





# The American Lutheran.

YORK, PA.

SAURDAY, Aug. 19, 1871.

REV. P. ANSTADT, Editor.

NOTICE.—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 to avoid the necessity of waiting for a second communication.

Any subscriber who wishes to discontinue his paper must also 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 so. We would not do so 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.

WILLIAMSBURG, PA.—It will be seen by a reference to our church news column, that Rev. J. Swartz, D. D. has accepted a call to the General Synod English Lutheran church in Williamsburg, Pa. We congratulate this young and energetic congregation on their acquisition of such an able and efficient pastor as Dr. Swartz. He was their unanimous and enthusiastic choice, and we look for a rapid growth and permanent upbuilding of the church under the united and emboldened labors of pastor and people. If the separation from the old congregation had been effected years ago, the Lutheran church in Williamsburg would have a far different position from what it has now. We also refer the reader to an interesting communication on this subject in another column.

## "The Seven Calumnies."

The printing of our controversy with Father McGovern is progressing finely, and will soon be finished. From present indications it will be a pamphlet of between 30 and 40 pages, which we will sell at the low price of 15 cents a piece, or 10 copies for a dollar. It will contain not only our reply to the so-called "Seven Calumnies," but also several "Conversations in the Sanctum," bearing on the subject, and Rev. Solomon Oswald's reply to the letter of the priest, who burst a Bible in York some years ago.

We now receive almost daily orders for these pamphlets. Many persons order from one to two dollars worth for the purpose of distributing them among their friends and neighbors. We print only 1000 copies at this time, if those do not reach out, we will afterwards strike off another thousand. In the meantime we will supply the demand in the order of time. "First come, first served." Let those, then, who wish an early supply, send in their orders at once.

## Pay Your Subscriptions.

We are now going over our books again, and making out bills for the subscribers that are in arrears, as well as those whose year has just again begun. We are surprised to find so many in arrears. Indeed we never had so many on our books in arrears for subscription at any one time, as just now. This state of things is very seriously embarrassing us. Our main income is from the annual subscriptions to the paper, but if these do not come in, we cannot pay our weekly expenses. These consist of wages for the workmen in our employ, printing paper, ink, office rent, stationery, &c., and amount to a large sum in the aggregate. We have now a large paper bill to pay, for which the manufacturer has sent in a promissory demand. We appeal therefore to our readers to help us out of the difficulty by sending in their subscriptions without delay. If you cannot send in the whole amount at once, send only a part. If every one would send but a dollar, it would help us out of our difficulty.

The following are the safest ways of sending money:

- 1st. By check or draft; any merchant or business man will give you a check on bank for your money.
- 2nd. By post office money order, which means postmasters now have the right to send. You give the money to the postmaster at your place, and he prepares an order by which the money is paid to us at the post office in York, Pa.
- 3rd. Or, send the money in a registered letter which is now considered safe and which every postmaster has a right to give.

Money can be sent at our risk in any of the above ways. We send receipts enclosed in the papers in a week or two after the money has been received.

## Dr. Schaeffer on the 4 Points.

Prof. C. F. Schaeffer, D. D., preached the Synodical sermon before the Synod of Pennsylvania which met in Easton, Pa.—In this sermon he touched upon the controverted four points that have caused the General Council so much trouble. Dr. Schaeffer took ground against the Missouri schism, but appears to have expressed the sentiments of the Synod on this vexed subject, for the Synod by an almost unanimous vote had the sermon printed, of which a copy now lies before us. We said "almost unanimous" because Pastor Brobst says he is grieved in his heart that he cannot agree with Dr. Schaeffer, whom he believes to be in error on the four points, and the Missourians he thinks are right.

We copy the following extract from the sermon for the benefit of our readers:

"The Christian moderation and wisdom of Luther restored the peace of the Church. His example teaches us that, in our day, usages, practices, opinions, or organizations such as the original 'four points' condemn, are really inconsistent with the Gospel and our Creed, the wisest method to correct the error is, not to force mechanical or outward Church rules, devised by inspired and erring men, on unconvinced and unwilling minds but, like the Apostles and Luther, to depend solely upon the power of divine truth. Church laws, designed to enforce the 'four points,' would never purify the heart. A man might rigidly adhere to them, and refuse all intercourse with those who view them in a different light; and yet the same man might omit the weightier matters of the law, judgment, mercy, and faith (Matt. xxiii. 23), and by his language or his daily walk bring reproach on his Church, rendering any intimate connection with him quite undesirable. Let the truth be faithfully proclaimed, and the hearer will then, through God's help, understand his errors, and spontaneously and promptly renounce them."

"A renewed hearer is a sinner auxiliary in our contest with any unchristian doctrine or practice that may come outward rules, which, after all, we must submit to the voluntary adoption of others. The law of love can accomplish greater wonders than the law of force."

## Father McGovern Again.

We are not done with Father Mac yet. He still keeps up a feeble fight, and about every two or three weeks fires off a squib from his paper fort. In the meantime however he has been seeking reinforcements. He says: "I consulted two of my clerical brethren, of eminent learning and judicious criticism, and in addition to these he also consulted a legal gentleman of this town (York), before whose gigantic intellect the Rev. Editor scarcely holds a place of positive comparison." It was perfectly natural for the Reverend Father in his perplexity to seek for help among "eminent clerical brethren," and among "legal gentlemen of gigantic intellect."

Having truth, justice and reason on our side, we fear not the combined wisdom of all Father Mac's eminent clerical friends and of his legal advisers.

Now, what were the important matters on which Father Mac says he consulted those eminent divines and that lawyer of gigantic intellect? It was in reference to the 5th so-called calumny. We had asserted 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."

This sentence the Reverend Father Mac constructs to refer only to the single inquisition in the city of Rome, and to confirm himself in this interpretation he consulted those eminently learned divines and that gigantic lawyer of York, and sure enough they tell him just what he wants them to say, viz: that when we spoke of the persecutions of the so-called Christian Rome, which has put to death millions of Christians by fire, and sword, and torture in the inquisition, we meant only what was done by the single inquisition in the city of Rome! O wonderful Mac! oh, learned divines! oh, gigantic lawyer! Hereafter when we speak of Roman Catholics we must be understood to mean only those Catholics who live in the city of Rome, when we speak of Roman priests we must mean only those priests who live in the city of Rome, when we speak of Roman bishops we cannot be supposed to mean any other bishops but those who have their residences in the city of Rome, and when we speak of the Roman Inquisition we must be understood to mean only that single institution of its kind that existed in the city of Rome. You are, no doubt, a great lawyer, Father Mac, and those clerical friends of yours are eminently learned, and that lawyer whom you consulted is a man of giant intellect, but it is evident that wisdom will not die with you, nor with your learned clerical friends, nor with your giant lawyer.

We quote the following extract from Father Mac's last article:

"I am still willing to give him the privilege of the doubt. If, however, he holds that Rome, or the Catholic Church, is responsible, or was at any time responsible, for the cruelties said to have occurred through the agency of the inquisition in Spain or elsewhere, I will pronounce it a falsehood and a calumny."

A more stupid sentence was never written by any man making pretensions to education. Was Father Mac really sober when he wrote it? If the Roman Catholic Church is not responsible for the horrors of the inquisition, then in the name of common sense who is responsible for them? And further on he says, "Wake up, Rev. Editor, here is a fine opportunity for you to display your historical acquirements." We remark, it requires no great historical knowledge to prove that Rome is responsible for the cruelties and horrors of the inquisition. Did any Protestant denomination establish an inquisition, provided with instruments of torture for the punishment of those who do not agree with them in doctrine? Never! This institution is the creature of the Roman Catholic Church, and she is responsible for the horrors and cruelties committed by the inquisition. Any history of the inquisition or a good encyclopedia will confirm this abundantly.

We have in our library a history of the Spanish Inquisition by Robert Clemen, Herzog's Encyclopedia contains an extensive article on the subject by Neudecker, and the Encyclopedia of Religious Knowledge which contains a short article on the Inquisition from which we will quote the following extract:

"Inquisition. In the church of Rome, a tribunal, in several Roman Catholic countries, erected by the popes for the examination and punishment of heretics. The first objects and victims were more especially the Waldenses. This court was founded in the 12th century under the patronage of pope Innocent, who issued orders to extirpate the Catholic princes and people to extirpate heretics, to search out their number and quality, and to transmit a faithful account thereof to Rome. Hence they were called inquisitors, and gave birth to this formidable tribunal, called the Inquisition, &c."

We might go on and quote the whole article on the inquisition but this will suffice to show the stupidity of Father Mac's language when he maintains that the Roman Catholic Church is not responsible for the cruelties of that horrible institution, after the invariable (2) popes by their bulls established inquisitions, appointed the inquisitors and received regular reports of their proceedings.

In another part of this paper the reader will find an article entitled "A day's Work of the Roman Inquisition," which will give him some insight into the horrors of this bloody tribunal.

Father Mac makes a great ado over the circumstances that we did not quote from the article in Appleton's Encyclopedia that the "Catholic writers called in question the accuracy of Llorente's statements," who wrote the history of the inquisition in Spain. We did not think it necessary to quote that, because as a matter of course the "Catholic writers" will call in question everything that militates against their church, just as Father Mac himself does in these articles which he writes in the Gazette. We went to the trouble to read up the objections of the Catholic writers against Llorente's History of the Inquisition in Spain, and find that they do not deny the general account of the horrors and cruelties committed, but merely try to pick flaws in the statistics by which they endeavor to diminish the number of victims. For instance, Hefele, a Catholic writer who reviewed Llorente's history, calls in question the statement that Torquemada the first inquisitor General of Spain, burnt 2000 people during the first year of his inquisitorial generalship, and says that this is all that he burnt during his term of office instead of 8000 as stated by Llorente. Virtuous Torquemada! he burnt only 2000 heretics, according to Catholic writers! But we are not dependent for our information on Llorente alone. Works on the inquisition have been published by Baker, Limborch, Jeddus, Laveola, Puigblanch, and Clemen. The original manuscripts taken from the inquisitorial palace at Barcelona, stormed in 1814, were placed at Boston, Mass., in 1828. In Spain alone near half a million have suffered as its victims.

## Action of the Gen. Synod on the Book of Worship.

There has been considerable interest manifested in different parts of the church in reference to the action of the Gen. Synod, which lately met at Dayton, Ohio, on the Book of Worship. There has also been some uncertainty and difference of opinion about the import of the resolutions passed by the Synod on this subject.

We have just received the printed minutes of the Gen. Synod, and we will therefore copy from these minutes so much as relates to its action on the Book of Worship.

On page 25 the Hymnbook committee report among other things as follows:

"Since the last meeting, edition of 3,220 copies of the Book of Worship \* has been printed under a contract duly entered into with the Lutheran Board of Publication. Only a very small portion of our Gen. Synod's churches, in comparison with the whole, have, however, introduced the new book, and from all parts of the church, owing to the predilections of pastors and members, a demand has been made for an edition of the Hymnbook, pure and simple, without any other matter than those enumerated. \* In deference to the earnest wishes of pastors and congregations, your committee do not hesitate to recommend, that an adequate number of Hymnbooks be printed with the other parts omitted."

Martin Buchler, Charles Kugler, Henry Goodman.

The committee on the revision of the Hymnbook reported as follows:

Your committee suggest to the Synod, that beside the edition already published, another edition be issued of smaller size, and containing only the Hymns and Formulae of Government and Discipline for congregations."

S. S. Schmecker, C. A. Stork, M. Valentine, M. Officer.

The resolutions passed by the Gen. Synod on this subject read as follows:

"Resolved, That the Hymnbook Publishing Committee be instructed to insert into some of the Hymn editions of the Book of Worship the Morning and Evening service for the accommodation of those congregations that have already introduced, or may hereafter introduce the Order of Worship."

"Resolved, That the title of the smaller size of the Book of Worship just ordered to be published, be the same as that of the first edition."

On page 37 we find the following additional resolution:

"Resolved, That the Hymnbook Publishing Committee be instructed to insert into some of the Hymn editions of the Book of Worship the Morning and Evening service for the accommodation of those congregations that have already introduced, or may hereafter introduce the Order of Worship."

It will be observed that by resolution of Synod the Order of Worship will not be inserted into all the copies of the new edition, as supposed by some of the brethren, but only into "some" of them.

## A Day's Work of the Roman Inquisition.

ACT OF FAITH: (Auto da Fe), in the Roman Church, is a solemn day held by the Inquisition for the punishment of heretics, and the abolition of the innocent accused.

They usually contrive the Auto to fall on some great festival, that the execution may pass with the more awe; and it is always on a Sunday. The Auto da Fe is called the last act of the inquisitorial tragedy; it is a kind of jail-delivery, appointed as often as a competent number of prisoners in the inquisition are convicted of heresy, either by their own voluntary or extorted confession, or on the evidence of certain witnesses. The process is this: In the morning they are brought into a great hall, where they have certain habits put on, which they are to wear in the procession, and by which they know their doom. The procession is led up by Dominican friars, after which come the penitents, being all in black coats without sleeves, and bareheaded, with a wax candle in their hands. These are followed by the penitents who have narrowly escaped being burnt, who, over their black coats, have flames painted, with their points turned downwards. Next come the negative and relapsed, who are to be burnt, having flames on their habits pointing upwards. After these come the professing doctrine contrary to the faith of Rome, who, by sides flames pointing upwards, have their picture painted on their breasts, with dogs, serpents, and devils, all open-mouthed, about it. Each prisoner is attended with a family of the Inquisition, and those to be burnt have also a desert on each hand, who are continually preaching to them to abjure. After the prisoners, come a troop of familiars on horseback; and after them the inquisitors, and other officers of the court, on mules. The last of all, by a Dominican, on a white horse, led by two men with black hats and green hatches. A scaffold is erected big enough for two or three thousand people; at one end of which are the prisoners, at the other the inquisitors. After a sermon, made up of eulogiums of the inquisition, and invectives against heretics, a priest ascends a desk near the scaffold, and, having taken the abjuration of the penitents, recites the final sentence of those who are to be put to death, and delivers them to the executioners, earnestly beseeching at the same time the secular power not to touch their blood, nor put their lives in danger!

The prisoners being thus in the hands of the civil magistrate, are presently loaded with chains, and carried first to the secular jail, and from thence, in an hour or two, brought before the civil judge, who, after asking in what religion they profess to declare to the Roman Church, they shall be first strangled, and then burnt to ashes; or such as die in any other faith, that they be burnt alive. Both are immediately carried to the gibbet, the place of execution, where there are as many stocks as there are prisoners to be burnt, with a quantity of dry faggots about them. The stakes of the professed, that is, such as recanted the heresy, are about four yards high, having a small board toward the top for the prisoners to be seated on. The negative and relapsed being first strangled and burnt, the professed mount their stakes by a ladder, and the Jesuits, after several repeated exhortations to be reconciled to the church, telling them that they shall be saved, and that they leave them to the devil, who is standing at their elbow, to receive their souls and carry them with him to the flames of hell. On this a great cry is raised, and the cry is, "Let the dogs' heads be made!" which is done by the igniting flaming faggots fastened to long poles against their faces, till their faces are burnt to a coal, which is accompanied with the loudest acclamations of joy. At last they are set to the furnace at the bottom of the stake, over which the professed are carried so high, that the top of the flame seldom reaches higher than the seat they sit on, so that they rather seem roasted than burnt. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, "Pity, for the love of God!" Yet it is beheld, by all sexes and ages, with transports of joy and satisfaction. O merciful God! is this the benign humane religion thou hast given to men? Surely not. If such were the genius of Christianity, then it would be no honor to be a Christian. Let us, however, rejoice that the time is coming, when the demon of persecution shall be banished out of this our world, and the true spirit of benevolence and candor pervade the universe; when none shall hurt or destroy, but the earth be filled with the knowledge of the Lord, as the waters cover the sea: *Encyclopedia of Eng. Knowledge.*

## Communications.

For the American Lutheran.

### Philadelphia Letter.

VIA CONGRESS HALL, CAPE MAY CITY.

The weather, like the bathing, is superb; and every one is rejoicing over the refreshing thought of escape from the sultry air of the city.

CONGRESS HALL, is one of the largest and most commodious Hotels of the island; it has a piazza on the lower floor of one hundred and ninety feet; it faces the ocean and a magnificent grassy lawn of five acres. It also has accommodations for one thousand guests. I need not give an elaborate description of a building built of wood which cost five hundred thousand dollars, to give your readers an idea of its immense size; one thing, which, the most of your readers are familiar with, will illustrate a great thing with a small utensil of the culinary department—viz; the two

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

John—I have been very busy this week or two, making out the bills of our subscribers and putting them into the paper. I am not half through yet; it is a great labor; if we only could get all our people to pay in advance, it would save us so much trouble, and we could get along so much pleasanter.

## COFFEE POTTS,

Peter—Are there many in arrears at this time?

John—We never had so many names on our books in arrears for subscription at this time. Some are back for three or four years, but the most of them for the present year, and for last year. I send bills to them all, and also to those whose bills have just expired and whose year just begins. Our terms are *payment in advance*; we must not let our readers forget that.

James—I don't see what satisfaction it can be to read a church paper that is not paid for. It seems to me their conscience must reprove them every time they take up the paper. And if they ever intend to pay at all, it will be as easy to pay at the beginning as at the end of the year. And how easily every subscriber could make up the trifling sum of two dollars a year! Why, it is only about four cents a week, not one tenth of what some of them spend for tobacco and other unnecessary luxuries.

Yes, yes, yes; So they were; but now, by a miraculous sudden transformation are the ugliest set of monsters my eyes have ever beheld. Think of it, your correspondent—there he stood with flannel (blue) shirt and pants, trimmed with red (of course red); but of the most antiquated order tied under the chin, like an old time night cap. He looked at himself in a broken glass; well, he really could not tell (from his garb) whether "in the flesh" or "out of the flesh."

Now he is the handsomest man of the "popolo" type, but of this much he was positive, that he was a figure, whose masquerade gave him an appearance (after a breaker) of a regular "porpoise; alas, alas, he cries, for his original dignity, and gracefulness of carriage!

James—If it is disagreeable to write duns, it must be equally so to receive them; I hope none of our readers will become offended and stop the paper because they happen to find a dun in it.

Peter—No sensible man, I think, will be offended, but on the contrary many will be pleased to get a statement of their account and send the amount without any further delay, and that will be a great help and relief to us.

John—I have just been reading in the "Gleanings for the Curious" an account of the origin of the word "Dun." It owes its origin to one *Don Juan*, a famous bailiff of Lincoln, England, in the time of Henry VII. He is said to have been extremely shrewd in the management of his business, and so dexterous in collecting dues, that his name became proverbial; and whenever a man refused to pay his debts, it grew into a prevalent custom to say, "Why don't you *DUN* him?"

James—Mr. *Don Juan* was, no doubt, a useful member of society, but he had no very enviable reputation.

John—The excuse so far has been the great scarcity of money in the rural districts, and it was hoped after harvest when the farmers should sell their grain times would be better. The harvest time is over now and it is said to have been a very abundant harvest all over the country. I hope therefore that our subscribers in the country will not delay any longer in sending in their subscriptions.

Peter—We should indeed be thankful to the Giver of all our mercies for the bountiful harvest with which He has blessed our country this year. But this shows also how every body is dependent in a great measure upon the farmer. When he has plenty, then we all have plenty and when he gets a good price for his grain and has abundance of it, then times are good and trade is brisk and money is plenty, but when he suffers, then all suffer more or less, when his crops fail or he cannot sell his grain then times are dull, money is scarce and commerce languishes, and every branch of business languishes.

John—We are all more or less dependent on one another, and I suppose the farmer is as much dependent on the laborer, the mechanic, the manufacturer, the merchant, &c., as they are dependent on the farmer. The apostle Paul already recognized this principle, when he said, we are all members one of another, and no member of the body can say to another, I have no need of thee.

## The United Presbyterian says:—

"We frequently read of congregations subscribing for a large number of religious papers for general distribution among the members. It is a good plan, and one that should be more generally adopted. In every congregation there are persons not able, or think they are not able to subscribe for a paper, who yet ought to have one. Besides, there are those who neglect to do it and need to have one thrown upon them, which, after a trial, they will find is a necessity, and subscribe for. In this age no Christian can know his duty thoroughly who fails to read current religious intelligence. And not only is denominational and ecclesiastical news contained in the papers, but the best literature of the times is found there. We do not have to go to books for the strong meat, but can find it in any good periodical of the day. A congregation well supplied with good papers will show it in their contributions, in religion and Christian activity."

The Nathan murderer has been tracked to Scotland, and the detectives are on the alert watching his every movement. There is but little doubt that he will soon be brought here for trial, and if he should be acquitted of the crime of which he is now charged, he is to be turned over to the Illinois authorities to serve out an unexpired term of thirteen years imprisonment for a murder committed in that State.

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## CONGRESS HALL,

is one of the largest and most commodious Hotels of the island; it has a piazza on the lower floor of one hundred and ninety feet; it faces the ocean and a magnificent grassy lawn of five acres. It also has accommodations for one thousand guests. I need not give an elaborate description of a building built of wood which cost five hundred thousand dollars, to give your readers an idea of its immense size; one thing, which, the most of your readers are familiar with, will illustrate a great thing with a small utensil of the culinary department—viz; the two

## COFFEE POTTS,

Coffee may be a poison, and hence hurtful to the human family, but when you measure or fathom the quantity of this exhilarating poison which is consumed here, you will conclude *poison* is popular and fashionable. Now if I have a failing (and I have a "lot") it is for this strong beverage; its my best friend in weakness, and my most attractive companion at meals. The bathing is a sport which rich and poor, aristocratic and plebeian, professional and non-professional participate in. The dresses are unique and laughable. Friend and relative are lost in the costume, however loyal they be at heart. I thought, it is possible, that this group of three thousand bathers, like so many geese sporting in a mill pond, were kicking up such pranks in salt water, that those charming misses, those exquisite dandies, those sedate clerical men, and those beautiful belles, who, a few moments ago, were the pride of fashionable mammas and dignified nabobs!—Yes, yes, yes; So they were; but now, by a miraculous sudden transformation are the ugliest set of monsters my eyes have ever beheld. Think of it, your correspondent—there he stood with flannel (blue) shirt and pants, trimmed with red (of course red); but of the most antiquated order tied under the chin, like an old time night cap. He looked at himself in a broken glass; well, he really could not tell (from his garb) whether "in the flesh" or "out of the flesh."

Now he is the handsomest man of the "popolo" type, but of this much he was positive, that he was a figure, whose masquerade gave him an appearance (after a breaker) of a regular "porpoise; alas, alas, he cries, for his original dignity, and gracefulness of carriage!

## HOPS,

musical comings, flirtations and promenade, and eating and drinking are the supplementary perquisites of the bath, and consume the balance of the day or one's visit to the summer resort.

## BARS

are below par this season; the liquor men (as they ought) are losing money, the people, though perchance all are not teetotalers, nevertheless, have such a strong "moderation," that these gentlemen (?) of the temperate fraternity, are loud in their complaints. This is certainly a healthy sign; and while it may not be profitable to those who deal in the damning, maddening, and destructive element of everything physically noble and morally ennobling, yet, it is a proof that most of the pleasure and health seekers this year were desirous of repudiating the traffic. Oh that it might become an infectious disease, and spread and spread until it should become chronic in every man, and woman and child's moral structure; until the entire mass of illicit drams of painted or not painted ornamental beauty, shall be done away with all over this land forever!

## When one stands by

### "OLD OCEAN"

what thoughts of God rush through the mind; of his immensity and of his creative skill; deep answerer unto deep; and the waters declare his handiwork. How like the towering influence of Christ? Not so efficacious, however, each could bathe, and each who would, could receive a billowy cheer, and a breaker inundation of the "briny deep." Caste, class, and character, were alike privileged, and free; three thousand of miles of waters rolled in sublime majesty inviting us all to plunge, and be refreshed, rejuvenated and made clean. Even so, the Bible, deep, great and magnificent, sends up thousands of invitations to the mighty throng of "the lost," as waves of love, and depths of mercy, into which they immerse; and from which all may come forth renovated, purified, rejuvenated—"mount as on eagle wings, run and do not weary, walk and not faint." Glorious Jesus; immense and unfathomable Christ; oh thou sea of love; oh thou ocean of salvation! Help every poor me to plunge into!

"The fountain filled with blood Drawn from Emmanuel's veins And sinners plunged beneath that flood Lose all their guilty stains."

But to conclude, I must relate a fact: the "steamer Sue," which plies between Cape May and Philadelphia, was unable on account of the "free blow" or "storm" to land her passengers, and so she put back to some harbor; of course, many where sea sick; one dandy extremely so; and, becoming more so as the day advanced, declared if he had that coarse and vulgar who composed and wrote

## "Life on the Ocean wave,"

he would "choke dry light out of him for he had endured endurance." I don't think he was absurd, and consequently, I am not permitted to chronicle a murder of the "first degree;" my sympathy goes out for the poor sick; for as I know by miserable experience that sea sickness is not as agreeable as a pretty face of some dear, loving and beautiful girl. May he have better luck next time. Mark I do not say sea sickness is a funny thing; still it would be absurd for me to declare that some laughable things do not occur; I do not say anything; I only tell the fact and let the imagination of your subscribers do the rest.

One cannot fail of being benefited in every respect, if they are prudent. The Sea or Ocean, in morning's glory, or night's sublimity bring one back from the contemplation of pleasure resorts to the consideration of the great power of that great Constructor of this "mighty deep." To me its ever continual throwing up of "breakers" speak of the continual offers of salvation and the mercies of God in daily life.

## Who of us but must rejoice in such a faithful friend whose patience and love are so deep and vast? Reader, have you the personal friendship of the God of the sea?

Is he thy father, because thou hast accepted his Son—thy Saviour; more, Prophet, Priest, and King? If not go to him by the valley of repentance, and receive him into thy heart through simple faith; and then thou shalt stand on the "shore" of the "Sea of glass" which flows from the Throne of God, happy, and happy for eternity; Bless God for eternal life of pleasure, peace, rest and love. More anon.

## NOAH.

### For the American Lutheran.

#### Williamsburg, Pa.

Dear Bro. Anstadt:—As the Church abroad has from time to time in the papers had its attention directed to this place, and been made acquainted with its peculiar history and thus, as it may be supposed, feels a lively interest in its affairs, it may not be unacceptable, or unprofitable to your readers a few items of interest connected with the present condition and future prospects of the General Synod portion of the Church at this place.

It is not our purpose to revive the memory of former troubles—these are now over and we only wish they may be forgotten, and the wrongs connected with them forgiven and all once concerned in them endeavor to repair the mischief done by earnest future effort to build up the cause of Christ. This is the purpose and the spirit of "The Fourth Street Lutheran Church of Williamsburg."

The General Council church (Rev. A. R. Horne's) is now free from all Synodical and local restraint to pursue its own course, adopt its own methods, and work out its own destiny. It has, we understand, recently in Williamsburg, adopted a responsive liturgical service, the "gown" and the usages generally of the "churchly" symbolists. These novelties are not yet universally acceptable, and could hardly be expected to be so, and may give cause of temporary future trouble, but when they shall have gone through the necessary "trial" we may be expected they will like the service better and be able to perform it nicely.

All events, we wish them much success in all good.

The Fourth Street Church, has rented the Academy of Music, a spacious and beautiful hall, centrally located and capable of accommodating an audience of 1500 people. Here it has regularly met ever since its separation from the old church in last March, and enjoyed the services of a number of well known and able preachers, who kindly consented to visit and encourage them in their new enterprise. The audiences in attendance have upon an average been as large, it is believed, as in the old established churches of the city, and the order and attention unexceptionable. The first Sabbath collection of their meeting amounted to \$26, although it was a very disagreeable day, and the collections since show that that was not a singular and rare occasion. The truth is, that whilst these brethren are few in number—about four-score—and as a congregation are not wealthy, being mostly young people, they are intensely in earnest and by the blessing of God and much hard work and self denial, are determined to succeed. They enjoy the sympathy and confidence of the Christian community and they rejoice to believe, of the entire church of the Gen. Synod. The church knows that what they contend for was not their property—for this was never in litigation—but their principles as General Synod Lutherans, and rather than surrender these they have come out from the old church, leaving everything out their good name and their church love behind. And it is therefore not without reason that they expect to enjoy the continued confidence and sympathy of the Christian community and the church.

Their Sabbath School is held in the building of the First National Bank. The following account of it appeared in the *Daily Gazette* and *Bulletin* of August 7th:

"An interesting Sunday School is connected with the Fourth Street Lutheran church, under the competent superintendence of Mr. P. S. Kline. The meetings of the school are at present held in the First National Bank building, in a room which is well adapted for the purpose. It is supplied with an excellent library, containing over two hundred volumes, which are an exception to the general rule of Sunday School literature, in the respect of being works of considerable merit. The library may be very handsome and convenient, but it is presented to the school by Mr. John A. Otto. It is furnished with a glass front, which is the property of the school, and the books are placed in it by the Librarian, through a small delivery window, and a card containing the number of the books and the names of the pupils receiving them, are placed in their stead. As an evidence of the success of the school, it may be stated that it began only three weeks ago, with an attendance of fifty including teachers and officers, and on Sunday last the number had swelled to ninety-eight. The present management is bids fair to continue increasing both in number and interest."

When it is considered that a large portion of the population of this growing thriving city is made up of persons of German origin, many of whom are in sympathy with the Lutheran Church—the church of their fathers, it may be reasonably expected that an earnest and laborious church of the General Synod will prosper in their midst. Unquestionably, Williamsburg is a hopeful field for the Lutheran church, and there is none where there is brighter promise for the future.

Had the separation which has now taken place, been somehow effected years sooner, our church would have a different position in that city to-day. Some of the other churches there (one almost exclusively I understand), have largely been built up of Lutheran material. Much of this, if not all, is now lost to the Lutheran church. We rejoice that others have done what we have neglected, but in the future it will be hoped the Lutheran church there will at least preserve its own material. It proposes much more, it hopes to bear its part in gathering more into the fold who have not known Christ.

## CARLYLE.

A fire at Catskill, Monday morning, destroyed the Catskill House, the Baptist Church, and Clark's blacksmith-shop and dwelling. The losses are as follows: On the Catskill House and stables, \$15,000; insured for \$8000; on the Baptist Church, \$15,000; insured for \$2500.

Mormonism does not appear to be making very rapid progress in England. In the Birmingham Conference, composed of eleven branches, the whole number of new members received during the last year was twenty-one. As there were nine deaths and nine excommunications, the net gain cannot be regarded as enormous. The total number of Mormons in the Birmingham district at this time is stated at eight hundred and forty. The "institution" may be regarded as in a decline in Great Britain as well as in America.

## Church News.

From St. Petersburg, July 26th,

the following intelligence is received in regard to the mission of the delegation of the Evangelical Alliance:

"The American Commission from the Evangelical Alliance have had several interviews with Prince Gortchakoff, who has treated them with marked courtesy and distinction. Although







