

# The American Lutheran.

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## Communications.

For the American Lutheran.  
The January Number of the Evangelical Review.

This able, and learned quarterly is now before us, and is worthy of its high reputation. It is a solid, independent, and original number. There are no less than ten good stout articles in it. We cannot of course notice either the merits, or the demerits of them all. We cannot however refrain from noticing a few of the most striking ones.

"The Reformation, its occasion and cause," by Rev. Dr. C. P. Krauth of Philadelphia. This is a strong, vigorous, racy and readable article. It reminds one of other days, when the talented author had not yet entered into the foglands of symbolism when his ideas were clear, distinct and positive—here his thoughts flow in a clear limpid stream, without laboring like a strong man in a quagmire. Twenty-five years ago we heard Dr. Krauth, then quite a youth, deliver a lecture on Luther before the General Synod in Baltimore, we have frequently heard him since, but he has never in any effort we have heard or read come up to the force and beauty of that youthful effort, until now. Towards the latter part of his article after having given us the rich cream of his sprightly intellect, he breaks off with the sour skim milk of his symbolism! But upon the whole we were much pleased with the "Reformation."

But by far the ablest, and most suggestive article in this number, is "The Lutheran Doctrine on the Sabbath, and the Lord's Day," by Rev. H. E. Jacobs. This is one of the ablest, if not the ablest article that has ever appeared in the *Ev. Review*. We like this kind of discipline—i. e. going to the bottom of things, presenting the views fairly and honestly of the most learned men that have ever written on both sides. We however doubt the propriety and utility of such an article appearing in a Lutheran Review, we would rather it had appeared in the Congregational, Presbyterian, or Methodist Review. Not that we fear the truth, but because our church in this country has been struggling for a hundred years or more to climb up into the evangelization of our age and country—and one thing that has kept us down perhaps more than any other, was the views of our German forefathers on the Sabbath. We, (and all on our side of the church) have for more than thirty years, tried to show that the views of Luther, and our symbolical Books on the subject of the Sabbath, were wrong and injurious to the cause of true piety. We have repeatedly held up the low state of piety on the continent of Europe, both in the Roman Catholic, and Lutheran church, as an illustration of the bad effects growing out of the lax views on the Sabbath question. Now then we have the full teaching of the symbolical Books clearly stated, with an able effort to prove the correctness of those views by quotations from learned men from other churches. We were aware that Dr. Paley's views were in favor of the abrogation of the Sabbath, but we were a little surprised to find that Baxter, Hooker and Barrow were on that side of the house, for no men in all England were more conscientious observers of the Sabbath than they. Baxter especially inculcated the observance of the Sabbath when he was pastor at Kidderminster, and had it observed in as strict a measure as any other Puritan in England or Scotland. Yet we do not wish to be understood as calling in question Mr. Jacob's assertion. But we are certain he does not give the pith of Baxter's views. We have long since known the views of the 38th Article of the Augsburg Confession, and considered them erroneous, and these views convinced us long since that men who could commit such a great error on one important point, were liable also to err on others. The very fact that the most learned Lutheran Doctors of the 16 and 17 centuries are divided on the subject of the abrogation of the Sabbath, is worthy of serious reflection, and is an evidence that the thing is not so clear. Whilst Luther, Melancthon, Brenz, Chemnitz and Gerhard, and others contend for the abrogation of the Sabbath, we leave Calovius, Quenstedt, Baier, Hollay and over and above all the learned men in the Lutheran or any other church, Dr. Buddens contending for the moral obligation of the Sabbath. Dr. Buddens was perhaps the most learned and penetrating theologian the Lutheran church has ever produced, and it was the greatest misfortune that ever happened the Lutheran church, that his sound and scriptural views did not prevail. Luther never committed a greater blunder than when he made the divine institution of God's Holy Sabbath, a mere churchly holiday. This error has been followed by a train of evils that no language can express. All the loose anti-Sabbath views of the church in Europe flow from these views. Hence the members of our church after morning worship visit the "Lust Gardens" and think it no harm even to dance on the Sabbath! It is nothing more than a holiday appointed by the church! The influence of this same old error of 350 year's standing, is felt in our own country, especially in our large cities where the followers of Luther's views are numerous. Hence our Municipal authorities have to fight this error in the present day. These Germans want to keep the Sabbath as they were taught by their church in Germany. How can religion ever make any progress when the Sabbath is not observed? When and where did the church ever prosper without recognizing the divine

institution of the Sabbath? The institution of the Sabbath is one of the moral laws of God, and can no more be abrogated than any other of the Ten Commandments. The 38th Article of the Augsburg Confession, and those who advocate the views of that article whether in or out of the Lutheran church, are wrong. The Holy Sabbath never was, and never will be abolished. We assert that the institution was not a mere Jewish ceremonial, but a moral law, and that it has never been abrogated. If it has we ask for the act that abrogated it. Where is it? Why says the anti Sabbath advocate, you will find it in Romans 14: 5-6, "One man esteemeth one day above another, another esteemeth every day alike, let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord, and he that regardeth not the day regardeth it not." And in Colossians 2: 16-17, "Let no man therefore judge you in meat or in drink, or in respect of a holiday, or of a new moon, or of the Sabbath days, which are a shadow of things to come." Now it is as clear as a sunbeam that there is no reference in either of these passages to the Holy Sabbath. The reference is evidently to the feasts and fasts of the ceremonial arrangements of the old Jewish system. The question as A. Barnes says, was not concerning the moral obligations of the Sabbath, but only about the peculiar customs of the Jews. The propriety and necessity of keeping the Lord's day was never called in question in the Apostolic age, the only question was this, should the Christian church observe all the rites and ceremonies of Judaism. In Colossians there is no reference to the weekly Sabbath. Dr. T. Dwight says, "The Sabbath in this place appears to be distinguished from the Sabbath—the Sabbath is always joined with new moons and other Jewish festivals or holidays. So also in Gal 4: 9, Paul says, 'How turn you again to the weak and beggarly elements, ye observe days and months and times, and years—Paul is here evidently speaking of the Jewish festivals—not of the divinely appointed Sabbath.'" Dr. Humphry says, "The plural form of Sabbath days, rarely if ever occurs when the original institution of the Sabbath is intended." The word in the original Greek is not "Sabbath days," but, "Sabbaths" corresponding with our term "holidays." It is not said of those Jewish Sabbaths, that the Lord blessed them, and hallowed them. But of the Holy Sabbath it is said "wherefore the Lord blessed the Sabbath day and hallowed it," or consecrated it to holy purposes, and hence it is to be kept holy until this law is repealed. A keen theologian Rev. W. Doolittle has made these observations on the Sabbath day, "This clearly shows that Christ's disciples, and all men would keep the Sabbath after his death.—For the time of which he here speaks was to be 40 years after his death, and there was to be a Sabbath then. If the Jewish Sabbath should be abolished, still there should be a day of rest, for sabbath means rest. There had always been a Sabbath, and there always would be one to the end of time. There is no escaping the force of this passage, for Christ was addressing not the Jews who might reject him, and cling to their Sabbath, but he was addressing his own followers. If the Christians were not required to keep the Sabbath, it would have been a matter of perfect indifference on what day they should make their light."

The Sabbath is the sheet anchor of our religion and we must hold on to it, neither our veneration for the illustrious Reformers, nor our admiration for the learning of their successors, must blind our eyes to the truth as it is in the Bible, or the sad effects we see in Europe of such loose views of God's Holy Sabbath. We find no fault with Mr. Jacobs for the able manner in which he has presented this view, we rather admire his thorough view and profound investigation, and would not be surprised if his article should call out some of the best theological talent in the land.—And we do hope some of our strongest men will furnish us an article in the *Ev. Review* on the other side. We don't mean that Mr. Jacobs has not done justice to the subject—for he has—he has honestly given us both sides, but with an evident bearing to the wrong side. But we want strong, vigorous and energetic arm to drive the plowshare of ruin through the delusion of the Reformers and the Symbolical Books on this point.

R. W.

For the American Lutheran.

## Growing in Grace.

Concluded.

But once more. This grace in the soul enables us to rise above the natural corruptions of our fallen natures. By nature we are corrupt, and ever inclined to do that which we ought not to do, "The things I would not, those I do, and the things I would, those I do not" is the confession of many a man since Paul's time. The grace of God is fully able to eradicate this disposition to sin, and to implant in the soul a genuine abhorrence for sin and Satan. But how often, when looking among professors for a corroboration of the declaration just made, do we find ourselves sadly disappointed. Where purity and humility, unselfishness and great spiritual light are expected and should be found, how sad the disclosures are; selfishness, impurity, pride, the lust of the eye, and an amazing blindness touching the things of the spirit, seem to bar

the door against everything that is really good and without beginning the examination you give up in despair, lest you should be shocked still more, by the hidden things of which the light of day should not be apprized.

Not thus stands it with the true child of God: may verily go and view his life now. You may have known him as a sinner, now you shall see him as a saint. You were his companion in unbelief, come see and know him as a believer now. What cared he then for the word of life; now it is a delight to his soul. Once he knew little or nothing of God's word; now you hear him saying, "In His law doth my soul meditate day and night. No love for God's house once characterized his life; now he can say of a truth with one of old "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." When in sin, perhaps he would go to much greater lengths than could you; now his life is the personation of artless and fidelity. His words are few and well chosen; he involuntary shrinks from sin, and every evil now finds a loathing in his heart, and a rebuke from his life.

Thus it is that the grace of God can pick the poor victim from the gutter, and make him an heir of grace and glory, and change his vile nature into a perfect likeness of Him who was in all things our brother, sin excepted and whose delight it is to seek and to save that which was lost.

Wonderful indeed are the changes which grace can, and does make. He who once kept the clothes of those that stoned Stephen, afterward became by the same grace which enabled the first dying martyr for the religion of Jesus, to pray "Father lay this sin to their charge—himself a bold and invincible defender of the cross, and a cheerful sacrifice on the altar of martyrdom: who, in the face of every danger, however threatening, could exclaim, "If God be for us, who can be against." A child of God must be, and thank God can be without guile.

"This pure religion, as it has been lived out in the world, among men, without physical force or martial effrontery, has made for itself empire. It has swayed the hearts of men, and despite every obstruction, it has borne down upon a sinful and corrupt humanity until obstinacy has given way, and the civil arms of every nation are spread out for its defence. In every language written the Bible has been printed, and in every dialect or tongue the religion of the cross is now, to a greater or lesser extent proclaimed. And as Christians, we may look to every remote people, for the fulfillment of the Master's promise, and a realization of that oft repeated and much longed for belief when "Christ shall reign King of nations as he now reigns King of saints."

But we must draw toward the close of our discourse. How is it with us, my dear brethren, have we been growing in grace? Have we made any progress in divine attainments? How do we find ourselves under the light of the text and sermon? Are we only beginners when we should be Fathers and Mothers in Israel? Are we still dabbling about in first principles, when we should have been, as it was, our privilege to have been long since, teachers at best of babes and instructors of the foolish, now ourselves still learning the Alphabet?

Can we say we have made some progress? We have received some additional light! We have renounced self, and put ourselves soul and body under the control of the blessed Jesus? Do we discharge the duties we owe our God and our fellowmen with fidelity, and a spirituality which is most convincing to even the most obstinate of real advancement? Have we the grace of humility and the spirit of heavenly submission, not only to the will of heaven, but for our brethren's sake and lastly, have we the world the flesh and the devil under our feet! Is there a sincere loathing in our hearts for the honors of men, as such do we neither fear their frowns nor feel their smiles in such a way, or to such a degree, as to lead us to court either the one or the other? Are we able, by grace—and in no other way can we be—to say to the will of the flesh thus far shall you go, but no farther?—And to Satan, can we say at all times, without reserve, promptly, "Get thee behind me Satan" for I will not serve thee nor yet fall down and worship at thy feet?

If we can my brethren, then may we take to ourselves the assurance of God's word that "they are my sons and daughters" and that while we stand fast in our integrity we shall not be moved. There is no power on earth or in hell that can move a saint who lives by faith on the son of God, and who in humble but bold reliance in His mercy goes forward in the path of duty.

The religion of the cross, to one soundly converted, is no cunningly devised fable, but a living, breathing, shining reality. It is the joyful realization of the sweet truth uttered by Paul to Timothy, who said, "But godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come." It is "Christ the hope of glory in you." It enables those who are in possession of its benefits, to rejoice to know that their "lives are hid with Christ in God and that when Christ our life shall appear then shall we also appear with him in glory." It has the power to soothe our sorrows and calm our fears. It enables us to eat of that spiritual bread, whereof if a man eat he shall hunger no more, and to drink of that water, which is a perpetual defier of thirst, for the world or the things of the world. It lifts the soul above the sordid things of time and sense, and

exalts its possessors into close communion with his Father and his God? It will finally, if persisted in, lift us on the wings of a heavenly convoy into mid air to behold the King in his beauty and the land that is very far off.

Oh, the power of this grace! How much the church needs it! How much the world needs it! and how much we need it as individuals, and professed followers of the meek and lowly Jesus. How foolish we are, as professors, to live without it; to only be servants when we might be exalted to the place of sons; to be slaves both to the world and religion, when we have within us enough all requisite grace, by which we might be ourselves freeborn. Why should we be cripples and dwarfs in the army of heaven, when it would be just as easy for us to be sound in heart and life? Why always in the hospital, when we might be in the field? Why in the shroud, when we might much easier be in the harness! Why dead, dead to God and Christ, when we should be alive and vigorous? Let us seriously ask ourselves these questions, and by the grace of God never stop, until it is our meat and drink to do the will of our Father who is in heaven, and who willeth not the death of sinners, but rather that he should turn and live. Let us seek for that grace which will enable us to feel, that it is not only our privilege to be, but also that it should be our most earnest heart wish to be perfect even as your Father which is in heaven is perfect.

And now once more allow me to enumerate the evidences of growth in grace; and as I name them God help you to remember and seek them. Progress in light and knowledge. A renunciation of self, and a growing dependence on Christ spiritual, in contrast to a mechanical performance of your religious duty. Fidelity to your work, Humility, Submission to the will of God, and lastly, The world, the flesh and the devil under your feet.

May God enable us all to make a most thorough investigation of our standing in grace: and may such an examination discover to each of us, the pleasing truth, that, therefore leaving the principles of the doctrine of Christ, we are going on not as if we had already attained, but as those who are earnestly seeking to attain unto the perfection of the doctrine of Christ, let us go on to perfection. May the good Lord help us all. Amen.

## Practical.

### The Fulton Street Prayer Meeting.

The order of exercises for the Week of Prayer suggested by the Christian Alliance were appropriately observed on each succeeding day. The attendance was large and much interest manifested.

One day, just before closing, a gentleman in a clear, distinct voice said; "I am the son of a minister, but have disregarded instruction, and am covered with sin. I have hated the advice which would have brought me to Christ and kept me in his fold, and now, a stranger and a wanderer from God, I come to ask the prayers of strangers, that God will have mercy on my soul, and that I may find peace in believing in Jesus."

Another said; "I also am a stranger, and feel assured that God is in your midst. Will you earnestly pray that I may be brought back to the fold from whence I have wandered, and be accepted in the name of the Saviour?"

The leader presented the requests of several wives for the conversion of their husbands: one from Pittsburg, two others from this city, and four without place of date.

Few incidents of these meetings have caused a warmer response than was manifested when one who is always present but seldom speaks or leads in prayer, arose, and read with marked and appropriate emphasis, a hymn entitled "The Christian Echo."

The leader, in presenting the following letter, remarked that it was a case of thankfulness as well as a subject of prayer. It came, he said, from a Christian lad, now fifteen years of age, who is in the Phillips Academy at Andover, fitting for college, and for whose conversion, about two years ago, prayers were requested at this meeting:

"DEAR FATHER: Ask prayers of the Fulton Street Prayer-meeting for the conversion of Phillips Academy. I have heard that many have asked prayers there which have been answered, and I have much faith in united prayer. I expect to take a class in our mission-school this winter, and to begin next Sunday. I think I shall like it, and that it will be a useful exercise for me. Next week I am to take charge of our Wednesday evening prayer-meeting. These meetings are unusually interesting, and there are strong indications of revival. Pray that it may come."

Another, requesting prayers said; "I am a missionary. It was my privilege in former days occasionally to attend this meeting—a privilege which I very much enjoyed. I felt the spirit of prayer and supplication was here. I went West to preach the gospel to a community which was destitute of it, and I have prayed God for his blessing upon my work: I have labored on Sundays and week days along the wayside and at the homes of the people, and urged them to come to Jesus, and distributed tracts and religious papers among them. I have felt and feel the truth expressed in the words, 'Not by might, but by my Spirit saith the Lord,' and that God alone

can give the increase, and long for the day of his power, when sinners shall be made willing to be saved. I have long prayed for that day, and see some indications that it is near at hand, and therefore make my earnest request that you will help by your prayers for the day of this saving power."

Prayers were requested for a person apparently in a dying state, who, though advanced in years, refuses to seek the only hope of salvation. He professes to believe that the troubles of this life are all the punishment he will be called upon to endure.

Another requested prayer "for a young man who is in great despondency of mind, having lost property and business, and is in utter inability to provide for his invalid wife and two small children. He is a professor of religion but his way seems dark."

On a subsequent day, seven requests were read from sisters for the conversion of their brothers, one of whom "to all human appearance has not long to live, and his mind is awakened to a sense of his condition."

Almost every day requests for prayers are presented for the conversion of young men by their parents and brothers and sisters and friends. The leader said we should not be discouraged and he then related the instance of the conversion of an old man of eighty-three years, whose pious mother had made him the subject of her daily prayers for more than forty years, and he lived for more than ten years after his conversion a devoted Christian. Let us never despair or falter in prayer, always remembering that "praying breath is never spent in vain."

"I desire an interest in your prayers," said a request from Hamburg. "My heavenly Father has called me to be a teacher of the young. He has given me my lot in a place where many never speak his name but to profane it. There are some in this place who do not believe that God will ever punish sinners. Will you not pray for them that they may be converted? And pray for the children that they may be converted. Brethren, pray for us."

The remarks of the brethren have generally tended to enforce practical duties of obedience and faith, and the duties pertaining to Christian life in the Church, in the family and in society have been referred to, and exhortations to more earnest and more faithful prayer have enlisted attention, and at times it seemed as though new incentives to this duty and privilege had been presented.

A brother said that it was evident that many inquirers were present with us every day, and the instances of hopeful conversions here are increasing, and we have abundant reason to exclaim with the Psalmist, "Bless the Lord, O my soul, and all that is within me bless his holy name."—*Chr. Intell.*

### Uniting With the Church.

There is hardly a congregation in the land which has not some to whom the following from the pen of Theodore Cuyler, has a special application:

Witness-bearing for Christ is a broad, far reaching phrase, as the Saviour employed it. He said: "Whoso confesseth me before men, him will I confess before my Father which is in Heaven." When Christ gives conversion, he demands confession. He demands a cordial, fearless, outspoken acknowledgement of Him as the Redeemer and ruler of the heart. We firmly believe that every true and penitent believer should at once become a witness for Christ; conversion should be followed by immediate public confession of the new-born faith in Jesus. Delay of this duty is not warranted by the Scriptures: it leads often to doubt and distrust, and encourages a self-righteous spirit of trying to make one's self better before coming out for Christ. Every month spent without a public confession of faith is generally lost; and a timid convert, who postponed her union with the church five years, in order to gain more assurance, frankly acknowledged to me afterwards, "I have felt as if five whole years had been wiped out of my short life." A converted soul should obey at once its first instinct. "Lord, what wilt thou have me to do?" is the first question of a changed heart. The answer is: "Confess me before men; ye are my witnesses." The person who has a genuine trust in Jesus for salvation, and yet fails to make an open acknowledgement of Jesus, loses the opportunity to do good, loses self-respect and the respect of others, and risks the loss of his favor who has said; "Whoso is ashamed of me, of him will I be ashamed in the presence of my Father and the holy angels." In nearly every congregation there are more or less of halting, irresolute persons, like Bunyan's Mr. Fearful and Miss Much Afraid, who have a sweet faith and yet they never come out openly as his witness-bearers. They expect Christ to acknowledge them in Heaven, and yet they shrink from acknowledging Him on earth. They may be Christians at heart, but the world is not allowed to know it. They are certainly not shining lights, but rather are they dark lanterns. No one is the better for their clandestine religion; no one hears their testimony, or reads a "living epistle" in their cowardly conduct.—This is a miserable method of living—the concealment of one's colors in the presence of the enemy—this following along in the rear of Christ's army corps with a vague hope of being counted in among them when the celestial crowns of victory are awarded to the faithful soldiers. We do not say that church membership is essential to salvation, or that no one can be a sincere Christian outside of

the church. But the Bible warrants us in saying that whosoever hopes to be acknowledged by Christ in Heaven, and yet refuses to acknowledge him before men, is disobeying Christ's orders, and cannot expect his blessing.

### Death of an Eminent Divine.

We have intelligence of the death of the elder of the brothers Krummacker, the Court preacher of Prussia, author of 'Elijah the Tishbite,' the 'Suffering Saviour,' 'Elisha,' 'King David,' and many other popular and useful works. By his writings he had a wide and enviable reputation in all Christian lands. He was considered the most eloquent preacher in Germany, and as his splendid pulpit abilities were consecrated to the defense and advancement of evangelical truth, and at the same time had commanded the respect and admiration of the Sovereign, so that he was raised to the highest position which a preacher could attain in the kingdom, he commanded an influence of mighty moment to the Church in Germany.

Dr. Krummacker died December 10, 1868, of a stroke of apoplexy, very peacefully, a few weeks before the proposed fiftieth anniversary of his pastorate, for the celebration of which extensive preparations were made. He was 71 years old. His wife preceded him several months, and after her death he felt homesick in this world. He leaves a large family—two sons, four daughters and several grandchildren.

He attended the General Conference of the Evangelical Alliance in Amsterdam in August, 1867, and participated in the proceedings of that remarkable Convention of Protestant Evangelical Christians from all parts of the world. He was a man of majestic presence, with the deepest and heaviest voice that we ever heard from the mouth of man; it was cavernous (perhaps sepulchral is the word), but in prayer or speech his thoughts and words flowed in such a rich, copious, golden stream, with melody, metaphor, Scripture, with argument and appeal so blended with earnestness, command and love, that he bore the hearts of his hearers on with him as easily as the great man could take any one of them up in his arms.

As the Conference met in August, it was pleasant to hold mass-meetings in the public parks and gardens, and Krummacker and Tholuck and Guthrie and others from Germany and France and Britain, would address words of earnest call to repentance, standing upon the benches under the trees, and crowds gathering at their feet.

We had hoped to see this venerable man at the World's Evangelical Conference to be held in the city of New York next fall. But he has gone to the General Assembly of the Church of the First-born, whose names are written in heaven. His brother is well-known also in this country by his writings. He is a more active and, perhaps, useful man than the elder Krummacker was. Strong expectations are indulged that he will come to us this fall to represent the evangelical sentiment of Germany.—*N. Y. Observer.*

### The Man with One Leg.

"Well uncle Philip, what are you looking at so earnestly? I can see nothing but a parcel of people going by. Is there anything to be learned from them, uncle Philip?"

"Oh yes, a great deal; but we are not all ways disposed to add to our wisdom. He that has a quick eye and a willing heart may learn something from everything."

"From everything? Well, I can't see what can be learned from that crowd of people! tell me, uncle Philip, tell me!"

"That I will and welcome. You see the poor fellow with the wooden leg? I cannot tell whether it was brought about by his fault or his misfortune; but if by the suffering he has gone through he sanctified, he will run faster in the heavenly race than he did before he met with his loss. Now, mind what I say, and you will certainly gain some profit by it. Never pass by a man with one leg without thanking God that you have two."

"Thank you, uncle Philip, thank you; I will try to remember that piece of advice, and practice it too. Thank you, uncle Philip; thank you."

HOME CHEERFULNESS.—Many a child goes astray, not because there is a want of prayer or virtue at home, but simply because home lacks sunshine. A child needs smiles as much as flowers need sunbeams. Children look little beyond the present moment. If a thing displeases they are prone to avoid it. If home is the place where faces and words are harsh, and fault-finding is ever in the ascendant, they will spend as many hours as possible elsewhere. Let every father and mother, then, try to be happy. Let them talk to their children, especially the little ones, in such a way as to make them happy.

RICH AND NOBLE RELATIVES.—"I was reading lately of a very good answer, made by a very little boy, who afterward became a very distinguished minister of the gospel.—One of his school-fellows was boasting one day about the number of rich and noble relations that he had. Then he asked the future minister if there were any 'Lords' in his family."

"Yes," said the little fellow, "I know there is one at least, for I have often heard my mother say, that the Lord Jesus Christ is our elder brother."

### TO DOUBTING CHRISTIANS.

If Jesus were on earth, would you not go to him, and ask him to save you? Would you not believe him if he said to you, "Thy sins are forgiven thee: thy faith has saved thee; go in peace?" Thus he speaks to thee in the Bible. Hear his voice, believe what he says, command every doubt by the authoritative voice of the mighty Savior. He is now at the right hand of God; but still he speaks—speaks from heaven—speaks in the living word the Scriptures of truth. And why is he exalted to the throne of the majesty in the heavens? In order to be a Prince and a Savior—to give repentance and the remission of sins. His name Jesus, given to him at his birth, and again to him by God in the resurrection, proclaims the blessed truth that salvation is in him. Faith in that name is sufficient.

Two gentlemen were lately conversing together upon this momentous subject. One said to the other, after pointing out the mighty works of Christ on the cross, "Do you need anything more?" The other replied, "Yes, I think I do; I think I must have some work of my own." His friend replied, "Jesus at the right hand of God is my title, and my only title to salvation. Here are pen, ink, and paper, now write me down a better!"

The truth is that Christ in glory is the proof of the complete and all-sufficient value of his death. If a friend becomes surety for me, and is thrown into prison on account of my debt, and I afterward meet that friend walking at liberty, I am sure he must have made full satisfaction for my debt, otherwise he would not be out of prison. So the Lord, at the right hand of power on high, is a proof that he has answered to the full every demand of God against me as a sinner. His death is everything or nothing. It is either the entire blotting out and canceling of every charge against me, or it avails me nothing.

John Bunyan was walking one day in a field, under great trouble of soul at the discovery of his own villainy, and not knowing how to be justified with God, when he heard, as he imagined, a voice saying to him, "Your righteousness is in heaven!" He went into his house, and took his Bible, thinking there to find the very words which had thus sounded in his heart. He did not discover the identical expression, but many a passage of Scripture proclaimed the same truth, and showed him that Jesus at the right hand of God is complete righteousness to every one that believeth.—*Solta.*

### Odds and Ends.

"Are you the mate?" said a man to the Irish cook at a vessel lying in port. "No," said he; "but I'm the man that boils the mate (meat)."

"A boy with a turn for figures had five eggs to boil, and being told to give them three minutes each, boiled them a quarter of an hour altogether."

"A clergyman the other day was lecturing a Sunday school class on the duty of loving one another. "If I should meet a Frenchman, in what language should I speak to him?" "French," was the reply. "Or a Spaniard?" "Spanish," shouted the boys. "Well, if I should meet an angel from heaven, what language would I use?" "Latin," cried the scholars. The preacher admitted that it might be so, but said he should rather try the language of love.

"Coleman was asked if he knew Theodore Hook. "Yes," replied the wit, "Hook and eye (I) were old associates."

"Ah, mum," said a beggar to a lady who had just given him a dollar, "if it had not been for this, I'd been driven to something 'despit' something I've long feared I'd come to at last." "What is that poor man?" "To work, mum," responded the unhappy man, with a melancholy shake of the head.

"A young man, crossed in love, attempted to commit suicide, but by mistake took a dose of yeast powder. He immediately rose above his troubles."

"A thirty-two months' girl in Worcester thus accented her parental relative a day or two ago; "Papa, will you buy me some holes to put in my ears, so I can have some earrings?" Papa is now looking for the holes."

"A traveller, among other narrations of wonders of foreign parts, declared he knew a cane a mile long. The company looked incredulous, and it was evident they were not prepared to swallow it, even if it should have been a sugar cane. "Pray, what kind of a cane was it," asked a gentleman sneeringly. "It was a hurricane!" replied the traveller."

"Dickens, in speaking of a friend, says he was so long in the legs that he looked like the afternoon shadow of somebody else."

"A lady who did not know whether her plantation was in Virginia or North Carolina, found, when the line was run, that she was a resident of Virginia. "Well," said she, "I am glad I don't live in North Carolina: it was always such a sickly state."

"A bright little Miss of seven summers was told by her teacher during a music lesson that "when she came to a certain sign in a piece she was practising, she must rest." The little lady played on without minding the sign. "Why did you not rest where I told you?" asked the teacher. "Please, sir, I wasn't tired," replied the innocent child."

"A doctor's wife attempted to move him by her tears. "Ah!" said he, "tears are useless. I have analyzed them; they contain a little phosphate of lime, some chlorate of sodium and water."



## An Appeal.

DEAR FRIENDS!

You would do us a great kindness by sending in your subscription to the AMERICAN LUTHERAN. Those of you who owe for the last year or two, do not delay sending it, we beseech you, and let every one that has paid up to the first of January, send us in two dollars to pay for the year 1869, in advance. Send something even if it is no more than a dollar.

If you have not got a dollar with you, borrow one from your neighbor. A dollar is a small amount to you, but there are more than one thousand such dollars owing to us, scattered all over the country, and we need every one of them just now. We will enclose a receipt in the next paper, so that you will see that we have received the money and how far it has paid.

## Death of Rev. J. Evans.

It is with a heavy heart that we make the record of the sad intelligence that another of our ministers has been removed by death from his labors on earth. Brother Evans of Lewisburg died on Tuesday the 26th inst., in the 53d year of his age. Many of our readers will remember that last May, while attending the meeting of the General Synod at Harrisburg, bro. Evans was stricken down by paralysis. From the effects of this attack he never recovered so as to be able to discharge the duties of the pastoral office. On Monday night, the 25th inst., he had a renewed attack of paralysis which in a few hours terminated his earthly existence.

Bro. Evans leaves a wife and four children to mourn his loss; three of his children having preceded him to the world of glory. This sorrowing mother with her orphan children we commend to the church, and the mercy of Him who has promised to be a husband to the widow and a father to the orphan.

Bro. Evans entered the ministry of the Lutheran church in the fall of 1847. He was a faithful servant of Christ, and many are the souls that were brought, through his instrumentality, into the fold of Jesus Christ. But his work on earth is finished and his joy in glory commenced. It is impossible for us, as we pen this brief notice of his death, to realize that the dear friend and companion of our youth, the fellow student of our school days, and the brother laborer in the vineyard of Christ, has left us, that we shall see his face no more on earth. Peace be to his ashes!

## Editorial Items.

**SUSQUEHANNA SYNOD.**—The time of the meeting of the Susquehanna Synod has been changed from the 4th to the 11th of February. The members will please take notice of this change.

**WORDS OF CHEER.**—Bro. Geo. Eichholtz writes to us:

I am much pleased with the appearance of the AM. LUT. Its head-dress is very becoming; it is plain, simple and neat, and may be articles that appear in it be of that character, which should ever partake of the spirit of the Gospel of Jesus Christ, plain, simple and practical, so that the AM. LUT. may exert a power for vital piety and godliness, and be a welcome messenger in every Lutheran family.

**RELIGIOUS TRAINING OF THE YOUNG.**—Those able articles by Rev. P. Sheeder concluded in the last number were published in the AM. LUT. by resolution of the North Eastern Conference of the Allegheny Synod. It was an essay read before that body at its last meeting. The statement of this fact was overlooked by the compositor.

**AGRICULTURAL.**—We direct the attention of the readers to the Agricultural column of the AM. LUT. This department is now edited exclusively by an educated, successful amateur agriculturist. Even those who are not practically engaged in farming or gardening will be interested in reading that column.

**ATCHISON, KANSAS.**—Mr. J. H. Talbott is authorized to act as agent for the AM. LUT. We clip the following from the Atchison Daily Champion and Press:

J. H. TALBOTT

Came to Kansas in 1857. In 1861 he was elected Register of Deeds for Atchison county, which position he held three successive terms. By this means he became conversant with the location and character of nearly every section of land in Northern Kansas. He opened a Real Estate Agency in April of last year. He has upon his books, some of the choicest property in the market, embracing improved and unimproved lands throughout all of Northern Kansas; and a fine selection of city lots and residences. He is also agent for a large amount of property owned by non-residents, and does a large business in paying taxes and effecting sale upon such classes of property. He has the only book of abstract titles of any piece of land in Atchison county. Parties in the East who are organizing colonies, and individuals desiring lands in Northern Kansas will find it for their interest to call upon or address Mr. Talbott.

Freys Bush, N. Y.—Rev. Mareley writes: "We moved here into our very fine parsonage last October. I am making an effort to have all my people, now without a religious paper, to take the AMERICAN LUTHERAN, and will be able to send in some few subscribers soon."

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter.—(Enters the Sanctum somewhat out of breath from a recent sickness.)

John.—I am glad to see you in the Sanctum again. We missed you very much, things don't go on right when you are not here yourself to attend to them. I hope you will get right well now, and that we will be able to get out a very interesting and edifying paper.

Peter.—I am not quite well yet, though I am right glad to be able to come so far again. In a few days I hope, by care and moderation to be perfectly restored to health. I have had a severe attack of sickness, which lasted nearly two weeks. I had to take some very disagreeable medicine too, and the time seems long when one has been accustomed to active life, to be confined to a solitary, silent chamber. Especially is it trying to the patience when important business has to be neglected and letters are accumulating which can not be answered.

John.—And yet after all, sickness is designed to be a blessing to the christian, if the lesson is properly improved. I have just been reading an article in the *American Presbyterian* on the "Wholesomeness of sickness." (James aside, that's a contradiction in terms.) In which there are some very impressive remarks. I will just read one paragraph. (Reads)

"Sickness is but the symptom of a deeper fact, the shadow of a sterner reality, and a more sweeping disaster than itself. It is a significant hint that we are marked as the prey of the destroyer, and that our time must come at last. It is a warning to be ready. It is the forerunner of the king of terrors. The beams of our tabernacle already tremble under his grasp. We may recover. Strength, health, and elasticity may come back to us in the glow of a happy convalescence. The hope of long years of life may again animate us. Yet, after all, it is only a reprieve. After all we must die. Mortal sickness, accident, decay must at last be our lot. It is an unalterable moral and physical arrangement. The wages of sin is death."

Peter.—I think this writer takes a too melancholy view of the subject. I like to look at the bright side. In the first place the christian should reflect that God is his heavenly Father, who loves him infinitely more than a parent can love his child. And he has assured us that all things work together for our good. Whether there be prosperity or adversity; joy or sorrow; health or sickness; life or death, it must all work together for our own good. Then look, too, at the cheering promises of Scripture. We are told that these afflictions are not worthy to be compared with the joy that shall be revealed in us, and again that these afflictions shall work out for us an exceeding and eternal weight of glory. Just look at this expression. "An exceeding and eternal weight of glory." Human language is inadequate to express the thought in the mind of the inspired writer. Paul comforts himself with the reflection, that when he shall lay aside this tabernacle of clay (the body) he has a building made of God, eternal in the heavens. And our blessed Saviour tells us that in our Father's house there are many mansions, that he has gone to prepare a place for us, and he will come again and receive us to himself, so that where he is we may be also. With this glorious prospect before him what christian would not exclaim from the midst of his afflictions, "Come Lord Jesus, come quickly."

James.—We have a great many examples of patient endurance of sufferings in the Scriptures. Just to mention one case; that ancient patriarchal sufferer, Job. His name is the very synonym of patience. After he had lost all his earthly possessions and even his children by one sudden stroke of Providence, and even when his body was covered with sore boils from the sole of his feet to the crown of his head, he did not murmur against the Lord, but exclaimed, "The Lord hath given, the Lord hath taken away, blessed be the name of the Lord." Then look at Job's comforters, who attributed all these afflictions to his sins. And look at that victim of a wife, who came to him while he was sitting in the ashes and tauntingly said to him "Dost thou still retain thine integrity? curse God, and die." She was worse than Xantippe.

Peter.—We should always put the most charitable construction on every action. Now I have been told that the Hebrew word "curse" may be also rendered "bless," and therefore may be read "Bless God and die." But even with this rendering it is evident that she felt infinitely below her husband in the virtue of patience.

James.—I have often heard it said there are more pious women than men, and that their piety is of a deeper, more devoted character. And I am inclined to believe it is true. But if they are wicked, it seems as if the very devil possessed them.

Peter.—What have you that is interesting in the papers?

John.—Rev. J. H. W. Stuckenberg, chairman of the committee of the new German paper has presented its "Stand-point," with which I am very much pleased. If they carry this out faithfully we will do all we can for the German paper.

James.—In looking over the paper I find that the editor Severinghouse speaks in the highest terms of our corresponding editor Weiser. He says he never received a better letter, and in the next number he publishes this letter, which contains indeed some of the most wholesome advice for a young editor. I hope he will follow it and profit by it. I also see that editor Weiser has contributed the leading communication for the 4th No. of the paper.

Peter.—Well, I am right glad that, it would seem to indicate that the new German paper is going to be edited in the spirit of the AMERICAN LUTHERAN. I know some others of our warmest friends who will do everything they can for the German paper both in writing for it and getting subscribers.

John.—But here is a little paragraph from editor Severinghouse that is calculated to cast a damper on my hopes. After telling us that

he was born, baptized, confirmed, and ordained a Lutheran, &c., he concludes by saying, "But I don't want to be an American Lutheran," &c. Does he wish to intimate that we who call ourselves American Lutherans are not Evangelical?

Peter.—I would charitably suppose that editor Severinghouse has not a clear conception of what American Lutheranism is. His own paper is entirely dependent for its support upon American Lutherans. Some of its ablest contributors, such as Rev. R. Weiser, are American Lutherans. The greatest minds in our General Synod have been and still are American Lutherans. I would mention only Kurtz, Schmaucher, Sprecher, Stuckenberg, all American Lutherans, whose Evangelicalism is bright as the sun, and at whose feet brother Severinghouse might meekly sit and learn lessons of wisdom.

For the American Lutheran.

## Student's Houses.

Since my last acknowledgements, the following sums, were received in money.—Lutheran S. School, Centerville, Pa. \$5.00, John Fair, McConnell's Grove, Ill. \$10.00, A. H. Stahl, Lena, Ill. \$9.00, Carlisle charge, Clarion Co. Pa. per Rev. W. E. Crebs, \$30.00, A Friend, per J. G. M. \$5.00, Rev. D. Sell, \$2.00, Greenwood charge, per Rev. S. Croft, \$7.25, T. D. Beeber, M. S. Rissel, P. Heilmann, J. K. Heilmann, Amanda Heilmann, each \$1.00 collected by Miss A. Heilmann, Pfeiffer's church, served by one of my students, \$51.00, G. C. Wagenseller, \$1.00, F. J. Wagenseller, \$1.00, John Alleman, \$5.00. These three are youths of Selinsgrove Luth. S. School, Hassinger's church, Snyder Co. P. \$8.00, Rev. J. Focht's charge, Pa. H. H. Malich \$5.00, E. Emerich, \$5.00, G. Kaiser \$2.50, Mrs. H. Malich \$2.00, Cash \$1.00, —, \$1.00, Collection \$3.08, J. Heilmann \$1.00, M. Reitz \$5.00, G. Weiser, \$2.00, J. Drumheller \$1.00, S. Reitz, \$2.00, S. Reitz Jr. 75cts, J. Reim 75cts, H. Garman, Jersey Shore, Pa. \$3.00, Carey & Schmauer, Selinsgrove, \$6.20, Berryburg charge, Pa. per Rev. M. Fersner \$22.57, Rev. M. Fersner \$3.70, Rev. H. G. Bowers, Treas. of the Melancthon Synod, \$100.00, N. Walman \$3.00, Mrs. Walman \$2.00, Cash 17cts, Mrs. Sarah Swartzell \$1.00, Miss Anna Swartzell \$1.00, Jimmie C. Shindell, Selinsgrove, \$1.00, Luth. S. School, Hummelstown, Pa. \$10.00, Luth. S. School Catawissa, Pa. \$5.00. Total \$315.97.

Received additional in materials and work:

Isaac App, 200 bus. of lime \$18.00, G. Schmauer, sand, \$2.50, D. Pink 1 day masoning, \$1.02, Rev. Prof. P. Born, brick and labor \$15.00, John App, hair and hauling, \$8.05, Jacob Ott, hauling \$1.00, Moyer, Bowers and Burns in lumber \$17.71. Additional work by the Students \$118.30. Total \$202.18.

The entire cost of these houses is \$2370. One bill has not been presented in full, but it can not vary from any estimate over twenty dollars, more or less. The whole amount received in money is \$709.08, and in materials and work, \$551.87, making \$1260.95, thus leaving a balance yet to be paid, of \$1063.31. Of this amount there will be due, March 1st \$300, April 1st \$300, and the balance the first of June and July. A number of brethren have promised aid—will they remember us now?

Three of our families moved into the houses on the third of November. It was a joyous time.

The remaining half house is engaged, and will be occupied in a few days.

I might just state I have had two other applicants—one will bring his family in the spring, the other will come also if he can be supported. This would again leave us minus one double house.

More about this in the future.

H. ZIEGLER.

Selinsgrove, Jan. 26, '69.

For the American Lutheran.

A Correction Corrected, Criticism, Facts, Figures, &amp;c.

"The beginning of strife is as when one letteth out water; therefore leave off contention, before it be meddled with." Solomon.

I see that my last article created something of a breeze in some parts of the "far west."—If my article was made to be the "beginning of strife," it was not so intended; and even now, I do not intend to "meddle with" contention. The attempt at "correction" on the part of Bro. "E. M." of Springfield, Illinois, was undoubtedly well meant. I do not charge him with an evil design, or "malice aforethought." He is too good a man to do such a thing against your humble servant or any other man. He is only mistaken and possibly somewhat sensitive. My reason for thinking he was, or is the latter, is drawn from the unfortunate criticism he made.

I have seen many sentences, spelling, &c., in the articles of other men, as well as my own, that would bear much criticism; but I envy not the spirit that usually does it. It savors too much of the rod of the schoolmaster over the "sniveling, driveling" urchin, whose mental inactivity is materially accelerated by its sharpening influence. It takes advantage of the little thing of criticism to depreciate the force of truths that may be unpalatable to read. Either the printer or myself omitted the little word *labors*, which rendered the sentence unmeaning. Most likely it was myself. From the tender manner, however, in which my good Bro. E. M. meant to handle me, I most certainly exonerate him from any intention of personal injury. He is not capable of that. The result possibly might be different. A newspaper is not a good place to teach Grammar.

*Luth. and Miss.* undertook that on several occasions, but to their amazement, they found their pupils not materially inferior to their instructors.

That truth was told in my former article, and that it was approved by many, I have ample testimony. And yet from the position my good Bro. E. M. occupies, it is most na-

tural he would see and read my communication in a different light from what I intended. Instead of being in the State of Illinois, when I wrote the article, I was far west of the Mississippi River. I looked over the vast field west of the river and did not think for one moment of the State of Illinois, in any other light, than that the ministers of the Lutheran Church, in that great State were doing a great work. I had just parted from a number of them at Mendota, where they were striving to consummate an arrangement with the citizens of that place to establish a first class College and Theological Seminary. Now that I have come to this subject I am more pleased than otherwise, that my good Bro. has taken me to task about the Ministers of the "far West," and attempted a defence of his Brethren of Illinois. Indeed I thought they needed no defence. I thought their labors proved them to be men. The admissions, however, that my good brother has made as to defections in the ministry in Ill., is the only information I have on the subject, and therefore cannot be charged with allusions to that State.

I recollect most distinctly when I wrote that article I desired to show the necessity of an Institution in the State of Illinois, for the benefit of the Luth. Church, in that unlimited and unmeaning country, the "far West." When I would that members of the Lutheran church earnestly calling for ministers to break to them the bread of eternal life; and when I would hear of many good and pious members, leaving the Lutheran Church, on account of the defective character of its ministry, and uniting with other denominations, I did feel then, as I do now, like saying, that it would have been better, yea, much better, for great part of the territory West of the Mississippi, and some parts East of it also, had there never been a professed Lutheran Minister there.

This deplorable state of Lutheranism, if such an im existed at all, arises, in part, from the want of true ministerial character, on the part of those who pretended to be ministers of the religion of Jesus Christ.—Men, whose standing in the East being such that they could not sustain themselves; would come West without the church either sending or calling them. Such wandering stars ill suit the West—they make "confusion worse confounded." It is true, Lutherans are not alone in these troubles. Others have experienced the same, but I feel grateful to God to be able to say, that a better day is dawning. From the sad experiences of the past, we are all learning lessons of wisdom for the future.

The New School Presbyterian Church, last fall, sent ten young men, from one of her Eastern Theological Seminaries to the City of Kansas, to the meeting of a Synod, to be examined, licensed, and located in their respective fields of labor. This is the right kind of action. There was system in it; and the scattered members of the Presbyterian church West, would have confidence in their ministers, because they were sent by the church, East.

The enlightened policy of the Allegheny Synod commends itself to the whole church. They sent some of their best men to Nebraska, and gave them the assurance of a competent salary and paid the expense of removals. Now what is the result? These Missionaries, from their own accounts, are doing a great work. This is true of all the other countries West, where there has been a systematic policy on the part of the church East.

Ecclesiastical tricksters volunteer their services in many parts of the West, and experiment in religious matters, as mountebanks do in medicine. This difficulty can only be remedied by endowing institutions of learning and placing men of ability and learning at their head. This is what I understood the brethren of the State of Illinois intended to do. In this movement I felt a deep interest, as I thought I saw a remedy for the evils of which I complain. I was not aware of any sensitiveness in any part of the State of Illinois.

I gathered the following as to the State of Iowa, which will have some bearing on my subject. The different denominations, as far as I could secure the statistics, have the following Colleges, &c.

Methodists, 4 Colleges. Congregationalists 2 Presbyterian, 5 Colleges and a Female Seminary. Episcopal 1 Evan. Association 1 The Iowa Synod (Symbolical) 1.—Of the entire Southern part of the State I could not hear, and therefore my list must be incomplete. But it is sufficient for my purpose. Not one Institution in the State, if I am correctly informed, that has the fostering care of the Lutheran Church. The College at Albion has been abandoned, and is now in the hands of the Presbyterian church. Bro. Axline's Institute, at Fairfield, commendable as an individual enterprise, has no endowment fund, and therefore cannot do the work the church at large needs.

Were Mendota in Illinois, and Fairfield, or any other suitable place, in Iowa, endowed with a fund of \$100,000 each, so as to sustain competent Professors, they, more than anything else under the blessing of God, would make the Lutheran church in the West a success, and prevent the bitter feelings and asperities of private interests and personal antipathies.

What has given success to the church in the East? Gettysburg inaugurated the prosperity of the Lutheran Church in America and is still doing, and I trust, always will do a great work for the church. Selinsgrove for the time she has been at work, has left her mark in the East, and will do so in the future.

What has enlarged the borders of the church west of the Allegheny mountains?—The sons of the school of the Prophets at Springfield, Ohio, are taking their stand second to none in our vast country, and doing a good work. These Institutions will live in the memory of the church till the latest generations. What I wish to see in this western country, is a well endowed literary and Theological school, and should I be so fortunate as to see this accomplished in my day, I think my good friend "E. M." will hear no more

doleful jeremiads over the defections of the ministry in the "far west." The west will begin to take care of itself. But I must confess that the States of Nebraska and Kansas just at this time, seem to be more propitious for the work of the Lutheran church, than the States of Iowa, Missouri, or Minnesota. Numerically the membership of the church is not as great in the former as in the latter; but the church, through her Home Missionary Societies, has taken these States under her care. I am giving my impressions.—These States adjacent to the Mississippi River being occupied by the ministry of the Lutheran church, from ten to thirty and more years, and I believe there have not been more than two or three young men prepared for the work of the ministry. As to natural resources, these are among the most wealthy States in the Union, and why there have been so few, if any, as yet prepared for the ministry, in these States, must be accounted for by an inadequate ministry.

The advocate of any type of christianity, must be mentally and religiously qualified to do so, in the face of many phases of infidelity, and every conceivable form of belief. My observations, then, teach me, that men must be obtained adequate to the work; and the church must assume the responsibility of sending the men, and of supporting them as comfortably in the West as they would be in the East.

Men of crude manners and questionable morals are a decided nuisance everywhere, but they can do more injury in the West, than in the East. The people of the West are less decided themselves, in religious principles, and therefore the necessity of men in the ministry of more sterling worth.

Now my good Bro. E. M., if you are not satisfied with my explanations, it will not be because I have not written enough. Correct me again, and I will introduce more.

Yours as ever, C. L. N. B. The reason of the delay in placing myself "rectus in curia," is the fact that I was much engaged in missionary work in Davenport, and other points in Iowa. C. L. Dixon, Ill., Jan. 22, 1869.

## For the American Lutheran THE ORPHAN'S HOME.

MR. EDITOR.—Please permit me thro' your paper to make the following acknowledgement of donations to the Tressler Orphan's Home of the General Synod, located at Loysville, Perry Co., Pa.

One package of Clothing, sent by Rev. J. Peters, St. Clairsville, Bedford Co. Pa., valued at \$1.75. One pair of children's Stockings from Saddle River, N. J., 40 cts. 2 Flannel dresses for little girls, by Mrs. P. Bosserman, Newport Pa. valued at \$2.00. One box of old and new Clothing sent by Mrs. M. Rhodes, Lebanon Pa., valued at \$34.50. One Package of old and new Clothing, sent by Mr. Duke of Carlisle, Pa., valued at \$30.00. One package of old and new Clothing, sent by Rev. H. Shindel, Perryville, Pa., valued at \$30.00. One Grindstone presented by Mr. H. Saxton, Carlisle, Pa., valued at \$1.50. Crank and Fixings for Grindstone by Dr. Shope of Hummelstown, Pa., valued at \$1.00. Total \$101.15.

Many thanks to the kind donors for the above articles, and also to those especially through whose instrumentality they were procured and forwarded to the Home.

Through the kindness and efficiency of Mrs. Rev. M. Rhodes of Lebanon Pa., a large box of very nice cakes of every shape and variety, was sent to the Home as a Christmas present to the Orphans. Unfortunately this box did not reach us in time for first Christmas day; yet it was there in time for the second.

The children were called to the Home of the Superintendent, where by special request our esteemed brother, Rev. P. Sahn and son, were present to assist in the distribution. After religious exercises appropriate to the occasion and an excellent address by brother Sahn on the nature and origin of Christmas, as well as our obligations to thank God for the gift of his son and the glorious mission he came to fulfill; we began the distribution. But finding the supply to be more than in our judgement would be conducive to the health of the children, we reserved a part which was kept until New Year's day when a second distribution was made.

It was indeed a season of rejoicing to the children. They seemed fully to realize that though without either Father or Mother according to the flesh; the God of the Orphan had taken them up and raised friends to care for them. Could the kind sister whose benevolent heart had led her to the self-denial and labor of providing such a rich treat for the Orphans, only have seen the cheerful looks the smiling faces and the glad hearts of these dear little ones on the reception of her munificence, she would have felt herself repaid for her labor of love and have realized in truth that it is more blessed to give than to receive.

Many thanks for her kindness. May the God of the Orphan grant her a rich reward both in time and eternity, and may many others in Zion be influenced by her example to go and do likewise.

We have now already twelve church Orphans at the Home, and applications are almost daily coming in desiring us to take others. Could we have given an affirmative reply to all the applications, which we have received since the first of October last, we would now have upward of forty Orphans at the Home; but on account of our limited means and the fear of accumulating debt the Board of Trustees have been compelled thus far to turn a deaf ear to the earnest petition of numbers who have been knocking at our door. Will not the Churches and Sunday-schools of the General Synod come up to this work, and enable us not only to pay for the property and land already purchased, but also place us in a position that we will not have the pain of telling any of God's poor little orphans, that we cannot receive them for the simple reason that we have not the means for their support.

Several Sunday-schools have come up nobly to this work, and sent us one hundred dollars for the purchase of one acre of land each; viz, Lancaster S. S. per Rev. W. V. Gottwalt, Hanover, per Rev. S. Yingling, Harrisburg per Rev. G. Stelling, Gettysburg per Rev. Breitenbaugh, and St. Clairsville per Rev. J. Peter. A number have promised us the price of an acre of land each, and paid the one half, assuring us that the remainder would soon be forthcoming; viz, York, Rev. Wm. Baum, Lebanon, Rev. Rhodes, Sanbury Rev. Hemperley, Shamokin, Rev. B. Keller, Lewisburg, Rev. J. Evans, Hummelstown, Rev. R. Rizer, and Columbia, Rev. Wm. H. Steck. Whilst a still greater number of Sabbath-schools and congregations have promised us the price of one acre of land each, but from whom we have as yet received nothing more than the promise.

Brethren, do not permit your Sunday-schools and Churches to forget their obligations; we are anxiously waiting to receive something more tangible than the mere promise. In a future article we will make an acknowledgment of other subscriptions and donations to the home, and which if included in this article would make it entirely too long. Will we not hear from churches and individuals in a short time sufficient to bring us into a position that we can venture to open our arms and embrace every poor and destitute orphan that comes.

Loysville, Perry Co., Pa. Jan. 17th 1869.

## In Memoriam.

Died on the morning before Christmas, 1868, at the residence of her son, Rev. C. L. Ehrenfeld, Hollidaysburg, Pa., Mrs. CHARLOTTE C. EHRENFELD, relict of Dr. A. C. Ehrenfeld, aged 79 years, 9 months, and 24 days.

She went to her room the evening before in usual health. Upon lying down in bed she was taken with a violent pain in her breast. The doctor was instantly brought, but his help was in vain. About a quarter past six o'clock in the morning she suddenly fell back on her pillow and expired. After a night of much suffering the Lord took her into his rest. She was conscious until the moment of her departure. Though having suffered previously from similar attacks she felt her hour had come. She met death calmly as a child dropping into parental arms to rest. Her composure was sublime. She had lived a life of unflinching trust in Jesus Christ. She loved him, and kept his commandments. She trained up her children in the way they should go. Almost thirty years since, she was left a widow with a large family. The least child was under seven years. On Sabbath days, when alone with one or two of the youngest children, she would kneel with them in such earnest wrestling with God for them and her whole family, as makes our hearts throb to-day. Three other sons became ministers of the Gospel, namely, Revs. G. F. A. C. and C. L. Ehrenfeld.

Her individuality was strongly marked.—Her soul was by nature keyed to a lofty tone of moral purity. Her hands were never soiled by a mean act. For such things she had a high and quick disdain. Her countenance too, could not conceal what she thought. She could not deceive if she had tried, and she did not try.

She had a large nature, and its largeness consisted in love and good-will to all. This ruled her character and life. Poor in this world's goods, she was rich in love and sympathy, that reached out in suffering helplessness of all who were in trial or sorrow. To do good was the joy of her life. During the war she wept and groaned in all the tribulations of those awful years, but never doubted what ought to be and would be the result.—She went from door to door many miles much of the time on foot, to solicit aid for the soldiers. Precious relics now are the papers she carried and the letters from the Christian Commission she received in receipt of the things she forwarded.

No account of her must omit her love of flowers. She loved them with a beautiful devotion. In her old age, when she had nothing to give to her children, but was dependent on them, she would send them flowers, baptizing them with her tears as she sent them.

But more beautiful than the rose or lily was the sweet peace of her face as her body lay in the repose of death. On the day after Christmas her body, accompanied with fine of grave-sons, was taken to the Salem Church here, and laid beside her husband and her parents. On Sabbath a funeral discourse was preached by Rev. Mr. White of the Presbyterian Church. By a happy coincidence he chose the same text from which Dr. Bomberger, now of Philadelphia, preached her husband's funeral discourse thirty years ago, "Write, Blessed are the dead which die in the Lord from henceforth, yea saith the Spirit, that they may rest from their labors, and their works do follow them."

Worn pilgrim! tired feet! they rest now! Her dear hands lie quiet, on her breast—those hands, often wet with the falling tears as they wrought far into the night, while her heart ached for her children! Our house is desolate now, but the rich treasure of her life remains to us and our children.

A boy found holding a horse by the roadside, near Ithaca, N. Y., recently, was asked whose animal he had in charge, and replied that it belonged to "a crazy Dutchman looking for birds' nests over yonder in the woods." The crazy Dutchman was the distinguished Professor Agassiz.

Sydney Smith, passing a by-street behind St. Paul's heard two women abusing each other from opposite houses. "They will never agree," said the wit; "they argue from different premises."

In the work of creation, God only opened His hand to give flight to a thought that He had held prisoned from eternity.

—An Irish artist advertised that he had a representation of death as large as life.

—A man hearing that a raven would live hundred years, bought one to try.

## Church News.

MONTOURVILLE, PA.—Bro. Griffith writes: The Lord has been with us to revive his people and to convert sinners. Sixteen persons were received into the fold of Christ. May the Lord keep them faithful. Amen.

WEST SANDLAKE, N. Y.—Bro. M. W. Empe writes:—I have had special services in my church for three months—with very gratifying results—the church was greatly revived, about 46 professed conversion. We had on yesterday a very interesting communion, and 23 were added to the church.

Rev. G. SILL, of the Whitmarsh charge, has received and accepted a call to Turbittville charge, Northumberland county, Pa., vacated by the removal of Rev. Mr. Wolf, to Baltimore.—*Luth. Obs.*

SCALP LEVEL, PA.—Bro. A. R. Height writes: "We are now in the midst of a precious work of grace in this place."

NEW CHESTER, PA.—Rev. J. E. Honeycutt, late of Duncannon, has accepted a call to the New Chester charge. His address is New Chester, Adams county, Pa.

MILTON, PA.—Rev. U. Graves writes under date of Jan. 18th: We raised for our church enterprise yesterday over \$3000. We expect to be ready to dedicate at farthest by the middle of July.

CREAGERSTOWN, Md.—The Luth. Congregation at this place under the charge of Rev. John M. Unruh, is enjoying a precious revival of religion. Some twenty have been converted to God and still the good work goes on.

## Special Meeting of Susquehanna Synod.

A special meeting of the Susquehanna Synod will be held in Muncy, on the 22d Thursday, the 11th of February, A. D. 1869.







