

# THE AMERICAN LUTHERAN.

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NO. VII.

## Poetry.

### Trust in God, and Do the Right.

Courage, brother! do not stumble,  
Though thy path is dark as night;  
There's a star to guide the humble;  
"Trust in God, and do the right."

Let the road be rough and dreary,  
And its end far off of sight,  
Foot it bravely! strong or weary,  
"Trust in God, and do the right."

Perish policy and cunning!  
Perish all that fears the light!  
Whether losing, whether winning,  
"Trust in God, and do the right."

Trust no party, sect, or faction;  
Trust no leaders in the fight;  
But in every word and action,  
"Trust in God, and do the right."

Trust no lovely forms of passion;  
Fiends may look like angels bright;  
Trust no custom, school, or fashion;  
"Trust in God, and do the right."

Simple rule, and safest guiding,  
Inward peace, and inward might,  
Star upon our path abiding,  
"Trust in God, and do the right."

Some will hate thee, some will love thee,  
Some will flatter, some will flout;  
Cease from man, and look above thee,  
"Trust in God, and do the right."

Thou in the Lord, and do; so shalt  
thou dwell in the land, and verily thou shalt  
be fed. Ps 37: 3.

Of a truth I perceive that God is no re-  
specter of persons; but in every nation, he  
that feareth him and worketh righteousness, is  
accepted with him.

To him (Jesus) give all the prophets wit-  
ness, that through his name whosoever be-  
lieveth in him shall receive remission of sins.  
Acts 10: 34, 35, 43.

H. ZIEGLER, Selinsgrove, Pa.

## Communications.

### For the American Lutheran. The Duties of the Hour. No. 2.

In the controversies now raging in our  
church, we must not lose sight of the great  
object for which the church of Christ has  
been established in the world. The object  
for which the Church was founded was to  
make men pious, and holy, and happy on  
earth, and eternally happy in heaven after  
death. And when the church does not ac-  
complish these ends she fails in her mission.  
Those who minister at her altars, must be  
holy, or they can never be admitted into  
the kingdom of heaven. No unholy person  
or thing will ever be permitted to enter heaven.  
We must also bear in mind that religion is a  
personal, and an individual concern. This is  
the pith of our present controversy. It is  
not mere doctrines. This talking about the  
Church, and the true doctrines as held by  
the fathers, is only a ruse to cover up the ulterior  
designs of those who do not like spiritual re-  
ligion. Did not Arndt, and Spenser and Franke  
and all the pietistic fathers believe in the doc-  
trines of the Confessions, just as firmly as  
those who opposed them? Why then were  
they slandered and persecuted? Merely be-  
cause they believed and taught that men  
must be converted. As a mere theoretic  
thing, and for the sake of peace, they may  
have admitted the doctrine of Baptismal Re-  
generation, and the Real Presence; they did  
not stop to contend with their brethren on  
such insignificant matters, for they knew that  
these were not fundamental doctrines.—  
Luther's opinion, for instance, advanced in  
his great sermon on Baptism in his Postill,  
where he argues the regeneration of the bap-  
tized child, on the ground that God can work  
faith in the mind of an infant, as well as an  
adult, is a mere matter of opinion. But the  
pietistic fathers taught nevertheless that men  
must become awakened, and repent and be  
converted, no matter what they believed—  
on the subject of Baptism and the Lord's Sup-  
per. Arndt teaches the absolute necessity of  
personal, individual christian experience just  
as clearly and distinctly as Richard Baxter,  
Dr. John Owen, or John Wesley. So does  
Spenser all through his works, and so does  
Franke, and so do their successors in this  
country, Muhlenberg, Schmidt, Helmuth,  
Lochman, Schmucker and Kurtz.

As an evidence of the position of our  
American Lutheran fathers, we have only to  
look at the Halle Annals, at the reports of  
religious experiences of those who were con-  
verted under their ministry; at their litera-  
ture and hymn books and sermons all breath-  
ing the spirit of Spenser and Franke. There is  
now before me a book, published in Phila-  
delphia, by Benjamin Franklin, in 1756, called  
"Das Leben Gottes in der Seele des Men-  
schen," or, "The Life of God in the Soul of  
Man." This book was translated from the  
English, by Rev. Wm. Schmidt, pastor of the  
Lutheran Church of Philadelphia, and pub-  
lished by the trustees of the "Society for the  
Propagation of the Faith," of whom Muhlen-  
berg was one. Would our present pastors in  
Philadelphia endorse such a spiritual work?  
In the preface to this work, Dr. Schmidt says  
they intend also to translate and publish,  
"Doddridge's Rise and Progress in the Soul."  
Are these the kind of books our present Sym-  
bolical Lutherans would publish? No, they  
would oppose all such spiritual works. Like  
the Germans of the West, they despise even  
the solid and conservative publications of the  
American Tract Society. The leaders of the

symbolical party, laugh and sneer at the idea  
of vital piety, they have often done it in their  
papers. Revivals of course are a stink in  
their nostrils. The anxious bench would throw  
them into convulsions, and a score of awak-  
ened sinners would drive them to distraction.  
This was the position of those sturdy old sym-  
bolists who opposed Spenser and Franke.—  
Some of the positions assumed by Spenser in  
his "Pious Desires," were that true piety was  
often suppressed by the clergy, and that there-  
fore there was an indispensable necessity  
for an entire reformation in the ministry, that  
there was too much stress laid on the outward  
ceremonies of religion, that the ministry was  
looked upon as a sacerdotal caste, that the  
ministers did look upon themselves as greatly  
differing from the Romish priesthood, and in-  
deed wished to be like Romish priests, (i. e.  
have the same power that Romish priests  
claim). How like the present is this!—  
Has not even the Missouri Synod men rebuked  
the leaders of the General Council, for their  
desire to increase the power  
of the clergy. Like the old symbolists of  
the 18th century, they want more power.—  
They claim the power of the keys, which is  
nothing but popery.

It is hoped however that the laymen of the  
church will watch the encroachment, these  
high churchmen are making upon their sacred  
rights. Let them remember that in religion  
as well as in civil governments, "The price of  
liberty is eternal vigilance." And what will  
the future ministers of our church be if ed-  
ucated by such symbolists? They will be  
like the students of our church in 1688 as  
described by Prof. Thomasius, here is a pic-  
ture of a candidate for the ministry: "For  
two years he has studied Aristotle, the third  
year positive theology, the fourth year scholastic  
theology, the fifth year polemic theology. He  
has held a disputation on the use of meta-  
physics in the refutation of heretics. He is  
able to preach a well composed sermon com-  
posed by the aid of philosophy, a logical dispu-  
tation and a concordance; but at the same  
time, knows nothing of practical or experi-  
mental theology." Alas, for such preachers,  
how are they ever to bring souls to Christ?—  
Spenser says he knew divines, who had spent  
six years at the University, and had never  
heard a single lecture of the exegesis of the  
Bible. He says further that the "exegetical  
manuals of those times were full of applica-  
tions of the dogmatico-symbolic formulas to  
passages of Scripture. Dogmatics, no less  
than exegesis was closely connected with the  
symbolic system. Melancthon's Loci Theo-  
logici was thrown aside and Hutter's Loci  
Communnes taken up. I wonder if the Theo-  
logical Seminars at Ft. Wayne, Columbus,  
Strawberry Point and Philadelphia, have im-  
proved much on this system? Spenser labored  
hard to bring about a better state of things  
and by the blessing of God succeeded. The  
University of Halle was firmly established,  
and Franke and Breithaupt had the moulding  
of it in their hands. Spenser died in 1705,  
Franke became his successor. He had be-  
come acquainted with Spenser in 1686, they  
labored together for nearly 20 years. Franke  
insisted upon personal religion, and thus drew  
down upon himself the enmity of the cold  
and dead symbolists. Prof. Teller published  
a poem in 1690 called, "The Pietist." From  
that time the term pietist was applied to all  
those who believed in the necessity of a change  
of heart and life. The opponents of his views  
called themselves the 'Orthodox Party,' and  
that party is still in existence. The orthodox  
party opposed all experimental religion. In  
1690, the Universities of Wittenberg and  
Leipsic sent a petition to the Elector for the  
suppression of pietism. Measures were ad-  
opted, says Dr. Tholuck, at which the church  
of Rome herself would not have had need to  
blush. The pietistic students were compelled  
to renounce their free tables, and they were  
informed that if they would engage in  
any devotional meetings they would be debarred  
from all offices. Wonder if the students of  
the theological seminaries would not meet  
the same treatment if they would engage in  
revivals? The fact is, as Dr. Tholuck in his  
"Theology of the 18th century," has well said,  
"It was the design of the church then that  
christianity should be regarded as something  
of a general character, and not as a system  
that was to exert an influence upon the life  
of the individual." The opposition to pietism  
was great and wide spread. Still God raised  
up many friends to stand by Franke. Prof.  
Sagittarius, the able writer of Jena, boldly  
asserted that pietism was nothing more or  
less than true christianity. The German  
Princes issued mandates against Pietism, and  
every thing was done to crush it, but it sur-  
vived, and thank God it still lives, and has  
more friends and advocates now on earth than  
at any former period. God has raised up the  
American Lutheran church in this free land  
where unprincipled and licentious princes have  
no right to tell us what is, or what is not re-  
ligion. Here truth an error can have fair  
play. We have no fears for the final success  
of our cause, if we are only true to our Great  
Leader, Jesus Christ. He is still in the midst  
of the burning bush, and though it has been  
burning for ages, it is still unconsumed. No-  
thing can put down ritualism and symbolism  
like genuine revivals. Let us then labor and  
pray for the outpouring of God's Spirit upon  
all our churches. Let us be true to our high  
and noble profession, and the Lord will be  
with us and prosper the work of our hands.  
We must not be afraid of numbers. What  
was the state of things when Spenser com-  
menced his labors? There were millions on one  
side, and not one on the other. Single hand-  
ed and alone he entered into the work, and

now millions are on his side. We have still  
more than 100,000 members, and unques-  
tionable the most pious, intelligent and efficient  
portion of the Lutheran church in America.  
We have every thing to hope.  
SPENSER, JUNIOR.

### For the American Lutheran. To Travellers.

The following letter was written to a young  
man who has the ministry in view, who de-  
signs spending the coming Summer in Cana-  
da and the West, and who inquired of me  
whether there was no way of granting him  
license to preach occasionally during his jour-  
neyings. Hoping that it may be a hint to  
others, I hand it to you, Mr. Editor, for in-  
sertion in the AMERICAN LUTHERAN.

DEAR BROTHER:—I know of no way of  
granting you license as you desire, there is no  
such custom in the Lutheran church.  
I would advise you to prepare several lec-  
tures on such subjects as the following, and  
deliver them on your own responsibility; viz:  
The Advantages of Early Piety, The Tempta-  
tions of Young Men; The Advantages of a  
Constant Study of the Bible; Tobacco; Rum,  
&c., &c.

In your journeyings, make it your business  
to speak personally with men on the subject  
of religion, as God gives you opportunity.—  
Wherever you stop, inquire if there is a 'Young  
Men's Christian Association,' in the place,  
and if so, form an acquaintance with some of  
its prominent members, attend their meetings  
and make yourself familiar with their work  
and modes of operation. In this way, you  
will learn much, especially how to do active  
service for Christ. If you can furnish your-  
self with a copy of the enclosed card\*, you  
can do much good with it. It was sent me  
from Cincinnati, it is published by the Y. M.  
C. A. of that place. Probably other associa-  
tions also use it. You can have it printed for  
yourself. I am doing so.

I hand it to young men in my travels; re-  
quest them to read it; and thus introduced, I  
talk to them of Jesus. In my last trip, I  
took it in the car, to the passengers, and it  
was well received. One lady remarked, "that  
is as good as a sermon." A gentleman came  
here and gave me his hand, hoped we might  
become better acquainted, and, on my invita-  
tion, being seated at my side, spoke of the  
importance of carrying our religion with us  
wherever we go. We had a very pleasant  
chat. I found him a christian, and a most  
fearless and uncompromising advocate of tem-  
perance and legislative prohibition. We were  
mutually benefited.

Brother make up your mind to work for  
Christ.

Truly Yours,  
H. ZIEGLER.

### \* The card is, on one side—

When tempted,  
When afflicted,  
When troubled,  
When sick,  
When in health,  
When rich,  
When poor,  
When opposed,  
When forsaken,  
When dying,  
Under all circumstances,  
Always,  
And on the other side—  
LOOK TO JESUS!

### FATHER FREEMAN.

The late Father Freeman, Tract Missionary  
of Baltimore, had many friends that gave him  
liberally of their means for the cause in which  
he labored with so much zeal. There was  
one gentleman residing on Madison Avenue  
who gave him five dollars yearly. The good  
old missionary called as usual for his contribu-  
tion, when he was informed by the servant  
that Mr. ——— was sick in bed. He was,  
however, announced; and Mr. ——— said,  
tell Father Freeman to come up stairs. He  
went into the sick man's room. He said to  
him, Father Freeman, I know your object in  
coming to-day, but I am very sorry to tell you  
that I cannot give you the five dollars. My  
business is very dull; I have been going be-  
hindhand for some time. The good old man  
talked with him and told him if he gave, it  
would be given him again, that the Lord  
would not let him want, but that he would  
send it in some form. He afterwards knelt  
down and prayed with him. He listened  
with attention, but still seemed to be uneasy.  
At last he put his hand under his pillow and  
took out his pocket-book, and said, Father  
Freeman, I must give you this five dollars.—  
He thanked him and withdrew. A few days  
after, as he was walking down Baltimore  
street, he heard some one call him. He looked  
around and who should it be but the same  
gentleman whom he had visited while sick and  
who had so liberally given to his cause! He  
said, Father Freeman, I am so glad to see  
you, you told me I should not lose by giving  
to a good cause. Well, I have not lost, for  
there was a man that owed me a large bill  
I never expected to get, and he came and paid  
me every cent; and now I feel so glad that I  
gave you that five dollars.

They that give to them it shall be given  
they that trust in the Lord shall be as Mount  
Zion, which cannot be moved. His Son,  
Baltimore, January, 1868.

—Methodist Protestant.

PHILOSOPHERS have speculated as to whether  
men become beasts after their death; but  
let us reflect how often they make beasts  
of themselves before it!

## Practical.

### The Fulton Street Prayer-Meeting.

Amidst the great pecuniary distress which  
appears to be felt by all classes, the tidings of  
the works of grace in the churches and hearts  
of Christians come gratefully to our ears. A  
pastor of a reformed church in Morris county,  
N. J., asks: "Pray earnestly for us. During  
the week of prayer, observed in our midst, it  
pleased God to visit this place in answer to  
earnest prayer, with a gracious outpouring of  
his spirit's influence. Our meetings night after  
night have been largely attended from the  
commencement. The truth presented with  
plainness has found its way to the hearts of  
the people. A goodly number have already  
found Jesus; many more are deeply anxious.  
Oh, pray with us and for us that our loved  
ones may be converted!"

Another pastor, from New Hampshire,  
writes: "I trust that in answer to prayers  
we are now enjoying the special presence of  
the Holy Spirit in our midst. Christians are  
greatly quickened, sinners are inquiring, and  
a few are rejoicing in the Saviour. But we  
greatly need the continuance of your prayers  
in our behalf, as there are many adversaries  
and many opposing influences at work on ev-  
ery hand. Pray for us more earnest that the  
work may not cease, that Christians may not  
fall in their faith or work, but may contin-  
ue firm at their posts, and that nothing may  
be suffered to hinder the onward progress of  
the work." Other letters are even more en-  
couraging. One from New-Jersey speaks of  
large numbers who have found peace in be-  
lieving. And others give evidence that the  
Lord is good and gracious to his people, not-  
withstanding the embarrassments and trials  
which cause many to suffer. Many of these  
suffering ones find relief in nearer approaches  
to God in prayer, and in a more humble trust  
in his mercy.

"I asked you to pray for me," said one,  
"that God would help me out of pecuniary  
embarrassments, if it was consistent with his  
will, and he has most graciously and wonder-  
fully answered prayers; and I ask that you  
will unite with me in giving thanks for his  
loving-kindness to me. I feel that I cannot  
be thankful enough." And such is the lan-  
guage of many who put their trust in God.

The captain of a British mail steamer on  
the line from Liverpool to Portland, was pre-  
sent one day, and told how, many years ago,  
he was converted in answer to prayers which  
he then requested here. That immediately  
after his conversion he established a prayer-  
meeting on board his ship, which he has con-  
tinued to the present time, and that many  
had professed to have been blessed of the  
Lord through the instrumentality of that  
meeting; "And," said he, "I believe they  
have been thus blessed. I consecrated—that  
is the word—myself to God and his cause.—  
He accepted me, and in this is the power of  
religion, and God has blessed and will bless  
the works of his own hands and the power of  
his own grace in the hearts of his own peo-  
ple, and they shall be a power in the prom-  
otion of his glory." He asked brethren to pray  
for other shipmasters and seamen, and spoke  
of the influence for good of this meeting in  
Liverpool and other places, and desired to  
thank God for its existence.

Another sea-captain said: "In addition to  
my request of yesterday, which was to pray  
for a sick fellow-shipmaster, and which was  
presented too late in the day to be remembered  
in your meeting, I would now ask you to  
pray for a friend who is nearly ruined by the  
vice of intemperance. Once he was a noble  
young man, but now he is a wreck. Pray for  
him! I pray for him!" he repeated with much  
emotion.

Another requested prayer "for grace to  
overcome besetting sins and temptations, and  
for a true and abiding faith in Christ." The  
reader presented the following request, and  
said it came from Roxbury: "Your prayers  
are earnestly requested for the special influ-  
ence of God's Holy Spirit on a weekly meet-  
ing of young ladies. The accounts of your  
meeting have encouraged our hearts, and we  
desire to have our faith strengthened by the  
prayers of God's people for us, and that we  
may see others leaving all for Christ, and unit-  
ing with us in seeking his blessing."

A man in middle life said: "I have long  
been a professor of religion, but I think I  
have been deceived, and am now in doubt and  
gloom and darkness. I fear that God has given  
me over, and that I am lost. I pray and  
read the Bible, and try to find my Saviour;  
but much of the time am in despair. I know  
I have not lived as a Christian should, and  
that it would be just in God to leave me to  
everlasting destruction. Still I know he is able  
to save the chief of sinners. Will you plead  
for me that God will have mercy and make  
me his child? I feel sometimes that I am giv-  
ing over to the power of Satan, but is not God  
able to cast him out?"

A missionary pastor in West Virginia, who  
has often enjoyed an hour here, now "amid  
many discouragements in mission work, great  
gloom and despondency, earnestly asks the  
prayers of the meeting that our Heavenly  
Father may sustain him, and that he may  
soon have relief and release from the afflic-  
tions which now oppress him, if in accordance  
with his holy will."

The reading of the following letter received  
marked attention. It is dated at Chefoo,  
China, Nov. 12th, 1867: "One year and a  
half since I sent a request to your meeting  
for your prayers upon the mission work of this

place. You will be rejoiced to hear that God  
has not passed us by unblest. Twenty per-  
sons have renounced their idols and united  
with us on profession of faith in Christ with-  
in one year—two of them men upwards of  
seventy years of age, whose tears and expres-  
sions of gratitude to God for bringing them  
to a knowledge of Jesus Christ in their old  
age, could not but have moved the hardest  
heart. Three others were in their sixtieth  
year. Our little church, organized within two  
years with six members, now numbers thirty-  
four. To God be the glory. Will you not con-  
tinue to pray for God's blessing upon us, and  
especially that the professors of religion may  
have grace given them to resist the many and  
great temptations to which they are exposed,  
and prove faithful until death? It is the out-  
pouring of the Holy Spirit that we most need  
and without which our labor is in vain."

The leader said: "Two sisters ask your  
earnest and sincere prayers in behalf of a  
brother, once a child of God, now, alas! a  
wanderer and on a downward career!" He  
also presented a most interesting request  
for prayer from Pendleton county, Ky. The  
minister who sent it asks prayer for God's  
blessing upon a protracted meeting, for the  
conversion of a man seventy years old, for the  
conversion of young men in the town of Pal-  
mouth, for the writer's children, and for a  
general blessing upon the church and com-  
munity there; that difficulties and trials and  
perplexities may be overcome, and the sweet  
peace of God, which faith in Christ confers  
on the humble and penitent, may be enjoyed  
to the praise of his glory by many who are  
the subjects of doubts and fears and mental  
sufferings."

On subsequent days the requests, both per-  
sonal and by letter, were full of interest. "I  
ask you to pray for the conversion of my father,"  
said a young man; "he is very feeble, and  
will soon pass away from earth. He once loved  
Jesus and worked for him. But his great  
enemy, strong drink, overcame him and he  
fell." The leader, at the request of a lady  
who was present, presented her request for  
prayer for the conversion of her husband,  
who when very young became a professor of  
religion, but in after years gave back to  
the world. He does not wholly disregard re-  
ligion, but is inconsistent, and she desires that  
he may have grace to be a consistent Christ-  
ian.

A father asked prayers for his daughter  
who was under deep conviction, and for the  
conversion of his two sons, who were in a dis-  
tant city, and for four young children, all  
motherless. A minister at Bloomington, Ind.,  
asks, "Will you pray for an outpouring of the  
Holy Spirit in this place." And a letter with  
name, but without date, says: "My heart is  
burdened with sorrow. I know not how to tell  
you. Ten years ago I professed Christ, and for  
years enjoyed his precious love, but to-day  
I am groaning under a burden of deep trou-  
ble. My souls is in darkness. Do pity and  
pray for me, that the true light may again  
shine into my soul."

The tokens of living faith are many in ev-  
ery meeting, and the same good Spirit of the  
Lord appears to animate the hearts of the  
worshippers and to inspire their prayers.—  
Ch. Intel.

### "HALF WAY TO CHRIST."

"Half way to Christ," said a minister in  
quoting the remark of an eminent man; "half  
way to Christ is a dreadful place."

Indeed it is. But do you realize the fact  
when you talk so earnestly on religious topics,  
while your heart is not given to Christ, and  
you fail to walk in the way of his command-  
ments?

There is no neutral ground in Christ's ter-  
ritory. You must be either for or against the  
establishment of his kingdom; and if sym-  
pathies are not thoroughly enlisted in the  
right cause, then you belong wholly to the  
adversary.

Half-way to Christ! Half-way home is to  
be still excluded from the light, the love and  
happiness centered therein. If you have  
been absent some time, parted from those you  
love best on earth, and are now on the home-  
ward journey, how the heart leaps when some  
one besides you whispers—"we are half-way  
there now;" and how impatient you grow at  
each delay; for the last half always seems to  
be the longer. Full of imaginary forebodings,  
apprehending evil that never entered your  
thoughts before, home becomes each moment  
dearer, and over the door-posts is inscribed,  
in shining letters, "Peace and Safety."

"Almost saved," is—still left to perish!  
If you are already half-way to Christ, what  
is to hinder your progress? If you believe  
with the understanding, why should you not  
believe with the heart also? How can you  
willfully exclude yourself from participating  
in the delights known only to the true dis-  
ciple? Why will you halt on the threshold,  
when the door stands invitingly open, and  
you may enter if you choose? Are you satis-  
fied with being half-way to Christ? Living  
at that distance from him, you may realize no  
present peril, but dying in that condition you  
are lost eternally. Come nearer. The child-  
ren have no need to stand afar off. "Half-  
way to Christ is a dreadful place!"—S. S.  
Times.

A LITTLE boy, some six years old, was us-  
ing his slate and pencil on a Sunday when his  
father, who was a minister, entered and said,  
"My son, I prefer that you should not use  
your slate on the Lord's Day." "I am draw-  
ing meeting-houses, father," was the prompt  
reply.

### The Christian World.

A general review of the statistics of Chris-  
tianity at the present time will be an appro-  
priate preface to facts of a more special char-  
acter. The figures will be regarded, of course,  
as presenting the closest known approxima-  
tion to facts.

The population of the world may be set  
down at 1,285,000,000. In a religious view  
these are classified as follows:  
Nominally Christian 358,668,900  
This includes:  
The Evangelical Catholic Church (mostly members,) 94,885,000  
The Romish Church (popula-  
tion,) 182,041,000  
The Greek Church 75,000,000

N. B.—In the Romish and Greek Church-  
es the whole population is given. In the  
Evangelical Churches only the actual mem-  
bers are commonly reckoned. Hence the ap-  
parent numerical difference.

The Evangelical Catholic Church may be  
classified under the following heads:  
Reformed, numbering 15,200,000. This  
includes the following branches:

1. Churches bearing the general title Re-  
formed, as that of Germany, Switzerland,  
France, Holland, Hungary, etc., in Europe,  
and the Reformed Dutch, and German Re-  
formed Churches in America 13,300,000.  
2. The various branches of the Presby-  
terian Church, in Scotland, England, Ireland,  
America, and mission-stations, numbering in  
members, 1,900,000.

Lutherans, numbering 27,584,000. Under  
this title are included the Lutheran Church-  
es Germany proper, Sweden, Norway, and  
other European countries, and of America.

Episcopalians, including the Church in  
Great Britain, the Canada, the United States,  
etc., numbering 14,200,000.

Methodists, of all branches, in the United  
States and other countries, members, 2,915,-  
763.

Baptists, members, of all branches in the  
United States, etc., 2,500,000.  
Moravians, members, 100,000.

Congregationalists, members, 1,425,000.

In the preceding classification the title  
Evangelical Catholic Church has been inten-  
tionally used to designate what are commonly  
called Protestant Churches. This is, indeed,  
a somewhat new term. But it is so obviously  
proper on historical and doctrinal grounds  
that no defence of its use will be required.—  
In comparison with the Romish and Greek  
Churches the Evangelical Churches of Chris-  
tendom have the best claims to true catholic-  
ity, as well as all other essential attributes of  
the true Church of the Lord Jesus Christ.—  
Of course, open and half disguised advocates  
of Romanism will sneer at this as an unwar-  
ranted innovation upon long-established us-  
age. But their motive in any such ridicule  
is sufficiently apparent. They are willing to  
relinquish the prestige of the Catholic name  
assumed by the purely sectional Church of  
Rome. Let them prove our use of the title  
to be wrong. Until then this monthly will  
continue to call the various branches of Evan-  
gelical Protestantism the Evangelical Catho-  
lic Church.—Christian World.

### A Judicious Wife.

A judicious wife is always shunning off from  
her husband's moral nature little twigs that are  
growing in wrong directions. She keeps him  
in shape by continual pruning. If you say  
anything silly, she will affectionately tell you  
so. If you declare that you will do some ab-  
surd thing, she will find means of preventing  
your doing it. And by far the chief part of  
all the common sense there is in the world  
belongs to woman. The wisest things a man  
commonly does are those which his wife coun-  
sels him to do. A wife is a grand wielder of  
the moral pruning knife. If Johnson's wife  
had lived there would have been no hoarding  
up of orange peel—no touching all the posts  
in walking along the streets—no eating and  
drinking with disgusting voracity. If Oliver  
Goldsmith had been married he would never  
have worn that memorable and ridiculous coat.  
Whenever you find a man that you know but  
little about, oddly dressed, or talking absurd-  
ly, or exhibiting any eccentricity of manner,  
you may be tolerably sure that he is not a  
married man; for the corners are rounded off  
—the little shoots are pruned away—in married  
men. Wives have generally much more sense  
than their husbands, especially when their  
husbands are clever men. The wife's advice  
are like the ballast that keeps the ship steady  
they are the wholesome though painful shears,  
snipping off little growths of self conceit.

"When a man desires to sleep, he desires  
to hear no noise; so when a man doth desire  
to sleep in sin, he desires not to hear the voice  
of grace disturbing him: and the devil, like  
a diligent chamberlain, draweth the curtain  
of darkness and security around him."—W.  
Fennor.

A PAPER tells of a visit to a cave near  
Augusta, Georgia. While the party were  
within investigating the dark interior, there  
was noticed an old colored man standing on  
the outside, who was asked:  
"Say uncle, why don't you go into the  
cave?"

"Ah, my master," said he, "de Lord knows  
I see trouble enough on the top of the earth.  
I don't go in dat hole a searching arter mis-  
ery."

They who sup with the devil have need of  
a long spoon.

FREDDY, a fair-haired youngster of four  
summers, the other day, after being for some  
time lost in thought, broke out thus:

"Pa, can God do anything?"  
"Yes, dear."

"Can he make a two-year colt in two min-  
utes?"

"Why, he could not wish to do that, Fred-  
dy."

"But, if he did wish to, could he?"

"Yes, certainly, if he wished to."

"What, in two minutes?"

"Yes, in two minutes."

"Well, then, he wouldn't be two years old,  
would he?"

In Circleville, Ohio, a countrywoman  
brought some butter to a storekeeper to ex-  
change for coffee. The clerk weighed the  
butter, and dashed it into the bin, when lo!  
it burst open, and out rolled a big stone.—  
The clerk quietly, and without saying any-  
thing to the woman, deposited the stone in  
the coffee, and rolled it up in the paper. She  
paid for it and departed, and at last advised  
had not returned to rectify the irregularity.

A good story is told of a Glasgow mer-  
chant, who, on his death-bed, sent for a Free  
Church clergyman. Having some fears re-  
garding his future prospects, he asked the  
reverend gentleman, "Do you think, if I were  
to leave £10,000 to the Free Kirk, that my  
soul would be saved?"

"Well," answered the cautious minister, "I  
couldn't just promise you that, but I think it's  
an experiment well worth trying."

A LITTLE girl who had been visiting in  
the family of a neighbor, hearing them speak  
of her father being a widower, on her return  
home, addressed him thus:

"Pa, are you a widower?"

"Yes, my child. Don't you know your  
mother's dead?"

"Why, yes, I knew mother was dead; but  
you always told me you was a New Yorker."

A BROTHER minister, intended



# THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEPLEY, EDITORS

Sellingrove, Pa., February 13, 1868.

THE PUBLICATION HOUSE.—We have received from Mr. J. K. Shryock, the new and enterprising Business Agent of the Lutheran Book Company in Philadelphia, the following sensible proposition for publishing books for our people and Sunday schools. We presume he has addressed such a letter to every minister belonging to the General Synod. We publish his letter however, for the benefit of intelligent laymen, most of whom will also enter into the arrangement. Address J. K. Shryock, 42, N. 9th street, Phila. Pa.

The letter reads as follows:—  
Dear Sir:—I have brought before the Board, the very great importance of our publishing good and successful books, for our people and Sunday schools, if we wish to make our concern what it might and should be. They agree with me, and there is only one thing needed, money. As a business man I am opposed to begging, and have submitted the following plan, of which they cordially approve. To get our best men to pledge themselves to take or dispose of a certain number, from one copy upwards, of each book to be published by the Board. In each one's circle, surely something can be done.—One thousand of each book would enable us to go right along. May I ask your views, and also what you will undertake for us.

Yours Truly,  
J. K. SHRYOCK.

## How The Work Was Done.

The hearts of God's people have been cheered during the present winter with the account of many precious revivals in the church. The Lord has greatly blessed the labors of his servants, the ministers of the Gospel, and thousands have been added to the church of such as shall be saved. To God be all the glory.

In carrying on this great work there were various means employed which produced these blessed results. First and principally the earnest, pungent preaching of the Word of God for successive days and weeks, then earnest prayer, and singing. In some instances those who were concerned for the salvation of their souls were invited to come forward to the front seats, in other cases they were invited to stand up in their seats, and in others they were invited to the inquiry meeting, and in some cases these three methods were combined, the object being that they should designate themselves as those who are seeking an interest in Christ in order that they might be instructed and prayed with. We were particularly pleased and interested with the work of grace that has been going on, it may be said, for a whole year, in the Second Lutheran Church of Harrisburg, Pa., under the pastoral charge of Rev. G. W. Halderman, and we therefore give a brief statement of it here for the encouragement of those who labored in the vineyard of the Lord.

On Sabbath, Feb. 9, there were 35 persons old and young, heads or families with their children who were awakened to the consciousness of their relation to God, added to the Second English Lutheran Church of Harrisburg, Pa.

This is one year since brother Halderman held the first communion in this congregation, and during that time the Lord has added 105, thus more than doubling the membership.

How has it been brought about?

1. The pastor and congregation are in sympathy with each other and the Lord.
2. They depend upon the Word and Spirit of the Lord.
3. They pray in secret for individuals; and speak to them personally, showing an interest and concern for their salvation.
4. They unite in prayer meeting one hour before the sermon; and each male member is at liberty to exercise his talents for the benefit of all. They pray that they themselves may be in harmony and be able to co-operate with God and his servant in the great work of redemption; and that God may honor his Son in the salvation of souls.
5. After the sermon an opportunity is offered to any to manifest their desire to become Christians by taking the front seat, or by standing up in their places.
6. Prayer is offered for such; and the pastor converses with each, and afterward visits them at their homes.

There is no force or noise or confusion. There is unity and order. There is the manifest interest of the true child of God for the success of the Gospel: while all are made to feel that "the word of God is the power of God, and the wisdom of God unto salvation to every one that believeth," and that "it is not by might, nor by power, but by my Spirit, saith the Lord;" in the full persuasion that the Holy Spirit is abundantly able and will certainly carry on his own work to complete success in every soul in whom it is begun; while He loves with a more intense love, and is more deeply concerned for his salvation than any Christian can be. God will honor those who honor him; while Jesus triumphs in the success of the Gospel, as the fruits of all his travail.

## The North Branch Conference.

We have just returned from the meeting of the North Branch Conference of the Susquehanna Synod, which closed its sessions on Tuesday evening, and have merely time to write a few lines before going to press with the paper.

As this was the first meeting of this conference, the greater part of the first session was taken up with the organization and election of officers. The following brethren were elected.  
Rev. M. L. Shindel, President.  
" J. R. Keller, Secretary.  
" D. Becker, Treasurer.

The following were some of the subjects which claimed the attention of conference.—A letter from Mr. Schryock agent of the Lutheran Publication House in Philadelphia, requesting ministers and others to oblige

themselves to take one or more of each book that shall be published by the Society, elicited some discussion. It was generally admitted to be a good plan, and a resolution passed requesting the Susquehanna Synod at its next meeting to recommend it.

Mr. Lloyd Knight, agent of Pennsylvania College was present, and by request of Conference made a statement in reference to the object and importance of his agency. This was followed by an animated discussion in regard to the endowment of the Preparatory Department, for which it was understood the agency is operating. All admitted the propriety of endowing the college as an institution of the Church, but it was contended that the Preparatory Department is a separate and local institution and ought to sustain itself.—Just like other high schools and academies in different parts of the country, which are also preparatory departments to prepare young men for the college classes; it was contended that the citizens of Gettysburg and vicinity should put up these buildings, just as other towns put up buildings of that class for their own benefit, and not call upon the church at large to pay for them. Other academics who also send students to Pennsylvania College, it was claimed had just as much right to be endowed by the church at large as the preparatory school at Gettysburg.

Finally a resolution was passed that the agent be invited to make collections in the congregations of the conference for Pennsylvania College.

In consequence of the change of time of meeting for the General Synod it was thought advisable also to change the time of meeting for the Susquehanna Synod, as the two meetings would come almost together. The meeting of the Susquehanna Synod was appointed on the last Thursday in April, and the meeting of the General Synod has been changed to the first week in May. The conference therefore unanimously requested the president to appoint the meeting of Susquehanna Synod one week sooner, with which request we have no doubt he will comply, as we understand the West Branch Conference which met last week passed a similar resolution.

The congregations of this conference are also far as we could learn, in a flourishing condition, some of them having enjoyed extensive revivals of religion.

The church in which the conference was held, Rev. B. F. Alleman's in Bloomsburg, Pa., was tastefully decorated with evergreens in commemoration of the Jubilee of the Reformation. On Monday evening Rev. M. L. Shindel preached a very excellent and appropriate reformation sermon, and the writer of these lines made a few statements in reference to Dr. Luther's instrumentality in the work of the reformation.

On Tuesday evening Rev. J. B. Keller of Shamokin preached an impressive sermon on the words "No man liveth to himself" &c.

Altogether, it was a very pleasant and interesting meeting of conference.

After thanking the kind people of Bloomsburg for their hospitality, the conference adjourned to meet in Sunbury one day before the meeting of the Susquehanna Synod.

## A Letter from Rev. S. Ritz.

The following letter from Rev. Solomon Ritz, that veteran pioneer and revivalist in the Lutheran Church though not written for publication, will nevertheless interest and edify our readers, and therefore we insert it in the AMERICAN LUTHERAN for their encouragement.

After giving us the names of three new subscribers, he proceeds as follows:

"These three new subscribers I knew when little boys, some of them I baptized when children. Solomon Shafer, whom I baptized when an infant, and who was named after me about 31 years ago, was converted last week at a protracted meeting which I attended.

I have labored constantly for nearly three months at protracted meetings at home and abroad. One week I spent with brother Moore, in Magnolia, Ohio, in a church I organized 25 years ago. The good Lord revived his work and 13 were converted and added to the church.

In my Massillon Mission I labored nearly two weeks. There was good done and four added to the church, our mission congregation now number 30 members. I also held a meeting in my Smithville congregation, at which, Rev. Samuel Wagner of Washingtonville, and Isaiah Kiefer, a student of Wittenberg College, did the preaching. There were a few led to embrace the Saviour, and four added to the church.

I have just returned from a good meeting in the Shafer church, Richland County, Ohio. Rev. W. Gillbreath pastor, where there were sinners brought to Christ, and 22 of them added to the church. It was a happy time, Glory to God! I organized, and preached to this church just about 31 years ago. The old people are nearly all in their graves, and the children have taken their places in the church. At first I felt like a stranger, but the young people all knew me and soon made me feel at home and happy, and God blessed us abundantly. The church stands right by the grave yard, and the tomb stones of the fathers and mothers can be seen through the window.—Oh, what feelings rushed through my heart as I witnessed the happy conversion of their children in that church.

God bless the rising generation. Soon I shall join the fathers and mothers in the blessed world, and others will talk and write about my death and tomb stones. May God help me to be faithful to the end in saving souls.

S. R.

MEETING OF THE BOARD OF DIRECTORS OF THE MISSIONARY INSTITUTE.—Notice is hereby given that the Semi-annual meeting of the Board of Directors of the Missionary Institute will take place on Tuesday evening March 3d. 1868.—A full attendance is requested.

M. L. SHINDEL, Cor. Sec.  
Sellingrove, Feb. 4th, 1868.

THE JUNIATA CONFERENCE OF THE Synod of Central Penn'a., will meet on Tuesday the 3d of March, in Loysville, Perry Co. Pa. The members of Conference are urgently requested to attend.

Peter Sahn, Pastor loci.  
Feb. 10, 1868.

THE NORTHERN CONFERENCE OF the Synod of Central Pa., will convene (D. V.) in the English Lutheran Church of Aaronsburg, Centre Co. Pa., on the first Tuesday Evening (3d) of March, 1868.  
J. A. HACKENBERGER, Sec.

THE ORPHAN'S HOME.—I notice in your last issue a paragraph stating that the procuring of the Loysville Academy as a General Synod's Orphan Home was a failure. This is a mistake and I hasten to correct it.

The inducements presented by the owners of said property are better now than they ever have been, and the Trustees of the several Synods are continuing their negotiations for the property. The church will shortly be advised of their action.

A member of the Board of Trustees.

PHILADELPHIA.—Rev. S. Holman of Harrisburg has been engaged as business agent of the Lutheran Observer. He also preaches to a Mission congregation in West Philadelphia.

SYBERTSVILLE, Pa.—The writer assisted in a protracted meeting at this place, from January 23d to 29. It is a union meeting by Lutherans and Presbyterians, and it had been in progress when I arrived, about two weeks. It is in the charge of Rev. J. B. Sheup.—There have been between 20 and 30 conversions. The Lord has been doing great things for this charge. Oh! if we only had all earnest, holy, working men in the ministry.—Lord, pour out thy Holy Spirit in rich effusions on all our pastors, and through them, on all our churches.

H. Z.

LAIDSVILLE, Pa.—Rev. George Eichholz writes from Laidsville, as follows:

"I have just closed a protracted effort at Moreland church, of three weeks continuance. A precious season of grace it was.—The members were revived, and eleven professed faith in Christ. Throughout the meeting we had good order, no unnecessary confusion, but that solemnity which should always characterize the true worship of God. These young converts will enter a class of catechumens that I am about organizing, at this church, with a number of others, to impart to them the necessary instructions to qualify them to be the faithful and obedient followers of the meek and lowly Saviour. To God be all the praise."

COLUMBUS, Texas.—Rev. J. J. Shearer writes to us from Columbus, Colorado county, Texas, as follows: Who will respond to this call?

"Can't you recommend to me some politically conservative Lutheran minister, qualified to take charge of Colorado College? He could make a good support, teaching and preaching, say \$800 annually, in specie. I have been here ever since I left Gettysburg, about 17 years. I wish to take charge of Wytheville Female College, Va., and do not like to abandon everything. What is done must be done quickly. A good secular paper would do well here. Can't you send us a Lutheran with a press?"

For the American Lutheran,  
Jubilee at Adamsburg and Beavertown, Snyder Co., Pa.

On the evening of December 31, 1867, and January 1, 1868, we celebrated our Jubilee at the above named places, the pastors are Revs. R. Lazarus and J. P. Shindel. There were present besides the pastors, Rev. D. Klooss and the writer. On the evening of the second day, it was seen that a deep impression had been made on the congregation in Beavertown, by the two Jubilee sermons, and in consultation with the pastor, it was determined to protract the exercises; which was accordingly done, until Sabbath evening January 12th. We enjoyed a precious revival, but we had to do much hard labor, not only in the church, but from house to house. True Christians were revived, sinners were awakened and converted, prejudices were removed, family altars were erected, a promising prayer meeting was organized, and the pastor feels very much encouraged.

The services were resumed at Adamsburg, January 13th, and continued to January 24, though the writer left on the 21st. Here too the Lord was with us, in the edification of his own children and in the conversion of some souls. But, oh! what ignorance and prejudice and sin must yet be removed before the church can arise and shine. The number of conversions in these two places, I cannot report, I suppose between 20 and 30, there may be even more. Eternity alone can tell.

The writer preached about 30 sermons during these meetings, English and German—frequently changing from the one to the other, in the same discourse. Never had I more attentive hearers. Was this not better than to have spent these three weeks in fierce controversy, or in writing a learned article to prove or disprove, the Real Presence, or Baptismal regeneration? My appetite is increasing to win souls for Jesus.

## AN OPPOSER.

After I left, a minister of another church, who also occupies the same pulpits, but who did not hear one of all our sermons, preached to the Adamsburg congregation, from Gal. 1: 6-9, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other doctrine unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again; if any man preach any other gospel unto you, let him be accursed."

Among other things, he took occasion to tell the people that the German Reformed and Old Lutheran preach one Gospel, and that the former preach salvation by faith; whilst the latter preach salvation by works.—And yet in my Reformation sermon, from Job 9: 2, "How can man be just with God?" I showed, amongst other points, that the doctrine of Justification by Faith was almost entirely lost for ages prior to the Reformation, but was again given to the world by the Reformers, whilst in another sermon, from Eph. 2: 8-9, "By grace are ye saved through faith, not of works, lest any man should boast," I pointed out distinctly the difference between salvation by faith and salvation by works, and proved the impossibility of the latter since the fall. Now, what ought to be done with such miserable, bare-faced false witnesses in God's sanctuary? I pray that the Lord may judge them in accordance with his mercy and his justice, and to the praise of his glorious grace.

REVIVALS.  
Thank God for revivals. We must have them. I would rather see a little too much enthusiasm and excitement, than dead symbolism and formalism. Genuine revivals will drive ultra-symbolism and ritualism from the church, a hundred fold more rapidly than all our controversy. Let us get faith and Christ into the people's hearts, then symbolism and ritualism will die out.

H. ZIEGLER.

For the American Lutheran,  
Sellingrove, and Gettysburg.

In the article on this topic by Vindex Junior, in last week's issue, after stating the points of similarity and dissimilarity between these two schools, and asserting that Sellingrove had "departed from the object of its foundation," he proceeds to offer various other arguments against its separate existence, and in favor of its union with Gettysburg.—In the same issue, we disposed of his misrepresentations of our schools; this, however, was not a full reply to his article—the main point remains untouched. It is this: *Is it desirable that the Theological Department of the Missionary Institute should have an existence separate from the other Theological schools of our General Synod.*

This is the point at issue, and its union with Gettysburg, or Wittenberg, or Hartwick, can be entertained and intelligently disposed of, only after this main question has been decided. This shall be our aim in this article.

The best mode of warfare, when invading an enemy's country, generally is, to drive back his outposts, and storm his fortification, one by one, as we proceed, and thus keep up a safe communication with our base of operations. In this campaign, however, this would be cowardly. We must march right up to the enemy's strong hold. There we must measure swords and test our cannon. If we fail, be it so; if we can storm his Sebastopol, the taking of all his other fortifications will be but child's play. It can be done some morning before breakfast. This stronghold is:—That the separate existence of the Theological Department of Sellingrove, is neither necessary nor desirable.

Vindex says, "No person of our churches doubts the necessity and usefulness of the former (Gettysburg) whilst there are many who regard as a superfluity, the latter (Sellingrove). Many of our most judicious people believe that one Seminary is sufficient and Gettysburg to be that one, and hence very little favor is shown the other."

We of course maintain the desirableness of theological schools, and even the necessity of their equivalent, in order to the highest prosperity of the Church. But how many such schools are desirable in the same branch of the Church, and on the same territory? say in the Lutheran church in Pennsylvania? We answer unhesitatingly *only one*, if all must attain the object of their existence, precisely in the same way. One object only, all can have, or ought to have, viz: The training of an efficient ministry; but this end can be attained in different ways; and it is precisely in this difference that we must find the desirableness of two schools within a prescribed territory, if such desirableness exists at all. Differences in other respects will all be irrelevant—they can have nothing to do in settling the points in dispute.

The different means for attaining the end of Theological Institutions, viz: an efficient ministry. These differences are found in the standard of theological education required, and the course of study prescribed, preparatory to entering the ministry, and also in the class of men to be educated.

The specific objects to be attained by the ministry, are; the edification of believers; the conversion to Christ of men favorably disposed towards Christianity, and who constitute the great body of the unregenerate in Christian lands; the evangelization of the heathen world; and the defence of Christianity against the attacks of errorists and infidelity.

The attainment of the first two of these objects certainly does not demand the highest order of academic and theological education—ordinary talents and moderate acquirements, accompanied with a heart warmed with the love of God and burning with an unquenchable desire to promote his glory and save souls, ordinarily constitute the heaven ordained and the heaven honored instrumentality. For the evangelization of the heathen world, this same instrumentality can, and ought, and must be very largely employed, in connection with others of the very highest culture.—The defence of Christianity against the attacks of errorists and infidelity, belongs not so much to the pulpit as to the author. To take the assertions and the sophistries of infidelity into the pulpit with the view of their refuting them, (and especially, if those involve the intricacies of science and speculation,) will ordinarily work only mischief—it will introduce into the community unheeded objections against Christianity, and awaken doubts in honest minds unqualified to appreciate such discussions. The better way is, to preach our membership into a higher experimental and practical religious life, that thus they may be a living demonstration of the truth of Christianity, our epistles, "Known and read of all men." This, as far as the pulpit is concerned, will develop a greater power to overthrow infidelity than all the learned sermons ever preached against it. True, scholars must have in every age who can meet infidelity on its own ground and with its own weapons, but their work must be, mainly, that of the author, and not of the preacher. Well written essays and books, that can be perused at leisure and free from the prej-

udices and haughty defiance that are usually awakened in direct attacks from the pulpit, must mainly do this work. Ministers generally, need not engage in it, indeed, to attempt it, would only divert them from the great object of their mission, viz: to edify believers and save sinners.

It will thus be seen that what we need in the ministry, for the attainment of its specific object, is, mainly, ordinary talent and moderate attainments, united with warm, earnest heart power. St. Paul says, "Christ sent me to preach the gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." Again, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." Once more, "Which things,"—the things that are freely given of God—"which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."—In another place he says: "for the love of Christ constraineth us"—and this is the minister's working heart-power, the hidden secret of all real success.

A living writer, proposing to discuss "the highest modes of employing the machinery of our natures in the dissemination and enforcement of gospel truth" for the conquest of the world to Christ," thus proceeds:

"The first element is a mind cultivated to the highest point of possible attainment.—Progress is the watchword of the age from the school child to the Methuselah in years. And whilst science is advancing to aid the sceptic in his opposition to the gospel, it becomes the duty of every minister of Christ to equip himself for the warfare, that he may be able to meet the arranger of Christianity on the field of scientific gladiatorialship."

We think our preceding discussion proves the incoherence of this position—this is not "the duty of every minister of Christ." Indeed, the entire history of the Church from the days of the apostles to our own time, disproves it.

Again, the same writer says: The minister "should be a man of science, for, addressing men of every art and every profession, he should be able to avail himself of all the facts and truths possessed by the intelligent world."

He should be able to draw his comparisons and borrow his imagery from the deepest wonders of art and the grandest scenes of nature—from the darkest chambers of mind, and the loftiest monuments of science." Again, we demur. The facts requisite for the illustration and enforcement of divine truth, do not include "all the facts and truths possessed by this intelligent world." We do not require for this purpose, the universal and necessary principles affirmed by reason, but simply facts as phenomena of matter and mind, and connected as cause and effect; and those phenomena only that most directly strike our senses and with which the common people are most conversant; and finally, these phenomena apprehended not so much as the result of their scientific investigation, as by close, daily observation. Such are the illustrations of the great Teacher. And what are the comparisons and imagery of prophets and apostles? Whether taken from the vegetable, the animal, or the mineral kingdom; whether borrowed from diseases, earthquakes, or whirlwinds; whether derived from politics, jurisprudence, military affairs, or civil customs; or whether from sacred places, persons, things, or times; are they not all plain facts with which their contemporaries were most familiar? We need very little science or speculation to understand the truths of religion; and very little, indeed, to illustrate and enforce them—mostly we need only those facts that lie open to the comprehension of the common mind. To them the gospel is adapted. It was said of Christ—"the common people (the great multitude) heard him gladly."

H. ZIEGLER.

Conclusion next Week.

## Temperance.

The Temperance Cause—Circumstances Favoring Organizations.  
No. 1.

By reference to "Permanent Temperance Documents" of the American Temperance Society, (Published in the year 1835—and almost ten years after the organization of said association.)—I find in the introduction to the work this emphatic language.

"The great increase of drunkenness, within the last half century, among the people of the United States, led a number of philanthropic individuals, in the year 1825, to consult together, upon the duty of making, more united, systematic and extended efforts, for the prevention of this evil. Its cause was at once seen to be, the use of intoxicating liquors; and its appropriate remedy *abstinence*. It was also known that the use of such liquors, as a beverage, is not only useless, but injurious to the health, the virtue, and the happiness of men. It was believed that the facts which had been, and which might be collected, would prove this to the satisfaction of every disinterested and candid mind; and that if the knowledge of them were universally disseminated, it would by the divine blessing, do much toward changing the habits of the nation. It was thought, therefore, to be proper to make the experiment. For this purpose, was formed on the 13th of February, 1826, 'The American Temperance Society.' Its object is by the diffusion of information, the exertion of kind moral influence, and the power of united, consistent example, to effect such a change of sentiment and practice, that drunkenness and all its evils will cease; and temperance with its attendant benefits to the bodies and souls of men, will universally prevail. This object the society has now pursued for ten years; and the result of its efforts, are presented to the consideration of the community, in the subsequent volume. It is earnestly desired, that a copy of this volume may be put into the hands of every preacher, lawyer, physi-

cian, magistrate, officer of government, secretary of a Temperance Society, teacher of youth, and educated young man, throughout the United States, throughout the world."

From the preceding sketch of the origin of temperance organizations, various reasons will be suggested, intimating the present period as one well adapted to the re-establishing of temperance movements throughout our land.

1. The beneficial results of self-governing, voluntary association, for moral objects, are no longer to be measured by conjecture, or traced to operations of what once was regarded as uncertain experiment. The influence of temperance societies on public opinion, is regarded as a real moral power that has been considered as regulating the sentiments and actions of millions! and a mere reference to the history from which I have quoted a paragraph of the preface, will set forth facts indicating changes in public opinion, respecting a great moral and physical evil! A gain has already been obtained, and a change permanently effected, in the best minds of the community.

2. We meet no longer with the apathy, formerly existing on this subject. The friends of virtue and total abstinence, have, also, found the number of the secret opponents greatly diminished, and their real enemies taking a decided ground. And it can not be very long before public opinion, either for the friends or the enemies of the temperance cause, will assume the form of Law. When, lo! it will be determined that those who are *not* for the cause are against it.

3. The disclosures that have been made, for several months past, in various sections of the Union, in which the attempt has been made to collect revenue from the liquor manufacture and traffic, have clearly demonstrated the unscrupulous character of masses connected with this traffic, and their movements clearly indicate, either, that temperance principles must prevail, or that our people are to become a nation of drunkards!

4. The organization of the Rum Power, especially in our large cities, has furnished facts confirming the belief, that a death grapple with an unscrupulous enemy is at hand; and if we were not awakened to the struggle by other considerations, the motive of self-preservation points to duty!

From the positions now assumed by both the friends and the enemies of the temperance cause, it will be seen that

"New occasion, teach new duties,  
Time makes ancient good uncouth;  
He must upward still and onward,  
Who would keep abreast of truth."

N. B. Legislative action is not mentioned in the programme of action in the American Temperance Society. A change of circumstances has now clearly shown to temperance advocates, the necessity of such action.

HUMANITAS

Newtown, Feb. 1868.

## Scientific

HOW CHROMOS ARE MADE.

FROM THE BOSTON DAILY ADVERTISER.

CHROMO-LITHOGRAPHY is the art of printing pictures from stone, in colors. The most difficult branch of it—which is now generally implied when chromos are spoken of—is the art of producing oil paintings. When a chromo is made by a competent hand, it presents an exact counterpart of the original painting, with the delicate gradations of tints and shades, and with much of the spirit and tone of a production of the brush and pallet.

To understand how chromos are made, the art of lithography must first be briefly explained. The stone used in lithography is a species of limestone found in Bavaria, and is wrought into thick slabs with finely polished surface. The drawing is made upon the slab with a sort of colored soap, which adheres to the stone, and enters into a chemical combination with it after the application of certain acids and gums. When the drawing is complete, the slab is put on the press, and carefully dampened with a sponge. The oil color or ink, is then applied with a common printer's roller. Of course, the parts of the slab which contain no drawing, being wet, resist the ink; while the drawing itself, being oily, repels the water, but retains the color applied. It is thus that, without a raised surface or incision—as in common printing, wood-cuts, and steel engravings—lithography produces printed drawings from a perfectly smooth stone.

In a chromo, the first proof is a light ground-tint, covering nearly all the surface. It has only a faint, shadowy resemblance to the completed picture. It is in fact rather a shadow than an outline. The next proof, from the second stone, contains all the shades of another color. This process is repeated again and again and again; occasionally, as often as thirty times. We saw one proof, in a visit to Mr. Prang's establishment,—a group of cattle,—that had passed through the press twelve times; and it still bore a greater resemblance to a spoiled colored photograph than to the charming picture which it subsequently became. The number of impressions, however, does not necessarily indicate the number of colors in a painting, because the colors and tints are greatly multiplied by the combinations created in the process of printing one over another. In twenty-five impressions, it is sometimes necessary and possible to produce a hundred distinct shades.

The last impression is made by an engraved stone, which produces that resemblance to canvas noticeable in all of Mr. Prang's finer specimens. English and German chromos, as a rule, do not attempt to give this delicate final touch, although it would seem to be essential in order to make a perfect imitation of a painting.

The paper used is white, heavy 'plate paper,' of the best quality, which has to pass through a heavy press, sheet by sheet, before its surface is fit to receive an impression.

The process thus briefly explained, we need hardly add, requires equally great skill and judgment at every stage. A single error is

instantly detected by the practised eye in the finished specimen. The production of a chromo, if it is at all complicated, requires several months—sometimes several years—of careful preparation. The mere drawing of the different and entirely-detached parts on so many different stones is of itself a work that requires an amount of labor and a degree of skill, which, to a person unfamiliar with the process, would appear incredible. Still more difficult, and needing still greater skill, is the process of coloring. This demand a knowledge which artists have hitherto almost exclusively monopolized, and, in addition to it, the practical familiarity of a printer with mechanical details. "Drying" and "registering" are as important branches of the art of making chromos as drawing and coloring.—On proper registering, for example, the entire possibility of producing a picture at every stage of its progress depends. "Registering" is that part of a pressman's work which consists in so arranging the paper in the press, that it shall receive the impression on exactly the same spot of the sheet. In book work, each page must be exactly opposite the page printed on the other side of the sheet, in order that the impression, if on thin paper, may not 'show through.' In newspaper work this is of less importance, and often is not attended to with any special care. But in chromo-lithography the difference of a hair's breadth would spoil a picture; for it would hopelessly mix up the colors.

After the chromo has passed through the press, it is embossed and varnished, and then put up for the market. These final processes are for the purpose of breaking the glossy light, and of softening the hard outlines, which the picture receives from the stone, which imparts to it the resemblance of a painting on canvas.

Mr. Prang began his business in the humblest way, but has rapidly increased his establishment, until he now employs fifty workmen—nearly all of them artists and artisans of the most skilful class—and is preparing to move into a larger building at Roxbury. He uses eighteen presses; and his sales are enormous. His catalogue now embraces a large number of Album Cards, about seventy sets of twelve in each set; a beautiful series of illuminated 'Beatitudes' and 'Scriptural Mottoes'; an endless list of great men, and of men not so great after all; of juveniles, notably, a profusely illustrated edition of 'Old Mother Hubbard'; and of half chromos proper.—Tait's 'Chickens,' 'Ducklings,' and 'Quails,' were the first chromos that met an instant and wide recognition. Nineteen thousand copies of the 'Chickens' alone were sold. Bricher's 'Early Autumn on Esopus Creek' is one of the best chromos ever made on a small scale. The 'Bullfinch' and the 'Linnet' are admirable. There are other chromos which are successful, and one or two that are not successful at all; but they are nearly all excellent copies of the originals, with which the defects must be charged.

The chromos of Bricher's paintings are really wonderfully accurate.

Mr. Prang's masterpiece, however, is not yet published, although it is nearly ready for the market. It entirely surpasses all his previous efforts. It is Correggio's "Magdalena," and can hardly fail, we think, to command a quick sale and hearty recognition.

Like every modern discovery, chromo-lithography has its partisans and detractors—those who claim for it perhaps impossible capabilities, and those who regard it as a mere handicraft, which no skill can ever elevate into the art. We do not care to enter into these disputes. Whether an art or handicraft, chromo-lithography certainly re-produces charming little pictures vastly superior to any colored plates that we have had before; and it is, at least, clearly entitled to be regarded as a means of educating the popular taste, and thereby raising the national ideal of art.

A correspondent, looking at chromos from this point of view, thus indicates (it may be somewhat enthusiastically) their possible influence on the culture of the people:—

"What the discovery of the art of printing did for the mental growth







