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POPTICAL



There is a time we know not when A point we know not where, That marks the destiny of men, To glory or despair.

There is a time by us unseen, l'hat crosses every path; The hidden boundary between. God's patience and his wrath.

To pass that limit is to die, To die as if by stealth,-It does not quench the beaming eye, Or pale the glow of health.

The conscience may be still at case, The spirits light and gay, That which is pleasing still may please, And care be thrust away,

But on that forehead God has set, Indelibly a mark-Unseen by man, for man as yet, Is blind and in the dark

And yet the doomed man's path below, May bloom as Eden bloomed-He did not, does not, will not know, Or feel that he is doomed.

He knows, he feels that all is well, And every fear is calmed, He lives, he dies, he wakes in hell, Not only dooined, but damned.

O! where is the mysterious bourne, By which our path is crossed, Beyond which God himselt hath sworn That he who goes is lost !

How long may we go on in sin! How long will God forbear ? Where does hope end, and where begin The confines of despair,

An-answer from the skies is sent-Ye that from God depart, While it is called to-day repent, And harden not your heart.

MISCELLANY.

NDICATION OF THE MYERS TOWN CONVENTION.

From the Lancaster Express.

There is a majesty in popular sentiment that will always command a corresponding people, in an arbitrary way, without endan- tion * * * gering its very existence.

that their liberties are assailed, or that new in a fair and right way.' schemes and principles are being forced upon | This language, coming from such a source, them, contrary to former usages, and their we take as the highest anthority; and, with established ideas of right and justice, can it, as the guiding line of our conduct, we go not be disputed. The constitution of no or- out into the church, and maintain the preganized body, can, or dare, conflict with this rogative of discretion there given, and desacred priviledge. To hold conventions, mand a recognition of the right of the new however, to protest against proposed innoval ple to bring the question of the use of the tions upon old constitutional customs and u. New Order, before the congregations, as a sages, is one thing; but to establish a pow-christian salutary act, before using it in any er or organization over against the authority of the churches. Where this is denied, and of regular constituted government, is quite where Classes and Synods refuse to listen to another thing.

not by an organized bedy of men, for the in conference and conventions, to attest our purpose of establishing a power containing fidelity to the old church culius, and reject the elements of government over against the such innovations as are proposed by the Reregular constituted judicatories of the Ger- vised Liturgy-notwithstanding the petty man Reformed Church, but by the people—plea that it comes to us by Synodical authorus a right inherent, that none dare assail—rity, because the General Synod decided it for the purpose of protesting, by respectful to be a book fit to be used by the churches memorial and petion to Synod, against ceitain innovations upon old church customs the first place, by conceding the right to reand doctrines, and the abuse of a freedom ject the book, if it is found not to suit the vouchsafed to the people by the General wishes of the people, the idea of it being a Synod, at its meeting at Dayton, in regard fundamental element in the general scheme to the Revised Liturgy, as an Order of Wor- of our theology, is boost effectually destroyedship in the Churches.

As we, the people, who voluntarily enter- issues or movement, upon which depends the ed into this Conference, could scorcely be furture orthodoxy of any Unively, would be lieve our own eyes, when we read the Re allowed to stand on such easy, discretionary port of the Committee of the late meeting of grounds. The people are rarely regarded as the Eastern Synod, to whom was referred being capable of rendering a just verdict upthe action of that Convention, giving us a on matters of so much moment, as to divide position altogether unwarranted by the facts and distract the highest ecclesiastical juin the case; and at variance with the call, the dicatures. These things, when thus regard-

Convention. as in the Pastorial letter, they labor to cs- on them, in any way satisfactory so the government; and, in an arbitrary way, seek ing its adoption are acting, and destroys to distate to Synod, and oppose the action the argument, or the impression at least of the General Synod, and thus run counter held by some, that the Revised Liturgy is to the Constitution of the Church; and they necessary to a true development of the faith thus hold the action of the Convention as and theory of the Reformed church, as held echismatic and irregular. That this con- even by the Merceraburg system of thought. struction can, in truth and impartial justice, be put upon our proceedings, or that such held by those who sneer at, and denounce was the intention of any member of that be every movement looking towards an opposition of that the movement, from beginning tion to the Livergy, as accousting other meeting can be constitutionally held. have introduced the book into their con-

then, to its whole meaning and sense. It is question for themselves. a question of very material charge in our Church life. of the action of the General Synod be not doctrine or culture, by authority of the pow- where in the use of the Liturgy, and tabor-The new Liturgy is for us, as a church, in correct, than it is plain that it over-stepped ers that be, but that its existence is simply cd with as much zeal to heal the wounds many respects, a new scheme of worship. the boundary of Constitutional sanction, by tolerated. We now notice the quotation and lessen the breach that we find every It is not the pattern according to which our endorsing and sending to the people a book from the report of the committee. And, in where staring us in the face, and to which fathers worshipped, either in these United that has no regular Liturgical claims upon States or elsewhere. If that be for us, the church, but that is at variance with 'any-pattern in the Mount,' from which we have the Mount,' from which we have the Corporation of the Corporation order and kind, but it is not such a Liturgy may occur by those who are opposing the widely different from the old Reformed Litters as suits the German Reformed Church We Liturgy in the lower judicatories, or in out-urgies; but that it contains, also, doctrinal will not have it, therefore, for our use: side Conferences and Conventions. If the statements which we believe to be at variance will not have it, therefore, for-our use:'

And again from the same report: 'It must even be worse than folly to think consent.

This does not put the disposal of the Liturgical question in the hands of those slone who support it. It does not pretend to maintain the idea that the Synods have exclusive jurisdiction But it gives the broadest liberty to all who are within the pale of and doctrine, with the spirit and genius of book, with all the power and means it can the Reformed church, to enter a protest against it as an innovation, if it does not meet | was held solely for the purpose of entering a cles published at the action of that conventheir views and wishes.

We quote again from the same author, in his Vindication of the Revised Liturgy, as published since the meeting of the General Synod. On page 48 we find the following:

'How far the work itself, in the form in respect to the dignity-and importance of the which it is now before the public, may prove occasion that calls it forth. In this country, satisfactory to the church, remains yet to be especially, the innate principle of popular seen. The committe, with its friends gengovernment so controls the very life of all or evally, are quite willing to leave the settleganized bodies, that it becomes a serious, if ment of that question where it properly benot fatal mistake, to establish a theory or longs, with the people. They have no wish power that will run counter to the will of the to force it into use in a single congrega-

"We have got out at last what we' believe Church governments, as well as political to be a good Liturgy, in good working order corporations, are alike subject to the refluence and room is now made for its being put to of this conservative power. The will of the practical experiment among the churches. people must be consulted and their counsels. If they find it to be what they want, and are respected, if the prosperity of acy govern - willing to make use of it, either in whole or ment is to be secured. The right of the peo- in part, it will be well. If they find it othple, therefore, to hold conventions, or to crwise, and do not choose to adopt it, that gather in meetings for conference, and for will be all well, too. Nobody will have any the purpose of respectful petition and mem- reason to complain. The thing will have orial, to the powers that be, when they feel taken its course, and come to its conclusion

the wishes of the people, we see nothing in The Myerstown Convention was called, the constitution that will prevent us meeting

But this language implies two things. In No question involving such vital theological principles of action, and the purposes of that ed, come to us, and justly too, with Synodical sanction and authority. The people are not In the report of that Committee, as well supposed to possess the ability to pass uptublish the accusation against those compo- great interests the solemu character of the sing that Convention, that their action sets subject demands. It, therefore breaks down np a power outside of the regular Church the theory upon which many of those favor-

It runs counter to the imperious position

to end, contemplated any such purpose, we and schismatic. It gives the people the

favor the adoption of the New Order, ac- sole arbiters of the Revised Liturgy, as to its church, as it now stands, it is not only not in knowledge to be its status, in the following adaptation to the wants of the church. This keeping with that instrument, but in its bapknowledge to be its status, in the following language adaptation to the wants of the church. This language above quoted is not only what the language above quoted lismal service alone, it is a clear and decided other place where this has been done, it has Olin:

To all such we commend these words of Dr. Olin:

Olin:

Provisional Liturgy, in its present form, is not what the Church wants, or is it at all prenot what the Church wants, or is it at all prenot what the Church wants, or is it at all prenot wants, or it is at all prenot wants, or pared to accept. For, as we have said before, book was "allowed as an Order of Worship, stitutional sanction than the convention. gregations are upon the verge of dissolutive requires no argument to show that it is proper to be used." &c. But lest this be For, as a meeting of the people, such as no tion. not-after the pattern, strictly, of any system regarded as an indorsement or decree, the constitution can or dare interfere with, the or worship which has prevailed hitherto in third resolution protests against such an inconvention claims to be one of the other the German Reformed Church, either in this terpretation of it, and -reiterates the full meetings, reforred to the committee that can country or in Europe. It makes no such measure of freedom guaranteed all along the be constitutionally held. country or in Europe. It makes no such profession or pretence. It aims to be an impossion or pretence. It aims to be an impossion or pretence. It aims to be an impossion or pretence in the whole history of this controversy provement upon this whole past cultus, by All acknowledge this. The General Synod after pronouncing the book heretical, sets it which it is to be made more thouroughly litter and adorn a front with soulpurgical than ever before. All this it bears people, with an arbitary demand that it all the power and means it can command.— all opposition that fol upon its face, without any sort of conceal-should be used, in a slavish, imprudent way, This, it seems to your committee, is rebel- withering abnegation. ment or disguise. If, then, we want no such innovation upon our old system; if our liturgical feeling, such as it is, can be still satisgical fied with that general type of worship, and interfering, on the ground of no jurisdic- be, and it were true that the convention pro has not become with us a want, looking a- tion. The classes mantain the same position, nounced it beretical, and set itself against bove it or beyond it, in any way, it is most and refuse to interpose any authority between the use of it, with all the power and means where every other avenue for redross is without inward holiness it can not shine .-certain, without any further question, that those who abuse this freedom, and the poo- at its command, then, indeed, there would be closed, what wonder that they gather by Of all that is formal and material in Christian the new Liturgy as it now stands, is not at ple who suffer from it, on the same grounds. some grounds for the conclusion of the com- hundreds, in Conventions, to enter a solemn, anity, it may make a splendid manifestation, all what we need, or should be willing to re- Consistories, too, withhold their authority, mittee viz. That it was rebellious. But neiceive. So much the issue before us really because they all know that a certain liberty ther of these three propositions have any movement. and truly involves. Let us be fully awake, was vouchsafed the people to decide the foundation in fact.

for adoption.

If, then, the General Synod could step a- tion of very material change in our church side from Constitutional usages, and force a practice, if not in our church life. whole Liturgical movement, from the Gener- that is all. al Synod down, culpable?

we hold those who persist in styling the Mymatic, to the issue.

the report of the Committee, to which the vised Liturgy.

Droccedings of that Convention was referred, Article 5. That it is wrong in principle, a and the Pastoral Letter-that the General Synod gave the Liturgy such ecclesiastical sanction, and that any party or person opposing it, does not reject the book as an Order of Worship, because they do not feel that ! it comports in any way with their ideas of a ry known to the Church.

there is any stultification in the case, it is not | Synod, at Dayton. on the part of those who used the liberty that was all along guaranteed to them, but cially that the Revised Liturgy is not yet the that it is there war constituted power of the sanctioned Liturgy of the church, we would Church that has thus compromised its own action, and thrown an element into its own tian charity to introduce this service into a body, that cannot be assimilated, but which must be ejected, if the wounds that have already been superinduced by its action, he cidedly averse to it. healed, and the harmony of the Church be

restored. Now, we feel sure that very few, if any, of those who are prating so loudly about the unconstitutionality of the Myerstown Convention, and its schismatic tendency, really believe it to be true. Or, if they are so persunded, none of them will be so bold as to assert, openly, that is was so intended. And a forced effort was made in that direction, by of any Synod, with all the means at their presenting disjointed extracts, to show that command.' such was the case, in order to make up an

accusation against it. In these remarks we do not wish to be disrespectful to Synod. We do not charge vindictive dishonesty upon the members of that Committee, but we know them to be extremely one-sided on this question; and we think that their zeal has, to some extent at least. overcome their discretion. For no one who is candid, and who will review all the circumstances in the case, and will divest himself of prejudice, can fail to see that, with all due tion. They seem to take it for granted that deference to the ecclesiastical dignity of the body referred to, and the regard we hold for that things are working smoothly, and that the clerical character of the Committee, their subject of the Mycretown Convention, is

verwrought and one-sided. To show that we are not misrepresenting the Committee, we quote from its report as follows:

We do not claim the convention to be es- gregations without "smuggling it in," and challenge the proof, and are ready to stand ability and the authority to act upon their pecially recognized by the constitution of the then resort to representations that have no own convictions of truth and justice; and, church. There are other things not so re foundation in fact, to retain it there, and the Methodist Church, apply as well to Our action, in its incipiency and ultimate with the help of God, they mean so to do, development was simply to protest, by memorial, to Synod, against what those who

In the next place it makes the people the
innovation upon the established usages of the points.

no desire to make any change, let us say so man Reformed Church in this country or in | In the third article we read, that 'This at once. 'We want no worship in this new | Europe.' And, in doing so, is clearly re- | convention is fully persuaded that the Reform. The Liturgy may be good in its own sponsible for any seeming irregularity that vised Liturgy, contains a form of service action of that body was the endorsement of with the Heidelburg Catechism and the Word the orthodoxy of the Liturgy, and an injunc- of God.' Surely there is nothing categoric of carrying any measure of this sort, with a tion upon Ministers and Charges to use it, it al in this language. But a belief, simply, religous denomination like ours, without its certainly comes to us as a Synodical mandate, founded upon research and conviction And own most general, if not entirely universal but not in a regular constituted way, for, with many of us, upon the assertion of the as such it-must be submitted to the Classes Liturgical committee in their report of 1862, as quoted above, where they say 'it is a ques-

> book upon the Churches, that its authors ac- | We may ask again, where does the convenknowledge to be at variance, both in form tion teet itself against the allowed use of the the Church, how can a Convention, which command?' Wherein the twenty-five artiplease, but rather against the use of the book, this conclusion? It set itself against the a-

Now mark the phraseology and spirit of These are true, logical conclusions; and the language of those articles.

Article 4. In the judgement of this conerstown Convention as irregular and sebis- vention, it is a violation of the constitution of the people." our church, to allow the use of a Liturgy, in In the action of the last meeting of the | so far as it may contravoue the provisions of Eastern Synod, the idea is patent, both in the constitution, as is the case with the Re-

> violation of Christian freedom, and highly wishes of the majority of the congregation. Article 7. It is the conviction of this con-

vention, that the introduction of the Liturcultus in harmony with German Reformed | gy, by a Pastor or Consistory, without con- ot long since, the purport of which was to usages and doctrines; but, because such op sulting the wishes of the members generally, set forth this very idea. In the Vindication position runs counter to the action and au- is in violation of promises and concessions frethority of the highest ecclesiastical judicate- quently made in the church periodicals, and This, then, is the the issue in this contro- the understanding and purpose of many who And if it were denied by the other party, in versy, fairly made up; and we feel that if voted for its optional use, at the General

Article 16. That in consideration, espedeem it inexpedient, and a violation of chriscongregation, in which there might be a small, but worthy, minority of members de-

This view is sustained by the Liturgical which they say it must ever be worse than folly to think of carrying any measure of this sort, with a religious denomination like ours. without its own most general, if not entirely universal consent."

Surely this is not the language of a dictatorial outside power that seeks to force ob-

has been perpetrated.

this part of the proceedings of the Conven- movement nothing of the kind has taken place, and

surely co him wrong can be done. But, further down, they admit, graciously, plaint, and harmony and peace might pre- love of a new bonnet is the discost love of all that the people have some freedom under vait, and the "Now Order" might gain many the constitution of the church, for they say: nore freeds than it does. But when pas-

It is just where the Liturgy is thus used,

upon them, the alarm that is felt in regard cannot do-it can not shine.' It may glitto its doctrinal positions, is increased; and ter and blaze like an ice-berg, in the sun, but but respectful protest, against the whole but it can not shine. It may turn almost c.

If the action of the Committee of Synod We have already shown that the Revised had been to take steps to correct the abuse and lessen the breach that we find every the Church in general would be much better at this hour, and the Revised Liturgy would have gained more friends, through the esteem of those who framed the book, than those who support it would have eceived of the hands of the people. One more point in this report, and we are

> "The Convention, moreover, sits in judgment on the character of this venerable Synod, pronouncing that, as for some years constituted, it does not, by any means, represent the Church on the Liturgical ques-

> more or less than a gross slauder and insult to this reverened body."

> The article that gives so great offence, is as follows:

respectable protest against such action, if you tion, can there be found language to warrant that Synod, as for some years constituted, balances the clouds and hung the earth upon be held as schismatic, without rendering the base of the allowed use of the book. And on the Liturgical question. The ministers He who gives Sature his rings and placed

This then, is sitting in judgment upon the character of Synod, and is represented as a beating of the heart betwixt this world seems to come just where the truth pinches. injurious-in its tendency, to introduce the Committee would deny that the great ma- we feel in the midst of the stunning calami-New Order of Worship, in opposition to the jority of the Ministers in the Eastern Synoa, were educated "in the New System of Worship," who read the article in the Reformed of the Revised Liturgy, as well as most of beams upon the stormy sea, lights up our their speeches and articles, whether in the at our Synodical meetings, and contrary to Review or the Messenger, this fact is patent. such a way as to show that it were possible for them to exist without the Liturgy, because their education did not look in that direction, the insult would have been, no doubt, just as great.

Now in regard to those Ministers thus educated, not representing the majority of the people, in their feelings and wishes with reference to the "New Order." We will bring a few facts to the view of the reader. and let him draw his own conclusions as to committee itself, in their report of 1862, in whether the Myerstown convention, in this particular, slandered or insulted that body, except so far as the truth might do so.

Among the Ministers composing that Synod, there are professors from three institutions of learning. They of course have givers and masters. no charges, and consequently represent none of the people. Of the other portion of the the technical points selected by the Commit- noxious schismatic measures upon the majority in the Synod, there are perhaps a tee, to prove it so, only proves this: That church, or endeavor to oppose the authority dozen who are using the Liturgy, but whose people are for the most part opposed to it Now, why should the Myerstown conven- men, and would not, if they could, introduce should appear. tion take cognizance of the actionof the clergy it into their congregations without a solicitain this manner? We may be told that no tion from their people so to do. And the such abuse of the freedom thrown around others could not if they would. A large mathe "New Order" throughout its history, jority of those who are so carnest in their the best he had ever heard. Some one asksupport of the Liturgy, dare not even at-In the report of the Committee under tempt to "smuggle it in." And yet it is an consideration, and in the Pastoral Letter, insult to say that they, in their principles de preacher" this point is concealed. No inquiries seem and education, and in their votes at Synod. to have been made upon the complaints in do not represent the people in this Liturgical

LANCASTER, Pa., Nov., 1867.

Oh! the bonnets of my girlhood-the kind Pastors are acting prudently wherever the I wore to school. I really thought them whole action, from beginning to end, on the New Order graces the Sanctuary, for within pretty-I must have been a fool. And yet I can kill two birds with one stone. its sacred sphere and its salutary influence, used to think myself on hats a junty miss; perhaps I was, as fashion went-but what But right here is, porhaps, the most was that to this? Oh! the levely little buckalarming feature with which the Church is wheat cake—the charming little mat! it called to contend. If the c'ergs, who are maker my head so level and so vers, very flat. 'In consideration of the nature and char- desirous of introducing the Liturgy into Obl a sister's love is charming, as every body acter of this convention, your committe find, their congregations, exercised the frudence knows, and a handsome consin's love is vice . He who in the world would rise, must to in the first place, that it is a body not recog- and care enjoined upon them by the l'astoral (that is, I should suppose); and the love of a the RECORD and advertise. nized by the constitution of the church !- | Lotter; there would be no cause for com- true lover is a love that cannot pall-but the

A Shining Church.

The following utterances of Dr. Olin, of concerned about their growth in worldly re-To Lancaster, in Harisburg, in Carlisle, in spectability and social influence as piety.— Chambersburg, and in Pittsburg, and every To all such we commend these words of Dr.

of wealth, men of intellect, fashion; and being so composed, may be in a worldly sense, a very strong church. There are many and upon trial in this unfair manner, that it things that such a church can do. It can finds its greatest enumies. Where such of launch ships and endow seminaries. It can fence is given, it is easier to become recon- diffuse intelligence, can maintain an imposall opposition that follow, with cold and tures, and lay stone and heap ornament upon ornament, till the costliness of the ministra These things come in direct contact with tions at the altar shall keep any poor man

But, brethren, I will tell you one thing it erything into gold at its touch, but it can not touch the heart. It may lift up its marble front, and pile tower upon tower, and mountain upon mountain, but it cannot touch the mountains, and they shall smoke; it can not conquer souls for Christ; it cannot do Christ's work in man's conversion. It is cold at heart. and has no overflowing and saving influences glitter of georgeous array, it is a dark church it can not shine

On the contrary, show me a church, poor, illiterate, obscure, unknown, but composed of praying people. They shall be men of neith-or power, nor wealth, nor influence, they shall be families that do not know one week where they are to get their bread for the next. But with them is the hiding of God's power, and their influence in felt for eternity, and their light shines and is watched, and sonstituted, it does not, by any means, represent the Church on the Littingical question."

* * * We can see in this charge nothing vessels of salvation, and his luminaries to remove the salvation of less then a wrong less than flect his light."

BEAUTIFUL THOUGHTS .- The same God who moulded the sun and kindled the stars, Article 17. "This Convention is satisfied watches the flight of the insect. He who does not, by any means, represent the Church | nothing notices the fall of the Sparrow. in our Synod, especially for the last decade the moon like a ball of silver in the broad of years, were, to a great extent, educated in | arch of heaven, gives the rose leaf a delicate the New system of Worship, and hence, in tint, and made the sun to nourish the violet. their votes, did not represent the majority of And the same Being notices the praises of the cherubim and the prayers of the little children. There is but a breath of air and insulting and slanderous language. But an and the next. And in the brief interval of inquiry into the facts in the case, the insult awful suspense, while we feel that death is present with us, that the last pulsation here No one would suppose the Chairman of that is but the prelude of endless life hereafter; ty about to befull us, that earth has no compansating good to mitigate the severity of our losses. But there is no grief without Messenger, from his pen, that was published some beneficent provision to soften its intenseness. When the good and the lovely die. the memory of their good deeds, like moondarkened hearts and lends to the surrounding gloom a beauty so sal, so sweet that wo would not, it we could, dispel the darkness that environs them.

> In all questions involving duty we act from scotiments. It is true that men often forget them and act against their bidding in the keen competition of business and politics. But God has not left the hard tutellect of man to work out its devices without the constant presence of beings with gentler and purer instincts. The heart of woman is the ever-rocking cradle of the pure and holy sentiments which will sooner or later steal their way into the mind of her sterner companion; which will by and by emerge into the thought of the world's teachers, and at last thunder forth in the edicts of its law

Time is the sea of eternity. At the judgment the question that will decide our dest ny will be no other question than this:-How have you used your time? And there-The balance, a few of whom are prudent article, in this world, the more valuable it

> A negro returning from church was inecstacies over the sermon, declaring it was ed him to repeat a part of it, when he scratched his woolly head and replied "nobber mocks

A shoemaker says that the times must be MENDED, as it takes his AWL to live, though he is the LAST mun to complain.

It is a great convenience for a doctor 'o have two patients on the same street, as he

Wanted-A piece of the broken back Sons of the Rebellion.

Why is a tight since like a fine summer? Because it makes the corn grow.

The New York ladies are dying at fearful rate. Red hair is the object. What is the best tar for making the wheels

of life run smoothly? The affar.