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## Communications.

For the American Lutheran.

## The Genius and Mission of Lutheranism.

When in the early part of the 16th century Martin Luther raised the standard of revolt against that mighty spiritual despotism, which had so long oppressed Christendom, multitudes throughout all Germany and Europe eagerly arrayed themselves under it. In the fierce conflict that ensued, the name of their great champion was given to them, by their enemies as a badge of reproach. It was accepted by them as a badge of honor. In consequence of the famous protest of the Lutheran princes at the diet of Spire the Lutherans were thereafter also called Protestants. The latter name has been adopted by all who reject the errors and abuses of the papacy, while the former is retained only by those who possess a close adherence to the fundamental principles of the Reformation, as these were developed by Luther and his more immediate coadjutors.

At present about one half of Protestant Christians profess to be Lutheran. Germany is its chief seat. But it is by no means confined to the land of its birth. The Danes, Swedes, and Norwegians, together with many of the inhabitants of France, Holland, Switzerland, Austria, Russia, the United States and other countries are Lutherans. During the three and a half centuries of its existence, Lutheranism has exerted a powerful influence upon the destinies of our race both by its numerical preponderance and by the rich and varied religious literature which it has created. Nor is this all. Lutherans have been pioneers in the work of missions to the heathen, in the establishment of eleven missionary institutions, in the education of the masses, and in the vast field of science and theology.

On the 31st of Oct., 1517, Luther nailed his ninety-five theses to the church-door, in Wittenberg. This heroic act inaugurated the Reformation, whose seventh jubilee, we who bear the Lutheran name, as well as any other Protestant Christians, this year celebrate. At a time when the attention of so many is directed to the reformation era, a brief inquiry into the genius and mission of Lutheranism, cannot but be fraught with special interest.

In the nature of things the Lutheranism of to-day, especially in the United States, where it is free from the trammels of state connection and control, cannot present in all respects precisely the same features that it did at first, for a vitality that has been preserved through successive centuries must be sufficiently vigorous to produce growth. This growth, however, must be in accordance with the fundamental principles of its existence or it becomes an excrescence which is no proper part of the living organism. A succinct statement of these principles will therefore best develop the genius of Lutheranism.

Lutherans have never been all combined under one general ecclesiastical government; nor have they ever in respect to forms of worship, and modes of church government constituted a homogeneous body. The Reformers correctly maintained that the true unity of the church does not consist in these things; but that the church exists wherever the gospel is faithfully preached and the sacraments are properly administered. In some parts of Europe the form of church government established among Lutherans is Episcopal; in others it more nearly resembles the Presbyterian; while in the United States it approximates the Congregational. Hence it appears that forms and ceremonies do not enter as essential elements into Lutheranism, but that they are left to be regulated by a wise expediency according to circumstances of time and place. These essential elements must therefore be of a doctrinal character.

The Reformation had a twofold aspect, the one negative, the other positive. The former consisted in a protest against the abuses that had crept into the church. The latter in a reaffirmation of the true doctrines of the gospel which had been long obscured by gross ignorance and superstition. Of this twofold aspect the Augsburg confession in the two general divisions of its articles affords an illustration.

The abuses, such as the communion in one kind, the forced celibacy of the clergy, the mass, monasticism, the inordinate power of the pope and the bishops, grew out of the assumption of all ecclesiastical authority by the clergy, the confounding of the spiritual and the temporal power, the claim that the priests belong to a higher order, and the subordination of the different orders of the priesthood to those placed above them until at last the pope was reached who was regarded as the centre and source of all power and unity.

The principles set forth by the Reformers, by which they struck at the root of these abuses, were the universal priesthood of all believers; the freedom and rights of the Christian people; the separation and independent action of the spiritual and temporal power; the parity, pure divine, of the ministry; the necessity of faith to the validity of the sacraments, and the nullity of vows in conflict with our social and religious duties. Nor did they content themselves with the bare assertion of these principles. They boldly put them in practice and hurled the yoke of oppression from the neck of the people. These principles thus established startled Europe in the march of improvement, intelligence and free-

dom. From the seed thus sown broadcast by Luther and his co-laborers have sprung our own cherished free institutions, so dear to the children of the Reformation, who in annually increasing numbers, seek a home in this Western world, where their rights both in church and state are guaranteed to them.

The positive aspect of the Reformation, and that in which its chief power and glory consisted, claims more particular attention. Such was the wretched perversion of Christian doctrine that had spread over the church that all access of the sinner to the Saviour was entirely cut off except as it was secured through the priest, who "assumptively thrust himself between Christ and the souls of men in order to wring their hard earnings from an oppressed and benighted people." The vilest sins and the most enormous crimes had their price. Money would even deliver souls out of purgatory. The shameless sale of indulgences by the infamous Tetzel was a fair illustration of the traffic in the souls of men that Rome carried on. Nor this alone. The Virgin Mary and a multitude of saints and relics had become objects of adoration. Christ and his atoning blood were neglected and forgotten. Rome had completely reversed the order of salvation as taught in the Bible. For faith she had substituted works, and such works! Pilgrimages, penances, dues, crosses, puerilities all. Her tradition set at naught the Word of God. Her seven sacraments took the place of the grace of the gospel. Her priesthood claimed to have the key to the Kingdom of Heaven with which she could open or lock the door at their pleasure.

The blow from the powerful arm of Luther brought all this imposing edifice of error and superstition to the ground in a mass of ruins. That blow was struck when he proclaimed the doctrine of justification by faith. This is the distinguishing doctrine of the Reformation and of Lutheran Theology. The Augsburg confession declares it to be "The principle article in the Christian creed." Luther says, "This article of justification is that which forms the church, nourishes it, builds it up, preserves and defends it." He that intelligently embraces this doctrine in the logical necessity of receiving all others that enter as essential elements into Lutheranism. It restores Christ and the atonement; the work of the Holy Spirit; the Trinity in the Godhead; the depravity, helplessness and responsibility of man; the resurrection, and the eternal state of rewards and punishments to their proper places in the Christian system. Well did Luther declare that by this doctrine the church must stand or fall. The Reformers accepted its logical results so far as they perceived them in the then dawning light of gospel day, and so must we who live in its meridian brightness, or priestly administration and outward ordinances will again interpose between Christ and the sinner, and the sun of Christianity will once more set in clouds and darkness.

But besides the doctrine of justification by faith only, there is another upon which the Reformers insisted, and upon which Lutheranism is established that underlies even this. It is that the Bible is the sole and sufficient rule of faith and practice. On this point Luther stood firm as a rock, for he well knew that the least wavering here would involve the ruin of this cause. It was the great question at issue between him and the papists at the memorable diet of Worms. They insisted on deciding the points in controversy by the authority of the fathers and the decisions of councils, and supported by these, demanded that he should recant. The heroic man refused to recant unless convinced by the Holy Scriptures that he was in error; and standing in that august presence; and rising to the sublimity of the great occasion, he exclaimed: "Here I stand. I can do no other. God help me, Amen."

The Augsburg Confession, while it recognizes the opinions of the fathers as entitled to more or less weight, clearly ascribes authority to the Bible alone. The decisions of the sacred Scriptures are final, and sets aside all the opinions and creeds of men in conflict therewith. The Bible is preeminently the religion of Lutherans. Freedom in Christ, in matters of faith and conscience is their inalienable birth-right. They bow to no authority but that of "God and His Word."

The two principles that we have set forth as lying at the basis of the Reformation, the latter justifying and the former vitalizing it, are indeed not the only ones that distinguish Lutheranism. The stately tree of which one of these is the root, and the other the towering trunk, has many branches, loaded with the choicest fruit; but there is not a twig or leaflet whose sap has not flowed to it through root and trunk. The birds hatched among the branches, however beautiful their plumage or sweet their song, are not the fruit of the tree. It is therefore easy to distinguish between true and false Lutheranism, by recurring to first principles. These determine its character and genius as set forth in the five following propositions:

1st. Lutheran Theology as a system is not only true but symmetrical. It cannot become one-sided and partial without becoming false to its first principles. It is because the Augsburg Confession is constructed with reference to the doctrine of justification by faith as its central idea that it has retained the veneration of Protestant Christendom through successive centuries, although prepared for a special occasion and under peculiar difficulties. To the fundamental doctrines it sets forth the Christian intellect and heart of the world, so far as it is not in full accord with

them, is slowly but surely gravitating. A just and symmetrical creed or system of theology cannot be developed from any other term as its central dogma, such as the sovereignty of God, or the freedom of man.

2nd. Lutheranism is not narrow, bigoted, exclusive, sectarian, but is in the noblest sense of the term, catholic. Its fundamental principles—its distinguishing characteristics are none other than those of Christianity itself. It rejects none whom Christ accepts. Even such as are weak in the faith it receives, but not to "doubtful disputations." It has no party shibboleths—no sectarian watchwords. It knows nothing save Jesus Christ and Him crucified. Ever jealous of the rights of conscience it does not infringe them. No martyr's blood is found upon its skirts.

3rd. Lutheranism is conservative. It neither removes nor ignores the landmarks that God has set up in His Word. The varieties of the ever teeming brain of man pass by it like the idle wind. Philosophy may spin its theories to the fitness of the spider's web; and science falsely so called, may boast of its discoveries, but its constant motto is, "The Word of the Lord endureth forever."

4th. Lutheranism is progressive. It is not a fossil of past ages, but a living organism of the present. Its respect for antiquity is not a blind infatuation. Should it discover that a false principle had been unwittingly introduced into it by Luther himself, it must at once eliminate it, or be untrue to the prime conditions of its existence. Like Christianity, for which it is but another name, it is a universal religion, with unlimited powers of expansion and adaptability.

5th. Lutheranism is the enemy of all fanaticism but fosters the spirit of true devotion. The piety it inculcates is not the effervescence of an over heated imagination, but grows out of a knowledge of the doctrines of God's Word which alone are able to make wise unto salvation. Hence it has always insisted on the diligent religious instruction of the young and has recognized their right to hear the seal of the covenant. It has never allowed the services of the sanctuary to be so encumbered with vain forms and useless ceremonies as to render the preaching of the gospel a secondary matter. Its doctrine is that true piety consists in a heart attuned to the praise of God through an understanding in-fused by a consecration of ourselves to the service of our adorable Redeemer and by devising such liberal things as shall be honorable to ourselves, commensurate with the wants of the church, and worthy of Him who though he was rich, yet for our sakes became poor that we through his poverty might be rich.

Such being the genius of Lutheranism what is its mission? This is determined by its genius. God having by his providence and spirit called into existence and given wide diffusion to a form of Christianity such as this, must have intended it for some wise and beneficent purpose. Like the church in former ages it may have been untrue to itself, and false to God. It may have settled down in a dead orthodoxy, or spent its strength in wrangling about questions that gender strife rather than godly edifying. But whether recalcitrant or faithful to its high interest its mission remains the same. This may be stated under three general heads.

1st. The mission of Lutheranism is one of self development in accordance with its true genius. We call this a mission because it is never accomplished but by intelligent effort. The church, like the individual Christian must work out her own salvation while God works in her both to will and to do according to his good pleasure. Some imagine that Lutheranism sprang into existence like Minerva from the head of Jupiter in complete armor, and that its mission like that of the angel at the gate of Eden, is to guard its own sacred precincts. Things of real value are never thus produced. They always spring from a germ and have a gradual growth. First the blade, then the ear, then the full corn in the ear is the order of providence. The germinal life principle is constantly putting on new forms. The daughter of Zion is not yet arrayed in all her beautiful garments. Not until the day of her millennial glory will she be full adorned as a bride for her husband.

This self-development of Lutheranism is denominational but not sectarian. As the Jews desired a king that they might be like other nations, so some Lutherans may suppose when they see the rapid progress of some sectarian organizations around them, that Lutheranism needs to be infused with sectarian elements to give it success. It is true, strong organizations closely bound together by mutual dependence and interest constitute a mighty power, and the catch words of party, when shrewdly selected, strike the popular ear with great effect, but this appeal is to other motives of human action than those which the gospel recognizes. The church, instinct with life and power derived from above; had none of these adventitious aids in the days of the apostles. She needs them not now. With the simple shield of faith, and sword of the spirit and trust in Israel's God, she is fully armed for the conflict before her. But whatever may be the case with other denominations, when Lutherans become sectarian they are brought into conflict with their own first principles and out the sinews of their strength. What they want is a deep spirituality and a fuller consecration to the service of God, a clearer comprehension of their own grand system of faith, a warmer heart, and a more open hand. They must attend to the spiritual wants of their own people, build churches, send forth missionaries, found colleges and seminaries of learning, raise up an educated and godly ministry, and produce a religious literature that

shall be worthy of the past and a good omen for the future.

2nd. The mission of Lutheranism is to promote Christian union. Though deriving its name from Luther and thus seemingly carnal it is really built upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone. Whether its name be a hindrance or a help, it is not responsible for its original application, though it may be for its continued use. Its true genius must lead it into cordial fraternization with all that truly love our Lord Jesus Christ. The present divisions and contentions among evangelical Christians cannot be perpetuated. They are displeasing to God and disastrous to the church. Thanks be to God, the real oneness in Christ of all his people is becoming more fully recognized. Lutherans should be foremost in labors to hasten that auspicious day when the prayer of Christ that his followers might be one shall be fully answered. As Lutheranism is the mother of Protestantism, her motherly affection must embrace not only the sons who have retained the family name, but also the daughters who in the ordinary course of events have acquired others. As her theological text books have a place in all the schools of the prophets, so her tolerant spirit should be diffused throughout the whole household of faith.

3rd. The mission of Lutheranism is one of general evangelization. Believing in a general atonement and a free salvation, in the natural depravity of the human heart and the necessity of regeneration by the Word and Spirit of God, Lutherans must feel themselves called upon to labor with zeal for the spread of the gospel. Their numbers and resources should place them in the front rank of the Lord's host marshalled for the conquest of the world. If they are ever found in the rear it is because their Lutheranism is more nominal than real. Their missions to the heathens should be counted by scores and hundreds. Their money should flow into the treasury of the Lord by thousands and tens of thousands. Themselves enjoying so goodly a heritage, they should give as freely as they have received.

Lutherans, let this jubilee year of the Reformation not only fill your hearts with joy and gladness in view of what God hath wrought for the world at large and for you in particular through the labors of that great and good man, but let it also be a season of consecration of yourselves to the service of your adorable Redeemer and by devising such liberal things as shall be honorable to yourselves, commensurate with the wants of the church, and worthy of Him who though he was rich, yet for our sakes became poor that we through his poverty might be rich.

For the American Lutheran  
What We Should Study.

"Study to shew thyself approved unto God," wrote Paul to Timothy. And what more important subject could the Apostle have recommended? Not persons study very diligently to be approved of men, but few to be approved of God. Merchants and Mechanics, Physicians and Attorneys, study to be approved of men, to enlarge their business, but not generally to be approved of God, and thus secure the end of their being. The philologist will sit for years perusing Ancient manuscripts, to be esteemed a scholar; the Philosopher will traverse fields of science to be admired as a thinker, while the more useful and profound subject is, perhaps, either ignored, or overlooked by both. Indeed everywhere men strive to be approved of men; but few are students whose great field of investigation is—"To be approved of God"—And no subject promises a fairer reward; a higher degree of intelligence, better success in life, more real happiness, etc. It may therefore, be profitable to indulge a few reflections upon a subject so important.

We will be best apprised of God, when we are most intimate with Him. The Lord wants His people to be familiar with Him.—He has promised to drawigh unto them, whenever they draw nigh unto Him. And we sit together, and hold sweet counsel together, was ever soul me happy? Go to your God, dear reader; Him confide your cares, to Him confide the secrets of your soul, ask his confidential advice concerning them, and learn with cheerful to heed his admonitions. Lay all your objects before him; submit everything to his judgment; consult his opinion on all points; and follow strictly the directions he may give. "They shall thy light rise in obscurity, thy darkness be as the noon-day; and the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden and like a spring of water, whose fountains fail not." "Thou shalt thou delightfully sit in the Lord." "And He shall bring forth thy righteousness as the light, and thy judgment as the noon day."

"And Enoch walketh with God; and he was not; for God took him." This is the entire history of that great good man, with whom Elijah the Lord thought too good to pass through the regular ordeal of death.—This is indeed a short biography of so extraordinary a personage; all, no more is needed. Though voluminous have been written about him; none have been able to say, "He walked with God." What a singular history—how fit, and yet how comprehensive! How good, and yet how yet how eulogistic! Apparently nothing, and yet a full and complete account. Study to be like Enoch, most intimate with God. Make him your most familiar, your most confidential friend, and especially—"Commit thy way confiding. When trials here arise, To Him whose hand is guiding The tumult of the skies."

And, "There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his Angels charge over thee, to keep thee in all thy ways.—They shall bear thee up in their hands, lest thou dash thy foot against a stone."

When men are about to launch out upon some great business interest, the great problem presenting itself for solution is will it pay? And when it is solved, and the answer clearly brought out—"It will"—the work is begun. We feel indisposed to censure here, "For which of you, intending to build a tower, sitteth not down first and counteth the cost?" But methinks, that when men of Enoch's turn are about to launch out upon some great enterprise, the question will be somewhat differently stated, thus: "Is it the will of God?" And when the solution is found to be "It is," then no expense is regarded great, no reverses are dreaded. With energy the project is pushed to completion, though terror and death are encountered. "Study to shew thyself approved of God." Look to Him and not to yourself. The great organic principle of most business projects is found in men not with God. What is it that gives them existence, shape, direction? What mysterious power gives them life, energy, and at times almost miraculous success, enabling them to surmount all barriers, and remove the most gigantic obstructions with as much ease as a school boy blowing a feather from the page? Is it not self-interest? There is not a firm, or factory, or locomotive, steamship or sail vessel, in the whole world but what self interest drives it. We do not feel altogether disposed to deprecate this powerful goddess for she appears to be as useful as she is selfish and mean. But we believe that in men like Enoch, God rules, and not self interest; not by destroying this mysterious power, but by subjugating and controlling it.—But it may not always suit to have the Almighty concerned in one's private or public enterprises. So the world thinks, or rather, so the world acts. Perhaps we are not as good as we think, but matters must wait more and more until it is ushered in. It is a sad truth, that self interest wields a more powerful influence over most men, than their Maker. But "Let us who are of the day" be sober. In all our affairs let us study to be approved of God. Consult Him in your business, and to its present stimulants add yet another—the power of God—to its many attractions add this one also—that it bears the tints and hues of Heaven; sparkling with success, let it also be radiant with divine glory.

From Enoch learn to be intimate with God. From Abraham learn to be faithful. From Job learn patience. From Moses, meekness, and from Jesus learn all. For He was more intimate with the Father than Enoch, more faithful than Abraham, and more patient than Job. And although "the man Moses was a very meek," yet "the man Christ Jesus" is "meek and lowly of heart," and in Him we find rest for our souls. And although David's devotion was fervent and his hardy bold bore his praise to the throne of God yet that of the Saviour was deeper and more profound. The dreary desert heard his supplications, and the gloomy night wind bore his petitions to the Father. Then do you wish to be approved of God? study to be like Jesus. Pray, and pray again, to possess the spirit of Jesus.—"If any man have not the spirit of Christ, he is none of His." Pray, and pray again, that God may create in you the mind of Jesus.—"Let this mind be in you, which was also in Christ Jesus." Reader, thou canst reach no higher honor than to have this sentence carved upon thy tombstone—"He lived near God," or this—"God was his Friend."

A. C. FELKER.  
Aaronsburg, Dec. 8, 1868.

Extracts from Missionaries Letters.

Whilst reading the private letters of our missionaries my heart is often grieved and wounded, and I feel deeply mortified, that we can so far forget, or neglect our promises to them, as to cause them actual suffering. We plead ourselves for the greater part of the support of at least two, and these brethren confiding in us, toiled on, trusting in the fulfillment of our engagements. But, alas! how have they been disappointed. I have passed sleepless nights in weeping and praying over this state of things. All my financial talent and self-sacrifice were taxed to the utmost to relieve them; but I succeeded only in part. The quartermaster of a number came due on the first of October, but the treasury was empty. About the middle of the same month one of the missionaries wrote—"I watched my few remaining dollars dwindle down, down, until I had only 20cts. Only one loaf of bread, not a bit of flour in the house. Meat and flour are gold here—no credit for them. Now this is most painful to me. Here I ought to be at my sermon for Sunday, but actually I must study how to get bread. After mutual consultation, my wife has determined to teach school as soon as she can get out doors," &c.

Another writes, "I need my quartermaster, but it seems we poor missionaries are like old mother Hubbard's dog."—All readers will understand this. Another sending his report says, "I wish you would secure my quartermaster for me as I need it very much," &c. Again one of the Missionaries writing and acknowledging the receipt of his quartermaster, says, "Now my dear brother, tell me what is to be done? Is my support from Synod so doubtful, that were it not—I would have to be a positive sufferer already? For it is a positive fact that at night I had not a penny to my name, and not a bite of bread, nor a pound of flour in the house, and nothing whatever to eat but a half peck of common potatoes, &c. Here is a reality staring us in the face. Too much transient traveling company—e.g. A Lutheran brother came here a few days ago, and of course, must put up at the parsonage. Scarcely having enough food for ourselves, I had to take him to a neighbor to eat, etc. I don't want to write more. This is humiliating enough. I am sick and ashamed of it. Every one knows what is wanted. Let him do it."

SIGNA.

## Practical.

## The Fulton Street Prayer Meeting.

The leader said: "The prayers of the meeting are desired for the conversion of a lady who is drawing near to the gates of death—it is feared—without hope in God, and please pray also for the family where she now resides."

A brother said: "I earnestly request your prayers in behalf of my father, an aged man bowed down in health, and evidently near the grave, that the Lord will convert his soul and save him. If you only could know how anxious I am for his salvation, you would all remember him in your prayers here and in your closets."

The leader read; "I write to you with a sorrowing heart, to request your prayers for my dear husband. This is the third time I have entreated you to pray for him. We have neither parents nor children, and would to God we might serve Christ and work in his cause together. His dear sainted mother and mine have prayed for him many long years. May God hasten the happy day when he shall become a Christian. Will you also pray for him? He is a wanderer from home."

A stranger said: "I am a business man, and I desire prayers that through the grace of God I may be able to walk humbly and justly, and mercifully in all my business affairs, and that, if it should be God's will, I may be called to labor more directly for the Master. I wish to see the path of duty made plain before me, and that by the aid of the Holy Spirit I may be cheerful and unreservedly consecrated to Christ and his cause. I would also ask your prayers for the community where I reside, that sinners may be converted and wanderers brought back to their Father's house, and believers sanctified by the truth as it is in Jesus."

Another said; "I feel myself to be one of the least of Christ's disciples, and desire your prayers that I may live near to my Savior, and not be led away by any temptation, but live a life consecrated to Christ."

A brother said: "I have great faith in the united prayers of Christians, and request the prayers of the meeting for the conversion of my wife. I have made this request before, but the answer has not come. My soul yearns for her, and I cannot relinquish my expectations when I know that the Lord is mighty to save even to the utmost, and gracious to hear at all times."

Another said; "God is full of mercy, and ready to bless and save all who call upon him in sincerity. Take courage, brother. In due time you shall find, to the joy of your soul, that the Lord hears the prayers of his children when they cry unto him."

The leader said a lady requests the prayers of the meeting for her unconverted husband. She says: "When at the family altar remember I pray without a husband and father to join me, and grant a long night of sleep for me."

The leader read a letter which says "About two years since I requested your prayers for the conversion of my two sons—one was hope-fully converted about a year ago, and now I have the pleasure to say that the other joined God's people last Sabbath. Praise the Lord, O my soul."

Many ministers and others who had attended the late national religious convention, were present on days subsequent to its adjournment and took a prominent part in the exercises. They spoke encouragingly of the blessings they had received in attending that assemblage of Christian brethren, and led in prayers, invoking the Spirit of Holiness to sanctify this means of diffusing a spirit of union and devotion in all the branches of the Christian Church, to the great cause of the Redeemer, and prayers were offered that the good Spirit might also go with them to their respective homes.

The leader presented a letter dated at Santa Barbara, California, in which the writer says: "I have long been acquainted with your meetings through the Christian Intelligencer, and it is with deep interest that I read of your wonderful and continued mercy of God in answering your prayers. I have a friend whom I beg you to pray for. A near neighbor is at this time much concerned about her soul; the true way seems dark to her. Her husband is exceedingly hostile to religion. O dear friends

pray earnestly that God will magnify his grace in her. I ask your prayers also for two friends who both wish to become Christians, but the way seems dark and doubtful to them. If it is not asking too much, please pray for a mighty outpouring of the Holy Spirit upon this place. A revival has never yet visited us, and there is a fearful amount of corruption here. Pray for us till God comes by his Spirit in blessings."

The leader, in behalf of a lady who was present, requested prayers for the conversion of her husband and the father of her children. The husband is good and kind, but not a Christian, and is careless for his soul.

A brother said: "We are thankful to God for the blessings we enjoy—life, health and the means of grace—and these so common blessings."

The leader said: "Our blessed Savior sympathizes with his children. He attends to their prayers and looks upon them with pity and love. In the language of the verses read this day, he is 'full of grace and truth and years to bless.' He is spiritually present with us this hour and speaks to us. He tells us to open our hearts and receive him. He knows our thoughts, is acquainted with our condition and hopes, and he comes with healing in his beams to bless and save. The best of us stand in need of his mercy and the most humble and ready to perish need not fear, but may look to him in hope that their deliverer has come with his great salvation. This, my friends, may be God's last call to us. We know not what a day may bring forth. Let us stop in our course of disobedience and doubt and look to Jesus for salvation with confidence and hope."

The leader also said the following letter had made a deep impression upon his mind, and he would read it in full. It was dated Canaan; "I have no excuse to offer for addressing you except the deep interest I take in the people around me and the strong faith I have in the efficacy of prayer. I ask you to pray for the people of this village. In years past we have enjoyed seasons of refreshing from the Lord, but for three or four years we have no prayer, or conference, or class-meetings, and but little of the time any Sabbath-school or preaching, while profanity, Sabbath-breaking, and run-drinking have been on the increase. We have a nice little church, but most of the people have become used to the state of things which exist here, and if a sermon is preached, it is not attended by the people. I will not turn out to hear him or give him any encouragement, and in despair he leaves us—several have done so. I feel that only one thing can save the people and that is the interposition of the Divine favor, and I ask your prayers for this in their behalf. I believe God will answer and bless you in the effort, and do wonders among the people in this place."

Among the many personal requests for prayer by those who were convinced of sin were several from those who style themselves backsliders.

One said: "I once knew what peace in believing in Jesus meant, but am in darkness now. My heart has grown so hard that it is almost past feeling. Pray God to help me. I am a young man—too young to be so great a sinner. O friends, pray earnestly for me that God may receive me back into the Savior's fold."

Another said: "I come in here on purpose to request you to pray for me. I am a backslider, and almost despair of the mercy of God."

Another said; "I have wandered from the Lord, and ask you to pray that God may restore me to his favor."

The power and grace in the hearts of believers in conferring peace, joy, hope, love and desire to glorify the great Redeemer and author of salvation has been the prevailing sentiment of the past week of daily prayer.—Christian Intelligencer.

## A Cheerful Religion.

Let men be taught to know there is as much religion in the cheerful smile, as in the sedate and doleful style that is usually styled the most devotional; let them know that the earnest prayer need not be a drawing Jeremiah; let them feel that good gospel-preaching may be in a sprightly delivery of pleasant truths, more than in a whining recitation of inanities let them believe that Christianity is a live thing, that it is in sympathy with the active, rejoicing spirit of our humanity, and it will be better commended to their acceptance.

Seriousness ought always to characterize the Christian. But seriousness does not consist in sullenness, moroseness, or even in the sobriety that drives away smiles and the tastes for rational pleasures. He is most serious who best brings an earnest, healthy, rejoicing nature to the performance of his duty. Men are most beautifully serious when truthful smiles are playing on their lips, and when their whole countenances are lighted up by a benignant joy. It ought, therefore, to be the effort of professing Christians to pass through the world so happily as to light it up and fill it with joy. They ought to sing in the midst of judgments and to sing loudly and cheerily and constantly amid their marvelous benefits. We pass to a kingdom, out of sadness and sorrow, where there will be no sorrow no sighing. Passing to that place let us cultivate the spirit that is to distinguish us when we arrive there, and show that we do really begin our heaven on the earth.—Unit ed Presbyterian



## THE AMERICAN LUTHERAN.

REV. P. ANSTADT, EDITOR & PROPRIETOR.  
REV. R. WEISER, CORRESPONDING EDITOR

Sellinggrove Pa., December 17, 1868

### A FREE PAPER TO THE END OF THE YEAR

Persons, not at present on our lists, desiring to subscribe to THE AMERICAN LUTHERAN for 1869, by subscribing NOW, and forwarding the subscription price, \$2.00, will receive the paper, for the remainder of the year, FREE.

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#### The Close of the Year.

One more number will close the fourth volume of THE AMERICAN LUTHERAN. It has had many difficulties to contend with, but by God's help it has been thus far enabled to withstand them; it has not yet been "crushed." Whilst other papers with 8000 and 10,000 subscribers and of twenty and thirty years standing, have complained of the shortness of funds to sustain them, the AMERICAN LUTHERAN, though but four years old, has been able to pay its way along, although we were sometimes, and are now, very much straitened for want of funds.

We contemplate various improvements in our paper with the beginning of next year, improvements that will involve the outlay of considerable sums of money, and it will depend altogether upon the promptness of our subscribers in sending in their subscriptions, and the diligence of our agents and friends in sending in lists of new subscribers, whether we shall be able to carry out the improvements which we have in contemplation.

Let all then take an interest in this matter. Those who are in arrears should send in their subscriptions without delay, and if possible at the same time the subscription for the next year in advance. Four dollars will pay the subscription for the past year, and also for the coming year 1869. Those of our subscribers who paid in their subscriptions last year promptly in advance, we hope will also this year exhibit a like promptness. And above all we would urge the friends of the paper to canvass for new subscribers. This is a very favorable time to solicit subscribers. The paper will be sent gratis to all new subscribers till the beginning of the next year. The winter is before us and the people will want something to read during the long nights. Let the pastors then labor to introduce the Am. Lutheran into every family in their charges. They and their people will be the gainers by this, for we will be enabled to improve the paper just in proportion as we are supported and encouraged.

#### Luther's Monument.

We have received a photographic view of Luther's monument at Worms, with a printed explanation of the picture, with the request to publish the following announcement. We hope many of our readers will avail themselves of this opportunity of securing a picture of this famous monument so cheap.

Observe.—A photographic view of Dr. M. Luther's monument at Worms, with a full description and diagram, will be sent for 25 cents, enclosed and addressed to Edward Fitzki, Washington, D. C.

We call attention to the Prospectus of *Heath & Home*, in another column of this paper. We have found Messrs. Pettengill & Co., very reliable and honorable men in all the dealings we have had with them, and we believe they will keep faith with their subscribers.

#### The Genius and Mission of Lutheranism.

Under this heading the readers will find an article by Rev. Dr. Sternberg. Accompanying the manuscript came the following lines from Rev. C. Lepley:

"The following tract was prepared by the Rev. L. Sternberg, D. D., about a year ago and sent to the Committee in competition for the premium that had been offered for the best tract on the 'Genius and Mission of Lutheranism.' No award was made; but the committee, through Dr. Stork, their chairman, wrote to the author expressing their approbation of his production and requesting permission to publish it as a Jubilee Tract. Permission was given, but for some reason unknown, it was not published, and it is presumed the design has long since been abandoned. Deeply impressed with the value of the tract, and the good it might do, if published; I prevailed upon the Dr. to place it in my hands for publication. I therefore transmit it to you just as it was originally sent to the committee, for publication in THE AMERICAN LUTHERAN."

Yours very truly, C. L.

We think it is a great pity that the tract was not published, and scattered broadcast over the land. It could not have failed to do good. Every true American Lutheran who reads it, will say so. Now we will publish this tract if we are sufficiently encouraged. Let laymen, congregations, or pastors inform us by letter, how many dollars worth of tracts they will take, and as soon as \$100, worth are thus subscribed for we will print the tract and send to the respective subscribers as many tracts as their money will pay for. We will let the type stand and then at any subsequent time as many more may be printed as may be wanted. The Roman Catholics print 100,000 copies of one of their tracts for gratuitous distribution among Protestants. Should not American Lutherans also make some little sacrifice to circulate proper information about the Genius and Mission of Lutheranism?

#### Protestantism a Failure? Is it true?

This subject just now is occupying the different papers. Romanism has called Protestantism a failure for these three hundred and fifty years. Of course it is a failure in so far as it stands in the way of the progress of Romanism. But it is only a few years since those who call themselves Protestants have ventured to insinuate that the Reformation did the church harm. The Oxford Divines, Newman, Pusey, Keble, and other High Churchmen in England, some thirty years ago commenced a crusade against Protestantism, their echo was caught up in this country by such men as Bishop Ives, of North Carolina, (who ultimately went over to Rome), Dr. Nevins, Dr. J. R. Fisher, and others. These men saw all the imperfections of Protestantism, and took care to magnify them into enormous assertions. But they were utterly blind to the greater defects of Romanism. Recently a certain Dr. Ewer of New York, a high-toned Episcopalian, has preached sermons on the "Failure of Protestantism." A writer in the German Reformed Messenger, says, "We have read Dr. Ewer's sermon, and find it earnest and solemn." No doubt of it, for it just chimes in with the anti-Protestant views of that paper.

Dr. Cummins, Assistant Bishop of Kentucky, in an able Protestant sermon preached during the session of the General Convention of the Episcopal church, this uses up the Puseyite Dr. of New York, as well as the *Ger. Ref. Messenger*: "Failure of Protestantism! Why the very liberty by which Dr. Ewer spoke the word, and was not molested is the fruit of that Protestantism which he pronounces a failure." This is a severe cut, and justly inflicted. Would a Priest or Bishop dare to get up in Rome and pronounce Romanism a failure? or would any one dare to do this in any Roman Catholic city, where Protestantism has never been felt? "Liberty of speech, freedom of thought—freedom of action, all that makes this great age what it is, this noble civilization—this progress, all this wonderful development—the fruit of Protestantism. Protestantism a Failure! Why I stepped out of my door last summer one morning and saw a large owl sitting on a tree near my door."

I was amazed that I could get so near it. I drew nearer him had found him winking and blinking—as though, he said, "Oh! *this day light is a failure*." I have no doubt the light of Protestantism is too strong for Dr. Ewer and his semi-Romish friends! Bishop Cummins proceeds: "The same mistake is made by some of our brethren, that I made when I first saw the Mississippi River. It came rolling down with a force and volume that awed the beholder. In some places it strikes the banks with such force that a reflex eddy is formed in which you may be floating up the river without rowing for half a mile. These men have got into the eddy, and they think the whole river is going back! They mistake the whole river for the eddy. But at times the river changes its course, and cuts right through a town, tearing away gigantic bluffs, and destroys the eddy."

The day will come when these brethren will be swept along with the current that is Protestantism to the final triumph of the Anglo-Saxon race." The idea is advanced by Dr. Ewer, and the Reformed Messenger, that Protestantism has failed to reach the masses in large cities—have these men ever looked into the statistics of Methodism in large cities? But they say the Roman Catholic Church has the poor laboring men, and the servant girl, enlisted in its service. And what good does it do them? The Spaniards are all engaged in the service of Romanism, but are they any the better for it? No, no! Protestantism is not a failure—it has been, and is still, and will continue to be an immense success. But Romanism and its twin sister, Puseyism, have been failures. We confess that Protestantism has been a failure just in proportion as it has succeeded from its ancient position of hostility to Rome, and gone over to the "Man of Sin." Protestantism is Christianity purified, washed and cleansed from the polluting and corrupting influences of Popery. It is of the planting of God's Right hand, and will stand forever.

#### CONVERSATION IN THE SANCTUM.

BETWEEN PETER, JAMES AND JOHN.

John.—Here is a letter addressed to the Sanctum. It contains a very knotty question, and I fear the combined wisdom of all three of us will not be sufficient to solve it satisfactorily.

James.—Let us hear the question, I believe we can solve it.

John.—(Reads) Messrs. Editors: Do you believe in dreams? If you do not, how do you account for the following? Bro. Steele's mother died about three years ago. Some few months afterwards Bro Steele in a dream saw her, and she told him that in two years and a half he would follow her. That time was up at the time of his death. Now was this a mere coincidence, or is there something in dreams? Cannot Peter, James and John enlighten us? Yours fraternally, GEO. YOUNG.

I also received at the same time an obituary notice of Mr. Steele, a worthy and pious member of the Lutheran church in the state of New York.

James.—Well, I confess the question is not as easily solved as I at first blush expected it would be. I would like to hear John's opinion on this subject, his mind has something of a metaphysical turn.

John.—If I were to explain it on natural principles, I would explain it in this way: After the death of his mother, Bro. Steele's mind would naturally be occupied with thoughts of death and eternity; his waking thoughts by day would give character to his dreams by night, the appearance of his sainted mother in his dreams and her assurance that in two years and a half he would follow her impressed itself deeply upon his mind and formed a presentiment. He firmly believed that it would come true, and thus the mind produced such an impression upon the body that death was produced at the time predicted. This is by no means an isolated case of persons having a presentiment of the time of their death literally fulfilled. Medical works

also give us well authenticated instances of the power of imagination on the body. A criminal was to be put to death, and a number of physicians obtained the privilege of experimenting upon him with the view of testing the power of imagination over the life of the individual. They told him that it was left to his choice whether he should be put to death by a public execution or be bled to death in a private room. Of course he preferred the latter. They therefore laid him on a table, blindfolded him, made a slight scratch on his wrist to leave him under the impression that an artery had been opened, and caused a little stream of warm water to run over his hand into a basin, so that he really thought he felt and heard his own life's blood flowing, then the one would say to the other, "See how fast he is sinking," "He is almost gone." The result was, that just in about the same time in which a person would ordinarily bleed to death if an artery were opened, this man actually died. This shows the power of the imagination over the life, and on the same principle I believe that when a person has a very strong presentiment that he will die at a specified time, this presentiment will be very likely to be verified.

Peter.—Your reasonings are very conclusive in reference to the power of the imagination to produce death, and I could relate instances of a similar kind to corroborate your position. Yet after all we should regard the case of Bro. Steele as a Providential dispensation: God works by means and he uses means to accomplish his designs. Now dreams are usually vain and empty things, and ordinarily we should not take much account of them; but God sometimes accomplishes his purposes even by them. In this case He saw proper to reveal to this good bro. the time of his death. In ordinary cases God wisely and mercifully conceals from us the time of our death, but in this case He, no doubt, had some wise and good purpose in revealing to bro. Steele by the instrumentality of a dream the precise time of his departure.

John.—(Opens another letter.) Is it not a singular coincidence! See here I have just received another communication about a wonderful dream. It is in relation to Father Shindel of blessed memory. Let me read the article to you. (Reads.)

#### A Beautiful Dream.

Not long since, I was seated at the bedside of an aged Christian father—one who has been for six years upon his bed, confined thereto by a chronic rheumatism of the most severe type—when he related to me the following remarkable and most beautiful dream:

"I shall never forget a dream I once had touching this subject (we had been singing about the 'angel bands'); and, brother S., I do not wish to forget it. The memory of that scene has comforted my poor heart many, many a time."

It was in the winter of 18—. I had been for a number of evenings in succession, assisting in my humble way, father Shindel at one of his first protracted meetings. One day, about midnight, I returned to my family, after one of the most solemn evening meetings, for a few days rest. That night I had the dream. It all seemed like the great Judgment; and I always think I shall see it. I stood in a strange place—every thing seemed new; and yet I felt myself at ease. While I was talking with a man who was very kind in his manner, and asked many questions about my friends, and the neighbors around my home—he seemed to know us all—a very aged man came toward the place, holding a book in his hand. I don't know how it was that I thought him an aged man; his step was light, and all his movements easy; his face, too, did not look old, but somehow, one could see that the man was one who had had much experience. When he came a little nearer, I saw a great company of people following him. The leader and many of the company, seemed familiar to me, in their appearance, and as they drew quite near, spoke to me, all calling me by a name that seemed new, but very musical. As soon as all had approached near us, the leader directed the whole company to stand in a line. Oh! that was a beautiful sight. They were all of a uniform height, though some had countenances like those of children. Oh! such beautiful garments as they had on! I don't think they looked *anyway* in their whiteness—it seemed more like *light*—only so much brighter. When all stood in an even line, the leader opened the book in his hand, and read the names of all who followed him. Many of the names, I thought I had heard before, but they were so musical, that they really were new to my ear. After all had answered, down to the farthest end of the line, the leader closed the book, and put it into the right hand of the man standing at my side, saying at the same time—These are all thou gavest me, and not one is wanting! So soon as these words were spoken, I knew the man and his company. It was our dear and now sainted pastor, Father Shindel, who was the leader; and the company, the members of his congregations.

I cannot say how the dream ended; but it seemed the place was heaven."

NESCORPECK.

Peter.—That is indeed a wonderful and beautiful dream. But to change the subject. Will you have an interesting paper this week?

John.—Yes, I think so. The editorial on the article in the *Ger. Ref. Messenger* entitled "Protestantism a Failure?" is appropriate and timely. I am sorry to see that this same article also slipped into the *Luth. Obs.* last week; no doubt through some mistake in the compositor's room. Then the article of Dr. Sternberg on the "Genius of Lutheranism" is a capital one. Pity that there should not be enterprising enough in the church to publish it as a tract. Then our correspondent Iota gives some pretty sharp hits on reading sermons. I am afraid he will offend some of our ministerial brethren who read their sermons.

James.—Well, let them refute Iota, if his positions are not correct.

John.—I am very much pleased with the

article of bro. Felker. It is so practical.—The last paragraph is really beautiful. Let me just read it for our own edification. (Reads.) "From Enoch learn to be intimate with God. From Abraham learn to be faithful. From Job learn patience. From Moses, meekness, from David, devotion, from Solomon, wisdom, and from Jesus learn all. For He was more intimate with the Father than Enoch, more faithful than Abraham, and more patient than Job. And although 'the man Moses was a very meek,' yet 'the man Christ Jesus' is 'meek and lowly of heart,' and in Him we find rest for our souls. And although David's devotion was fervent and his heart daily bore its praise to the throne of God yet that of the Saviour was deeper and more profound. The dreary desert heard his supplications, and the gloomy night wind bore his petitions to the Father. Then do you wish to be approved of God? study to be like Jesus. Pray, and pray again, to possess the spirit of Jesus.—'If any man have not the spirit of Christ, he is none of His.' Pray, and pray again; that God may create in you the mind of Jesus.—'Let this mind be in you, which was also in Christ Jesus.' Reader, thou canst reach no higher honor than to have this sentence carved upon thy tombstone—'He lived near God,' or this—'God was his Friend.'"

#### For the American Lutheran.

##### The Church's Need.

NO. IV.

It is not my intention at this time to attempt a long discussion of preaching from the old and well worn stand point, so well known to every student of divinity. My remarks shall ramble at liberty, over the entire field; speak such things, and criticize such facts, as may seem best calculated to interest and stir the mind of my readers, to thoughts on this subject. Who does not feel the need of better, as well as more preaching? My readers would as soon expect to climb the steep slopes of the Alpine peaks, as to give them in any volume, even a "bird's eye view" of the many styles of preaching now in vogue among theologians great and small; and while I shall as little expect to attempt such a task, yet I will do myself the pleasure of giving a few of my thoughts on this subject.

To begin, I acknowledge only one object in preaching, viz: the salvation of men. All preaching which can be conceived of not having this great object in view, at once, without further ceremony, falls to the ground. I believe God to be as angry with those who professing to be His servants, preach from some sinister motive, as with the vilest of the vile, who every day tread under foot the blood of Jesus. I furthermore believe, that thousands of professed ministers fall under this ban. I also believe, that I with every one of my co-laborers, am in imminent danger of falling into a course of preaching which may lead us to the same end.

How many ministers are now luxuriating on the laurels of other days? Once they were faithful to their charge as ministers—who heard them gospel truths, and thereby, in years gone by, led many sinners from sin to the foot of the cross. When they preached, believers were strengthened, and the cold-hearted waked up, but now men sit and wonder at the profundity of their learning. Paul says to the church of Corinth, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God." From this passage, it would seem the apostle had little faith in labored learning as far as it had anything to do with the leading of souls to Christ. How different this apostolic idea from the manifest teaching of theologians of the present day? Not that I believe, even for a single moment, that he early church discarded the idea of human ability when sanctified by grace, for the object of man's recovery from sin and its consequences; but the truth of the matter seems to be, that the apostles and early christian ministers, instead of relying on worldly wisdom, depended implicitly on the Spirit's power.

Such dependence did not prevent them from careful study and deep and earnest thoughts, but it enabled them at any moment, by this electrifying influence to speak the truth in power, while the Holy Ghost gave it a particular adaptation to the consciences of their hearers. They spoke from the heart, and home to the heart went their words as they uttered them.

The greatest barrier the way of the pulpit power at the present time, seems to be, its dependence on *the manuscript or written sermon*. A sort of *prima* seems to have taken hold of ministers. They seem to think that the only way to convince men of their condition is by the display of a well written manuscript. Well, must say that I too, have often listened with amazement to the delivery of learned manuscripts; it was indeed wonderful to behold the fearful amount of learning, which one man had been able to crowd into the space of one sermon. This was not the only phenomenon apparent on such an occasion. As my eye took in the man's audience, alas! what did I see? A vacant stare from some, while many were sleeping, and only a few intent on the preacher had to say; perhaps the larger portion of these belong to the class of old lady who said in answer to the question, "How did you enjoy the Doctor's sermon to-day?" "Very much, very much indeed." "Did you understand him throughout?" "Understand him! Do you think I would assume to understand the learned Doctor?" "Indeed! But was 'nt it grand?" The fees usually too high for the sheep. More to this; no man has a scriptural right to teach any such sermons to an ordinary congregation. It is in direct antagonism with the spirit of that gospel we are commanded to deliver unto men. Do not say, I am opposed to learning; for this is untrue. I believe a man should be better informed than a minister of Jesus Christ; but mark: not to men may be dazzled by what he knows the world or the things of the world, but the use he makes of such knowledge to take sublime things of God, and leaving them down to the capar-

ity of his feeblest hearer, make plain thereby every glorious mystery, which, he himself can grasp, and master to the otherwise unedified hearers. How many ministers are able to pick up the writings of other men and by a single reading catch the writers idea at once? How often have we not exclaimed upon even a second reading, "This seems unintelligible?" If such be the case, how can we otherwise think of our learned exhibitions in the pulpit, to our common and mixed audiences? Let wisdom speak, and our *learned disquisitions*, will give way to simple and plain presentations of gospel truth; and so shall we hear once more the cry which the apostles were wont to hear, "Men and brethren what must we do to be saved?"

Many people labor under the mistaken notion that written sermons are the only ones on which any very great amount of work is expended. This is indeed a great mistake; for while a read sermon required the mechanical labor of writing out, yet it may be, as it often is, more of a compilation than a direct brain- wrought production. Whoever expects to preach the gospel without the helps of elaborate notes, or sermons written out in full, must not think for one moment that he has an easy task before him.

Extempore preaching is not such in reality: for if a sermon be delivered purely on the spur of the moment, it must, as a natural consequence, either present thoughts which have before been revolved in his mind, (and then it will not be extempore) or else present thoughts in a scattering and disjointed manner. When I write again, I will give my readers a short account of my way of preparing my sermons, which are often preached, without a note of any kind. May the good Lord make us feel our need in this particular direction.

#### A Letter from the South.

The following extract of a letter, written by Mr. Murray, of Sugar Valley, Clinton Co., Pa., to Rev. P. Gheen, was sent to us for publication in the AMERICAN LUTHERAN, and will doubtless be read with some interest by our readers:

REV. PETER GHEEN:—According to promise, I will now attempt a description of my Southern trip, and what I saw. I was to Eastern Tennessee in July; took cars at Washington City for Lynchburg, via Orange and Alexandria R. R. This road passes the following beautiful places, Burks, Fairfax, Manassas, Bull Run, Callett, Rappahannock, Culpeper, Rapidan, Gordonsville, Charlottesville to Lynchburg. Much of the country along this route is beautiful, and I think with our system of farming would yield abundantly. But, unfortunately, Virginia, as yet, has too much chivalry and self-esteem existing among her *superior citizens* to make the locality enviable for our honest hard-working and thrifty farmers, and mechanics, and as I could learn, laborers, especially the female portion from the North are considered far below the *Novel reading and Tobacco chewing ladies* of the South. But I predict

This Lynchburg is the most Seccession town I met. In fact whole middle and Eastern Virginia are far worse than Eastern Tennessee. From here we took the Virginia and Tennessee R. R., to Bristol. Part of the way after night and through the Alleghany mountains, but did not stop longer than one day at Bristol, hence cannot say much about this section. Passed on down the Holston Valley, country very much broken and rough, until we got to Washington county, here I began to like it, the farther down the better; I stopped at Russellville, Jefferson County, with one Daniel Fisher, formerly from Millville, Union Co., Pa., who purchased a farm of 623 acres, for \$9000 cash, best kind of limestone land mixed with flint. I would rather have it than our Susquehanna bottoms; it is almost as smooth and more productive, better wheat land, and no danger of frost. If I was clear here, and my effects concentrated, I would like to settle at Morrisstown, about six miles further. This is a live Yankee town, and will in a few years be a splendid place. Land here commands \$20 to \$30 per acre. But five to ten miles off \$10 to \$15.—I do not know the population of the town, but they have fourteen Stores, several Hotels, two Seminaries, male and female, two or three churches. I would prefer this country to Missouri, as it certainly is healthier, milder climate, and fresh running water. I wish you could see it. I know you would like it, and I have been thinking of raising a colony, say of about twenty families, all of one persuasion in religion, take our minister along, establish our own church. This colony should consist of farmers, mechanics, and laboring men; all strike out boldly for themselves, in their respective occupations, and the women do their part as among us. Thus establish society at once congenial to our condition of right, and demonstrate to the Southern aristocrats the true interpretation of the Divine law, by the physical illustrations, which is now done by the family referred to above, to the surprise (and no doubt chagrin) of some of their lordly neighbors. Nevertheless the time is coming fast when "Equal and exact justice" will be conceded to all in Tennessee, as well as here. Especially since slavery is abolished, that curse and demoralizer of the upper classes, (as they style themselves).—But ere long the school-master, with his free spelling-book, will do the work necessary to make East Tennessee one of the most enviable localities in the United States. You must, however, bear in mind that the Southern people are not all of the class referred to above; you find some natives engaged in business who are liberal in their views, and with a determination to progress with the age, and are unceasing in their efforts to induce Northern people to emigrate.

It having been hinted to the barrister, who was worrying the court with a long and dull argument, that he ought to bring it to a close, he angrily replied: "I will speak as long as I please!" "You have spoken longer than you please already," said his antagonist.

Even from the body's purity, the mind receives a secret, sympathetic aid.

## Church News.

MENDOTA, ILLS.—Rev. C. W. Sanders writes to us in a business letter; "We had an interesting time at the late called meeting of our Synod which convened at Mendota. I feel that the prospects for that institution of learning are somewhat flattering. The only thing, in my judgement, that is wanted now is the hearty co-operation of the several Synods that are especially interested in this school. I hope that such union of effort may be secured."

MILTON, PA.—We had the pleasure of spending last Sabbath with Rev. U. Graves in Milton. Bro. Graves has been in Milton but two months, and is actively and successfully engaged in building up the church both materially and spiritually. The crowds that flock to hear him cannot all find room in the spacious audience chamber where he preaches. A few weeks ago an effort was made on a rainy Sunday to raise additional funds to complete the church, when \$3500 were raised, which it is expected will soon be raised to five or six thousand. The church will be the largest and most elegant church edifice in all this region round about, and reflects great credit on the enterprise and liberality of the congregation. It will cost upwards of \$20,000. The ladies of the congregation have formed themselves into a mite society, and among other things have opened a room for the sale of refreshments on two evenings in the week, which brings them in a handsome sum, especially as the country members furnish many of the eatables.

Week before last, Prof. Hart of Lancaster gave a series of Readings, for the benefit of the Lutheran Church which netted them above \$100. The *Miltonian* of last week speak of the readings as follows:

"The entertainments given by the Lutheran Society of this place on Tuesday, Wednesday and Thursday evenings of last week were well attended throughout, and gave very general satisfaction. The reading by Prof. Hart was of the first order, his rendering of Schiller's 'Battle' 'Sheridan's Ride,' Poe's 'Mistaken Lesson' being particularly fine and receiving the most hearty applause. Our citizens were well pleased with the entertainments in all respects, and we trust Prof. Hart may be induced at no distant day to favor us with another series of readings. The net proceeds of the three entertainments were over one hundred dollars."

LYONS, PA.—The new Lutheran church recently erected in the town of Lyons, on the East Pa. Railroad, was dedicated to the worship of God on Sabbath last, in the presence of an immense concourse of people. The dedication sermon was preached by Rev. J. G. Martz, from I Kings, 8, 13; and the dedicatory service was performed by Rev. A. D. Croll, pastor of the congregation.—*Har. Tel.*

CHAFFERTOWN, PA.—The Evangelical Lutheran church at Chaffertown, Pa., under the pastoral care of the Rev. G. J. Martz, has been much revived and strengthened during the past few months. A large class of catechumens, numbering 47 in all, has been under religious instruction, and a number of people have professedly given their hearts to God. The communion season recently there was a most solemn occasion. Services were largely attended, and deep solemnity pervaded the assembled congregations. On Saturday afternoon preparatory services were held, and thirty-eight persons were received into full communion with the church, by baptism and confirmation, a number of whom were heads of families. A few were prevented from uniting with the church by sickness, while others preferred to wait and attend another course of instruction previous to the next communion. On Sabbath morning the Lord's Supper was administered, when two hundred and twenty-one communicants appeared at the table of the Lord. The church was densely crowded; every spot where a chair could be placed or a person could stand was occupied by interested and attentive auditors. Since the communion, in the unavoidable absence of the pastor, meetings for prayer and exhortation have been held by the members of the congregation, at which several conversions have taken place, and others are still inquiring the way of salvation.—*Har. Tel.*

LITTLE FALLS, N. Y.—Rev. Geo. Young sends us in a list of subscribers and writes: "I have made a partial canvass of my congregation in favor of your paper. I was then taken sick, but think I shall be able to complete it next week, when I will send a Post office order or a draft for the amount. I think I shall be able to send you about fifteen subscribers; wish I could do more; your paper deserves it."

We have received assurances from brethren in different parts of the land that they would make efforts about the beginning of the year to obtain subscribers for the AMERICAN LUTHERAN. We hope many will follow the example of Bro. Young, and go to work in earnest, canvass their whole charges thoroughly, and wherever they find a family destitute of a church paper, try to introduce the AMERICAN LUTHERAN. We allow 50 cents premium on every new paying subscriber. The agent can either retain this amount in money or receive books or valuables to the amount of the premiums. Some pastors have adopted this plan. They have taken out the premiums in additional papers to be sent gratis to such families in their congregations who were too poor to pay for it. This is a very good plan, which we should like to see more generally adopted.

MISSION FIELD SUPPLIED.—Rev. W. S. Porro, of Rebersburg, Pa., has been unanimously elected pastor of the Myerstown, Jonestown, Fredericksburg and Goshorts congregations, by the East Pennsylvania Synod, at its last annual meeting. The call will probably be accepted.—*Har. Tel.*

CALL ACCEPTED.—The Rev. Mr. Hamma, of St. Matthew's church, in the city of Reading, has received a call to the Evangelical Lutheran church, of Springfield, Ohio, and expects to enter upon his new field of labor about the first of January next. As Mr. Hamma was educated at Wittenberg College, and is intimately known in Springfield, Ohio, his election to that important field of labor is a decided compliment to his piety and his talents.—*Har. Tel.*

#### The Evangelical Alliance.

A very large company of ministers and of prominent laymen connected with the New York City churches, met recently at the house of Mr. William Dodge to consult together in regard to the Evangelical Alliance. Rev. Dr. McCosh the new President of Princeton was present, and communicated a series of resolutions adopted by the British branch of the Alliance at a meeting in London, held to confer with him prior to his departure for America. After some discussion it was unanimously resolved that the Evangelical Alliance be most cordially invited to hold its next meeting in the city of New York in the autumn of next year. If this invitation be accepted, it will be the first time that representatives of all the great bodies of Protestant Christendom ever met this side the Atlantic.

#### A Sad Calamity.

A terrible steam boat disaster occurred last week before Cincinnati, on the Ohio river, full particulars of which have been published in the secular papers. Two large boats collided in the night, on which there were many passengers, quite a number of whom were lost. Among these were George W. Falnsworth and daughter, of this city, and two Episcopal clergymen, the Rev. Mr. Parvin, of Cheltenham, Pa., and the Rev. Franklin S. Rising, of the "American Church Missionary Register," of New York. About seventy lives in all were lost, and quite a number of persons besides seriously injured. The disaster was rendered so fearfully destructive by the fact, that a considerable quantity of petroleum was on board of one of the boats, which caught fire immediately after the collision, and soon enveloped both boats in flames, so that it became at once impossible for many on board to escape. To us, it seems marvellous, that a boat which conveys passengers, should be allowed to transport so dangerous an article as petroleum.—*Ref. Mess.*

#### "THAT'S ME!"

A poor Hottentot, in Southern Africa, lived with a good Dutchman, who kept up family prayer daily. One day he read, "Two men went up to the temple to pray." The poor savage, whose heart was already awakened, looked earnestly at the reader and whispered, "Now I'll learn to pray." The Dutchman read on: "Lord, I thank thee that I am not as other men." "No, I am not, but I am worse," whispered the Hottentot again. The Dutchman read; "I fast twice in the week, I give tithes of all that I possess." "I don't do that; I don't pray in that manner. What shall I do?" said the distressed savage. The good man read on until he came to the publican who "would not lift so much as his eyes to heaven." "That's me," cried his hearer. "Stood far off," read the other. "That's where I am," said the Hottentot. "But snote upon his breast saying, God be merciful to me a sinner." "That's me; that's my prayer, merciful to me," cried the poor savage, and smiting on his dark breast, he prayed "God be merciful to me a sinner," until, like the poor publican, he went down to his house a saved and happy man.

The Newark, N. J., common council has taken preliminary steps for the erection of a monument to Union soldiers who died in the service.

#### MARRIED.

On the 26th inst, at the residence of the bride's parents, by Rev. A. M. Lentz, Mr. Amos Myers, and Miss Abbie Metzger, both of Montgomery Place, Pa.

On Sabbath, Dec. 6th, at the Personage, Elyberville, Pa., by Rev. J. B. Shoup, S. Harvey Wolf, to H. Maria Hartzel.

#### DIED.

December 12, 1868, near Elyburg, Norchtanberland county, Pa., Mr. Washington Swank, aged 45 years 5 months and 16 days.

On Dec. 1st 1868, at Pt. Herkimer, Herkimer Co., N. Y., of congestion of the stomach and liver, Adair Steele in the 60th year of his age.

Bro. Steele has been for the last 25 years an exemplary member of the Lutheran Church. For the last number of years he was the only male member in the church at Herkimer, yet he clung to it in its adversity, praying that God would revive it with his saving grace. His prayers were heard and during the last winter many were converted and added to the church. Last spring, at the meeting of the Franconian Synod, he was elected one of the principle delegates to the next Gen. Synod. At the beginning of his sickness he believed that he should never recover, and expressed himself ready for the hour of his departure. His faith was in Christ and upon him alone, was founded his hope of heaven. He lingered with his disease for nearly five weeks and then in the strong assurance of eternal rest, he fell quietly asleep in the arms of his Redeemer, upon the evening of the 1st inst. He leaves a wife and three grown children to mourn his loss. In his death, the community in which he has pointed many a soul to Christ, has lost a good man. The church from which he was taken, deeply mourns—and well she may—yet she firmly believes, that what is her loss is his gain.

Dearest Brother, how we miss thee, And thine absence we deplore







