

The American Lutheran.

YORK, PA.
SATURDAY, Aug. 20, 1870.

REV. P. ANSTADT, EDITOR.

NOTE.—The Editor is away this week, up among the Allegheny Mountains, at the "Black House." All communications that may come in during his absence will be attended to on his return, next week.

REBERSBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rebersburg and vicinity. He is authorized to receive backhanding subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

Agents Wanted.

A live, energetic, wide awake, go-ahead agent in every town, village and cross road where the AMERICAN LUTHERAN ought to circulate or in places where its circulation is yet limited. We are constantly striving to make it more valuable and interesting, and we can assure you nothing gives us so much pleasure as to receive a letter complimenting our efforts and inclosing lists of new subscribers.—To those of our friends who have recently shown their appreciation of our labor in this gratifying way we return our most sincere thanks, and promise that every effort will be made to make the AMERICAN LUTHERAN, one of the best religious papers in the country. To this end we want persons to act for us as agents, to whom we will pay a liberal cash commission.

The plan of giving premiums is a very good one, but people sometimes get tired of canvassing before they get the required number, and many discontinue their efforts just from some little discouragement they may meet, never claiming anything for their trouble; glad, perhaps, to get rid of the whole matter.

Cash commissions, however, are always in fashion. You get your pay on the spot and sufficiently remunerated to pay you for your trouble. There are at least one hundred post-offices where only one, two or three AMERICAN LUTHERANS are received. There is room at every one for a dozen at least; in some localities considerably more.

It is not near as hard to obtain subscriptions as people imagine. Only present the matter fairly before the members of Lutheran churches, showing them the paper, its different departments, its clear and distinct type, its handsome appearance and its general variety of interesting matter, and you may rest assured, if the party appealed to knows the value of a good religious newspaper, your labor will not be in vain.

Our circulation is steadily increasing and the prospects are flattering, but we need more names to enable us to make other improvements necessary to give our paper that character which its position and growing influence demand.

The removal of the printing office to York is admitted by all our friends to have been a "good move." And such, we think, it proves itself to be. It has been very rapidly increasing in circulation. We add more or less new subscribers to our list every week, not only from York, but also from other places, with friendly letters congratulating us on the improvement of the paper.

European War News.

The latest movements of the hostile forces at the seat of war in France show a steady and almost relentless advance of the Prussian invasion of that country. The Emperor's army, it is reported via London, is now retreating from Metz; Nancy has been evacuated, and Strasbourg has been bombarded with hot shot, after forty-eight hours' notification to the inhabitants to leave the place. In the midst of several conflicting statements, however, it is clear that the French army has withdrawn to the west bank of the Moselle, and Gen. McMahon, having evacuated Nancy, and the evacuation of Metz, the grand point of French concentration on the frontier, is therefore considered certain, though it may be that these movements are merely preliminary to the grand contest of arms which must now hourly be expected.

The evacuation of Nancy was consummated on Saturday on the approach of the Crown Prince of Prussia, whose forces now occupy the place, united with those under Steinmetz, twenty miles distant from Metz.

Previous movements in the direction of Strasbourg now seem to have been but a feint on that place, the army of the Crown Prince having left it invested, perhaps, by a minor force, with the intention of starving it into surrender. It seems to be certain that the place has not been attacked.

The Prussian forces are concentrating rapidly in the neighborhood of Nancy, over-running the country, the King's of Ponto-Mousson and the Crown Prince and Steinmetz at Nancy.

The latest dispatch from Paris indicates an expectation in that quarter of a determined stand at Metz, on the present line of defense taken up by the French, but in case of defeat it is pointed out that the Prussians will find another army at Chalons, and another at Paris.

The French War Minister claimed to have enrolled in the armies of France 375,000 young men from twenty to thirty years of age, and the spirit of the nation seems to be aroused to a full appreciation of the calmness and determination necessary to withstand the wonderful and perfect military organization of Prussia.

Official publications in Paris show that the preparations for defending the French capital are of colossal magnitude. About six hundred cannon have already been mounted on the walls, and thousands of laborers are working upon the network of fortifications without.

There was renewed fighting between the French and Prussian forces on Sunday, and both sides claim the victory. The combat this time was near Metz, on the west side of the Moselle, whither the French

had been retreating, as heretofore announced. A dispatch from Napoleon, dated Longueville, 10 o'clock Sunday night, states that on Sunday morning, the French commenced to cross to the left bank of the Moselle, and when half over were suddenly attacked in great force, and after a fight of four hours the enemy were repulsed with great loss. King William, on the other hand, telegraphs on his side that a "victorious combat" occurred near Metz, the troops of the first and seventh Prussian corps participating.

Later dispatches show that General Steinmetz commanded the Prussians, and that the slaughter was very great though particulars are meagre. The French were taken at great disadvantage, and from the acknowledged success of the Emperor, were wholly surprised, but notwithstanding made a gallant resistance. Marshall Bazaine, the French Commander-in-chief, was present at the engagement, and, according to the French official dispatches, the Prussians were repulsed after four hours' severe fighting.

The news created intense excitement in Paris, the crowd demanding the particulars which had not been received. The collision appears to have been brought about by an effort of the Prussians to interpose their forces between the French and their supplies, as well as to prevent the crossing of the Moselle and taking up a stronger position.

Fighting was resumed Monday morning at 4 o'clock, and lasted until 9 o'clock, the cannon of which was heard at Luxembourg. No particulars of the battle are at hand, though the preparations for the care of the wounded would indicate a bloody struggle.

German troops continue to pour across the frontier. One hundred thousand landwehr are said to have crossed over, and dispatches mention that the second line of the German army is moving up to support the crossing of the Moselle and taking up a stronger position.

The district of country given up to expressions in France is already exhausted and its population almost famished. The peasants, too, are bitterly hostile to the invaders, and very cruel to their wounded.

It is reported that twenty peasants have been shot for murdering the wounded, and the dispatches give some revolting details of alleged atrocities of this character.

Advices from London, and private telegrams to the Prussian minister in Washington, concede the victory of the day to the Prussian army and the success of their flank movement upon Metz. The battle of Worth and Saarbrück were fought only eleven days ago, and already the Prussians are swarming up the Moselle, illustrating on every hand the vigor of their strategy and progress as well as their overwhelming numerical strength.

A skirmish also took place on Sunday afternoon, at Toul, twelve miles west of Nancy, and on the railroad from Paris to Strasbourg. The town has 7,000 inhabitants and an arsenal of importance. The Prussians, numbering about 200, demanded a surrender, but were fired upon and retired with trifling loss.

The Prussian general headquarters on Sunday night were at Henry, a station of the railroad line from Saarbrück to Metz, and the Prussian front, it is calculated, did not then cover more than twenty miles. Their occupation of Etrouard, a few miles north of Nancy, was made with the view of isolating Metz from its sources of supplies.

It is now understood that the Prussians do not really intend to lay siege to Strasbourg, and it is stated in dispatches from the Vosges towns that the fears of the people have magnified the Prussian numbers around the invested city. It is probable that only a small force of observation is before it. On the other hand, it is said that 30,000 French troops cut off from McMahon last Sunday week, have reached Strasbourg in safety.

Conversion in the Sanctum.

Between Peter, James, and John.

John.—(Deeply absorbed in reading an article in the *German Reformed Messenger*.) Well, this beats me! I wish you would explain what all this jargon means. James—What is it all about?

John.—A Rev. Dr. Kiefer is writing reminiscences of the Theological Seminary at Merceburg, and giving the origin, rise and progress of the so-called "Merceburg theology." According to him the students began it there already before ever Drs. Nevin and Schaaf occupied their professorial chair at Merceburg. Drs. Mayer and Rauch were the professors then. But those students must have been a wonderful set. Just listen to some of their talk. (Reads.)

"They would, for instance, talk about the objective and subjective, the abstract and concrete, the general and the particular, an abstract generality and a concrete generality, the Absolute Being and relative being. Then they would talk about the relations of the objective to the subjective, of the abstract to the concrete, of the general to the particular, of the abstract generality to the concrete generality, and of the Absolute Being to the relative being."

James—I have read such learned nonsense in other books and papers also.

John.—(Continues reading.)

"One of the students, I remember asked another: 'Where is the ultimate ground of all these relations?' The answer was: 'They are held in personality.' 'In what personality?' In God or in the personal creature? 'Ultimately in God the absolute. God is a personal Being.' 'Yea Tri-personal.'"

James—Wonderful students!

John.—(Still reading.)

"Yet the students of our Seminary could not divest themselves of their previously acquired habits. No matter what subject would be brought up by the Professor, they would, in spite of him, consider it either abstractly or concretely, objectively or subjectively, or they would not study it at all."

Peter—What was the result of this wonderful precocity among the Merceburg students?

John.—The result was that the venerable and truly learned Dr. Mayer could not stand it among them any longer, and at last resigned his professorship. I don't know whether in despair or disgust, and thus made room for Dr. Nevin, who proved to be a man after the heart of the students.

James—Was not the Reformed Theological Seminary once located at York?

John.—Yes; and let me give you Dr. Kiefer's pathetic account of its removal to Merceburg. He was then himself a student, and when he heard that the institution was to be removed from York to

Merceburg, he sat down upon a log and wept.

"Who are you, young man, and what is the matter?" said a pious elder of the Church, who chanced to pass that way. "I am a student of the German Reformed Institutions at York, and now it seems these Institutions are to be taken to Merceburg, an out-of-the-way place, a mud-hole, where there is no society, and no religion either, but blue-stockings!" was the reply.

Peter—I think myself it was a very great and sad mistake when the German Reformed Church removed their seminary from York to Merceburg. If they had stayed here, I verily believe their Church would never have become so distracted as it is at present, and their denomination might be again as strong.

John.—I am afraid our Teutonic friend C. P. K., is also becoming affected by this Merceburg theology.

Peter—I am sorry to hear that of my Teutonic friend. But why do you think so?

John.—He has lately written an article on the Lord's Supper in the *Merceburg Review*, which was ably reviewed by Dr. Brown, of Gettysburg. This review of his article has exasperated our Teutonic friend very much, and he replies to it in an angry article in the *Lutheran & Missionary*.

James—I am sorry that he got angry; it is a *prima facie* evidence that he is whipped, for you may be sure, the dog that howls is the one that was hit.

Peter—You should use more dignified metaphors and comparisons, when you speak of our Teutonic friend C. P. K.—You should say, "the bird that flutters is the one that was hit."

John.—Well, as I was going to say, in this article, he not only says that those Merceburgers are better Lutherans and better Christians than Dr. Brown and the editors of the *Lutheran Observer*, but he also falls into the Merceburg idiom and expresses himself very much after the manner of those students of whom Dr. Kiefer gave us an account. Hence I fear there is great danger to apprehend that our Teutonic friend is falling over to Merceburg.

Peter.—Well, that would be too bad; first a warm and earnest friend and defender of the General Synod, then a high-toned symbolist, next a Nerveite, and after that perhaps a Romanist. What is this world coming to? Suppose you read us a paragraph from his article, and let us hear whether there really is any danger to apprehend in regard to him.

John.—(Reads.)

"Or," as the entire connection, argument and repetitions of phrase demonstrate, implies that we, with the opponents of our doctrine from whom we quote the words 'signify, or be a symbol of,' mean by the 'or' not a connective that marks an alternative, as if they would say, it has the sense of 'either of signify, or of be a symbol of,' but that it is used to mark an alternative of terms expressing the same thing in different words."

James.—It's as clear as mud!

John.—I have my own conjecture of the manner in which our Teutonic friend gets up these articles. You know he is great on dictionaries, he is the writer, I think, of a philosophical dictionary. Now, my idea is, he got hold of one of these dictionaries and out the words out, intending to paste them in some kind of order upon a sheet of white paper, just out of curiosity to see what kind of an article he could make in that way. But in parting them, some of them stuck together and thus became, as Dr. Siess would say, slightly "mingled." Hence the apparent confusion in the ideas.

James—I have a more plausible conjecture than that. I suppose that when our Teutonic friend wrote his reply to Dr. Brown's criticism and gave it into the hands of the printers, it was all sensible and intelligible. But after it was set up the "printer's devil" stumbled over it and knocked it into j. This is the reason why the article appears so wonderfully "mingled."

Peter—I perceive, boys, that you are disposed to be facetious this evening. I think it was Taleyard, who remarked that our object of language is to conceal our thoughts. If this be so, then, I think, we must all admit that our Teutonic friend has completely mastered this department of literature.

(Enter a boy who has come for "copy," which necessitates the abrupt closing of the sanctum.)

Communications.

For the American Lutheran.

Missionary Institute—Beneficiary Education—No Worthy Applicant has been Rejected.

The following is my report on this subject, read May 30, 1870, at the annual meeting of the Board of the Missionary Institute:

In my last report on this subject one year ago, I stated that I had one student on this fund, and that \$100 would be due him in June of last year.

In the beginning of the present school year, three more were received on this fund. These four were to receive each the following sums: \$150, \$100, \$100, \$75, making with the \$100 of the previous year, \$525.

To meet these promises, I have on my list of annual ten-dollar subscribers, twenty-seven (27) names. Of these, nineteen (19) have paid each \$10, one has paid \$5, and seven (7) have paid nothing, making from this source \$195.

Rev. J. H. W. Stuckenberg, of Pittsburgh, read to his congregation a letter from me on this subject, and sent me as the result \$102.

I received also unsolicited contributions from non-annual subscribers, including \$70 referred to one year ago, \$147.

In addition to the above, Mr. C. W. Slagle, of Baltimore, unsolicited on our part, entered into a correspondence with Col. W. F. Wagenseller and myself, on the subject of educating some one for the ministry in our Institute. The result is, a promise of \$175 annually for at least three years. Of this sum, \$100 has been received.

The total amount received is \$544. Adding to the \$525 paid the four beneficiaries, 50 cents expressage on a blank record book, donated by T. Newton Kurtz, there still remains in my hands for next year, \$18.50.

I might state also in this connection, that a warm friend of our school proposes to educate during his entire course, any one who is willing to devote himself to the foreign missionary work.

The following pledge is taken from those who receive aid from these funds:

"In subscribing my name to this Pledge, I declare before the Searcher of all hearts, that I believe myself called of God to preach the Gospel of His dear Son, and that it is my sincere purpose to devote myself to the Gospel Ministry in the Evangelical Lutheran Church, and that for this purpose, and for none other, I receive aid from these sacred funds."

I promise, moreover, that after having entered upon the active duties of the Ministry, I will repay a small sum annually into the treasury of these funds, as the Lord shall prosper me, the amount of which I am, however, myself to determine; and I also promise, that, should I abandon the Ministry from any other cause than disability, or should I be deposed from office on account of misconduct, I shall hold myself responsible—legally and morally, to return the whole amount received."

In concluding this report, I feel like quoting the language of the Lord to Israel by the prophet Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes, for thou shalt break forth on the right hand and on the left."

"Truly the Lord has been our Helper. To Him be all the praise."

Respectfully submitted,
H. ZIEGLER,
Superintendent Missionary Institute.
SELMSGROVE, May 30, 1870.

Allow me yet to make the following additions to this article:

One of the four beneficiaries is a Swede, who has completed his course of studies, and has already entered the ministry.—Two have each one year to remain, and one has yet two years.

These will be left on the funds; and to these, at least two more will be added, thus requiring provision to be made for not less than five for the incoming school year, commencing on the 18th of the present month, August.

None will be taken on these funds except such as can not receive aid from our Synods.

There will be needed for these five beneficiaries during the school year, not less than \$600.

And, now, may I ask our kind friends to remember us again in good time—at the farthest by the 1st of September. Let the 27 annual ten-dollar subscribers be prompt in sending on their gifts, and also, if possible, the seven (7) that have not yet paid their last year's subscription. It will all be needed this year, and some more in addition. Are there not some others who could send me their names for ten dollars annually, to be discontinued at any time by giving me due notice?

The following payments have been made since my last acknowledgments in December, 1869:

Annual subscribers—H. Ziegler, J. A. Hesson, J. B. McAfee, R. Weiser, B. F. Schoch, J. M. Altemeier, W. H. Gottwald, John App, P. Sahm, each \$10; G. Eichholz, J. N. Unruh, Miss Libbie Cox, each \$5, and C. W. Slagle, \$100.

Occasional contributors—Henry Stroup, \$25; J. N. Shaffer, \$2; Victor Miller, \$10; English Lutheran Church, Pittsburgh, Rev. J. H. W. Stuckenberg, pastor, \$102; A. Friend, \$5.

H. ZIEGLER,
MISSIONARY INSTITUTE, AUG. 5, '70.
For the American Lutheran.

More About Sudden Death.

PROF. STOEVER'S DEATH, &c. A DIVERSION.

Just as we had written our last article, and whilst contemplating upon the subject of sudden death, in different aspects, we were startled by the announcement of the death of Dr. Stoever, of Pennsylvania College. So suddenly and unexpectedly did this sad item of news reach our eyes, that, for a moment, we could scarcely realize its truthfulness, and hoped that a mistake had been made, somehow, in name or position, that would speedily be rectified, and our surprise and sadness again turned into joy that it was not so. But sadly true, indeed, it proved; and we are compelled to mourn the loss, temporarily, of another of our most intimate, most highly esteemed of our earthly friends and college companions.—Though our junior in age, by about four years, we had, nevertheless, we believe, his company, his confidence, and mutual friendship in a degree unsurpassed by that of any other student then at Gettysburg, not even excepting our own classmates. Many, indeed, were the occasions on which his strong affections and close friendship were manifested towards us; but time and your space forbids a recapitulation of them here.

This mutual attachment continued during all the years (34) since passed, and whenever an opportunity afforded, Dr. Stoever was at our side, strengthening these "cords of love," sojourn our weary hours, and recounting with us the pleasures and interesting events of our "days of yore." The last opportunity of this kind was during the month of January last, when our own, now, we trust, *sainted* mother was yet present in the flesh; and participated in the Professor's friendly intercourse. Since that event we had written to him, giving him the sad information of her death; and on the 14th day of the month of June last, he wrote us a most interesting reply; alluding most touchingly to our loss,—(blessed be God! a gain to her!) and our own protracted affliction; little, no doubt, thinking that, in less than two months thereafter, we would have to count upon another loss—not, indeed, to himself; for "to die is gain" to the Christian,—but to ourselves, in the mutual manifestations of close friendship, and long continued, warm attachments; and to his own dear household and family connections, in what, to them, will be irreparable, but, too sacred for us, to particularize, in a public article written without their knowledge, and from a heartfelt desire to contribute a justly deserved mite to the memory of a true friend and brother in the Lord!

Whilst this communication, dear editor, is a divergence, in part, from our subject, for, though so unexpected, we do not class Professor Stoever's among sudden deaths; we cannot forbear giving your readers an extract from the Doctor's last letter to us on the subject of deep interest to all truly Lutheran members of Christ's body,—the Church,—especially to all who love and pray for the "Peace of Jerusalem." The extract will sufficiently explain the point, in our own letter to him, to which it is a reply. Coming, as it does, from one so influential in the Church, and so able, and so good; and, who, as it proved, was so

near his eternal home, this extract speaks with trumpet tongue, to all the disturbers of the peace and unity of our beloved Lutheran Zion and should be heeded as a "voice from the tomb!" Here is the extract: "I have been much interested in what you say concerning the our roversies and divisions in the Church. I endorse every sentiment you utter, and feel that God's blessing will not rest upon us, as a Church, so long as we indulge in this spirit. I am not responsible, I assure you, for these divisions. I have never written a line designed to produce alienation or bitterness among the brethren. I have labored to promote peace, and to bring the Church together. I agree with you that we had better not perpetuate the Lutheran Church in this country, if this strife is to continue, and these animosities, misrepresentations and recriminations prevail among us. My heart is often very sore. These differences, after all, are not so great. It has always seemed to me, that these difficulties have been more the result of personal alienations and personal animosity on the part of ourselves. With deeper piety, greater forbearance and love in the Church, these divisions would never have occurred. Yet I trust God will overcome them for good. I cherish the hope, that we will yet be united and go out and possess the land. There is a great work to be done by the Lutheran Church of this country."

What more truthful, solemn and important, than this extract, were ever written to the Lutheran in Christ! will we not heed these words of our dear lamented brother Stoever? Our limit forbids us, or we would add more "to the memory" of our departed, Christian friend. Our subject hereafter.

E. F.

For the American Lutheran.

Home Missions.

OUR OPPORTUNITIES.

The Board of Home Missions, as agents or servants of the Church, have from time to time kept the Church informed in regard to their operations, so as to show what disposition has been made of the funds entrusted to their care. And the reports given have not been vague and general, but definite and particular. They have not only stated where the missions are located, how they are constituted, and who have charge of them; but also the number of members added during a given time, the acquisition of Church property, the devotional meetings held, the number of Sunday schools, and of scholars, and the contributions of the missions to benevolence, and so on; in order clearly to show the actual progress made. And the progress thus shown is certainly encouraging.

The Board has also occasionally reported upon the State of the treasury, and have shown that the work has been extended as fast as the funds will admit of; that we have not at any time had a large amount of funds on hand, and that at times the treasury has been overdrawn, though the missionaries have always been paid. This is the condition now. We have but a small amount of money on hand—barely able to meet the obligations already assumed. We have from time to time undertaken as much as the funds in hand and in immediate prospect will justify. We cannot at present extend our operations, without increased contributions.

But the Board has also kept the Church informed of the fact, that there were numerous promising fields, constantly presented to us that we could not enter for want of means. This is particularly true at the present time. The calls for aid increase rather than diminish, and the fields now open to us are very important and encouraging. We have recently had a decline a number of worthy applications. Nearly all the Synods in the eastern part of the country are urging the undertaking of new missions in their territory, while the missions we have in the West, have opened the way for operations in numerous large towns and cities, where we have no organizations, but where there are most encouraging prospects. The Board could now employ additional men and means to a better advantage than ever before. This fact we wish the Church to know. It is for the Church and not the Board to determine whether their calls shall be met—these promising fields entered—these opportunities improved.

M. OFFICER,
Secretary Board Home Missions.

For the American Lutheran.

Camp Meeting.

Editor American Lutheran.—Although fully aware that I may incur the displeasure of "High Church" Lutherans, I venture to give you a short account of what has been to me an occasion of great interest, and if what I may say should be considered un-Lutheran, by some, the writer is so fortunate as to know that it will not be viewed in that light by quite a number of Lutherans whose sincerity cannot be questioned. The occasion to which I refer is the Carlisle District camp meeting held at Red Barn on the Cumberland Valley railroad. While it was strictly a Methodist camp, so far as its government and management were concerned, it was participated in by members of various denominations—including even Lutherans, there being a number tent-holders of the latter, including our good brother, Rev. Dr. Swartz (pastor of the English Lutheran church at Carlisle), and his estimable lady. The encampment was in a beautiful grove, where there was every convenience necessary to the comfort of the people.—About two hundred and twenty tents were erected. The meeting opened on the 2d of August, and closed on the 12th. A very excellent order of exercises was adopted, by which the entire day, from 5.30 o'clock in the morning until 10 at night (except the hours necessary for meals) was occupied in varied religious services, either at the preacher's stand or in the prayer meeting tents. The auditorium was very large, comfortably seating upwards of 4,000 persons. The attendance at the various days was immense—that of Sunday being estimated at from 10,000 to 12,000 persons. No disturbance whatever occurred at any time to mar the exercises, as persons disposed to be disorderly did not deem it prudent to subject themselves to arrest. The sermons preached were, as a general thing, able. Some of them exhibited rare ability. Among the latter that of Dr. Swartz was one of the finest, and it was pronounced such by all who heard it. The prayer meetings were full of life, and gave evidence of copious outpourings of the Holy Spirit upon the people. Quite a

number of sinners were convicted, and then made to rejoice and praise God on account of the washing away of their sins, Christians—from those young in years to the silver-haired veterans of the Cross—were greatly revived, and their faith strengthened. Oh, it was good to be there! The refreshing showers from on high filled the souls of God's people to overflowing—an unmistakable evidence that fervent prayer is heard and answered.

Whatever objections may be raised against camp meetings—it cannot be denied that they are productive of good.—When Christians "camp in the wilderness" a week or ten days, they are relieved of the numerous cares incident to business and the fatigues caused by physical labor. They are enabled to give their undivided attention to religious matters. Then, again, the good are brought together from various neighborhoods, and, casting their lots together for the time being, they unite in the great, grand object of doing good and getting good. They have "the spiritual strength renewed"—their souls are blessed—their hearts caused to rejoice and their lips to praise God—and a holy influence is spread abroad, which, by the aid of the Spirit, takes hold of the sinner, leads him to the foot of the Cross, then points him to the "Lamb of God," and causes him to make a full surrender. Then, too, the music of the camp meeting is enough to cheer the pilgrim on his way to the better land. Just think of several thousand voices joining in the good old hymn, "All hail the power of Jesus' name," or in some of the grand choruses familiar to all. It seems to carry the soul upward until it catches the sounds of the music of the heavenly hosts.

Mr. Editor, why is it, that in our dear Lutheran Zion there is so great an effort made to have popular services and popular music in these latter days, to the exclusion of the familiar hymns and choruses, and the good prayer meetings that a few years ago, we were, set the soul on fire, and gave evidence that the Lutheran was a live Church? Oh, for a return of those times when we shall prefer to be live Christians, rather than be subject to a popular formality!

H. B. O.

August 15, 1860.

Church News.

Rev. E. Unangst, the General Synod's missionary in India, has asked and received permission to return home next year.—*Lutheran Missionary.*

The East Ohio Synod will meet in Mt. Vernon, O., on the last Tuesday evening of September, the 27th 1870.

J. SCHANER, Secretary.

The Allegheny Ev. Luth. Synod will meet in Somerset, Pa., in the pastorate of Rev. J. P. Hertz, on Wednesday, September 14, A. D., 1870. Services the evening previous.

J. Q. McATEE, Secretary.

The Northern Conference of the Synod of Central Pennsylvania, will meet in the Lutheran Church, in New Berlin, Union County, Pa., on Tuesday, September 6th, 1870. Rev. D. Kloss, pastor loci.

WM. H. GOTTWALD, Secretary.

The meeting of Juniata Conference called for September 5, 1870, in Blair county, is postponed. The time of meeting will be fixed at the meeting of Central Synod at Lockhaven October next. By order of the President.

J. HAMILTON, Secretary.

Synod of West Pennsylvania will meet on Wednesday evening, Sept. 21st, (the regular day of meeting,) at Mechanicsburg. The meeting of the Alliance in New York having been postponed.

A. W. LILLY, President.

A meeting of the Board of Trustees of Pennsylvania College, has been called for Tuesday, August 30th, in order to make arrangements for the supply of the two vacancies in that institution, occasioned by the resignation of Prof. Conrad, and the death of Dr. Stoever.—*Lutheran Missionary.*

EAST PENNSYLVANIA SYNOD.—In accordance with the general request of brethren, I hereby give notice that the Synod of East Pennsylvania will hold its next convention in the First Lutheran church of Harrisburg on Wednesday, the 12 day of October, 1870.

P. RIZER, President.

The Ev. Luth. Synod of Southern Illinois will meet on Friday evening September 2d, 1870, at Mt. Zion church, Perry county, Missouri. Those who are by public transportation will be met at Fredericktown, St. Louis, and I. M. R. R., on Friday morning, and privately conveyed to the church.

W. JENKINS, Secretary.

SYNOD OF IOWA.—The sixteenth annual convention of the English Synod of Iowa, will meet in the charge of Bro. J. Zimmerman, Elvira, Clinton county, Sept. 7th. Persons wishing to attend Synod will stop at Low Moor, on the Chicago and Northwestern railroad, whence they will be conveyed to the place of meeting. The trains will be met at 11 A. M. and 4 P. M.

A. YETTER, Secretary.

THE LUTHERAN CHURCH AT FREEBURG, PA.—A correspondent of the *Christian World*, gives the following account of the new church at Freeburg, Snyder county, Pa., which will be interesting to our readers, especially those who are acquainted with the congregation and its pastor:

"The new church at Freeburg has been erected by the Lutheran and Reformed congregations conjointly, and was dedicated by Rev. Mr. Erlennayer, pastor of the Lutheran congregation for the past twenty-five years. Being an active and very zealous man, the congregation has greatly increased, being now as large again as the Reformed, although it is stated that when

