring river; in a word an innumerable multitude of men, women and children were all involved in one common destruction, and the gates and entrances of the king's palace all besmeared with their blood. From the city of Paris the massacre spread through the whole kingdom. According to Thuanus about thirty thousand Protestants were destroyed in this massacre, others computed it to have been a hundred thousand. When the news of this was brought to Rome the pope and his cardinals marched to the church of St. Mark's to give thanks to God. On the Monday following solemn mass was celebrated in the church of St. Minerva, pope Gregory XIII and his cardinals themselves participating, a jubilee was published throughout the whole christian world to return thanks to God for the extirpation of the enemies of Rome in France, and the canon of St. Angelo were fired to testify the general joy.

It has been computed that fifty millions of Protestants have at different times been the victims of persecutions of the papists and put to death for their religious opinions. But it is supposed that only about three millions of christians suffered martyrdom under the heathen persecutions.

Now we had said that papal Rome put to death more christians by persecutions and the inquisition, than did pagan Rome. Father Mac stigmatizes this statement as calumny No. 5. We leave the readers to judge whether what we there said was a calumny or an awful truth. But in truth and honesty Father Mac should publicly recall that accusation. Well therefore may the inspired penman say that at mystic Babylon's fall "was found in her the blood of prophets, and saints, and of all that were slain upon the earth!" Rev. xviii, 24.

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

James—What a rainy gloomy day this is! We have had fair weather all along and just this afternoon when we want to have a pleasant talk in our sanctum it must be so dark and gloomy.

Peter—You must never complain of the weather, nor expect that it shall accommodate itself to your individual wishes and feelings. This very rain has been greatly needed, and will do an immense amount of good; the farmers have been praying for it long ago.

John—Hark! I hear music in the street.

James—(Looking out of the window up street) I see a procession moving down street, headed by a band of music with banners and flags flapping in the rain and the men and boys look very sad and dejected as they tramp through the mud. There is no enthusiasm visible on their countenances. I wonder what they are celebrating and where they are going.

John—Why this is the Roman Catholic celebration of the 25th anniversary of the pope's reign. It is no wonder that they look sad as they trudge along through the mud and rain, for they all believe that they are marching to Purgatory, there to endure the rigors of fire for perhaps a thousand years. Who could march joyfully forward with such a horrible prospect before him? Let us all get close up to the window and see them pass. I suppose they come past our sanctum, just out of respect for us, because we have taken so much interest in Father Mac of late. It was kind in him to honor our sanctum so highly. And the band, too, is doing its very best just as it passes our sanctum.

James—Here comes a carriage with Father Mac in it. See, he has a bouquet in his hand, no doubt presented to him by some fair lady, for though a bachelor, his heart is still susceptible of some tender emotion. He, too, looks dejected, like his people. Poor fellow! He says he has been "anxious, disturbed, tantalized, and tormented"—just within the letter of the law—his life has been a continued martyrdom, he has been deprived of peace and happiness while living, and the honor of shedding his blood in testimony of faith when dying? How could a man with such gloomy feelings look happy?

John—O see, there goes a wagon with a white cross on it and six little girls dressed in white with flowers in their hands. That is really beautiful! Only I pity the innocent children that have to sit there in the rain during this tedious procession.

Someone down on the pavement says this scene is intended to represent the purity and holiness of the Roman Catholic church.

James—If it had been intended as a burlesque, it would be most appropriate. For the Roman Catholic is the most corrupt church on the face of the earth, the lives of the popes is a history of crimes, debaucheries and abominations, her garments are stained with the blood of the martyr-whom she has slain, and that blood, like the blood of Abel, cries up to heaven for vengeance.

John—I suppose that yellow thing there which they carry along side of the American flag is intended for the Papal flag.

James—I regard that flag as very much out of place along side of the American flag. What congeniality can there be between the Papal flag and the flag of the United States? The one represents despotism, the other, Democracy; the one represents tyranny, the other liberty. It is an insult to American citizens, to flaunt such a flag into their face.

Peter—Never mind, that flag is now

played out, it represents no existing government, and therefore it only reminds us of something that was, but is no more, and I hope, never shall be.

John—They say this celebration is gotten up in honor of the 25th anniversary of the pope's reign, is it considered unusual for a pope to reign that long?

Peter—Yes, the popes have generally reigned but a short time. Some no doubt, have shortened their lives through their debauchery, others have been removed by intrigues of opposing factions, and many of them have ascended the papal throne in their old age, and then their reign must of course be short. It was the policy of the cardinals to elect one of the oldest men of their number, so that his reign might be a short and more of their might have a change to become popes. Since the days of St. Peter, whom they claim to have been the first pope, that is for more than eighteen hundred years, they say, no pope has reigned 25 years, until the present one.

John—Is it certain that St. Peter was ever in Rome?

Peter—There is no authentic history that he ever visited Rome, it is generally supposed he suffered martyrdom there, but we have nothing but vague tradition on the subject. It is more likely that St. Paul founded the first christian church in Rome, consequently he was its first bishop.

Certain it is that St. Peter, whom they call their first pope, never proclaimed himself infallible, as this pope has done, he never laid claim to temporal power, and he was a married man, whereas the Romish popes declare it to be a mortal sin, for a priest or bishop to marry.

John—That is certainly contrary to Scripture, for St. Paul writes, "A bishop must be the husband of one wife."

James—I notice in the papers that since the pope has been deposed from temporal power there is religious liberty in Rome, and that Protestants are active in building churches and establishing christian congregations in that ancient city, where the gospel has been barred for so many centuries. I believe the Methodists have already two churches in the city of Rome. Why don't the Lutheran church also build chapel or two in the city of Rome, and assist in the evangelization of Italy? I believe an enterprise of this kind would be met with a hearty response from every part of the church.

John—I see an account in the papers that they made an attempt to blow up a Methodist church in Rome. It was on Sabbath evening while the congregation was celebrating the sacrament of the Lord's Supper, a bombshell was thrown into the church, but providentially, the shell was imperfect, it reached only as far as the vestibule, and no one was mortally wounded.

Peter—It shows the same spirit of persecution in the Romanists of the present day. Here in York they can pass unmolested in their procession, but in Rome bombshells are thrown into the churches where christian congregations are peacefully worshipping God. But the procession is past now, let us close the window and get the paper to press.

Communications.

For the American Lutheran.

General Synod.

DAYTON, June 16th, 1871.—Dear Bro. Anstadt.—In my last communication, I gave you a few of the items that claimed the attention of Synod, up to Saturday morning, June 10th. The business of Saturday was awaited with more than ordinary interest. The order of business for the day was the consideration of the committee's report on the Kirchenfreund, or German paper, published at Oswego, N. Y., under the auspices of the General Synod and edited by the Rev. J. D. Severinghaus. From the report we learn that 123 numbers of the paper have been published; that its subscription list contains the names of 1700 subscribers and its expenses have exceeded its income by \$898. More than half this amount is due to its editor. It also appears from the report that liberal donations were made to the paper during the two years of its existence.

Revs. Stackenberg, Conrad, and Severinghaus, made earnest and stirring speeches in behalf of the paper. It was asserted—and I presume with some truth—that a paper could not be published and its expenses paid by resolutions of Synod or kind words of encouragement from its friends. The editor, Dr. Severinghaus, however, feels confident that the paper will be a success, and become a great power for good in the church, if its friends will give it the right kind of encouragement. At the close of Dr. Severinghaus' remarks, a resolution was passed to make provision at once to liquidate the debt on the paper—most of the amount was immediately secured by voluntary subscription from individuals, and district Synods through their representatives.

The reports of the committees on the Revision and Publication of the Hymn Book, which had also been made the order of the day, were then taken up. Their reports recommended the publication of an edition of the new Hymn Book, containing only the hymns and formula of Government. This point was discussed in the most thorough manner with a unanimity of sentiment and an amiable feeling that, no doubts, disappointed the expectations of those who had prophesied a rupture in the General Synod on this point. The following resolution was adopted by a large majority.

Resolved, That the Hymn Book Publishing Committee is hereby instructed to publish, in addition to the Book of Worship, as ordered by the General Synod in Washington City, an edition of smaller size, containing only the Hymns, Formula of Government and Discipline, and the usual Indexes.

Quite a spirited discussion followed in reference to the name the new edition of the Hymn Book should bear. It was finally ordered that the child should be known by the name given to it by the Publishing Committee "Book of Worship." But what is a name? We have the thing if not the name. We will now have two editions of the Book of Worship. One edition containing the forms of worship, creed, confession &c. The other only the hymns and formula of Government. Each congregation will be at liberty to use the edition its members prefer. This is just as it ought to be. This is in accordance with the genius of the Lutheran church. During the discussion of this subject some

of the editors of our church papers received some little attention, indicating very clearly that they had a different part to perform from that of calling in question the Lutheranism of those who did not see fit to agree with them. What would have done had you been present, I know not, but the remarks made by some of the speakers brought the editor of the Observer on his feet. In a speech of twenty minutes, which was his course in his usual style, his speech was right well received, even with applause.

On motion of Dr. Sprecher, it was resolved that the explanation of the manner in which the General Synod receives and holds the Augsburg Confession, adopted at its session in York, in 1864, be appended to the Confession, as given in the Book of Worship. A motion to omit the seven last articles of the Confession was unanimously voted down, the mover voting against his own motion. Will any one do, hereafter say that the General Synod is not loyal to the Confession of the Lutheran Church? Will any of the leaders of the General Council dare say that the General Synod does not receive and hold the Confession in its true and original sense, when she has again reiterated her faith in the Confession, in the sense explained by these very Councilmen at York? We feel that the basis of the General Synod is now firmly fixed. All know what is her position. She does not give forth an uncertain sound, and a glorious future looms up before her. The General Synod is today a greater power in the Lutheran Church, than she was at any period in her past history. She is dearer to her friends and more formidable to her enemies. She is a unit.

From the Treasurer's report of the Board of Foreign Missions, we learn that the total receipts since the last meeting of the General Synod has been \$14,017.00. The expenditures during the same period, were \$11,762.64. Balance in hand, \$2,254.36. Due to various parties, \$5,036.44.

On Sunday, morning and evening, services were conducted in twenty three different churches of Dayton, by ministers in attendance at the General Synod. These services as a general thing, were well attended, and so far as we could learn the discourses of the brethren were well received. In a few instances, however, we are told that audience members were in attendance, and as such would have it the texts chosen on the occasion, were very suggestive. A good brother from Indiana, about to address an audience on Sunday evening, of less than three score and ten persons, in one of the most fashionable churches of the city, announced as his text, "And will ye also go away?" Another brother from New York, under similar circumstances, preached from the words, "And yet there is room." A third brother, missing his way to the church where he was to officiate, having no one to guide him, found his way to a Jewish Synagogue.

Monday morning, was the time fixed for the consideration of Home Missions. Rev. W. M. Baum, chairman of the Board of Home Missions, read the report of the operations of the church in this field of Christian effort. From the statements of the report we learn that \$23,063.79 have been received during the past two years \$23,018.85 have been expended. Fifty missionaries have been supported during this period, in whole or in part where missionaries are located in the several States within the bounds of General Synod as follows: Pennsylvania, 17; Ohio, 5; Kansas, 5; Illinois, 5; Iowa, 5; Missouri, 3; New York, 3; West Virginia, 2; Wisconsin, 1; Indiana, 1; New Jersey, 1; Nebraska, 1; Michigan, 1; Oregon, 1.

Thirteen new missions were undertaken in this time. The English language is employed in 36 of these missions; the Swedish in 4; the German in 5; and in 7 both the German and English conjointly. Eleven of these missions have become self supporting, and 6 have been suspended or abandoned. The amount of labor performed in these missions, in the aggregate is 61 years; churches organized, 12; houses of worship built, 16; number of members added, 1,731; total number of organizations, 95; church buildings, 65; members, 5,110; amount of salary paid by the missions, \$23,214; amount, contributed to benevolence by the missions, \$3,879; paid for the missions on church property, \$14,403. Thirty-one missions are now under the care of the Board. Several District Synods have not as yet transferred their missions to the Board; but judging from facts brought out during the discussion of the subject of Home Missions, will ere long place their missions under the care of the General Synod's Board. Many worthy applications for aid have been made to the Board which for want of funds the Board could not entertain.

According to previous arrangements, on Monday afternoon, the members of the General Synod and visitors in attendance as well as a large number of citizens of Dayton, proceeded in hacks and private carriages to the Asylum for Disabled Soldiers. On arriving at the institution they assembled at the Hospital building where the following address was delivered to them by Col. E. F. Brown, commandant of the Home.

Mr. President, Reverend and Honorable Members of the General Synod of the Evangelical Lutheran Church in the United States:—It has pleased your body to lay aside the arduous and responsible duties which an invitation Convention always imposes upon its delegates, for a few hours, and to have gathered in a working visit to the National Home for Disabled Soldiers. All we, in behalf of the Board of Managers, the officers of this Home, and one thousand disabled veterans, to extend to you a most cordial welcome. As you entered our gate on my way have noticed that we have this sentiment conspicuously posted: "Visitors are Always Welcome." In your case this does not express all we feel. We are here to-day to welcome you, and to receive the benediction of one of the great Evangelical Churches of the world. We are fully aware that during the dark days of the late war, and the weary years of your active career, you have contributed by your active co-operation, your sympathies, and your prayers to cheer the soldier in the field—of our administration, to the sick and wounded in hospital, and to the disabled veterans—the necessity for the institution of this Home is evident. You are invited to inspect. You will carry it freely in your minds to your several homes. The lessons here taught are not easily effaced from memory. The effects of the great patriot are here so graphically portrayed that the aim of the Board of Managers, and friends of the National Army, is to make these "Homes" worthy of the name. They will expect you to judge of the success of their efforts. In order to do this we tender to you the full liberty of the grounds. We will endeavor to show you the most interesting points of the place, and if any of you feel inclined to come again and spend more time, it will give us pleasure to receive you and welcome you to the National Home. G. B. Gunkel, our Resident Manager, I feel it a duty to say, that an engagement which could not be postponed, has taken him from the city,

and I am sure you will pardon his absence when you remember that lawyers—like ministers—are often called to consult the convenience of others rather than their own comfort. Should the few hours which you have been pleased to devote to us prove pleasant to you, have a tendency to relax your mind, and give renewed vigor for the labors of your convention—our hopes will be realized. Again, I bid you a cordial welcome to the Soldiers' Home."

The President of the Synod, Dr. Diehl, replied in a few words, when a procession was formed, headed by Col. Brown, and the President of Synod. The column then moved off in good order through the brave veterans as occasion and circumstances would permit. The different points of interest were reached in this orderly manner. The library, reading room, the springs, garden, deer park, amusement and music halls, bath and dining rooms, were all visited, completing the circuit by assembling in the Chapel. In addition to members of Synod and visitors, about four hundred veteran soldiers were present in the Chapel. A number of patriotic speeches were made by members of Synod and visitors, and to the entire satisfaction of all concerned. The Asylum is about three miles west of the city and one of the loveliest spots imaginable. Every thing has been done by Uncle Sam that he could do to beautify and render attractive this spot for those who served him so well and faithfully during the dreadful conflict. These brave men, as it was declared by a number of the speakers, deserve all that has been done for them, and even more. Many of them are still suffering and dying for the precious blood we so richly enjoy. God bless them and make them brave and faithful soldiers of Jesus.

On Monday evening, after listening to a most appropriate and truly eloquent address by Rev. C. A. Stark, of Baltimore, on the subject of Home Missions, Synod held a short business session.

On Tuesday morning after the usual preliminaries, Dr. Swartz offered several resolutions recommending the Quarterly Review, published at Gettysburg, by Drs. Brown and Valentine, which were adopted. The report of the Treasurer of Synod was then presented, showing an aggregate of \$4,027.62 received; and \$2,868.63 expended, since the last meeting of Synod. Balance on hand \$1,660.89. At this stage of the proceedings, Dr. Morris of Lane Seminary, delegate from the General Assembly of the Presbyterian church in the United States, was introduced, and addressed the Synod. Rev. G. Talmage, delegate from the Reformed (Dutch) church was also introduced, and presented to Synod the fraternal greetings of the church he represented. The former stated that his church embraced a membership of 400,000 and four or five thousand ministers and a great army of Sabbath school workers and missionaries all over the country. The latter informed us that they had 500 ministers, 240,000 members and missionaries located in different parts of the world.

Rev. J. R. Dimm, corresponding Secretary of the Board of Publication read the report of the Board. Twenty two books have been published by the Board during the six years of its existence; twenty two of these have been published during the last year. The number published during the past year have been nearly or quite equal to the number published by the American Sunday School Union. The Sunday School Herald, the only periodical issued by the society, edited by Rev. M. Sheeleigh has a circulation of 30,000. A new and improved question book is in press, prepared by T. T. Tins. The Board is prepared to furnish all the requisites for Sunday Schools, such as libraries, &c., at as low rates as they can be furnished elsewhere.

Real Estate owned by the Society, \$150,000.00
Store, stereotype plates &c., 15,392.14
Other assets, (books, accounts, &c.), 20,989.36
Total \$186,381.50
Liabilities 27,396.95
Net Capital Stock 24,995.00
The Board proposes to raise the amount of \$100,000 by contributions of \$1.00 per member from our churches. The "Fatherland Series" of Sunday School books, comprising twenty one volumes, translated from the German, has an extensive sale among all denominations, and has given more character to the publishing house than any other books it has issued. Six more of this series are in press. The report was adopted and the following officers for the Society were elected:

President—Hon. Charles Kugler.
Secretary—Rev. P. Babt.
Treasurer—Martin Buehler, Esq.
On motion the report on the Revision of the Liturgy was recommitted to the committee with instructions to complete the work of Revision, and lay the result of their labors before a second committee for review, who shall perfect the Liturgy and have it published. Thus we begin to see the beginning of the end of the everlasting tinkering at the Liturgy.

In the evening the Anniversary of the Publication Society was celebrated. Appropriate speeches were delivered by Dr. Sprecher, and Rev. J. R. Dimm. The former spoke of the necessity, the latter of the workings of the Publication Society. Wednesday June 14th, Synod met at the usual hour and after the opening exercises proceeded to business. On motion it was resolved that the congregations in connection with the General Synod, be urged to take up annual collections for the treasury of the General Synod. Delegates were then appointed to represent the General Synod in other General Ecclesiastical Assemblies. Synod also fixed the time and place of its next biennial meeting. Canton, Ohio, was selected as the place. Frederick and Hagerstown Md., having also been candidates of meeting and the majority of christians, are like the above mentioned, unsystematic, and what they give depends upon circumstances. The orator, the address, the crowd, the day, and their individual feelings. If they feel good they give good, and if it is a damp day, and digestion is "irregular" and they are depressed, the pocket book is clasped, and he presses his side with his hands, when he has the "cramps." The philosophy of—
"Upon the first day of the week, let every one of you lay by him a store, as God hath prospered him," is ignored, if ever understood, and not applied. This is the secret of the "empty coffers" of all churches; the want of rigidity, based upon a disjunct conception of the personal duty of my being benevolent, whether others are so or not. Why not have a margin for Jesus in the bank of charity, as well as a

margin in the Bank either "savings" or "national," for myself and family? Is not God ours? Is not Christ our brother? and are we not his children?—Dare we then be ingrates, and let him wait for the substance of life, seeing he makes his cause depend upon the human instrumentalities of his adopted and redeemed children? A poor old lady in this city was asked to give; she said I am very poor, but wait until you desire it; she resided in an attic; washed for a living. After two months I visited her; we talked and wept over Zion; for while she was in humble circumstances, she had a rich and varied christian experience—oh how Christ refines and cultivates the affections of the soul! After prayers, and when about to leave, she stopped me with, "please wait a moment;" I did so; she went to a corner of the bed, got out a stocking (woman do you have stockings, unknown to husband—certainly, what woman has not?) and after unwrapping a long piece of tape; how long I cannot tell—she gave me the little bundle; I opened it and I found after count she had contributed for Christ and the building of the church.

\$20.00 OUT OF WASHING SAVINGS.
Dear Brother Anstadt—I was a Methodist just then, for I shouted all the way up 12th street, Hallelujah! Glory be to God, for the systematic gift of the "WIDOW'S MITE" (You know when not excited I am a good Lutheran.) This illustrates how by systematic action, we get the aggregate of little which, when developed by time, will surprise the donor, stimulate others, water the waste places of Zion, cheer the missionary and the hot and parched deserts of Africa, and gladden the entire church with vigor. Who then will commence now that the General Synod has had its

SEMI-CENTENNIAL session, so harmonious and so glorious?—Let us try it for one year; and if, dear reader, are not amazed at what you can do, and will do, then you may grow lukewarm again.

But it cannot be so; dedicate a sum every seventh day—let it be in ratio with the demands of family, and the net profit of the week, and if you can do no better than put it in a stocking, or like the writer of this, a CLAY JUG, (cost—one cent) do that; only see to it, you are regular and loyal to your resolution, and you will find you triple without incommence your donations, and, thereby, educate poor young men for the ministry; fill up the classes of our colleges, and establish churches; and, Professors, Pastors, souls at home, and abroad, and the Father of our Lord Jesus Christ will rejoice, and bless you with a heavenly benediction. Help! Help! Is the cry! oh, who will reply?

NOAH.
For the American Lutheran.

The State Sunday School Convention.

Believing that yourself and readers, Mr. Editor, feel an earnest interest in the great Sunday School work which has now become so important and is eliciting the best energies, prayers and efforts of so large a proportion of God's professed people, I venture to submit to you—not knowing that the information may come to you originally from any other person—an imperfect statement of what I saw and heard in my attendance at the State Convention which convened its annual session at Allentown, on Tuesday afternoon, the 13th inst., and closed it on Thursday evening ensuing. I may properly premise a few words about the place at which the Convention met.—Allentown is a beautiful and flourishing town of probably 15,000 inhabitants, with a city government, set upon a hill in the fertile and attractive Lehigh Valley, and extending to the Lehigh river, with well graded streets, a street railway, handsome and many elegant buildings, not a few embowered in foliage and flowers and surrounded with ornamental grounds, and inhabited by a population whose interest and hospitality were both most liberally manifested on this occasion. It is the seat of Muhlenberg College, and its public school houses are grand models of substantial and commodious structures, excellently adapted to the needs of the city, and those of Catasqua and Lehigh, and a few miles further up the Lehigh. These, added to the agricultural resources, make it the centre of an attractive, opulent and industrious region, and it is itself a fine expression of the energy, enterprise and productive power that exist in and around it.

The Convention held its sessions in St. Paul's Lutheran Church—probably the largest in the city—of which Rev. Mr. Menning is pastor, and in which all the services are conducted in the German language. Nevertheless, the spacious edifice was filled—often crowded—more than once unable to accommodate all who gathered to the meeting, morning, noon and night. The Rev. G. A. Pelz, of Philadelphia, president, and a most capital officer he was, courteous, sympathetic, ready, admirably pointed, pertinent and genial on all occasions, he maintained the interest without flagging for a moment, and elicited the warmest affection and fullest confidence of all who were present, as well as their admiration of his spirit and ability. I cannot state the number of delegates who attended, even by the hundred, but presume that 600 or 700, representing 34 counties, Philadelphia included, were there. From York I noticed Dr. Kerr and daughter; Messrs. Baughman and daughter, Cochran and son, Eslinger, Fabs and sister, Wanz, and Miss Dietz of Hellam. It is difficult in the proper limits of a paper like this, to give a view of what was said and done. The questions presented for consideration drew out the best talent of the Convention, and there was much of it, both clerical and lay. That the matters involved were important, and the handling interesting, is manifest from the fact that the attendance and interest increased from the beginning to the close. Temperance in the Sunday School—the right to expect the conversion of children as the certain result of faithful teaching—what is, and how to obtain Sabbath School success—method of personal preparation for teaching—how to increase

