

# The American Lutheran.

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## Communications.

For the American Lutheran

Reflections on the Character of the  
late Rev. B. Kurtz, D. D. L. L. D.

Ab, yes! it is painfully apparent that the god man has gone! The fearless champion of truth—how we miss him! The church contest in which he was so prominent, continues still, but the place vacated where he fell, remains unfilled. That powerful, peculiar pen, which, for so many years, was so prolific and so effective, no one has yet been found to wield.

But it is well. He lived to a good old age. He lived long enough to secure an enviable immortality on earth, and to make full preparation for a glorious immortality in heaven. He lived beyond his own expectations and desires, though he waited patiently until his change came. He lived as long as his many friends could wish, however much they loved him. Though always captivated with his social qualities and almost proud of his literary and ministerial performances, they could not ask that he should linger in this dark, distracted world, especially as to stay would have been to suffer. He lived as long as the church, which he served so wisely and so well, could desire. She had the fruits of his toilsome life, and as he could toil no more, they only need the testimony of his death; and that she too has received. Yes, he lived long enough, yet how many at his departure exclaimed: "My father, my father, the chariot of Israel and the horseman thereof!"

Few who knew Dr. Kurtz, during any considerable period of his eventful career, thought him faultless; but less have ceased to admire and love him because of his faults. His were the errors of a positive character, aiming high and confident of success, rather than the foibles incidental to a narrow mind, wedded to trifles and controlled by prejudice. He dared to think for himself, and to differ from others, whatever their rank or reputation. He was neither entangled by the cobwebs of antiquity, nor entranced by the boasted discoveries of modern philosophy. He bowed only before the shrine of truth, and whether found among the traditions of the past or the developments of the present, he accepted it as divine in its origin and authoritative in its claims. Truth, with him, was the aim and end of all controversy. It was this ennobling characteristic, this manly independence, that brought him so constantly in conflict with the symbolical faction of the church, and provoked the bitter opposition, especially during the latter period of his life, of those who give greater prominence to the doctrines of the Fathers. In the sense of submission to human authority, he called no man Father. The Reformers were esteemed, but only as men. Their productions were appreciated, but never invested with a semi-inspiration, or substituted for the Holy Scriptures. Nor did he admit—as what sensible man will?—that in intellectual, moral integrity, evangelical piety and thoroughness of research, the sixteenth century surpassed the nineteenth century. His preference and his judgment led him to walk in the light of the present, rather than grope in the darkness of the past.

And yet Dr. Kurtz, was conservative; surely not in the worst, some might think in the best, but more likely all will agree in a medium sense. He would not abandon his sentiments; he would proclaim and defend them; but he would not so insist upon the truthfulness of his positions as to unchristianize those who differed with him; nor so carry out his principles as to produce a rupture in the church.

He had too much confidence in the legitimate and pacific progress of human affairs, as a means of correcting errors and abuses, to be a revolutionist; too much regard for the judgment and sincerity of others to be a radical reformer.

His tendencies were over onward, and always in the right direction, but his movements were never so abrupt as to break away from the one extreme, nor so rapid and exclusive as to identify him with the other. Controlled by neither, he acted with both. At the commencement of the Church Controversy, and through every stage of it, his aim was steady toward the true Evangelism, that the "Word of God is the only and sufficient rule of faith and practice." But he sought to give to the Confession and Catechism a Scriptural construction, rather than wholly abandon them on the one hand, or make them the standard of Scriptural interpretation on the other. Neither division was satisfied with his course, neither could claim him as an unqualified adherent or antagonist; while praise and censure were alternately bestowed upon him by both.

This state of things continued only for a time. His relative position changed, less however, from any change in him, than from a manifest and decided change in the tendencies and temper of the conflicting parties.—The issue became broader and more complicated, involving more of factional interest and feeling, than of conviction and desire for truth.

Determination deepened, intolerance grew intolerable, divergence was less deprecated, and, leaders at least, recognized each other as belligerents. Of course, Dr. Kurtz found his appropriate place and rank. One school turned away from him and made him the mark for their arrows. The other approached and hailed him as their chieftain. And

here, in the front of the battle, he weekly, but firmly stood, sometimes allowing their missiles to fall harmlessly at his feet, sometimes hurling them back upon his assailants with tremendous force and effect.

The esteemed veteran at length ungrudgingly retired, and went to his rest. The controversy continued, the church has been rent, a result deprecated by him, less only than the sacrifice of truth. Whether wiser counsels and a better spirit will yet prevail, and harmony be restored—the object of his most cherished hopes—remains to be seen. In either event, his life was a success. He labored for the maintenance of truth, and truth is sure to triumph.

H. L. D.

For the American Lutheran  
The Christian Convert.

NO. VIII.

MY DEAR BROTHER:—I wish, in this letter, to call your attention to your rights as a religious, social being. You will need to be guarded against two extremes, on this point, on the one hand, is an austerity of manner, entirely unbefitting the glorious and free gospel, which you profess; and on the other a light and trifling mind, so pernicious to the life of God in the soul.

In the course of your religious life, you will meet with many self-constituted religionists, whose austerity of countenance, dress and life, are self imposed; and who are determined to impose these same rules of living on all whom they meet, professing godliness.

Nothing can be more injurious to your future usefulness as a professor of religion, than either of the above named extremes. If an undue austerity of manners makes its appearance, you expose yourself to the charge of selfishness, not of hypocrisy. Remember that, while exactness of rule, does not exclude sincerity of life, nor honesty of purpose, in and of itself considered, yet, it ever has been the outside bearing of those persons, of whom the blessed Jesus said: "Wo unto you—hypocrites!" Cheerfulness of countenance, and transparency of soul become those professing godliness, you can substitute nothing in its stead. This lightness of heart and purity of life, however, does not lead to levity of being, nor yet to anything near kin to it. To the child of God, whose eyes are open to the sublimity of his whole being, there is no way of passing from the one to the other. The one extreme is as distasteful as the other, to those who in truth love Christ and his religion.

Allow me then, my young friend, to enter somewhat more fully into my subject, by showing you, in the first place, what I mean by undue austerity. You have, doubtless, met persons professing religion, whose entire being made a most unfavorable impression upon your mind, not that you saw a look or heard a word, that could in any wise have betrayed the honesty of their professions, but an indelible something pervaded their whole being, to say the least, detrimental to their professed faith, as Christians. Our Lord, when He enjoined fasting, with it, strictly forbade sadness, or a disfiguring of countenance; and why? Why, but that it was unbefitting those who, of all others, should "rejoice always" and who often were made to shout for "gladness of heart."

"Ye are the light of the world," and now what will men think of our profession, if in the very maintenance of those clamoring to be governed by its principles, they see nothing but sullen sadness, brooding like a "death spell" on the soul. But, says the devotee of such austerity, is not the service of God solemn? Certainly, but does solemnity bring with it sullenness and ungeniality? Must I, in order to carry out the "will of my Father in heaven," which, in itself is "good will" to all men, put on a severity of the exterior, better calculated to frighten, than to attract? Believe me, my young friend, no unnecessary hardness of countenance, nor austerity of life will ever help you to win souls to Christ. This is true in the pulpit as well as in the pew; as applicable to the Sabbath day as to any other day of the week.

To the true child of God, even bitter things may be sweet. By this grace was the old Patriarch Job, enabled to say, "The Lord gave, and the Lord has taken away, blessed be the name of the Lord." With a countenance, radiant with sweetness, the first martyr was enabled to pray, while dying for Jesus, "Lord, lay not this sin to their charge." And thus he fell asleep. Read the Bible, study history, and look the world over, and you will find God's children always kind and congenial. My prayer is, that you, my dear young brother, may ever be kept from a foolish aping of those whose Christianity lies only in the wrinkles of their faces, and the austerity of a pitiable and deceived heart.

You will not, from any thing I have said, think yourself excusable, if, instead of austerity of life, you should indulge a levity as thoroughly unbefitting your profession. Nothing so fully disqualifies us for the worship of God or unqualifiedly destroys your influence as a Christian, as unbefitting levity. Here the path indeed seems narrow, and many a one has seriously asked the question, "which way can I steer?" In attempting to escape the one, I am sure to run against the rocky peaks of the other.

My brother, this declaration is not to be believed, for the experience of many faithful Christians, who have lived as well as of those now living, have, can, and do cheerfully bear witness to the contrary. Thank God, there

can be a Christianity without monkish austerity, or unbefitting and foolish levity. Such a path does not exclude the exercise of lawful social intercourse, one with another; but contrarywise fosters the thought, which Christianity of the heart, alone can secure, and to which all mankind are indebted for its discovery. Take the Bible, then, as thy guide, and under its bright light seek the blessing of God, and the Holy Spirit's influence, to so gauge thy conscience as to feel the approving smile of Heaven resting on thee. Be assured that with the Bible for thy guide, with the aid and lights of the spirit, you will make sure your "calling and election."

My brother, let me give you a rule by which I have been able to walk as a Christian, and by which I believe you will be able to direct your footsteps, to your own satisfaction, and to the glory of God. Engage in nothing on which you can not honestly ask the blessing of Heaven; and let no word or act be indulged, after which you might feel yourself incapacitated for any and every religious duty. If, by the grace of God, you will observe this suggestion, you will find it a safe criterion: by which to live, as well as the extractor of many thorns from your dying pillow. Remember that in this life, even, as a child of God, you may enjoy all that you could wish without violating the law of your religious life. Then follow Jesus, and heaven must be yours. Let not the foolish charms of a ruined world, the low trickery of the devil and the outcry of the flesh, bear rule; but by the power of that grace, which is mighty to save, bid defiance to all opposition and in the strength of "Israel's might" go forward from victory to victory, until glory shall crown what grace has begun. The religion of the cross has not been improved as a sovereign improves laws on unwilling subjects, by right of might, but as a stern necessity, sweetened by the tender-loving kindness of the Divine Master. Come cheerfully to your work, then, my brother, and may the Lord strengthen you ever more.

TOTA.

For the American Lutheran.  
The Second coming of Christ; or,  
Second Adventism.

We believe, of course, in the second coming of Christ. This has never been doubted in the whole history of the Church—it was incorporated into all the creeds and confessions of the church. In the Apostle's creed we read, "That he ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead." The Nicene creed has it, "He shall come again with glory to judge the quick and the dead." It was the common received opinion among the Jews that the dead should rise at the last day, John 11, 24, "I know that he shall rise again in the last day." It is well known, too, that the Jews generally, (and even Christ's disciples) were under the impression that Christ would, on his appearance on earth, establish a great worldly kingdom, Math. 18, 1-5. But this was simply a mistake, Christ informed them very distinctly that his Kingdom was not of this world. That it was altogether a spiritual Kingdom. Towards the last the disciples came to understand the nature of Christ's Kingdom. But soon after the disciples had closed their eyes in death, some who would be wise about what is written, revived the old exploded Jewish notion of a personal reign of Christ on earth. And we find this error, along with many other equally gross errors running all through the history of the church. Even some of the orthodox Christian Fathers, and especially those who had no well balanced minds, advocated a personal reign of Christ on earth. The ideas, however, which these Fathers entertained about it were loose and confused—no two held the same views. But all seemed to be built upon an obscure passage in the Book of Revelation, viz: Where it is said that, "Christ was to reign a thousand years." Rev. 19, 1-5. We say upon this single obscure passage the whole unscripural fabric of Millenarianism is erected.

But in our own day this error has been more fully elaborated, and its advocates are numerous and very dogmatical, so much so that it seems to be the duty of the church to take it by the throat, and handle it as it deserves. And is it not remarkable with what eagerness and unanimity the grossest errors are held of this doctrine! The Adventists, of all the Christian sects that have ever disgraced the Church, are the worst errorists. Just look at the Mormons, this pestiferous religious excrement holds firmly to a personal reign of Christ on earth, only they differ from the more orthodox Second Adventists in the place where Christ is to reign. The orthodox believe he will reign at Jerusalem, the Mormons say it will be at Salt Lake City! The one has about as much Scripture for its opinion as the other. Then there are the "Soul Sleepers," or "Soul Destructionists," a most wretched sect of Second Adventists, the disciples of Dr. John Thomas the greatest humbug of the age—this man has among other things written a commentary of the Book of Revelation—in his Preface he boasts that he has at last found the key to that mysterious book. We examined his expositions of some of the more difficult passages, and came to the conclusion that he knew no more about it than an ox knows about psalmody. He has not even studied the very first principles of interpretation.—Why is it that these semi-infernal sects all so naturally fall into the errors of Second Adventism? Is it not for want of Spiritual re-

ligion? And is it not on this same account that many of our more orthodox brethren also become Second Adventists?

Why even our Lord's first disciples were a sort of "Personal Reign" men until they became more spiritual, and as soon as they were fully interested in the deeper spiritual meaning of religion they abandoned their Jewish notions. It appears to us that the doctrine of the Personal Reign of Christ on earth has a tendency to destroy all efforts for the extension of his Kingdom. What is the use of Missionary, Bible, or Tract Society, or why make efforts and prayer for the extension of religion, when, according to the Adventists, things are to become worse and worse until Christ comes. Romanism is only to be destroyed when Christ comes. So of Paganism and Mohammedanism—why then spend our funds in sending missionaries to pagan lands? If the whole Christian Church were to adopt the theory advanced by the Second Adventists, in six months every Missionary on earth would be recalled, every station abandoned, every mission school closed, every bethel flag would be struck, all our printing presses that have been consecrated to God would cease their operations; thousands of the half-converted heathens would go back to their degradation and filth—and one dark tidal wave of moral desolation would roll over the whole earth.

No, no! we are not prepared to ignore the last great command of Christ, "Go preach the Gospel to every creature," and build our hopes of success upon a passage of Scripture so dark and obscure that no two minds have ever understood it alike. But in order to show the blighting moral effects of the pernicious doctrines of Second Adventism, we will here give the sad history of a Lutheran congregation in Pa., that fell under the withering influence of this soul and church destroying heresy. About twenty-five years ago this congregation was visited by an extraordinary outpouring of the Holy Spirit,—many souls were truly converted to God—but as many of the old members of the church were opposed to the works of God's Spirit, those who were converted were obliged to leave the old church and build a new one. In 1840 the pastor left them, and another was called. In 1842 the Second Advent error broke in upon this church. In October of that year the Lord, according to Mr. Miller's notions, Christ was to come. Many believed in Miller more than in Christ.—Some of the members of the Lutheran Church had their "Ascension Robes" made and went out on an Island in the River, it is said, to await his coming. But he did not come.

The successive pastors of this church all remonstrated with their members on the folly of their notions, but to no purpose. So the church went down, and is long since scattered to the four winds! The old church that stood by the doctrines of the Lutheran standards survived the shock, and is now a flourishing congregation. What has become of the church building, we do not know, but if it has been turned into a ware-house or a granary, it will certainly accomplish more for the good of men, and the glory of God, than it ever did as a place where Second Adventism was fostered and propagated. Here we have an exhibition of Adventism on a small scale. But this is not the only congregation that has been destroyed by the heresy of Second Adventism. The prayers of the whole church should be "From such errors, good Lord deliver us!"

R. W.

For the American Lutheran.

## The Difference.

Revivals are always individualized. They differ in different localities, and at different times in the same localities. Where they have been frequent, the contrast between the past and the present is striking. Where they have occurred at distant intervals, as also where they have been more recently experienced for the first time, the change is likely to be less apparent. Perhaps they present similar aspects in some localities now to what they did in other places many years ago. In other words, Revivals, like other things, are subject to the conditions and modifications of growth and age. Their progress is more rapid in some communities than in others, and their uses and abuses sooner and more distinctly developed. Improperities, justly complained of in one section of the church, may, at the same date, be entirely unknown in other sections of the church; while those divisions which are now happily exempt, may hereafter, by the same improperities, be subject to equal annoyance. And the same thing may be true of desirable peculiarities.—Hence, to get a correct view of the difference between the past and the present, there must be more or less discrimination. If contrast is the object, extreme cases may be selected.

But if the design is to note the progress of general tendencies, common characteristics alone must be taken into the account. "How it used to be," and "How it now is," are intended as a contrast, and extreme instances were properly selected. Though faithful to facts, it was not presumed that either description, especially the latter, would admit of a general application. The design was to render the truth that Revivals are underlying changes, impressive, with the hope that the character of the changes might become the object of more careful attention.

The following points of difference—among others, may be noted as distinguishing between the first of modern Revivals and those of more recent occurrence:

1. As a general thing, more effort is now required, and effort of different character, to secure and sustain a Revival, than formerly was needed.

2. As a consequence, meetings now are much more protracted, in some instances continuing more months than they formerly did days.

3. Effort is now more thoroughly systematized; a more select class of talent is called in requisition; the public presentation of truth is more generally supplemented by personal appeal, and the activity of the church is insisted upon to a much greater extent.

4. Formerly, the controlling object was, the conversion of the soul as the means of eternal salvation; to a much greater extent the object now seems to be the enlargement of the church, as without Revivals few accessions are realized.

5. The ministry and the membership assume, at the present time, more responsibility than they did formerly, and diminish correspondingly, the responsibility of those who are to be converted. At first Revivals were regarded as gracious visitations, bestowed when, where and as God in his great goodness and inscrutable wisdom saw fit. An unsuccessful effort was not thought to involve either guilt or reproach; a want of practical wisdom or moral power. Now the idea obtains quite commonly that a church can have a revival if it will, and that either the members or the pastor or both are censurable if they do not secure a Revival. And this is the standard by which ministerial efficiency is measured. That "sinners will be converted if the church will wake up" is a frequent declaration and supposed to be almost self-evident. Hence the church is blamed for the sinner's continued impenitence.

6. Perhaps it may be safely said, that, as a general thing, the excitement during Revivals now is less intense and less extensive than formerly.

7. And it may at least be submitted as a question, whether conviction of sin is as pungent and the evidences of conversion as clear?

CHRYSOSTOM.

## Practical.

### The Fulton Street Prayer Meeting.

A brother said: "Numerous death-bed scenes furnish proof that the religion of the cross is true, and that infidelity is a cheat. In that hour of trial, who ever knew a believer in Jesus to regret that he had embraced the gospel? Then, with the believer, Jesus becomes most precious, and his soul is comforted with blessed hope, often triumphant and full of glory; while the unbeliever all is dark, and sometimes terrible to witness. Ten days ago I saw an acquaintance die. He was a life-long infidel, and his end was like his living—his last utterance was a profane oath. Two days since I saw a Christian die. His soul was full of peace and hope in Christ, and in the power of his salvation. 'I shall soon be home,' he faintly uttered, and his pulse ceased beating. In this case death was disarmed. Not so with the infidel. The oaths and imprecations which he uttered were truly awful. They have made a deep impression upon my mind, and I refer to them as a warning. 'If there is an unbeliever here to-day, I hope he will take warning, and embrace the Saviour while he may, for it is a fearful thing to be brought to a death bed as an enemy of Christ.'

Another said: "I come here to-day to ask your prayers for a sick friend; for whom I have before requested you to pray. He is near the grave to all human appearances, and unprepared. He is conscious that he cannot long survive the pains he suffers, but says he has no hope beyond the grave. We all know that while life is prolonged we need not despair of the mercy of God, and we have many encouragements to pray for the greatest of sinners. This man is not immoral, but he does not believe in Christ as his personal Saviour."

Another requested prayers for a man who has a praying wife. He once made a profession of religion; but he has wandered. The evil influences of fashionable life, the race-ground, and other amusements absorb his attention to the neglect of his business and all the means of grace. His wife fears for him, and feels that there is no hope in his case, but in the mercy and love of Christ.

A minister remarked: "There is abundant reason why we should trust in God and pray to him. He has been merciful to us, as our past experience comfortably testifies, and which encourages us still to commit ourselves to him, confident of finding all needful things in this life, and all the spiritual blessings in Christ Jesus. God will bless the congregations of his Church and his ministers who labor in word and doctrine, and every individual believer, whatever his circumstances and condition may be, shall find the providence and grace exactly suited to his necessities. And they who trust God will praise him, and find abundant matter for their songs."

The chaplain of the New-York Hospital asked prayers for a poor young man who, as the doctors say, is afflicted with leprosy. He spoke of it as a horrid disease, and humanly incurable; but God had in the past cured those who were afflicted with it, and we should not set limits to him of his works of mercy and grace—nothing was too hard for God to do.

A brother said that last Wednesday he requested prayers for a young man who was deprived of reason—that he might be restored to health, and hope in the salvation of the Lord—and he could now say that that young man's condition was greatly improved. He requested prayer that the young man might be fully restored to health and reason, and be brought to a saving knowledge of the Lord Jesus Christ.

The leader presented the request of a lady who was present, for prayers for an unconquered brother, that he might see his danger and need of God's help, and be constrained to look to him for salvation. He also requested prayers for the conversion of a dear mother at the request of her daughter, who was present, and a believer in prayer.

The reader said he was surprised that every day a large number are present who are anxiously inquiring, but have no decided or fixed views upon the subject of religion, and he hoped that this class would be specially remembered. There were always some of them present, he believed.

A brother who came from the eastern town of Long Island, spoke of blessed works of grace in several places, and asked prayers for more abundant showers. He said: "It is not a work of chance or accidents that these people are enjoying. For a long time prayers and supplications have been offered for them by Christians united in faith and in the hopes of the gospel. And they have been blessed with indefatigable pastoral labors, which have been continued almost against hope for months and years, and now the Lord comes in the spirit of converting grace, and some of the most respected citizens, heads of families, have become the subjects of God's saving grace.—Let us continue our prayers for them until the whole region round about shall feel the power of God and the necessity of seeking his favor."

Another said: "I have heard of most remarkable answers of prayers to those who come up here to pray, and I come to ask you to pray for my brother, who has descended very low in vice and sin. His now sainted parents have offered many prayers for him, but he seems to be hardened, and bent on his own ruin for time and eternity. He has a sister who pleads for him, and friends help with their prayers, and we request you to unite with them to plead for his reformation and salvation."

Another said: "I come from a city where there are many praying people, and where we have a daily prayer-meeting. I rejoice to find a place in this city where I can meet with those who love the Lord, and to join them in prayer and praise. The Lord has been with us in the past, and we have many witnesses that he answers the prayers of his people." Another said: "A short time ago I requested your prayers for the conversion of a family. God has mercifully answered in blessing that family, every one of whom are now rejoicing in the hope of salvation through the grace of the Lord Jesus Christ. And now will you not pray for the conversion of a very dear friend?"—*Christian Intelligencer.*

## Letter From Worms.

"No one goes to Worms," said some one to me in Heidelberg, and I was considerably almost as obstinate and foolish as a much more illustrious personage was once when he set his face steadfastly toward this then important city. No one goes to Worms now, yet but few, if any, towns are so rich in history and in song. It was here that the scenes of the "Nibelungenlied," the Iliad of Germany, were chiefly laid. Once Worms contained sixty thousand inhabitants, now it has but twelve thousand, one-half Protestants, one thousand Jews, and the remainder Catholics. The old must still exist in the form of a beautiful ravine thickly set with various kinds of trees, and traversed by winding walks. About half of the old wall is still standing, and is from twenty to thirty feet in height. Worms has nine churches; five Catholic, three evangelical and one Jewish—the latter is said to be older than the Christian era. The Jews also have a cemetery here, the earth of which, "they say," was brought from Jerusalem. Three of the Catholic Churches date back to the eleventh century. But the "Domkirche" is the chief object of interest to the lovers of the old. It was commenced in A. D. 996, and completed 1016, and yet the old historian says "the walls rose as if by magic." It is one of the best existing specimens of the old Byzantine style of architecture, is 470 feet in length, 110 in breadth, and each of its four towers about three hundred feet in height. Of course it is occupied by the Catholics, yet it was there that I first heard my ideal of congregational singing. Nearly a thousand voices followed the lead of the organ, and formed a phase of worship seldom witnessed in our own churches, but I am told that throughout Germany the singing is congregational, and very good.

One Sabbath I attended Trinity church—Lutheran. The entire ceiling and panels in front of the two galleries, which extended around three sides of the house, were covered with paintings in fresco, representing Bible scenes. Opposite the chancel there is a large picture of Luther before the Diet of Worms. I was pleased with the reverential demeanor of the worshippers as they entered the church, and throughout the service, but was pained when I saw that only one-tenth of the congregation remained to partake of

the communion. There were only twelve males, and the females were mostly old women in white caps. The scene was very impressive, as with uncovered heads, slow steps and solemn demeanor they approached the chancel, two by two, and received the sacred emblems.

Of course every new comer must see the Lutheran monument, which, after all, is not so much a monument to Luther as to the Reformation. He is surrounded by more than life-sized figures of his associates and predecessors, though, of course, he towers high above them as their chief. The artist has done his work so well that the inscription below, "Here I stand. I cannot do otherwise. God help me. Amen," is superfluous.

A few weeks since there was held here the usual autumnal fair—nominally it commenced on Monday, but all the customary side shows were under full headway on Sabbath evening, including a travelling menagerie with 'wax figures.' On the outside of the tents were the usual pictures of the animals, and beside these were two large, coarse paintings representing the "Last Supper" and "The Agony in the Garden." What their object could be I cannot imagine. If it was to make it a sacred show their efforts were not much more futile than those made by more respectable people sometimes. But the German idea of the Sabbath is entirely different from ours; they regard it as a day of rest, but seem to think that one can get more in lively enjoyment and recreation than in repose, and they live in accordance with their professions, which is something that cannot be said of those who take a different view.—They also seem to have very agreeable conceptions concerning the final rest, if the appearance of the cemetery is a true exponent. It seems as if it were decked for a May-day festival. The graves are planted with flowers, and the tablets, and crosses, and monuments are nearly all wreathed with garlands of natural and artificial flowers. White predominates, though there are many wreaths of red and white roses twined with ivy. Those who cannot afford these content themselves with paper ones tastefully arranged and tied with long white ribbons. And those who have lain in their graves for half a century seem to be as fondly remembered as those who have only lately gone to their rest. There are no grim death's heads, but in their place are the earlier and more beautiful conceptions, sleep and his twin brother death with an inverted torch.—*Watchman and Reflector.* Worms, Dec. 7, 1868.

"Your Own Mary."—Dr. Todd tells us, in his "Polished Diamonds," of a little inquiry meeting he once appointed with some hesitation, though he felt God's Spirit was among his people. To his surprise, in a dimly-lighted apartment, he met with thirty inquiring ones. Going to one little, weeping girl, he asked if "she felt herself a sinner, in need of a Savior?"

"I do, oh, I do!" was the answer. "Whose little girl are you?" "Why, father, I am your own Mary." We can imagine the thrill that passed through that father's heart as he heard these words, but might not many more parents have their hearts thrilled, did they but speak thus tenderly of Jesus to their own little ones?

—A man in New Orleans took out an accident insurance policy before starting on a journey, and happened to be killed by a railroad accident. The widow, armed with a newspaper report in which his name was mentioned among the killed, presented herself at the office of the company, but was informed that more definite proof would be necessary. "Why, of course, he's dead," said the bereaved lady. "That is possible," said the polite official; "and, my dear madam, I am very sorry for it." "Ye're sorry, are you—sorry?" "Of course, I am; I sincerely sympathize with you in your bereavement." "Yes," exclaimed the excited and bereaved lady, "that's always the way with you men; you are mighty polite about everything else, but whenever a poor woman gets a chance to make a little money you're only sorry!" And the dignitary lady left the room in search of additional proof.

## One or Two Words.

If you would not despond—work.  
If you would have your mind clear and heart warm—work.  
If you would be useful to yourself—work.  
If you would be of use to others—work.  
If you would win souls—work.  
If you would grow in grace—work.  
If you would grow in knowledge—work.  
If you would be a Christian—work.  
If you would please the Saviour—work.  
If you would have true faith—work.  
If you would be saved—work.

When people have a "minut" to work," they can do much, helped by Omnipotence. Paul thought, working while not neglecting faith, he could do all things through Christ.—*Religious Herald.*

A BEAUTIFUL PRAYER.—As one of the Scottish kings was dying, an attendant heard his last sentence: "Lord, I restore thee the kingdom wherewith thou didst intrust me.—Put me in possession of that wherewith the inhabitants all are kings."



## Editorial Items.

We begin this week to place printed notices in the papers of those of our subscribers who have not yet sent in their subscriptions for the present year, or who are in arrears for the last year. They will please take notice of this and remit to us without delay. We need all the subscriptions of the AMERICAN LUTHERAN to pay the current expenses. We will place receipts in the papers of those who send in the money, so that they can be assured that we received the money and also how far it has paid.

**DEFERRED.**—We have several original articles for our Sunday School column, which came to hand too late for this week's paper, but which will appear in our next issue. It affords us much pleasure to notice the interest manifested in our columns by our readers, and we hope our friends will continue to give it their attention. We have an excellent article from our friend J. R. E., which we regret is also too late for this week's paper. Patience, friends, and our column shall receive you all.

We have also a number of other communications on hand, among them a letter from the North, which will appear next week.

**WHO WILL MOVE.**—We request all our subscribers who intend to change the place of their residence, or their Post Office address, to let us know in time, in order that we may send their paper to the right place.

## Revivals.

The "Kirchenfreund" enumerates a number of English congregations connected with the Gen. Synod in which extensive revivals have lately taken place, and then adds:

"Now it is very singular that we have not yet heard of a single German congregation connected with the Gen. Synod, in which a revival has taken place, and yet we are in correspondence with a good many of them. And still more singular is it that the German congregation in Allentown (belonging to the General Council) of which Pastor Brobst is a member, can report a revival with 50 or 60 conversions. Now we would like Pastor Brobst, who professes to understand these things so well, to give us an explanation of this extraordinary fact. Are the above revivals reports censurable, or is there something wrong in our German churches?"

**PRAYERMEETINGS IN THE GERMAN CHURCHES.**—Pastor Brobst in a recent number of his "Zeitschrift" lays down five rules for the conduct of prayermeetings, and gives seven facts in regard to them. He then requests his colleague of the "Kirchenfreund" to express his views on the above points. The "Kirchenfreund" replies, that he considers it of far more importance to introduce prayer-meetings among the Germans, than to lay down rules for their proper conduct. Very few of his readers, he thinks care anything about the weekly prayermeetings, and there are a still smaller number of the readers of the "Zeitschrift" who go to such meetings, and hence the above twelve rules would be of no use to them. Let us, my dear colleague, strive to awaken a more earnest and living ground for deliberation on the expediency of receiving them back. Even then, here ought to be time left them to do works meet for repentance and to publish their change of views to the world. But as they have not done this and in all probability never will, and we feel sure that the Gen. Synod will never so stultify itself as to adopt the doctrinal basis of the Gen. Council together with its liturgy and usages, it is evident that there can be no genuine union between the two bodies, and they cannot work harmoniously together.

"We also have a weekly prayermeeting every Wednesday evening. There it is so still and lonesome! So few feet to disturb the stillness by their tread, so few tongues to sing. Of a truth we need not give our congregations rules of order in prayermeetings."

We direct attention to the advertisement of VANDEUSEN & TITT, proprietors of the BUCKEYE BELL FOUNDRY in Cincinnati, Ohio. Churches, School houses, &c., in need of a Bell, would do well to apply to them.

## Voices for a Re-Union

In the Lutheran church are becoming loud and frequent. A few weeks ago the *Luth. & Miss.* contained two articles on this subject in the same number, one in favor of, and the other opposed to a re-union between the Gen. Council and the Gen. Synod. While one of the editors (probably Dr. C. W. Schaeffer) was writing a series of articles in which he undertook to show the undesirability and impracticability of such a re-union, "Insulanus" (Dr. Krotel) the corresponding editor of that paper, favored and suggested the calling of a conference of the leading Theologians of the Gen. Council, and the Gen. Synod, the Missouri and Ohio Synods and our brethren in the South, with the view of effecting such a union.

Nor has this desire for a re-union been confined to the Gen. Council. The subject has also been discussed by one of the editors of the *Luth. Obs.* One of our correspondents in a recent number has discussed the probable union of all the Lutherans in the country no distant day. We have another article on our table now in which such a strong desire for a re-union is expressed, arguments in favor of it advanced, and such enticing compromises offered to "our brethren of the Gen. Council," that we feel constrained respectfully to decline its publication.

The last, and most significant manifestation of this desire for a re-union has culminated in a resolution of the Philadelphia conference of the East Penn. Synod, where Dr. Stork is reported as having recommended the Church Book of the Gen. Council and endorsed Dr. Krauth's explanations of the Lord's Supper, and a committee was appointed

to confer with a similar committee from the conference of Pa. Synod "to deliberate upon the expediency and desirability of a reconciliation and re-union of all Lutherans on this territory."

We, for our part, must confess that we have neither a hope, nor a desire to form a speedy union between the General Synod and the Gen. Council. When the Penna. Synod went out from us at Fort Wayne, we publicly expressed our gratification at the event in the columns of the AM. LUTH., and our conviction that it would be a great benefit to the church. We have seen no reason to change our views on this subject since then, but subsequent developments have rather strengthened us in our convictions.

We will here offer a few reasons why we think such a union would not be desirable nor practicable at this time:

While the Synod of Penna. was in connection with the general Synod they were no advantage, but rather a hindrance to us. They did not co-operate with us in any of the benevolent societies except the Foreign Mission, but they had their own Home Mission, and Education Societies not auxiliary to the Parent Societies of the Gen. Synod. They did not use the hymn-books, catechism and liturgy of the Gen. Synod, but their own, in which the travelling expenses of the delegates were paid, although they, being the largest Synod, and having therefore more delegates, drew more money out of that fund than any other Synod. We do not up-nose that they would change their policy in this respect if they were again united with the Gen. Synod especially as they now have their own theological seminary at Philadelphia, and their own college at Allentown. Their union would therefore be of no practical benefit, but rather a constant source of annoyance to us.

Again, whilst they were in connection with the Gen. Synod their avowed and openly expressed object was to change the doctrinal basis of the Gen. Synod, and when they after years of effort and controversy had only partially succeeded and had lost all hope of gaining the controlling influence in the Gen. Synod and over her institutions, they withdrew. The admission of the Frankan Synod at York was the palpable evidence that they could never gain the control of the Gen. Synod, and the ruling of Dr. Sprecher at Fort Wayne was only the pretext laid hold of to withdraw.

No intelligent observer will honestly maintain that the Pennsylvania Synod withdrew at Fort Wayne on account of the ruling of the outgoing President. No, they went out from us because there is a difference between them and us in doctrine and usages. They have adopted as their basis the unequalled subscription to the whole of the Symbolical Books: they advocate the sacramentarian view of religion, baptismal regeneration and the coporeal presence, with ritualistic forms of worship, such as long liturgical forms with responses, and have always manifested an opposition to special efforts for the conversion of sinners, or revivals of religion. We on the other hand can never adopt the whole of the Symbolical Books as our rule of faith and practice. We are in favor of toleration and liberty of conscience in non-fundamentals, we are in favor of a more simple and unostentatious form of worship, and we advocate revivals of religion, or special efforts for the conversion of sinners and the edification of believers.

Now, if the Gen. Council men had given us any indication that they have changed their minds on any of these subjects and expressed a willingness to adopt the doctrinal basis of the Gen. Synod, there might be some ground for deliberation on the expediency of receiving them back. Even then, here ought to be time left them to do works meet for repentance and to publish their change of views to the world. But as they have not done this and in all probability never will, and we feel sure that the Gen. Synod will never so stultify itself as to adopt the doctrinal basis of the Gen. Council together with its liturgy and usages, it is evident that there can be no genuine union between the two bodies, and they cannot work harmoniously together.

We do not write this out of any ill will to the members of the Gen. Council. We have many personal friends among the ministers and laymen in the Gen. Council. But because it is our deliberate conviction that it will be better for us, and perhaps also for them if we remain ecclesiastically separated till we can harmonize in doctrine and usages. The mere adoption of resolutions or doctrinal platforms by a conference or Synod will not change the views and usages of the ministerial and lay members of the church. We have had peace among ourselves and prosperity within our walls since the Pa. Synod went out from us, and this peace we are sure would again be disturbed by their return. From these and other considerations which we may present on some subsequent occasion, we think it our duty to discontinue a union between the Gen. Synod and the Gen. Council at this time.

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

John—I have just received a letter from an esteemed friend, whose hearing has been impaired by sickness. Among other things, he writes about his visit to Philadelphia and his interview with the doctors with the object of effecting a cure.

Peter—That must have been interesting; will you please to read it to us.

John—(Reads)—"I forgot to mention about my going to Philadelphia. Yes, I was there three times, and had my ears examined; honest men told me that it was a nervous affection, and any skillful medical man in our city could correctly treat my case for that, and charged me \$10 for telling me that; quacks and humbugs, could cure me, certain. One told me it was wax, another it was my throat, and another said it lie in the spine, and I just thought he, like the other two, lied. Either of the last three, offered to cure me a hundred and fifty dollars in ad-

vice. But you know I am a business man, and have seen in my time, some of the sharks that infest society."

James—I am glad to hear that your friend was not caught in the snares of these impostors. May the Lord ever preserve us from quacks, both in medicine and theology. But what did he do after this interview with the doctors and quacks.

John—He has placed himself under the care of one of the most skillful physicians of Philadelphia, from whose advice and treatment he hopes to gain some relief at last.

Peter—I hope and pray he may gain an effectual cure.

John—I see from the Philadelphia Inquirer that our doctors of divinity in the City of Brotherly Love have begun to doctor at the church "in that territory."

Peter—Let me hear what is said in the Phila. Inquirer.

John—(Reads)—"During the sessions of the Conference of the East Penna. Synod, held in this city during this week, the subject of a reunion of the Church was introduced. Dr. Stork said there were hopeful tendencies to union. He referred, in terms of favor, to 'Insulanus,' in the Lutheran organ, suggesting a re-union. He also referred to the 'Church Book,' and thought all Lutherans could use it, if they used any liturgy. He referred to Dr. Krauth's explanation of the Lord's Supper, in his notes upon the Augsburg Confession, and thought that most Lutherans would be able to unite on that explanation. After these allusions, he offered the following resolution, which was unanimously adopted:

Resolved, That a committee be appointed from this Conference, to invite the appointment of a similar committee from the Conference of the Synod of Pennsylvania, to deliberate upon the expediency and desirability of a reconciliation and reunion of all Lutherans in this territory.

The committee appointed are Revs. Stork, Albert and Dim, and Messrs. Beisel and Stein."

Peter—It seems singular to me that they speak of a union of all the Lutherans on the territory of the Phila. Conference. It looks like a trick of the symbolists to steal away the rest of our ministers and churches in Phila., just as they have stolen three or four of them already. They may favor them now, and even help them to build their churches, but they will not fail to have the property secured in some way to the General Council.

James—I have no faith in their doctoring, but I look upon their efforts as a piece of theological quackery. I regard it as a betrayal of the interests of the Gen. Synod in her churches and institutions in Philadelphia to propose a union with the Gen. Council on that territory; for a "re union of all Lutherans on that territory" is tantamount, to giving over our churches, Publication House, and all our interests in Philadelphia into the hands of the Symbolists.

Peter—We must not judge our brethren too harshly till we see what they will do: I cannot think that our brethren in Phila. have the remotest intention of betraying the interests of the Gen. Synod.

James—But if we wait till they shall have accomplished their ends, then it will be too late. When I see these "leading minds" recommending the "Church Book" of the Gen. Council, and endorsing Dr. Krauth's view of the Lord's Supper, and when I remember the position of these brethren at Fort Wayne, then I confess that my suspicions are aroused. We should raise our warning voice before it shall be too late.

John—Well, I think I know of one congregation in Philadelphia that will not be drawn into this re-union very soon, nor ever use the "Church Book" of the Gen. Council, and that is the Lutheran congregation under the pastoral care of Rev. N. M. Price.

Peter—I agree with you in that. I will, if I get time, write an editorial on this subject, and give my views in full.

For the American Lutheran.

Dixon, Ill., March 13, 1869.

## Davenport, Iowa, and its Environs.

DEAR BRO. ANSTADT:—As you see, by the date, I am still in the "Far West." At one time, in my Maryland Home, I thought the State of Iowa was very far West indeed. I think so no longer. It may be truly near the centre of the United States, but the vast multitude of people in these Western cities, indicate that the population, wealth, and refinement, are no longer confined to the Eastern States.

I have just returned to what I am pleased to call my Western home, viz: the home of my old friend and Bro. Rev. W. H. and his family. I have been doing some missionary work in Davenport. I have often felt, in common with many others, that this place had been sadly neglected. I have had an anxious desire to do something in the vineyard of the Lord, that would not perish with the day that it was done.

Davenport came into my mind often. To gratify this feeling I made a visit there. In this visit I formed the acquaintance of Mr. David Raff, of the firm of Raff, Cook & Co. The kind and considerate hospitality of this Father and his family, created a still further interest in the investigation of the prospects of our English Lutheran congregation. I visited far enough amongst the people to ascertain that this was a point that should not be neglected. I therefore visited it a second time, from which I have just returned.

Father Raff conducted me through the streets, over the Bluffs, along the banks of the Great River, pointing out all the places and things of interest. In these perambulations we visited many families, parts of which were still members of the Lutheran church, and other families which had united with other churches.

We found about twenty members who were willing, at once, to enter into an organization, and equally the same number who will come into it when it is really ascertained that an organization has been effected.

The members that will enter this organization are of the right spirit. One lady has been, with her family, living in Davenport,

for eighteen years, and working and praying all this time, for an English Luth. Church, and was just on the eve of uniting with the Presbyterians at the time I first visited the place. She is now much exercised in mind and heart to give success to this movement. Two days since I left this people with the positive understanding that I will return again on the condition the Home Miss. Society will commission me to this field of labor, and grant a salary sufficient, with what can be raised on the ground, to support me.—That a Missionary should be sustained at this point just now, I take the following way to show: And

1. The members which will form this organization, will soon unite with other denominations, if they are disappointed in the present movement. They will give up their long cherished hopes.

2. The children of the great number of Germans, demand the earnest efforts of an English Luth. Minister. About one third of the population are Holsteiners. Last Sabbath I visited a missionary Sabbath School on the west side of the City. The Superintendent, a Baptist gentleman, has enrolled on his books about 300 pupils, nearly all Germans, though the school is conducted in English. I was pleasantly invited to a seat, but as I remarked to the Superintendent I was in D., looking to the interests of Eng. Lutherans, I was not invited to "say a word to the children." The only instance I believe, in which I have seen a School neglected.

Two wealthy Baptist Gentlemen erected this missionary building in which this school is conducted. They have also a Missionary to preach in this church morning and evening in the German language. On this same territory there ought to be a Lutheran Mission. The Lutheran Church could have access to this people sooner than any other. In the children is the hope of the church. I am credibly informed that nearly every Sunday, some of the members of this Mission School are immersed.

Whilst I was going to this School I saw the children, in great numbers, entering the building. I saw men whose looks indicated that they should be in the house of God, carrying violins and the different kinds of brass instruments of music. They were going to the Opera House to practice. They had a Sabbath for Operatic performances, but none for the spread of the gospel.

3. The population at present in Davenport, and its environs, and what it will be in the future, demand of the Lutheran church to establish a Mission here. Davenport itself numbers from 20,000 to 25,000 inhabitants. The Island, just opposite, will be the location of a Governmental Arsenal, similar, in character to that at Harpers Ferry. \$500,000 have just been appropriated by Congress to erect these buildings. \$500,000 more have been appropriated to erect a bridge between Davenport and Rock Island cities. This will span the Mississippi at the lower end of Rock Island. These two cities are now connected by the Chicago, Rock Island & Pacific Railroad, and also by a Ferry boat.

Rock Island on the Illinois side has a population of about 8,000 or 10,000 inhabitants, Moline, about 3 miles up the river, from R. Island, has about 3,000 or 4,000 inhabitants. Moline is connected with Rock Island by Railroad, and Street Cars. This Street R. Road gives its proprietors a net daily income of \$14. Just now. These two places, before five years will undoubtedly be one grand City.

I have neither time nor room to speak of the immense water power the Government is making at Moline, and the manufacturing establishments now in operation, the like of which I have never seen. I will reserve this for another time.

If we say that the one eightieth of the emigration that comes into these localities, is Lutheran, (a very moderate estimate) we have sufficient reason to locate a Mission in Davenport, as the most prominent point. We should care for our own people, as well as to make disciples of the world. From Davenport, working out, our missions could be commenced in these different localities. Nearly all the operatives at Moline are Swedes.

4. Davenport and its environs, Rock Island &c., will be the centre of a large number of the most powerful Rail Roads in the West—connecting every part of the Union.

5. Davenport is becoming to Iowa, what Chicago is to Illinois. Mercantile are beginning to do a large amount of wholesale business there.

6. A Lutheran Mission in Davenport would be of much advantage to the Lutheran church of the State of Iowa. The State is much influenced in religion, politics, and business, by its great cities. Therefore plant Lutheranism and true Christianity in Davenport, and the church throughout the whole State will receive the benefit in many years to come.

May the Lutheran Church foster this Mission and the Great God bless it.

Yours, C. L.

For the American Lutheran.

Insulanus, American Lutheranism, and Church Book.

"That kind of American Lutheranism that will finally be called Lutheranism by no one but itself." This sentence occurs in a letter of the corresponding editor of the *Luth. & Miss.* who writes from the city of New York, and signs himself "Insulanus."

In a previous letter I gave you three distinctive steps toward Romanism, in the Gen. Council and their appeal for mercy from that body. Allow me now to present you with a view of the General Council mounting the last step of St. Peter's, and fixing their robes to enter into the open arms of a tottering and falling church government, and seeing shelling in their confessional. Hear, Oh ye wise! Give ear, all ye who want to see what is pure "eye to eye" Lutheranism. The language of the Church Book is, "Confession consists of two parts: the one is, that we confess our sins (very good) the other is, that we receive absolution or forgiveness through the Pastor (alias Priest), as of God himself, in no wise doubting but firmly believing that our sins

are thus forgiven before God in heaven."—After speaking of the confession before God which is recognized by every denomination and christian believer, they proceed to specify what we must tell the pastor:—"In the presence of the pastor we should confess those sins of which we have knowledge, and which we feel in our heart," viz:—"whether you have been disobedient—maid servant—unfaithful, slothful, whether you have wasted ought or done other evil," &c.—Church Book Page 52.

This is paraded with uplifted holy hands as being indicative of that Lutheranism that is to receive all the glory of an honorable name and character, while the belief of Luther, that no one can "forgive sins but God," is to die and perish. Did mortal man ever give such evidence of insane bigotry? Most noble New York Divine! have mercy, for this being the case "they judge us harshly, who insist that we shall be regarded as heretics."—Church Book page 15. As long as the English language is spoken; as long as the independence of the church and state is an acknowledged liberty of this land, and as long as the spirit of the departed Luther and the fathers of the church hover under the starry banner of freedom, will the fundamental principles of, (if you please) American Lutheranism, in contradistinction to Roman Catholic tendency, and symbolical childishness and bigotry, blossom as the rose and flourish as the green bay tree; and whenever such a creed or article of faith as are published in the "Church Book" become the obligations of every church professing the doctrines of Luther in this land, then will the Reformation have become what it was intended by its enemies, a reproach, and the founders of its churches inconsistent heretics innovators, disturbers of the infallible (so-called) church of God. Leo, the Xth was right and Martin Luther a fool, Melancthon and Calvin fanatics, their sermons and works a burning lie, and we as followers, dupes and painted hypocrites. No, no, eternally no! Thank God American Lutheranism rightly defined and honestly stated will live when the Beast and the Gen. Council shall be known as the Anti-Christ. No, no, the principle of souls being born again by the power of the word and the regenerating blood of Christ will live and flourish.

In immortal youth, unhurt, amid the war of elements, the wreck of matter, and the crash of worlds! Truth is deathless! Popery die and perish, but the fundamental principles of American Lutheranism will have a Lutheran character and name, when the prognostications of its disappearance, and their prognostications shall have been forgotten. May God have mercy upon the church of the Father's and the church of our love!

We have thus given your readers some of the principles by which some hope to accomplish a union, and which is to be the death-blow to all irregular bodies, as the General Synod and American Lutheranism. Yes—we confess, it will be the death-blow, but the death-knell (if successful) to Protestantism! Reader, ponder this question—Do you believe you ought to confess to Pastor as to God and unhesitatingly and without doubting to take his absolution as the forgiveness of God? If this is Lutheranism then Popery is dead and obsolete, May God grant the church more common sense, and his ministers more knowledge of the Scriptures, and less knowledge of Synods and Symbols for his name's sake. Amen! and Amen!

VERA.

For the American Lutheran.

Our New Chaplain to the House of Representatives at Washington.

For the first time in the history of our nation has the House of Representatives elected a Lutheran for its chaplain. Dr. G. J. Butler the beloved Pastor of St. Paul's Lutheran church of Washington is the fortunate man. Although men may not always be elected for this important post, on account solely of their talents or acquirements, yet we all know that Dr. Butler is eminently fitted for the position and will reflect honor upon the large and respectable church he has the honor of representing. The Chaplains have been elected from the Presbyterian, Episcopal, Methodist Episcopal, Roman Catholic, Baptist, Protestant Methodist, and Unitarians. But never until now has that place been filled by a Lutheran. If the election of a chaplain to either house is looked upon as a mere compliment to the church from whose midst the selection is made then we, as a church may consider ourselves honored in the choice of our good Bro. Butler. We all rejoice in being ably represented in our National Legislature, for we know that our Bro. brings a good warm patriotic heart to his work. During all the terrible conflict, Bro. Butler stood to his post as a firm and unflinching union man, and in the darkest hour of our imperilled nation, his voice always rang out full and clear above the din of battle, in favor of the union. Dr. Butler represents more people than any other man in the House; he is the Representative ecclesiastically of the whole Lutheran church in the United States, and the Territories, not excepting the ice-bound land of Alaska, where there are a good many Lutherans. There are now not less than 360,000 Lutherans in our church, besides thousands scattered all over our land who are not connected with the church, we think we could safely put down our unchurched members at 110,000—which would give us half a million—taking in the children of Lutherans there are over 1,200,000 in the U. States. Dr. Butler is the ecclesiastical representative of all these. Except the members at large of several states, there are no other members that represent so large a number of souls. But we know our man, he will represent us fairly. He is a man with a large and liberal heart; a heart that can take in all of us, the whole Lutheran church in America. Bro. Butler said some time ago to some of his correspondents rather facetiously that he did not "run any department of the Government." He is now however to run one of the spiritual departments. It were to be wished that the members of the House would pay a little more attention to the prayers that are offered up to God, and not act like heathens and in-

fidels. If they have no reverence for God, (as they seem not to have), they should have more self-respect; and not laugh and talk and read papers while prayer is offered to Almighty God.

R. W.

## Sunday-School.

For the American Lutheran.  
"Should the Unconverted be Employed as Teachers in the Sabbath School?"

DEAR MR. EDITOR: In your paper of last week under the head of Sunday Schools, you ask the above important question and invite the voice of experience to answer. My experience in Sunday Schools has not been very great, but being at one time called upon to decide the above question, by your permission, and hoping it may aid others in deciding so important a question, I will relate to you what came of once employing an unconverted young man to teach a class of young ladies in our school. The health of one of our most experienced and ablest Bible class teachers failing him, and being advised by his physician for awhile to relinquish teaching and seek all the rest possible, and there being no converted person to be found who was willing to take the class, a young gentleman who occasionally had been in the habit of attending divine service, but seldom if ever the Sabbath School, possessing fine literary abilities, fond of reading and study, though not a professing christian, was induced to teach the class; being reluctant to do so, urging that he himself was not a christian man, he however, after considerable persuasion consented to try it for awhile. Being a fluent talker, and apt at communicating his ideas to others, the class soon became very much interested in his lessons. Matters went on thus for some time, when after teaching one Sabbath afternoon he stepped up to the Superintendent and former teacher, after the school had been dismissed, saying, "Gentlemen, I cannot teach that class any longer and you will please secure some one in my place."

Surprised at such an announcement, knowing that the young ladies were very much interested, that several new members had been added to the class, we told him how surprised we were, and asked what were his reasons, he replied, "Yes, I know very well, they are interested, entertained, and possibly instructed, but sirs, when I raised my eyes to day, looked over the school and saw a scholar here that I had ed with a few weeks ago, my heart smote me, and a voice within me said hypocrite, and I will never be that, therefore I cannot teach any longer, knowing as I well do the fearful position in which this places me." This was a critical moment, God had evidently taken this method to convince the young man of sin, of righteousness and a judgement to come, and here perhaps was the turning point in a soul that would shine forever as a brilliant star in Heaven, or be lost in the abodes of eternal despair. Silently in the abodes of eternal despair. Silently in the abodes of eternal despair. Silently in the abodes of eternal despair.

Reader, ponder this question—Do you believe you ought to confess to Pastor as to God and unhesitatingly and without doubting to take his absolution as the forgiveness of God? If this is Lutheranism then Popery is dead and obsolete, May God grant the church more common sense, and his ministers more knowledge of the Scriptures, and less knowledge of Synods and Symbols for his name's sake. Amen! and Amen!

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For the American Lutheran.

Our New Chaplain to the House of Representatives at Washington.

For the first time in the history of our nation has the House of Representatives elected a Lutheran for its chaplain. Dr. G. J. Butler the beloved Pastor of St. Paul's Lutheran church of Washington is the fortunate man. Although men may not always be elected for this important post, on account solely of their talents or acquirements, yet we all know that Dr. Butler is eminently fitted for the position and will reflect honor upon the large and respectable church he has the honor of representing. The Chaplains have been elected from the Presbyterian, Episcopal, Methodist Episcopal, Roman Catholic, Baptist, Protestant Methodist, and Unitarians. But never until now has that place been filled by a Lutheran. If the election of a chaplain to either house is looked upon as a mere compliment to the church from whose midst the selection is made then we, as a church may consider ourselves honored in the choice of our good Bro. Butler. We all rejoice in being ably represented in our National Legislature, for we know that our Bro. brings a good warm patriotic heart to his work. During all the terrible conflict, Bro. Butler stood to his post as a firm and unflinching union man, and in the darkest hour of our imperilled nation, his voice always rang out full and clear above the din of battle, in favor of the union. Dr. Butler represents more people than any other man in the House; he is the Representative ecclesiastically of the whole Lutheran church in the United States, and the Territories, not excepting the ice-bound land of Alaska, where there are a good many Lutherans. There are now not less than 360,000 Lutherans in our church, besides thousands scattered all over our land who are not connected with the church, we think we could safely put down our unchurched members at 110,000—which would give us half a million—taking in the children of Lutherans there are over 1,200,000 in the U. States. Dr. Butler is the ecclesiastical representative of all these. Except the members at large of several states, there are no other members that represent so large a number of souls. But we know our man, he will represent us fairly. He is a man with a large and liberal heart; a heart that can take in all of us, the whole Lutheran church in America. Bro. Butler said some time ago to some of his correspondents rather facetiously that he did not "run any department of the Government." He is now however to run one of the spiritual departments. It were to be wished that the members of the House would pay a little more attention to the prayers that are offered up to God, and not act like heathens and in-

fidels. If they have no reverence for God, (as they seem not to have), they should have more self-respect; and not laugh and talk and read papers while prayer is offered to Almighty God.

DEAR MR. EDITOR: In your paper of last week under the head of Sunday Schools, you ask the above important question and invite the voice of experience to answer. My experience in Sunday Schools has not been very great, but being at one time called upon to decide the above question, by your permission, and hoping it may aid others in deciding so important a question, I will relate to you what came of once employing an unconverted young man to teach a class of young ladies in our school. The health of one of our most experienced and ablest Bible class teachers failing him, and being advised by his physician for awhile to relinquish teaching and seek all the rest possible, and there being no converted person to be found who was willing to take the class, a young gentleman who occasionally had been in the habit of attending divine service, but seldom if ever the Sabbath School, possessing fine literary abilities, fond of reading and study, though not a professing christian, was induced to teach the class; being reluctant to do so, urging that he himself was not a christian man, he however, after considerable persuasion consented to try it for awhile. Being a fluent talker, and apt at communicating his ideas to others, the class soon became very much interested in his lessons. Matters went on thus for some time, when after teaching one Sabbath afternoon he stepped up to the Superintendent and former teacher, after the school had been dismissed, saying, "Gentlemen, I cannot teach that class any longer and you will please secure some one in my place."

Surprised at such an announcement, knowing that the young ladies were very much interested, that several new members had been added to the class, we told him how surprised we were, and asked what were his reasons, he replied, "Yes, I know very well, they are interested, entertained, and possibly instructed, but sirs, when I raised my eyes to day, looked over the school and saw a scholar here that I had ed with a few weeks ago, my heart smote me, and a voice within me said hypocrite, and I will never be that, therefore I cannot teach any longer, knowing as I well do the fearful position in which this places me." This was a critical moment, God had evidently taken this method to convince the young man of sin, of righteousness and a judgement to come, and here perhaps was the turning point in a soul that would shine forever as a brilliant star in Heaven, or be lost in the abodes of eternal despair. Silently in the abodes of eternal despair. Silently in the abodes of eternal despair. Silently in the abodes of eternal despair.

Reader, ponder this question—Do you believe you ought to confess to Pastor as to God and unhesitatingly and without doubting to take his absolution as the forgiveness of God? If this is Lutheranism then Popery is dead and obsolete, May God grant the church more common sense, and his ministers more knowledge of the Scriptures, and less knowledge of Synods and Symbols for his name's sake. Amen! and Amen!

VERA.

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save one, followers of our blessed Savior.—That one, a young lady tenderly loved and earnestly prayed for by the rest, was called sometimes the "missing link." I soon became deeply interested in her case, and sought an early opportunity of urging upon her a surrender of her heart and life to Christ. My appeal was kindly received, yet I found it had made little impression.







