

The American Lutheran.

YORK, PA.
SATURDAY, Feb. 18, 1871.
REV. P. ANSTADT, EDITOR.

REASON NOT A RULE OF FAITH.—The article under this heading in the *Quarterly Review* by Professor Loy, of Columbus, Ohio, is thus criticised in the *Independent*:

"The article on 'Reason not a Rule of Faith,' is suicidal in its defense of Scripture teachings. It practically removes even the interpretation of Scripture from the scope of reason."

AN ELEGANT RESIDENCE.—Rev. J. H. Menges has built for himself a fine home in the western suburbs of York. He occupies it since December last, and when the grounds are laid out and planted with shrubbery it will be the finest residence that we know of in York. The building is elegantly finished and has connected with it all the conveniences of modern improvements. We enjoyed Bro. Menges' hospitality for several nights, and found ourselves, on awaking, in the morning, to be a very high Lutheran.

TO CORRESPONDENTS.—In preparing Manuscripts for us to publish, separate the paper into single pages, and write on one side only. You need not sew the leaves together at the bottom or top. Write in as plain and legible a hand as possible, avoiding all flourishes and superfluous marks. We ask the latter for your sakes and for our own. We deal much more gently with ideas that we can readily decipher, for our time is so valuable to waste in guessing out doubtful orthography. Fold the manuscripts; do not roll them. You can save much postage by mailing them in newspaper form, writing "Author's Mss." on the wrapper.

TIME TO REMIT SUBSCRIPTIONS.—Kindly we would remind our subscribers in arrears that now is the time to remit their dues. Since most of our subscribers date with the beginning of the year, this should be the time to attend to this matter. By so doing they will free themselves from a trifling debt and render to us a much needed service.

We find it absolutely necessary to work up our list nearer to a cash standard. The former extent of credit is altogether too burdensome and entails on us too heavy a loss. Promptness in remitting would save all this. We have confidence in our friends in arrears that they will properly regard our circumstances and wants.

A Voice from the Alleghenies.

The following words from a worthy minister in the Allegheny Synod will awaken a warm response in the hearts of many of our readers. This minister has given us substantial evidence of his appreciation of the AMERICAN LUTHERAN by the lists of new subscribers that he sent us at different times. The letter from which the extract is taken contains the name of a new subscriber with the pay in advance. Would that many of our friends initiate his example. Here is the extract:

"American Lutheranism is advancing in the mountains; the great and glorious Doctrines of the Bible which shook Germany from Centre to Circumference, is promulgated by nearly all the brethren of the Allegheny Synod. The result is that the mists are disappearing from the hills, the true light of the Reformation Church is shining, and the old reproach of 'formalism' is being wiped out by a living active Religion. Symbolism finds but little sympathy in our midst, and to escape starvation, will have to flee to the bounds of the 'General Council.'"

The AMERICAN LUTHERAN suits us very well, the straight forward, uncompromising spirit, which runs through its columns, is just what we need.

Said Conditions.

Under this heading we find an article in the *Lutheran Kirchenfreund*, copied from Brobst's *Zeitschrift*, which we will translate into English with a few comments of our own. Here it is:

"A friend from the vicinity of Selin Grove lately informed us that there are eight or ten vacant charges in Snyder, Union, and adjoining counties, which can not get pastors to remain long and labor successfully, because by the introduction of the new measure system the people have been divided into two parts and are constantly contending against each other. The anxious bench and the un-Lutheran and un-Biblical proceedings connected therewith, has caused unacceptably great evils in the Lutheran Church. The fruit of this tree is not good, and is continually becoming more injurious."

Thus far the extract from the *Zeitschrift* which we also saw the time of its appearance in that paper, but should have left unnoticed and passed it by as the idle wind had not the *Kirchenfreund* taken it up and thus given it circulation in the churches of the General Synod also.

Who the friend from the vicinity of Selin Grove is that gave Pastor Brobst this account of church matters in Snyder and Union counties may be, we cannot imagine, but he is either himself very poorly informed, or he has willfully misrepresented the state of the churches in these counties. When he speaks of "Snyder, Union and adjoining counties" he embraces a great part of the State of Pennsylvania, for the counties adjoining Snyder and Union comprise Northumberland, Lycoming, Clinton County, Juniata, Perry and Dauphin. There may be eight or ten vacant charges in all those counties, but it is not because the people are divided on the question of new or old measures, but for some other cause, and most of them will in all probability soon again be supplied.

As regards the condition of the church in Snyder county, it is indeed deplorable wherever the so-called new measures have never yet been introduced. The English Lutheran church in Selin Grove is in a flourishing condition, numbering over 200 communicants and enjoying the entire time of its excellent pastor, Rev. M. L. Shindel. This Pastor Brobst and his informant, no doubt would style a new measure congregation. But the fruits of its measures have not been evil and injurious, as Mr. Brobst represents, but on the contrary by the use of those measures this has become the largest and most influential congrega-

tion in the whole county. Oh! that the other congregations had employed similar measures, and reaped the same fruits. It would be unacceptably better for the cause of Lutheranism in Snyder county. Of the other charges in the county the largest is served by Rev. Brinmeyer, who has served the congregations under his care for about twenty-five years, and who recently with his congregations joined the General Council on account, as he himself asserted, of his opposition to revivals of religion. So far as we know there is peace in his congregations, but we fear it is the peace of spiritual death. The people have only German preaching, no prayer meetings, no Sunday Schools, unless it be in Freeburg, very little, if anything contributed to the cause of benevolence, the pastor himself but scantily supported, and the young people as they are growing up and becoming English leaving the Lutheran church and joining other denominations.

When we contemplate this deplorable state of things we feel like taking up the lamentation of Jeremiah: "Oh, that my head were waters, and mine eyes a fountain of tears that I might weep day and night over the slain of the daughters of my people." We may appropriately reverse Pastor Brobst's language and say, "Formality has done immense harm in the Lutheran church. The fruit of this tree is not good, and is continually becoming more injurious." The only salvation for the Lutheran church in this part of Snyder county is to send a missionary into the district to preach in the English language, establish Sunday Schools and prayer meetings, and organize new congregations. What is said of this charge may be asserted of almost every other charge in this county as well as elsewhere, where the old regime prevails, and the revival measures have never been introduced.

Look around among all the churches over the whole land, and you will, as a general rule, find the revival churches the most flourishing, prosperous and numerous, having the best attended weekly prayer-meetings, the largest and best conducted Sunday Schools, and contributing most liberally to the benevolent enterprises of the church; whilst the congregations that oppose revivals of religion will generally be characterized by a cold formalism and a lifeless Christianity. Yes, more than this, many of the best men and women in the General Synod, now living, and even in the General Council, were converted and brought into the church by revival measures. Was he to the churches of the General Synod when her ministers have so much influenced by the prevailing symbolism and ritualism, as to cease to labor and pray for revivals of religion.

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

John—I have received a letter from one of the most active and influential Lutheran ministers in the West, who gives us some good advice, and tells us what kind of a paper his people want.

Peter—Read some of it to us, I should like to hear his advice.

John—He writes: "My people want a paper that has religion in it; a paper whose editor will stand up for old fashioned revival, conducted in such a way as to allow a poor sinner, writing under a deep sense of his guilt and danger, to act natural and free in seeking the Lord. Dear brother, don't neglect to print the revival news you can get hold of, and especially, don't drop the Fulton Street Prayer-meeting. Don't mind the howling of the devil and his imps."

James—I think we shall have no hesitation in following the advice of this good brother. But what does he mean by an old-fashioned revival?

John—One of the oldest and most extensive revivals that I have ever heard of began on the day of Pentecost; it was protracted many days, and resulted in the conversion of five thousand souls, who were added to the church.

James—I have heard it asserted that this was an extraordinary out-pouring of the Holy Spirit, and we cannot expect any thing like it in our day, and therefore we cannot cite it as an example of a revival of religion.

Peter—In some respect this work of the Holy Spirit was peculiar, but in other respects it was similar to the revivals which occur in our times. It was peculiar in the outward manifestations of the Spirit, such as the sound as of a mighty rushing wind, the cloven tongues of fire in which the Spirit descended on the disciples, and enabled them to speak the praises of God in the different languages of the world. But in other respects it was similar to a revival of religion in our times. It was the same Holy Spirit, who now strives with the sinner, and sanctifies the believer, and it was the same means of grace which are now employed for the awakening and conversion of sinners, namely, prayer and the earnest preaching of the Word of God. Peter's sermon accompanied by the Spirit's influence resulted in the conversion of three thousand on that one day. It was not the sound of the rushing wind, nor the appearance of the cloven tongues of fire, nor the mere fact that the disciples spoke in strange languages, that brought conviction to the hearts of the people. These things produced astonishment, but would never have resulted in the conversion of a single sinner. But it was the preaching of Peter followed by the influence of the Spirit, that struck conviction to the hearts of thousands, and caused them to cry out, "Men, and brethren, what must we do to be saved?"

James—Our correspondent says of the old-fashioned revivals that they were conducted in such a way that a poor sinner, writhing under a deep sense of his guilt and danger, could be natural and free in seeking the Lord. Do you think this corresponds with the old fashioned revival on the day of Pentecost?

Peter—Yes, precisely: for when they were "pricked to their hearts," that is, were writhing under a deep sense of their sin and danger, what could be more natural, than that they should cry out, "Men, and brethren, what shall we do to be saved?"

John—Then I think they had a protracted meeting for some time after that, for they met daily with one accord in the temple, engaged in preaching and prayer, and breaking of bread, and they also went from house to house, and the result of this protracted meeting was the conversion of two thousand more.

James—There is another protracted meeting and revival recorded in the acts

of the Apostles. Philip, one of the deacons, and therefore a layman, went down to Samaria, and began to labor there. Soon a revival of religion manifested itself, and the word grew so much on his hands, that he could not attend to it all himself. So he sent to Jerusalem for help, and Peter and John came down and helped him.

Peter—That is precisely what is frequently done in our days. The Lord grant that we may have many such glorious revivals in our American Lutheran church.

James and John—Amen!

Communications.

For the American Lutheran.

Old Landmarks—the good "Old Paths."

Dear Bro. Anstadt:—By your courtesy and Bro. Menges' kindness, the writer has the perusal of an old Book, though not so old as the "Church Fathers," yet somewhat older than the writer himself—which is composed of two volumes of the *First Lutheran Quarterly*, (German) ever published in America. This Quarterly was called the "Evangelical Magazine," published in 1812 and 1813, under the supervision and by the authority of the Lutheran Synod of Pennsylvania and adjacent States.—The Editors were Rev. Dr. Helmuth and Pastor Schmidt, of Philadelphia. This old Book, though, perhaps lightly valued by its former owner or writers, (for it came into the possession of Bro. Menges at a sale of Hospital furniture, books, &c., held at the York Military Hospital, to the Library of which it had been presented, after the breaking up of that institution at the close of the Southern Rebellion,) contains some very interesting articles on the early history of some of our Lutheran Congregations; as also, most excellent articles on practical godliness. Some of these, in substance, we will, hereafter, endeavor to clothe in an English dress, for the benefit of your readers, if you should think them worthy of a place in the AMERICAN LUTHERAN.

The cursory inspection we have, yet, been able to make of this old Book has called up in our mind, some reflections on "Old Landmarks"—the "good old Paths," &c., of which we hear a great deal, and see frequent mention made in certain Church papers. It seems, indeed that the "Old Landmarks" and "Old Paths" have become so important in the eyes of many *learned* men, that *Tracts* are specially issued and distributed to convince the *unlearned*, that somebody has removed the "Landmarks" and left the "Old Paths" of our good old Lutheran Fathers, to the great detriment of the Lutheran Church in America. Hence, it is argued, these *Tracts* with other efforts, "too numerous to mention," have become absolutely necessary to bring back the many erring members of the Lutheran fold, into these good "Old Paths," to save them from utter and irretrievable ecclesiastical ruin.

We are often prone to think and talk of the present condition of our beloved Lutheran Zion—as, also, of other denominations—as though everything were tending to destruction. Things are not as they formerly were, we say. There is so much contention, so much difference in regard to doctrine, modes of worship, measures, &c., that there is danger of disintegration of the Church; and that the good old Lutheran name might become extinct. These things, we are apt to say, were not so in the days of our good old Lutheran Fathers, in the early years of Lutheranism in America. Look, now, if you please, kind reader, into any of the Old Books—the one we are perusing, of 1812 and 1813 included, and you will find just such complaints and just such surmises, as to the future of the American Lutheran Church, as we now frequently hear and opine from present indications to be the speedy coming status of our denomination. True, there were less ecclesiastical or synodical divisions, numerically, and otherwise, than now, to distract the unity of the Church; but (not taking into consideration the greatly increased membership) our Old Book contains proof positive, that in this, the almost sole Synod of the Lutheran Church, of any numerical strength, the sentiments of the different members, on *non essentials*, differed just as widely, as the different ecclesiastical Bodies; or, as of individuals in each of our churches differ at the present day.

It seems, however, very strange, that when men, or *cliques* of men, which to establish a certain view of things, by the old "Landmarks" or the "Old Paths," they know so well (Politician-like) to parade before the eyes or minds of the unlearned only so much of these old authorities as seems to favor their side; leaving whatever might contradict their views to utter oblivion, unless their brethren of the other side bring it to light. Now, from the Old Book in our case, at present, we can, we think, show that many things that are cried down, by many, as entirely *unlutheran* and *radical*, "new measures" &c., and of quite recent introduction, were largely taught and practiced by the *almost pioneers* of our church in America. In our next, however, we will give your readers, from this Old Book, an interesting, historical outline of the first Lutheran Church of our own good old Borough. E. F.

For the American Lutheran.

Philadelphia Letter.

WHY HAVE THE AMERICAN LUTHERAN? When Brother Sykes was in the city, we canvassed the question: what the majority of the members of East Pennsylvania Synod would do without the AMERICAN LUTHERAN? What redress? If the mode suited a fastidious egotistical few; then, all might be accomplished as one desired; but, otherwise, an open, straightforward, rebuttal, characterized in suitable and unmistakable language, would, be either refused, or garbled and distorted. It is the conviction of many thoughtful and reflecting minds, frank men of the General Synod; that either you must be "for" or "against," her. Neutrality is cowardice. Bold men, and bold measures must be the order of the day, or the Church of the General Synod will be absorbed. Why has the General Council swept our city and "gobbled up" some of the most influential churches? Was it because they had doctrines more in accordance with the feelings of the laity? I trust not, sir. It was because they aimed heavy calibre mortars, and fired them at long and short range vigorously. This being the case, then, the *nominal* General Synod stock organ is not the journal to be entirely entrusted with

this work; and we must encourage an Editor, pledged, and a paper like the AMERICAN LUTHERAN, that backs the pledge, by consistent and bold onslaughts upon the enemy. I say to the ministers, brethren, your only redress, and the General Synod's only independent champion is the AMERICAN LUTHERAN.

Let every christian minister of our church ponder this subject, consider the truthfulness of these thoughts, and as a logical sequence what becomes the duty, of each and all, but to combine and organize ourselves into working societies that shall so increase the number of subscribers, as shall give the AMERICAN LUTHERAN the working capital whereby it shall outlive the consolidated stock company.—Without it where can you or Noah find a space or a column for defence? Without it where can the Browns—when their convictions are a little different from the opinions of some others—find opportunity to eliminate the truth and curtail the falsehoods thrown on the General Synod by her liars and misrepresenters? Let the AMERICAN LUTHERAN stock company be her young men with their prodigious and prodigious essays in one hand, and a list of subscribers in the other, come forward with their rich experience and interesting and intelligent thoughts.

What think ye, advocates of revivals?—What think ye, believers in the fundamentals of the Augsburg Confession? Who has pluck enough to enrol himself, that the young men of our church, along with many of the older champions of revivals and the General Synod may have a fearless, outspoken, independent and able General Synod church organ, one that shall fear, and respect, and honor? Who? Who? Who dare, for truth, for Christ, and for the Church? Speak brethren!

NOAH.

Orphan Home of the General Synod.

Mr. Editor:—Please give the following acknowledgment for the Dresden Orphan Home of the General Synod a place in your paper:

From the Ladies of the General Synod Lutheran Church, Reading, Penna., per Mr. J. Levingood, Esq., one box of clothing of various kinds, together with flannels, calicoes, muslins, &c., valued at \$80.00.

From the Mite Society of the Eng. Lutheran Church, Carlisle, per Mrs. J. Saxton Seeley, one box of clothing of different kinds, valued at \$45.00.

From the Dresden Sewing Society of the same Church, per Mrs. J. Schwartz, D. D., one box and one bale containing quilts, carpet chane and various kinds of clothing, valued at \$85.00.

From the Ladies of the Lutheran Church, Lebanon, Pa., per Rev. M. Rhodes, one box of clothing, &c., valued at \$50.00.

From the Evangelical Lutheran Church, Worthington Pa., per Rev. J. W. Schwartz, one box containing a bed, together with cassimere, flannels and clothing, valued at \$75.00.

From the General Synod Evangelical Lutheran Church, Easton, Pa., per Rev. J. Barclay, one box containing blankets, shoes and a variety of clothing, valued at \$75.00.

From Bethel Church, Kittanning, charges, per Rev. J. B. Miller, one box containing a bed, also yarn for stockings, a variety of clothing, together with \$21.45, sent to P. Boserman, Treasurer, \$55.00.

From the General Synod Church, Easton, per Rev. J. Barclay, a second box containing seven comforters and sheets and some clothing. This congregation has organized not long ago and is yet in its infancy, but under the direction of its efficient pastor, it is showing an example of benevolence, worthy of imitation by many older, larger and wealthier churches.

From the firm of Haas, Fagely & Co., Sunbury, eleven tons of coal.

From Thomas Baumgartner, Lancaster, Pa., five tons coal.

From the S. School, White Marsh, per Rev. M. Sheeleigh, fifty copies of the S. School Herald, for the year 1871, and \$18.30.

From George and Warren McClarens, Orphan Box, Manville, Armstrong Co., Penna., \$4.00.

We embrace this opportunity of returning our sincere thanks to the kind donors of the above named articles, for the liberal and timely aid they have given us in this our time of need. May the God of the Fatherless grant in return a bountiful reward, and incline you in the future to remember the Orphan's Home in the same kind and liberal manner.

Please also acknowledge the following Christmas gifts:

From Miss Catharine Maritz, Shamokin, Pa., Christmas for the Children, \$20.00.

From the Infant School, Columbia, Rev. G. Rhodes pastor, per Mr. Mullen, \$10.00.

From Luther, Lizzie, Mary and Mathias Sheeleigh, Christmas gift, \$4.00.

From the Ladies of the Lutheran Church Lebanon, per Rev. M. Rhodes, one box very nice cakes and apples.

From the Mite Society, Carlisle, per Mrs. Saxton, candies, toys, &c., for Christmas tree.

From the Dresden Sewing Society, Carlisle, candies, toys, &c., for Christmas tree.

From the children of Mrs. Bixler, Carlisle, six pounds candies, Christmas gift for the Orphan.

We would here take occasion to correct a misstatement, which was made at the last meeting of the East Penna. Synod at Harrisburg, by some good Brother, viz: that we would rather that no cakes were sent to the children. It is a misconception. As we had already left the Synod when this statement was made, we will now correct it. We told some brethren that some mothers were in the habit of sending small boxes filled with sweetmeats to their children; that frequently we were compelled to pay more express on such boxes, than their contents were worth; and that we were expected to give such boxes into the hands of the children for whom they were sent, and that we unfrequently such children would make themselves sick by eating too much at one time.

We did say, we would be pleased if no more such boxes were sent. But we had no reference to boxes sent to our care for the purpose of adorning a Christmas tree for the Orphan, and for an equal and judicial distribution among the children so as not to make them sick.

And we would here state that such a have had the kindness to send us Christmas Gifts for the use of the Home have not only our warmest thanks; but by a unanimous vote of the children you have their thanks and prayers, that the God of the Orphan may richly reward all who con-

tributed to make up for them such a liberal Christmas present.

If you could have been present not only to hear the songs of praise coming from the mouth of "Babes and Sucklings," but also to witness the cheerful countenances and glad hearts of these dear little ones as they surrounded our Christmas tree, and were told of God's greater gift to them and us, in the incarnation of his only begotten and well beloved son; you would no doubt have realized that we do feel grateful for Christmas gifts to the Orphan's Home, and wished, that more churches had contributed of their abundance to make the occasion still more joyous to these poor fatherless, homeless and friendless ones.

May the good Lord give to each and every one of the donors a ten-fold reward, and incline them to remember the Orphan's Home and the Christmas tree, in the same way, at each returning Christmas Festival, is the devout prayer of the Superintendent.

In your next issue we expect to acknowledge the donations for support of Orphan since the first of June last.

P. WILLARD, Superintendent.

For the American Lutheran.

Philadelphia News by a Layman.

Dear American Lutheran:—I feel a little reluctant in writing a letter to you from this city, especially when you have such an able correspondent already as "Noah," who seems well-versed on the live issues of the day. In and out of the pulpit he is what we, in this place, term a *live man*. Were there more men like him in our General Synod Churches we would not-day be the small body we are among the christian churches here. The trouble is that many of our ministers have too little love for the Saviour, and would sooner preach to empty benches than go into those localities where it takes work to bring the people to the foot of the cross, and where large Lutheran congregations could be established if there was more work and less fighting on the part of the D. D's.

Talking about Brother Price, by the way, I understand that there is some unfriendly feeling felt towards him by some of the "new combination" at Sixteenth and Jefferson, on account of his giving a helping hand to St. Andrew's, when they attempted to "crush it out." Besides, you know, they have an old score against him of long standing—"Lutheranism." However, I suppose he can stand it, as the harder they fume and sould, the larger grows his congregation, until the great success of Lutheranism has made them see another ghost in the shape of St. Andrew's, a mile off, standing before them with a record of three months' labor, (without a pastor,) of one hundred and twenty-five scholars and teachers, the largest weekly prayer meetings of any Lutheran church in the city, and a fair congregation on Sunday evenings. St. Andrew's will, as soon as they secure a pastor, become, in ninety days, the largest General Synod church in Philadelphia.

The material is on the ground they occupy and all they need is a *live working man*. A number of General Council brethren, with Dr. Siess at their head, have purchased the old St. Andrew's lot, on the southeast corner of Broad and Arch streets for \$60,000, and will proceed immediately to erect a church edifice costing \$400,000, which will vie in beauty with its Methodist neighbor on the opposite corner. By this arrangement St. Andrew's losses about \$90,000, Bro. Groff makes \$45,000, and General Council will build up a large congregation in a neighborhood where General Synod should have had undisputed sway. Who is to blame for this state of affairs?

Your paper comes regularly to hand, and is read by every member of my family with the greatest relish. Why has not the AMERICAN LUTHERAN a larger circulation here in Philadelphia? Come, brethren, this must not be, it must double its circulation this year!

Brother Allman, of Bloomsburg, preached for St. Andrew's people on Sunday evening, the 5th inst., to a full house. The brethren were highly pleased with him.

Brother Price is doing a glorious work in his revival meetings, and will add a large number to his church on Easter Sunday. Yours, &c. LAYMAN.

For the American Lutheran.

Home Missions.

HUDSON, N. Y.

Rev. Wm. Hall, reports for the last quarter, 6 infant baptisms, 4 accessions, 94 members, 1 Sunday School, with 100 scholars, 1 weekly meeting, \$500 paid on church property, \$28 to missions, and \$10 to other benevolent objects.

NEW YORK CITY.

Rev. G. U. Weaver, reports 16 infant baptisms, 8 accessions, 183 members, a large attendance at worship, 1 Sunday School with 650 scholars, 6 weekly meetings, \$43 contributed to missions, \$224 to current expenses, and \$53 for church property. Bro. Weaver adds: "Our church is the centre of the most thickly populated district on the American continent. There are more people within twenty miles walk of the church, than in some entire States and territories, and at least half of this population is German and un-evangelized. Of course the tendencies to social and religious demoralization are peculiarly strong in such a neighborhood, and the difficulties are as great as any where else. But I am full of hope for the future. Our church is supplying a felt need in this community. It is growing in spiritual, numerical, and financial strength, and when the days of refreshing shall come, I hope to see it a power for good in this city." Surely here is both a woody and promising field. The services are in German.

BAKOLYN, N. Y.

Rev. P. J. Hallstrom, who preaches in the Swedish language, reports 2 infant baptisms, 16 accessions, 54 members and a good attendance at services, 1 Sunday School with 32 scholars, 2 weekly meetings, \$22 contributed to missions, and \$54 to other objects.

BELLEVILLE, PA.

Rev. J. A. Hackenberg, reports 7 infant baptisms, 2 accessions, 110 members, 2 Sunday Schools with 175 scholars, and 2 weekly meetings. Bro. Hackenberg states that the church in town is making some progress in liquidating the debt on its house of worship, and is in a peaceful, prosperous condition; and that while the country church has suffered from internal

troubles, there has recently been a payment made on the debt, and that there is still a prospect of success. The church in town has recently received a present of a beautiful Communion Service from the Sunday School class of Mr. J. W. Rice, of Baltimore.

MANCHESTER, PA.

Rev. P. Warner, reports 3 infant baptisms, 150 members, 1 house of worship built, a fair attendance at services, 6 Sunday Schools with 400 scholars, 5 weekly meetings, 2 candidates for the ministry, prompt payment of salary, and \$600 paid on church property.

WEST FAIRVIEW, PA.

Rev. S. Luther, reports 6 infant baptisms, 4 accessions, a good attendance, 2 Sunday Schools, with 100 scholars—the other schools in the country churches being closed for the winter—and 5 weekly meetings. Bro. Luther states among other encouraging things that peace and harmony prevail throughout the charge.

FISHERVILLE, PA.

Rev. R. Daron, reports 11 infant baptisms, 2 accessions, 15 catechumens, 240 members, a fair attendance, 5 Sunday Schools with 275 scholars, 3 weekly meetings, \$130 paid on church property, and \$145 for other objects of benevolence.

KANSAS CITY, MO.

Rev. W. H. Steek, reports 1 infant baptism, 4 accessions, and increased attendance 1 Sunday School with 90 scholars—one half of them have been gathered in during the past quarter—2 weekly meetings, \$5 contributed to missions, and \$232 to church property. The prospects of this mission, in a general way have greatly improved, under the judicious and faithful ministry of Bro. Steek, during the past year. He writes in much stronger terms of encouragement, than at any time heretofore, and the secretary of the church council, after referring to some of the trials through which the mission has passed, says: "We now think that we have surmounted most if not all of them. We have added some new members and have prospects of other accessions. Every thing looks bright now, indeed; and Bro. Steek is much encouraged."

TOPEKA, KANSAS.

Rev. A. J. Hesson, whose health has again improved, remains at this place another year. He reports 1 infant baptism, 1 accession, 53 members, an encouraging attendance, 1 Sunday School with 55 scholars, 2 weekly meetings, \$18 contributed to missions, and \$21 to other objects.

SECRETARY.

YORK, PA., Feb. 8, 1871.

Church News.

ST. LOUIS, MO.—We are sorry to learn that Rev. T. W. Corbett has in consequence of ill health been compelled to resign the charge of the English Mission of the General Synod in St. Louis, Mo.

BALTIMORE, MD.—Rev. J. H. Mengert has been appointed as a missionary in Baltimore, to labor among the dispersed Germans and English in the neighborhood of the city.

YORK, PA.—A very interesting work of grace is in progress in Rev. J. H. Menges' church. A number of persons are deeply concerned for their salvation, and the meetings are largely attended and characterized by much solemnity and earnestness.

GETTYSBURG, PA.—Mr. Samuel Weaver, of Gettysburg, met with the sudden death on the 10th inst., in York, Pa., by falling under the cars and being instantly killed. He was known and respected by many of the Lutheran ministers who studied at Gettysburg.

ALTOONA, PA.—The protracted services held in the Lutheran church, in this place, for the past two weeks, are still in progress, and much good is expected to result therefrom. A number of persons, anxious for the welfare of their immortal souls, are present every evening.

BALTIMORE, MD.—A correspondent in the *Lutheran Observer*, writes as follows about St. Mark's Church: "St. Mark's is flourishing and I hope will soon set on foot a new enterprise in the rapidly growing northwestern part of our city. Rev. C. A. Stork is a power in our community, and is an earnest and powerful preacher."

EAST BERLIN, PA.—We are sorry to learn that Rev. A. G. Deigoinger met with an accident a few days ago. He slipped on the pavement and struck his head against the curbstone. He lay for some time unconscious, until he was discovered and taken to his home. He is an aged father in the church and we hope he may soon recover from his injuries.

HANOVER, PA.—We are informed that a new Cabinet Organ has recently been added to the Choir of St. Mark's Lutheran Church, and is under the skillful charge of Miss Annie Nall, as organist. The Choir of St. Mark's is one of the most efficient in our town, and with this important addition will be rendered doubly effective.—*Hanover Spectator*.

STEWARTSVILLE, N. J.—Rev. N. M. Price, of Philadelphia, writes to us: Bro. Siess has just left me, and started for Conestoga. The religious news of Stewartsville is, that during a series of meetings fifty nine persons have experienced the new birth, and are rejoicing in the hope of eternal life. "For God hath given us eternal life, and this life is in His Son."

GREENVILLE, PA.—Our attention has been called to the fact, that some persons have been defacing the Lutheran church in this place by throwing stones through the windows and battering the doors and walls. The person or persons who committed such vandalism as this should be looked after by the constables, and, if possible, brought to a speedy punishment.—*Greenville Argus*.

JUNIATA CONFERENCE.—The 34th regular meeting of Juniata Conference of the Synod of Central Pennsylvania will be held on Tuesday March 7th, 1871, at St. Michael's church, in Plattsburgh, Perry county, Pa. Liverpool charge, Rev. E. Stedebaker, Pastor.

Essayist on Baptism, Rev. P. Sheeder.

Essayist on Temperance, Rev. J. H. Brown.

Essayist on Sabbath School, Rev. D. M. Blackwelder.

A full attendance of Ministers and Lay Delegates is required.

Conveyances will be at the Railroad Station at Millertown to convey the brethren four miles to the place of meeting.

JOHN HAMILTON, Secretary.

Lewistown, Feb. 10th, 1871.

ALBANY, N. Y.—Rev. S. P. Sprecher claims that the English Lutheran church in Albany is still in the hands of the Lutherans. In the year 1870, Rev. Johannes Fabritius was their pastor, and it is supposed that about this time they erected a church and a parsonage. The Swedes founded some churches on the Delaware at an earlier date, but they have all passed into the hands of the Episcopalians.

BALTIMORE, MD.—Rev. J. G. Morris writes to the *Observer* that two of the English churches of Baltimore have adopted the liturgical forms in the "Book of Worship," namely St. Mark's under the pastoral care of Rev. C. A. Stork, and the other, he says "I need not name. The *Lutheran & Missionary* in its "Tidings" column says, the Third church, (Dr. Morris) has rejected it. This seems very singular, as the Dr. speaks of it as "a beautiful and impressive form of worship." Why then reject it?

PERRYVILLE, PA.—We learn from Perryville, that a great work of grace is in progress in the Lutheran church of that place. Sinners are literally flocking to Christ. The meeting is characterized by the greatest solemnity, and its influence is felt throughout the entire community. Donation.—We learn also that Rev. H. C. Shindle, the pastor of the above named church, was made the recipient of a handsome donation from his people, aggregating between \$800 and \$100, part of which came in the shape of a fine, young horse.

PHILADELPHIA, PA.—A new Lutheran church is to be built on the South West corner of Broad and Arch streets, the same location on which St. Andrew's contemplated building, but was

