





# The American Lutheran.

YORK, PA.  
SATURDAY, April 13, 1871.  
REV. P. ANSTADT, Editor.

NOTICE.—We would request every subscriber, when writing to us, to be particular to give not only his name, but also his post office, county, and State, so that all communications may be attended to promptly, and the delay arising from waiting for a second communication. Any subscriber who wishes to discontinue his paper must also send his name, post office, county, and State. Unless this is done, the paper may be continued, and we will be compelled to continue to do so, which we would not do for want of his personal information. From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

A WORD OF ENCOURAGEMENT.—A worthy minister in the State of New York writes to us under date of April 6th: "God bless you in the noble battle to sweep the tide of symbolism which is sweeping over our church. God in mercy give to our ministers more love for souls perishing, and for genuine revivals of religion."

A WORD OF ENCOURAGEMENT.—One of our most worthy and active ministers, who has already sent us quite a number of subscribers, in sending us the name of another new one together with a postoffice order for ten dollars, adds the following encouraging words:

"I want to send you more subscribers soon. God willing, I will make more effort to circulate your most excellent paper, than I have ever before done."

Who will follow this good brother's example, and make an effort to secure all the subscribers he can in his charge? Ministers thereby do a good work both for the paper and for their people.

WAS LUTHER A SCHISMATIC?—One of our Western Lutheran ministers closes a business letter with the following remark on church matters:

"The last Lutheran Observer has an editorial that is truly humiliating to an American citizen or member of the American Lutheran church."

Read this—"And for the individual choice to set up judgment in its isolation against that of the general choice, and oppose its execution, would constitute self-satisfaction and self-contradiction, as personal disloyalty and ecclesiastical schism."

This is simply ecclesiastical anarchy under the delusion of religious freedom."

Luther and all the Reformers must have been, according to Dr. C. enormously wicked, deluded and rebellious men."

## The First Response.

Our readers have doubtless noticed the proposition that each subscriber should secure one additional, and thus double the subscription list of the AMERICAN LUTHERAN. The brother who made the proposal set the example himself and sent the first subscriber. Dr. P. Sahm has the honor of sending the second name. Now, since this has been set in motion we hope our friends will keep it moving. It will be a comparatively easy matter to get neighbors; only let the effort be fairly made and it will be crowned with success.

We herewith append Dr. Sahm's letter:

AARONSBURG, Centre Co., Pa.,  
April 6th, 1871.

REV. P. ANSTADT.—Dear Bro.—I saw a proposition in the last AMERICAN LUTHERAN that every old subscriber, should obtain a new one in addition; and the one who made the proposition sent you the first new subscriber; here I send you the second; and a check to pay the subscription. May God's blessing, and prosperity crown your efforts to do good, by the AMERICAN LUTHERAN, is my sincere wish and prayer to God. Yours fraternally,  
PETER SAHM.

Who will send in the third name?

## An Out Look.

Professor Loy publishes an out look in his paper, the *Lutheran Standard* of the 1st. In this he charges the Lutherans in this country into four divisions. These are, the two General Synods, North and South, the General Council, and the Synodical Conference, which is to be made up of the Missouri, Ohio, and other intensely symbolical Synods.

Of the General Synod South, he says nothing at all; of the General Synod North, he repeats his standing slander that it is no Lutheran body and does not deserve the name; of the General Council he thinks the probabilities are entirely against their being able to maintain their organization upon their present basis, that some of them will recede from their symbolical ground, and others will become still more deeply imbued with symbolism and connect themselves with the proposed Synodical Conference. This body, which is as yet in its embry state, is, in the opinion of the far seeing and sagacious Professor M. Loy, to embrace all the true Lutherans in America.

We are perfectly willing that this learned professor should continue to slander the General Synod to his heart's content, this will not do us as much harm as his praise would, and he may continue his vaticination as long as he sees fit, but we will believe as much of it as we please. We can, however, most heartily join in the last paragraph of his "outlook" which reads as follows:

"In this outlook there is much that is painful, but there is nothing that should discourage us. The Lutheran Church has prospered, under the blessing of her Lord, and every other denomination in this country has prospered in the last score of years. Her testimony to the truth has not been borne down. The conflicts which she is called to endure will also be for her benefit in the end. Much that is now discordant among us will, by the power of truth, be brought into harmony. There is a river, the stream whereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God in the midst of her shall not be moved; God help her, and she shall flourish as the palm tree."

An English paper says, pertinently to the ritualistic controversy: "Try to fancy St. Paul spending his whole energies in proving before Felix that he might wear a hat on his head in a synagogue, or that if not, he might carry it in his hand, and then measure the distance between him and his successors."

THE BIBLE IN ROME.—The Waldensians are meeting with good success in Rome. They have established Bible depositories in connection with the London Society, and collectors are busy in the city, where a few months ago the word of God was bound by the "Vine of Christ."

## The Paris Revolution.

The situation in and around Paris is daily growing more alarming, notwithstanding the reported efforts from within and without towards conciliation. Fighting has been in progress on various parts of the line almost incessantly since Thursday morning, but has been particularly severe at Neuilly bridge and Chatillon. The slaughter during Thursday and yesterday is described as terrific. Within Paris the priests and aristocrats being the chief sufferers. A tumultuous scene occurred at Pere la Chaise on Thursday, the occasion of a grand funeral, when some three hundred victims of the recent battles were buried in one grave. There was an immense procession of soldiers and citizens, and the cemetery resounded with shouts of hostility for Versailles and support for the commune. The insurgents have proved so determined in their defence, and the Versailles government so reluctant to attempt the suppression of the revolution by a general decisive movement, that German intervention is now regarded by some as the only hope for the restoration of order.

A Paris newspaper claims that the communists repulsed Versailles troops at Neuilly bridge, have retaken Chatillon, dismantled the enemy's batteries near Vanvres, and captured two mitrailleuses. The Versailles authorities admit no defeat, but claim that the insurgents have been severely beaten. The commune has prohibited the proposed meeting to promote conciliation.

The past week was an eventful one for Paris. The fighting of Thursday and Friday, which resulted in the capture, after great slaughter, of the bridge at Neuilly on the northwest side of Paris, was followed Saturday by a bombardment of the Porte Maillot by the Versailles troops, many of their shells falling in the Champs Elysees; skirmishes at Bagneux and Billancourt, on the southwest, and active cannonading between the government forces and the insurgents in the southern forts. The former are said to be gaining ground in front of Montrouge and Bicetre.

A desperate struggle is expected at the gates of the city, but it is reported that President Thiers is in favor of reducing the city by investment in preference to forcing an entrance by fighting. The insurgents in Paris have had a conflict among themselves originating in a refusal of some of the conscripts to go outside to fight, and more trouble from this source is probable. A gunshot fatality is en route from Havre up the Seine to assist in operations against Paris, and siege guns have been forwarded from the same place to Versailles, by way of Cherbourg, for an attack on the forts occupied by the insurgents. It is again stated that Bismarck is favorable to the restoration of Napoleon.

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

Peter—Have you any interesting church matters to talk about this evening?

John—The most remarkable phenomenon in the ecclesiastical horizon, is the serio-comic embryo between three of the most prominent leaders in the Gen. Council.

Peter—What are they embroiled about?

John—The whole matter revolves around one of the so-called "four points," namely the interchange of pulpits. The Minnesota Synod asked the Gen. Council some questions on this point. Our Teutonic friend, C. P. K. wrote an answer to these questions which was adopted by the Council; but Bro. Brost and the Germans do not appear to have been satisfied with this answer, and therefore he prepared a "substitute," which, however, he did not get a chance to offer, and which would doubtless have been rejected if he had offered it.

And now the discussion has narrowed itself down to a question of veracity between Brost on the one side, and Sless and Krotel on the other.

James—Brost is therefore numerically in the minority, and unless, when weighed in the balance, his veracity outweighs the combined veracities of Sless and Krotel, he will have to go up.

Peter—What does Brost say that so aggravates his brethren, whose veracity he has impeached?

John—He says in substance, these leaders in the Gen. Council are not reliable men, and they will have to look out for other leaders.

Peter—That is a very unkind outburst on the leaders. They left the Gen. Synod because they could not be leaders and have all things according to their own way, and now Brost wants to turn them out of the Gen. Council, because they cannot be relied on as leaders. What does Krotel say to all this?

John—He says he will never notice anything more that Pastor Brost may say in his paper, which means, I suppose, that he intends to treat him with silent contempt.

Peter—The provocation must have been very great, indeed, that could drive such an amiable and lovable man as Bro. Krotel, to go to such an extreme. But how does Dr. Sless behave under these trying circumstances?

John—He pours out the vials of his obnoxious wrath over the devoted head of Brost. If that earthly kingdom is ever established, after Napoleon III, shall have become the anti-christ, and if Dr. Sless becomes prime minister in that kingdom, then I believe he will have Brost expatriated.

James—I think I shall try my hand as peace-maker to restore peace and harmony between these three brethren.

John—What means will you adopt to accomplish this end?

James—I will rehearse in concert with them the 133rd Psalm.

Peter—Well, that would at all events be a scriptural means. Let us hear how that Psalm reads.

James—(Gets the Psalm Book and reads) "Behold, how good and how pleasant it is for brethren to dwell together in unity."

It is like the precious ointment, upon the head that ran down upon the beard, even Aaron's beard; and here I would interpolate, "even Sless' beard, and Krotel's beard, and Brost's beard."

Peter—Your interpolation would be inappropriate, at least in the case of two of these brethren, Brost and Krotel, for they have close, and consequently have no beard.

John—What a very sanctimonious man Pastor Brost is! He has stopped his controversy with Sless and Krotel, during the "Passion Season," after which he intends to resume it again, and also write an auto-

biography in German and English, as a contribution to the history of the Lutheran Church. The Lutheran and Missionary notices this announcement as follows:

"Rev. S. K. Brost announces in the *Zetelung* that he will not now answer the strictures which have appeared in the *Lutheran*, because it is a *Passion Season*; but that if he has time and health, he will write a history of himself in both German and English, not in much of his own vindication, as a contribution to the history of the Lutheran Church. From what has come out in connection with his 'substitute history,' we anticipate that the Church will be placed under lasting obligations."

James—Don't you think it evinces an extraordinary degree of piety, as well as sanctimoniousness in Pastor Brost, to stop his controversy with Sless and Krotel during the *Passion Week*?

Peter—I see more of superstition and inefficiency in it, than piety. If his controversy was wrong or sinful during the *Passion Week*, it will be equally wrong and sinful after *Passion Week*. But if it was right and proper at any other time, it was equally so during *Passion Week*. It is similar to the disposition of some superstitious people who during the celebration of the Lord's Supper are very pious, but immediately afterwards fall into their former sinful habits.

It was the same spirit of sanctimoniousness which induced the Jews to request Pilate to have Christ and the two malefactors who were crucified with him put to death, so that their bodies could be taken from the crosses before the Sabbath, because that was a *high day*. Had it not been for the *Passion Season*, they would have continued to glow with malignant pleasure on the distorted and agonized body of the Savior, but *Passion Season* coming on, they suddenly became very sanctimonious, and could not endure the sight of those crucified bodies on the cross.

James—I have always found the greatest hypocrites among those who put on the most ostentatious appearance of sanctimoniousness.

John—I think Dr. Passavant is the most sanctimonious man I ever saw. It must have been imbed in him, for he was so when he was the most extravagant revivalist, and he is so still after he has become a bigoted symbolist.

James—Well, I guess he can't help it. Can a leopard change his spots, or an Ethiopian his skin?

John—What is understood by the term *Passion Week*?

Peter—It is the anniversary which commemorates the suffering and death of our Savior. The festival days are Maundy Thursday and Good Friday, the former of which is in commemoration of the institution of the Lord's Supper, and the latter in commemoration of the death of Christ. This is then followed by Easter Sunday in commemoration of the resurrection.

John—But I do not see how you can call these anniversary days, because they do not fall on the same days of every year. But I notice that Easter comes on some years a whole month earlier or later. Why is this?

Peter—I suppose it is because the sufferings of the Savior occurred during the Jewish Passover, and that always took place on the first full moon after the 21st of March. Now as the Passover and the death of Christ bear to each other the relation of type and anti-type, it was thought desirable in the Christian church to celebrate the sufferings of Christ during the same week in which the Passover occurs. This is the reason that the time of Easter varies according to whether full moon occurs soon after the 21st of March or some time after. This year, you observe, Easter came later than usual.

James—Do you approve of keeping so many church holidays?

Peter—I do not approve of the multiplicity of them as they have them in the Roman Catholic church who have filled up a great part of the Kalender with saint's days. But I think the following days should be observed by Christians all over the world, namely:

Christmas, in commemoration of the birth of Christ;

Good Friday, in commemoration of his death;

Easter, in commemoration of his resurrection; and

Whitsunday in commemoration of the out-pouring of the Holy Spirit. And I would have no objection if any chose also to celebrate Ascension Day.

These festival days I should like to see universally observed in the Gen. Synod, not as days of feasting and carousing, as is too much the case in some sections of the country, but by preaching and prayer meetings in the churches.

## Anniversary Services at Altoona.

The Altoona Tribune, of the 6th inst., comes to us with an account of the 25th anniversary of the Rev. H. Baker's pastorate in that charge, which, we have no doubt will interest our readers, and we will therefore copy it for their benefit:

"The anniversary on the occasion of the twenty-fifth year since the Rev. H. Baker first assumed the pastorate of the Lutheran church now worshipping in Altoona, came off on Saturday evening, the 1st of April, Sunday morning, after noon, evening, and Monday evening. The Rev. S. D. Dummer, of Reading, opened the services on Saturday evening by preaching a very excellent sermon.

On Sabbath morning, though the weather was somewhat disagreeable, at an early hour the church was crowded, when the pastor proceeded to give a brief statement of the labors of a quarter of a century, and summing up some of the results as follows:

On April 1st, 1846, he assumed the pastorate of this congregation, and served this people for eleven years and six months adding to the congregation then belonging 1,724 members, 792 members.

The next three years and three months were spent in Lewistown, Pa., as pastor of the Lutheran church of that place, during which time there were 303 additions to that charge.

The next six years and three months were spent in the Neville church, Cumberland county, Pa., where some 256 additions were made to that congregation.

This was during the troublesome times of the late war. The last four years have been spent here in his former charge. Since his return to Altoona there have been 463 additions to the congregation. Summing all these numbers up together, make 1,724 additions during a ministry of twenty-five years. And to this some 200 members were added to his first charge, make in all his ministry, 1,924.

During these years he has preached to more than 150 different congregations; joined in the labors of more than 150 revival meetings; witnessed fully 3,000 professed conversions of souls to God; preached not less than 6,000 times; traveled about 75,000 miles; married about 300 couples, and followed to the grave a much larger number. The congregation now numbers more than 600 members.

This was followed by remarks from the Rev. S. Dummer, of Reading, who, at the

commencement of Rev. H. Baker's labors in this charge, was one of his youthful members, and the first of the eleven young men who went out from his charges with a view to the ministry of reconciliation. The remarks made by the Rev. Dummer, were of a most pleasing and happy character, pertinent to the occasion, and such only as he was competent to make on that occasion, as he was thoroughly acquainted with the progress of this church and community, and the history of the pastor.

In the afternoon the Sabbath School held an anniversary in the large audience room of the church. About 800 persons joined in the exercises of this occasion—many short addresses were made by ministers and laymen, all of such a character as to call to mind the most pleasing recollections of the past, and stimulate the school for good in the future.

On Sabbath evening the densely crowded audience was addressed by Rev. J. B. Crist, on the "universal reign of Christ." The aged servant of Christ was in a happy mood and gave us a most capital sermon.

This was followed by the pastor, in making further allusions to the past, and showing the propriety of extending the usefulness of the congregation by the organization of some 800 people were made upon a short notice. It was a real social occasion, as could only well occur once in twenty-five years. Every one present seemed equal to the occasion, and we think all were very satisfied.

When, finally, the immense crowd had left the church, and the pastor and family alone were left, they found standing in the study room a most beautiful calendar, Cal. worth some \$20 or \$25, a token of respect from his Sabbath School class, and others; and upon returning to the house they found the large extension table laden with all manner of the necessities of life.

Thus passed away, no doubt, one of the most pleasant scenes in the life of the pastor and his people.

## Let Every One Help.

Our readers will remember a proposition from one of our most active laymen, to raise 500 new subscribers for the AMERICAN LUTHERAN. That proposition was promptly seconded by a number of earnest men, and carried to a successful conclusion. In the following it will be seen that this same good brother is out with another proposition, which is designed to be more extensive, and if carried out, will double our subscription list. Let every one therefore lend a helping hand and the work will be done:

## ANOTHER PROPOSITION.

Dear Bro. Anstadt:—A few months ago I proposed to be one of a hundred subscribers, each of whom should send five subscriptions to the list of the AMERICAN LUTHERAN. The result was a large accession to the number of your advance-paying patrons. I now propose that each of your subscribers (without exception) shall procure another, within the next thirty days. Friends, let us go to work and double the circulation of the AMERICAN LUTHERAN. It is the only paper we American Lutherans can depend upon, in the present critical period, for a fearless defense of American Lutheranism, and we must give it a liberal support. Set the ball to rolling!

P. S. Since making the above proposition I have been enabled to make good my offer. Dear Editor, you will find \$2 enclosed with the address of a new subscriber. Who will be the next?

March 25th, 1871.

## Communications.

For the American Lutheran.

## Home Missions.

VAN WERT, OHIO.

Rev. H. Wells having resigned this mission has just sent in his final report. It shows 3 accessions; 1 loss; a fair attendance; 2 Sunday schools, with 200 scholars; \$30 contributed to benevolence; and the full payment of salary. Bro. Wells says: "The church thank your Board, and the friends of Home Missions for the aid which they have received. By the blessing of God they will now try to take care of themselves. Financially they have carried a heavy burden for several years, in erecting their fine church and supporting their pastor, but they have borne it cheerfully. In the two years that I have served them, they have done nobly, treated me kindly, and paid me promptly. We have labored together harmoniously without an unkind thought or word, and in the best of christian friendship. A better membership cannot be found. Their house of worship, substantial and beautiful, and we think the prospect for permanent success is very good. We have here excellent schools, and the very best opportunity to learn music, and a pleasant community in which to live. There are many things here to make Van Wert a desirable home."

BELLEFONTE, PA.

Rev. J. A. Hackenberg presents his last report from this place, as he has resigned the mission, and has accepted another charge. He reports 5 accessions; 112 members; a good attendance; 2 weekly meetings; 6 infant baptisms; and two Sunday schools with 150 scholars. Bro. Hackenberg adds: "In town I think no payment has been made on church property since my last report, but they are preparing to make a payment on the 1st of April. The confirmations reported are all married people, and bring two more families into the church. There will likely be three losses by removal this spring, but there will be four or five to take their places. The attendance for the past few months has increased materially. When I look back on the past few years I have reason to thank God for what he has enabled me to do. To see what the church is now, and to remember what it was when, with many misgivings, I accepted it four years ago, I think my labor has not been in vain, and the money of the Board has been well spent."

MANCHESTER, PA.

Rev. P. Warner has also rendered his

final report from this field, and has accepted another charge. His reports fifteen infant baptisms; 4 excommunications; 165 members; a good attendance; 7 Sunday schools with 600 scholars; 6 weekly prayer meetings; full payment of salary and \$1000 contributed for church property. Bro. Warner does not write anything in addition to his statistical report.

MR. VERNON, OHIO.

Rev. J. W. Elser, missionary at this place, reports 2 accessions; 2 losses; 78 members; a good attendance; 1 weekly meeting; 1 Sunday school with 60 scholars; \$16 contributed to missions; and \$30 paid on church property. Bro. Elser states that the interest is increasing; that some families are about moving to the place that will give the church a considerable addition of members; and that an effort is being made to unite with the mission, a church near by in the country, and thus to make a self-supporting charge. It was the original understanding that this church should be included in the mission, and it is not the fault of the Board that it has not been carried out.

PORT CARBON, PA.

Rev. P. S. Mack has just made his first report from this field. The mission comprises three places, at two of which there are organizations and also houses of worship. The future prospect seems good, but owing to the cessation of work in the coal mines the undertaking is at present beset with difficulties. Bro. Mack however is well received, and prosecutes his work with great patience and industry, as well as ability, and will no doubt succeed. His report shows 2 accessions; 88 members; a fair attendance; 1 weekly meeting; 8 infant baptisms; and 3 Sunday schools, with 265 scholars.

Hudson, N. Y.

Rev. Wm. Hall reports 94 members; a good attendance; 3 weekly meetings; 1 Sunday school with 102 scholars, and prompt payment of salary. No further particulars reported.

SECRETARY.

York Pa., April 6th 1871.

## Church News.

The York Co. Conference will meet in Rossville, on the evening of the first of May.

M. J. ALLEMAN, Sec'y.

FOOTSBURG, MD.—Rev. B. Sichel of Portsmouth, Ohio, has accepted a call to the German Lutheran congregation in this place.

WOODSBORO, ED.—We are glad to learn that Rev. M. W. Fair's health has been so far restored that he will be able to preach at our service each Sabbath.

ASHLAND, PA.—Rev. J. Hackenberg of Bellefonte, has received and accepted a call to Ashland, Schuylkill county, Pa.—He began his labors there on the first of April.

OMAHA.—Rev. Ira C. Billman of Wooster, Ohio, having accepted a call to the Lutheran congregation in Omaha, Neb., desires correspondents to address him accordingly.

SHIPPENSBURG, PA.—Rev. J. P. Dietrich writes: "We have now a revival of religion at Shippensburg. About thirty persons have professed conversion and the list is still going on."

Rev. J. P. Dietrich, having resigned the St. Clairsville charge intends to remove during the last week in April to Ansville, Lebanon Co., Pa., where he can be addressed at all further notice.

CHESTER CO., PA.—Rev. J. R. Sheffer of Illinois, is about to take charge of St. Matthew's congregation in this county. The congregation numbers about 150 members and stands in connection with the Gen. Synod.

MIDDLEBURG, PA.—Rev. S. P. Orwig, late of the Missionary Institute, has received and accepted a call to the Middleburg Charge, lately served by Rev. R. Lazarus. His address is, Middleburg, Snyder Co., Pa.

MILLSBURG, OHIO.—Rev. J. Culler, writes to us under date of April 5th: "We closed a series of meetings of nearly three weeks confinement in this place, a total of 35 members to the congregation. To God be all the praise."

CONFERENCE MEETING.—The West Branch Conference of the Susquehanna Synod, will convene in the Lutheran church at Clarkstown, Lecombe county, Pa., on Monday evening, May 1st, 1871. The brethren will come to Muncy, from where they will be taken to Clarkstown.

SECRETARY.

YORK, PA.—Forty-two members were added to the Union Lutheran church, Rev. J. H. Meigs, Pastor, by confirmation and baptism on last Sunday.

ST. PAUL'S.—Twenty-three were added to the membership of St. Paul's Church, Rev. Dr. Baum, Pastor, on Easter Sunday.

HARRISBURG, PA.—At the First Lutheran Church, Rev. G. F. Stelling, pastor, upwards of forty members were received by certificate, confirmation and baptism.

A majority of these were catechumens. In the Second Lutheran Church, Rev. F. P. Thompson, pastor, upwards of thirty were received, a large number of whom were converted during the late revival in that church.

PAXINOS, PA.—Rev. J. A. Adams writes under date of March 29th: "Owing to inclement weather and heavy roads we were compelled to close our meeting at Jacob's church after three weeks' continuance. Our labors resulted in the membership being greatly revived and the conversion of about fifty souls. Thirty six were received into the church on last Saturday. To God be all the praise."

ROCKFORD, MO.—Rev. J. G. Greenmiller, Missionary in Rockport, Atchison Co., Missouri, writes to us:

We have organized an interesting Sabbath-school in this town a few weeks ago. We need more books for our school. I wish some Sunday school of our brethren East, could send us a small lot. Our congregation in Richardson Co., Nebraska, have also resolved to organize a Sunday school.

Remark by the Editor.—We are personally acquainted with Bro. Greenmiller, and know him to be an humble, laborious and self-denying Missionary. If any of our readers feel disposed to send him some Sunday-school books, they can address him at Rockport, Mo.

FREYSTOWN, PA.—The new Lutheran chapel in Freystown, one of the suburbs of York, is now under roof, and rapidly drawing towards completion. It is expected to have it ready for consecration by Whitsuntide. We had the pleasure of visiting the Sunday school under the superintendence of Mr. John Craver, and were surprised to find so large a number of children in the school. The good cause it is hoped, will receive a new impetus when the school can be held in the new chapel.

CUMBERLAND VALLEY CONFERENCE.—The Cumberland Valley Conference of the Synod of West Pennsylvania, will meet in the Lutheran church of Greenville, Franklin county, on Monday evening May 1st 1871. Subject for discussions "The nature and duty of daily family worship in all Christian families." Rev. A. C. Felker, essayist, "in what extent, or in what respects may the church in the present day reasonably expect and pray for a recurrence of the outpouring of the Spirit as it occurred on the day of Pentecost?" Rev. L. K. Keddy, essayist. A Sabbath School Institute will be held in connection with the Conference. At Scotland, on the Cumberland Valley Rail Road, conveyances will be in waiting on Monday, at 4 1/2 o'clock, P. M.

A. H. SHERZ.

The following communication has been in our hands for a week or two, but owing to the troubles of moving to York, it was mislaid. It will, however, still be welcome and interesting to our readers.

EDITOR.

WILLIAMSBURG, BLAIR CO., PA.—It is now about four months since I entered upon my duties as pastor of the Williamsburg charge. I have found this people all that I had anticipated, a kind, benevolent, active, reverent people, warm hearted Bible and church loving christians. Nearly all heads of family are men of prayer. Such a people the Lord will not fail to remember for good. This charge is composed of four congregations, in each of which I hold a protected meeting. God owned and blessed the effort, 184 penitents came forward for prayers and instructions, nearly all of whom united with the Lutheran church, either by baptism, confirmation, restoration or certificate. To God be all the glory. We labor in vain unless God bless. We unite in our thanks to those friends who so kindly remembered us with a very nice reception dinner and a variety of useful articles, as canned fruit, flour, potatoes, beef, &c. Also our friends of the Yellow Spring congregation, for the very nice donation with which we were so kindly remembered, at the close of their meeting, consisting of hams, poultry, flour, wood, potatoes, horse-feed, &c., and last, but by no means the least, a roll of greenbacks for each, myself and wife. We would not forget our friends who at other times remembered us so kindly with their favors. Thank you. God bless you.—You have made glad the heart of your pastor. God reward you.

J. N. UNRUH.

## Prepare to Meet Thy God.

The first thing that would strike the scholar's eye upon entering the school would be the text, and we don't believe it would ever be forgotten.

Another great matter is, *prompt opening*, begin the school exactly at the appointed time, not one, two, three, or five minutes late, but *exactly* on time no matter if there are stragglers who come in late, once they learn you mean to open on time, they'll be there, and then in closing be just as particular, and if some long winded brother is making his speech to the *Dear little children*, tell him it is time to close that he must stop. Be sure to keep perfect order.

COMMENCE THE HYMN plainly, so all can hear it, and find the place. There are many other subjects, such as Prayer, Reading the Scriptures, Marking attendance, &c., &c., but what we have written must suffice for this time.

WITTENBERG AND WORMS—Monuments of Luther and Melancthon, &c.

The following interesting account of Wittenberg and Worms we transfer to our columns from one of our exchanges:

We devoted a day to a visit to Wittenberg, long the home of Luther, and the scene of some of the







