

Gc
977.2
T22o
1827780

M. L

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

Ge

ALLEN COUNTY PUBLIC LIBRARY



n 3 1833 01786 6960 m

OUR CHURCH.
A HISTORY
OF THE
SYNOD OF NORTHERN INDIANA
OF THE
EVANGELICAL LUTHERAN CHURCH.

EDITED BY
WILLIAM L. TEDROW.

ANN ARBOR, MICHIGAN,
THE REGISTER PUBLISHING COMPANY,
The Inland Press.
1894.

D
 2895 TEDROW, WILLIAM L ed.
 .8 Our church; a history of the synod of
 Northern Indiana of the Evangelical Lutheran
 church. Ann Arbor, Mich., Register publishi.
 co., The Inland press, 1894.
 vi, 295p. plates, ports. 20cm.

"The territory of this synod was the
 states of Indiana and Michigan, parts of
 Kentucky and northwestern Ohio."-p.[1]

69-1385

ICN 69

OC

PC

Sh

A

ASH

Gr

GrSh

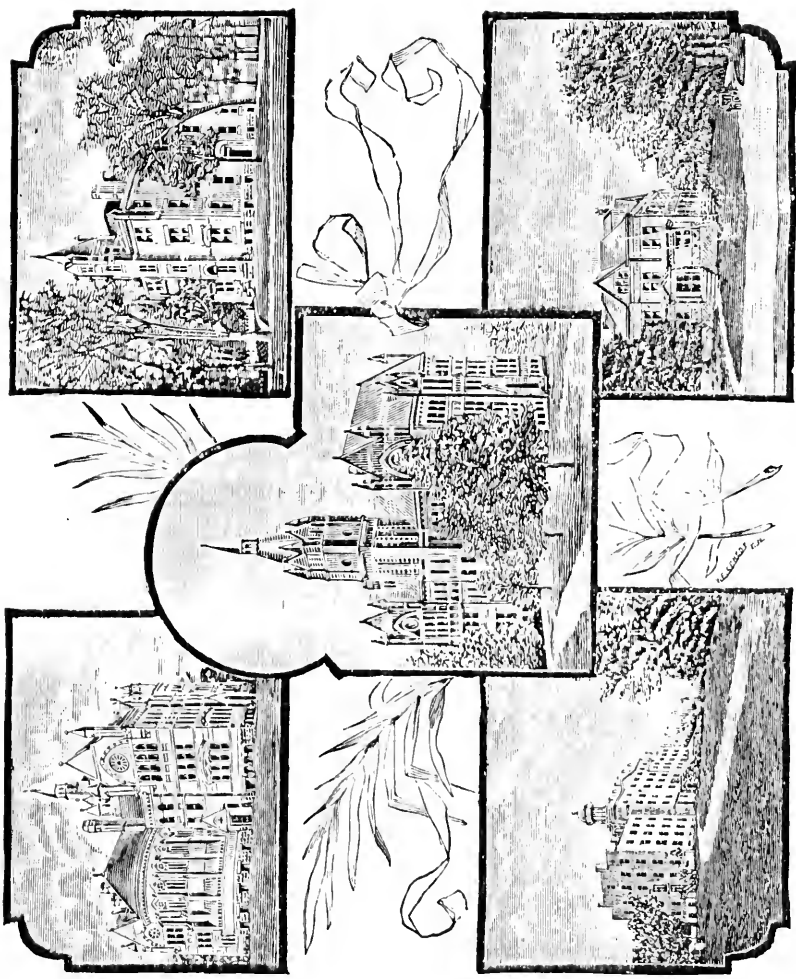


MSh

W

WSH

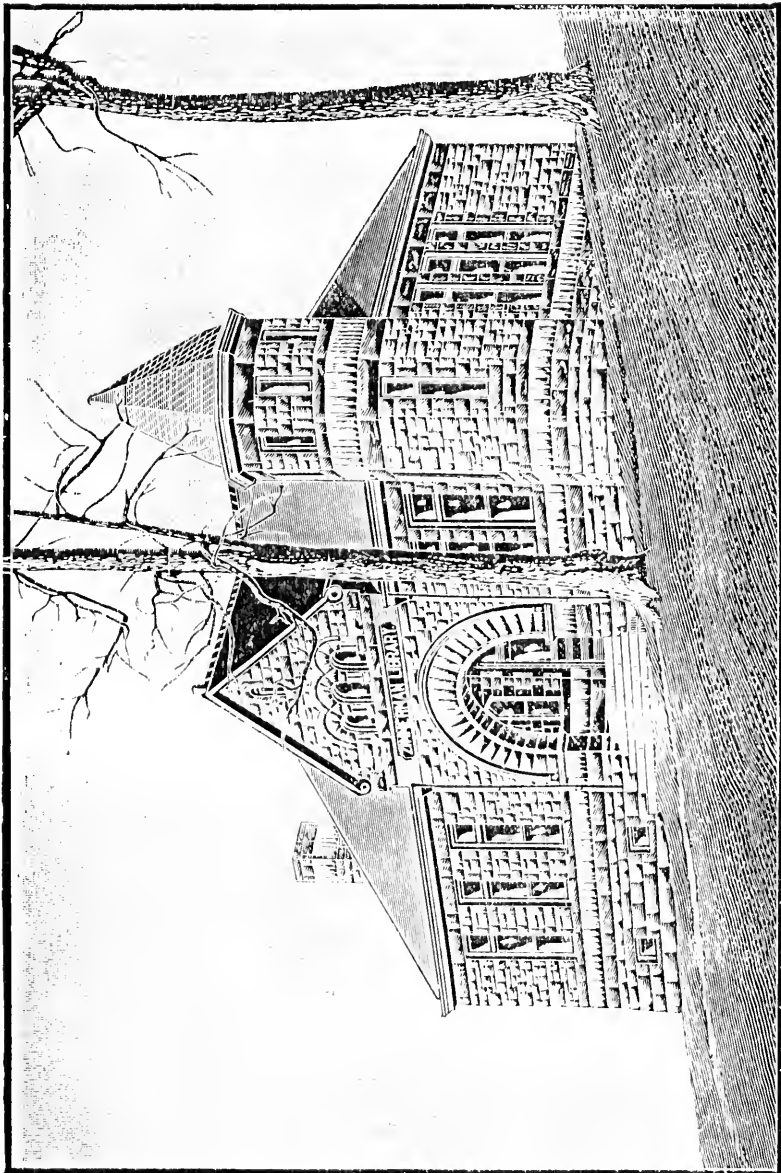
CSH



HAMMA DIVINITY HALL,
PERCLEFF HALL.

LICTATION HALL,
FRONT VIEW.

RECITATION HALL,
REAR VIEW.



ZIMMI RMAN MEMORIAL LIBRARY.

D 2 6 45

Christ loved the church and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish.—Ephesians 5: 25-27.

TABLE OF CONTENTS.

SYNODICAL.	PAGE.
1. Preliminary,	1
2. Organization and Constitution,	4
3. Pioneer Work and Workers,	18
4. The Synod and the General Synod,	22
5. The Synod and the College,	26
6. The Synod and Beneficiary Education,	32
7. The Synod and Home Missions,	44
8. The Synod and Pastor's Fund,	49
9. The Synod and Other Benevolent Work,	54
10. The Synod and the Young People,	58
11. The Synod and Temperance Reform,	65
12. The Synod and the Civil War,	69
13. The Summary of Parochial Reports,	73
14. W. H. and F. M. Society,	81
PAROCHIAL.	
1. Albion Pastorate,	95
2. Ann Arbor Pastorate,	97
3. Auburn Pastorate,	101
4. Berrien Springs Pastorate,	104
5. Bethlehem Pastorate,	107
6. Briant Pastorate,	108
7. Butler Pastorate,	114
8. Camden Pastorate,	116
9. Columbia City Pastorate,	118
10. Constantine Pastorate,	125
11. Eberhard Pastorate,	130
12. Elkhart Pastorate,	133
13. Fairfield Pastorate,	139
14. Ft. Wayne Pastorate,	142
15. Goshen Pastorate,	144
16. Horeb Pastorate,	146
17. La Grange Pastorate,	148
18. Logansport Pastorate,	151
19. Massillon Pastorate,	154
20. Middlebury Pastorate,	165

21. Millersburg Pastorate,	176
22. North Manchester Pastorate,	179
23. Rock Creek Pastorate,	185
24. Sharpsville Pastorate,	187
25. Silver Lake Pastorate,	189
26. Springfield Pastorate,	191
27. Spencerville Pastorate,	193
28. Three Rivers Pastorate,	196
29. Walton Pastorate,	205
30. White Pigeon Pastorate,	207
BIOGRAPHICAL.	
1. Rev. Hugh Wells,	213
2. Rev. R. F. Delo,	219
3. Rev. William Waltman,	222
4. Rev. Levi Rice,	225
5. Rev. S. Kelso,	228
6. Rev. John G. Biddle,	230
7. Rev. Frederick Biddle,	235
8. Rev. Ambrose H. Scherer,	239
9. Rev. Luther A. Gotwald, D. D.,	241
10. Rev. John Luther Guard,	249
11. Rev. Abraham Leathers,	258
12. Rev. A. J. Douglas,	261
13. Rev. J. N. Barnett,	265
14. Rev. Jabes Shaffer,	268
15. Rev. D. F. Kain,	270
16. Rev. B. F. Stultz,	274
17. Rev. E. W. Erick,	278
18. Rev. J. M. Francis,	281
19. Elizabeth Martha Francis,	283
20. Mrs. A. V. Hunter,	281
21. Levi Meyers,	286
22. Peter Bishop,	287
23. George Spangler,	289
24. Notes,	292

EDITOR'S NOTE.

This is a Synodical book, not in the sense that it was authorized by the Synod, and not wholly from the subject matter which it contains, but more particularly from the fact that the whole Synod was interested in its preparation. Nearly every member has contributed something toward it, and its publication was made possible only by the advanced pledges that were given. To the editor belonged the work of arranging the material furnished by others, and of securing such additional data as were necessary to furnish as complete a record as possible. The Synodical portion was written entirely by him, and was prepared after a most thorough and careful study of the records of Synod from its organization to the present time. It required also a vast amount of correspondence with those who were identified with its early history and much more labor, in bringing together and harmonizing, the information thus received, than would ordinarily be thought possible. The early records are not very satisfactory and the memories of men are sometimes faulty. He has aimed to give, however, only that which is reliable, and chose those practical lines along which the Synod's chief work was done, in the hope that the struggles and sacrifices of former days might arouse all to greater efforts for the church in the future.

The material for the parochial part was furnished, generally, by the ministers of the different pastorates, or where a charge was vacant by some interested layman. This involved no small amount of time and labor on their part, for many of

the congregational records were very poorly kept. These sketches have, however, all—with the exception of four or five—been rewritten by the editor. Some are briefer than they should have been, but in most cases this arises from the fact that it was impossible to secure the necessary information to give a complete history.

In the biographical portion the sketches are of necessity brief. Others should have been included, but the limits of the book would not permit. The sketch of Dr. Gotwald is taken from Jensen's "Biographies of Lutheran Ministers" with a few facts added to bring it down to the present. With a few exceptions, these sketches were prepared by the editor, from information gathered from various sources, and he gratefully acknowledges the assistance thus received.

The aim has been to set forth in a plain and simple manner some of the facts pertaining to the development of this Synod in the hope that it might aid in occupying the vast field assigned to her, and that the many important places within her territory, crowded with children of the church of the Reformation who have become anglicized in speech, but who are compelled to worship in a foreign tongue or leave their loved and cherished household of faith, may more speedily witness the planting of English Lutheran churches in their midst.

W. L. T.

ANN ARBOR, MICH.

SYNODICAL.

PRELIMINARY.

When Lyman Beecher was pastor of the Hanover street church of Boston, a congregational meeting was held to consider the propriety of forming a new organization in a different part of the city. Considerable interest was manifested and the missionary spirit of the great preacher kindled the fire in other hearts. In the midst of the enthusiasm that prevailed when a vote was about to be taken the earnest pastor sprang to his feet and shouted in ringing tones, "I move that we organize *two*, one for the North end and one for the South end." Oct. 30, 1818, when the Olive Branch Synod was organized in the state of Indiana and in the Capital City almost a similar sentiment prevailed. The territory of this synod was the states of Indiana and Michigan, parts of Kentucky and Northwestern Ohio. It was a vast field, and even then it was in the minds of some of those heroic missionaries that there must be, "one for the North end and one for the South end." The congregations then existing on the Northern part of the territory were much divided in their synodical relations. Some belonged to the Olive Branch, some to the Wittenberg, and some to the other Ohio synods. This division rendered the work exceedingly difficult and proved a barrier in the way of its progress. Being so widely separated it was almost impossible for ministers and delegates to attend the annual synodical conventions. Modes of travel were not so convenient nor rapid then as now. The magnificent railway system which

now spans every part of this vast territory and seems to bring its remotest points into close proximity with each other, was then in its infancy. The net work has since been woven, and has made it comparatively easy for the delegates from any congregation to reach a convention at any place upon this field. Then they were compelled to travel scores of miles on horseback, oftentimes at great peril and with tremendous sacrifice. The inconveniences and hardships thus endured, can scarcely be conceived today by those who enjoy better facilities and advantages.

Then there were many places and people that were as sheep without a shepherd. They were in need of the Bread of Life. Much missionary work must be done, and these pioneer preachers were imbued with the proper spirit to do it. But they felt that their efforts could not be so well directed, nor their scanty forces so well massed under existing conditions. Better work could be done, and provision made more readily for destitute places, by having a more thorough and compact organization. "One for the North end and one for the South end," was a recognized necessity in advancing the interests of the church. This was the only motive. There was no desire simply to multiply synodical organizations. The glory of God through the extension of the church and the salvation of immortal souls was the inspiring motive. In it the foundations of the synod were laid and God has honored it by the up-building of a strong, vigorous and aggressive body.

Eight years of patient and persistent labor passed ere this desire was realized. In the fall of 1855 Rev. H. Wells, pastor of the church in Columbia City, Ind., presented petitions from his own and other congregations to the Olive Branch

synod, "the one in the South end," then assembled in convention at Columbus, Ind., praying that permission be granted to organize a new synod "in the North end." A similar petition from the joint council of the Albion pastorate was presented by Rev. R. F. Delo to the Wittenberg synod, asking that all congregations upon this territory belonging to that body be released for the purpose of uniting with other congregations from other synods and forming an organization of their own. These requests were granted and the way was opened for "the North end" synod. The territorial limits of the synod were made, the Ohio state line on the east, the fortieth parallel of latitude on the south, the Illinois state line on the west and the great lakes on the north. This includes the northern half of the state of Indiana and the entire state of Michigan. It was an immense field for a few pastors and scattered congregations to attempt to occupy. But they had unbounded faith in their Savior and were confident that he could carry forward a work which was destined to render great glory to his name. Experience had already taught them that "mountains of difficulties" were removed by his strong hand and they went forth to fight their battles and win their victories upon this field. The promise for the "two or three" gathered in his name was not forgotten and it became the inspiration for the mighty achievements which the coming years should witness and of which future generations should gladly tell.

ORGANIZATION AND CONSTITUTION.

The consecrated disciple of Jesus never hesitates when the opportunity for some special line of work is clearly presented, and the demands of duty are recognized. To the faithful missionaries whose hearts were so deeply set upon the development of the Lutheran church upon this territory, the way was opened for the organization of a new synod. It was regarded of such importance to the future welfare of our beloved Zion that no time was lost in accomplishing the object. Rev. H. Wells, immediately after his return from the Olive Branch Synod, issued a call to the ministers and congregations upon this territory for a convention to be held October 25, 1855, in the Lutheran church of Columbia City, Indiana, of which he was pastor, to consider this important subject. The morning of this day dawned and very few of those supposed to be interested had arrived. Those present assembled at the church. Rev. D. Smith was appointed temporary President, and Rev. G. Walker temporary Secretary. The entire morning was devoted to prayer. It was an important movement and there must be clear and unmistakable evidences that God was directing it. Again and again was the prayer of faith wafted to a throne of grace. The suppliants lingered about the altar with unceasing importunities, saying like one of old in his wrestle with the mysterious being who came to him in his lonely night of sorrow, "I will not let thee go except thou bless me." They were pleading for light upon the pathway of duty, for strength to perform that duty in the fear of God, for inspiration that the hard task of duty might be transformed into joy

and pleasure. The work was God's and they sought his guidance and superintending care. Never were foundations laid with a keener sense of man's dependence or a deeper conviction of the truth, "Except the Lord build the house they labor in vain who build it." The synod of Northern Indiana like the Christian church was born in a prayer meeting. It was the child of prayer, and this was prophetic of what that child should become.

In the afternoon of the same day several more delegates arrived and the subject was formally presented:

Resolved, That the convention now proceed to discuss the propriety of organizing a synod in Northern Indiana."

Every phase of the work was considered. New duties meant new responsibilities. Could they be met? The cost must be counted. Having begun were they able to carry the work successfully forward? Many important questions arose.

The next morning the following preamble and resolution were presented and adopted:

WHEREAS, The ministers and churches of the Evangelical Lutheran church in Northern Indiana are so remote from the places where their respective synods hold their annual conventions as frequently to deprive them of the benefits of said conventions, and as said synods have granted permission to hold a convention and if found expedient to organize a synod in our midst, therefore:

Resolved, That in humble reliance upon our Heavenly Father we proceed to organize an Evangelical Lutheran Synod.

A committee of three consisting of Rev. H. Wells, Rev. R. F. Delo, and Mr. E. W. Kitson, was appointed to prepare a constitution and present it at three o'clock of the same day. Only a partial report could then be made. It was not com-

pleted until the following morning, October 27, when it was presented and adopted. The convention then proceeded to organize by the election of the constitutional officers. Rev. H. Wells was elected President, Rev. G. Walker, Secretary, and Rev. D. Smith, Treasurer. The ministers were instructed to apply to their respective synods for honorable dismissals to the synod of Northern Indiana. The sessions continued until a late hour Saturday evening, making such plans and providing for such things as were regarded essential to the future prosperity of the work. At a meeting of the ministerium after careful examination it was decided that Mr. J. G. Biddle should be licensed to preach the gospel for one year and that he be placed under the direction of Rev. R. F. Delo. Mr. Biddle was therefore the first young man set apart to the gospel ministry by this body.

Roll of the First Convention. - Rev. D. Smith, Camden, Ind.; Rev. H. Wells, Columbian City, Ind.; Rev. F. Tempelin, North Manchester, Ind.; Rev. J. Wolfe, Coesse, Ind.; Rev. J. Cather, Norristown, Ind.; Rev. G. Walker, Syracuse, Ind.; Rev. W. Waltman, Spencerville, Ind.; Rev. R. F. Delo, Lisbon, Ind.

Lay Delegates. - H. Snyder, Columbia City, Ind.; I. W. Kitson, Syracuse, Ind.; J. G. Biddle, Spencerville, Ind.

The constitution has been amended from time to time to meet new requirements in an ever-enlarging work, and also to hold the synod in harmony with the General Synod. We append the constitution as it now is.

CONSTITUTION OF THE EVANGELICAL LUTHERAN SYNOD OF NORTHERN INDIANA.

ARTICLE I.

NAME, BASIS, MEMBERS, MEETINGS, DELEGATES, ETC.

SECTION 1. The name, style, and title of this Synod shall be the THE EVANGELICAL LUTHERAN SYNOD OF NORTHERN INDIANA, in connection with the General Synod of the Evangelical Lutheran Church in the United States.

SEC. 2. The doctrinal basis shall be "The Word of God, as contained in the Canonical Scriptures of the Old and New Testaments, as the only infallible rule of faith and practice, and the Augsbург Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and the faith of our Church founded upon that Word.

SEC. 3. This Synod shall consist of all the ordained Lutheran ministers and licentiates, together with the lay delegates from the pastoral districts, within its bounds, who submit to the Constitution.

SEC. 4. Each pastoral district shall have the right to send one lay delegate to Synod. Any congregation or congregations not properly organized into a pastoral charge so as to be represented by a regular delegate, may send a commissioner to Synod, who may be heard in behalf of said congregation or congregations, but he shall have no vote.

SEC. 5. Any Evangelical Lutheran congregation, or pastoral charge, may become connected with the Synod, if within its bounds, by acceding to the provisions of this Constitution.

SEC. 6. The Synod shall meet annually for the transaction of business, at such time and place as may have been determined. Special meetings may be called by the President, when requested in writing by one-third of the ordained ministers of Synod. Of such meetings notice must be given in the church papers at least three weeks previous, stating the object; and the business shall be confined to what is stated in the call.

SEC. 7. Delegates from other Evangelical Lutheran Synods, and from other ecclesiastical bodies, and also ministers from other Synods or Evangelical churches, may be invited to sit as advisory members, but they shall have no vote.

SEC. 8. Two-fifths of the members of Synod shall constitute a quorum, provided that one-third of the ordained ministers of Synod be present.

ARTICLE II.

OBJECTS, POWERS, DUTIES, ETC., OF SYNOD.

SECTION 1. It shall be the duty of Synod to maintain order and good government among the churches within its bounds, and to this end it shall see that the rules of government and discipline prescribed in this Constitution and in the Formula of the General Synod are properly observed by the pastors and churches under its care.

SEC. 2. It shall be the duty of Synod to devise and execute all suitable measures for the promotion of piety and the general prosperity of the church, and to provide supplies for destitute congregations.

SEC. 3. It shall have power to form and change pastoral districts, paying due regard to the rights and wishes of congregations; and no congregation or pastoral charge shall be formed out of existing ones, without the advice or sanction of Synod.

SEC. 4. It shall have power to exclude from Synodical fellowship any congregation obstinately refusing to comply with the regulations and decisions of Synod, and no congregation thus excluded shall be served by any minister belonging to Synod, except by special permission of Synod, or the President of Synod.

SEC. 5. It shall receive appeals from Church Councils of Conferences, when regularly brought before it, and shall review the proceedings and decisions to which they refer, and shall have full power to affirm or reverse the same, or to determine the questions presented thereby. Notice of such appeals must be given to the Council or Conference by the appellant, with the reasons in full, within three weeks after the time when the decision was rendered.

and a full record of the case must be furnished the Synod by the Council or Conference. Upon the filing of such notice by the appellant, as above provided for, it shall be the duty of the Clerk or Secretary of such Church Council or Conference, and within ten days thereafter, to make out a complete record of the case, with the findings thereon, and transmit it, with the original papers, to the Clerk or Secretary of the body to which such appeal may be taken.

SEC. 6. It shall have power, when deemed necessary, to cite church members to appear and give testimony, and may endeavor to obtain other witnesses if the case requires it.

SEC. 7. It shall have power to examine and decide all charges against ministers and licentiates except such as may be otherwise specially provided for by this constitution.

ARTICLE III.

OFFICERS OF THE SYNOD.

SECTION 1. The officers of Synod shall be a President, Secretary or Secretaries and Treasurer, who shall be elected annually, or at such stated times as may be determined by each Synod, by a majority of voters present. The President and Secretary shall be chosen from among the ordained ministers. The Treasurer may be either a minister or a layman.

PRESIDENT.

SEC. 2. He shall deliver a discourse at the opening of each annual meeting of Synod, or appoint a substitute, and shall in connection with the pastor of the church, have direction of the religious exercises during Synod, and the appointment of individuals to preach; unless Synod shall appoint a special committee on religious exercises, and of which he and the pastor shall be members.

SEC. 3. He shall preside at all meetings of the Synod, decide questions of order, subject to an appeal to Synod, and discharge all the duties usually devolving on the presiding officer of such a body.

SEC. 4. He shall appoint all committees not specially named or elected by Synod.

SEC. 5. He shall, after the Synod is duly constituted by the enrolling of the names of the members, present a written report of all his official acts during the Synodical year, and may present such additional statements and recommendations as in his judgment should claim the attention of Synod. This report shall be dealt with as other papers belonging to Synod.

SEC. 6. He shall give advice to members of Synod and congregations when requested, or when in his judgment such advice is needed.

SEC. 7. Should he remove from the bounds of the Synod, depart this life, resign, or become disqualified for the discharge of his duties, the Secretary shall succeed him, and discharge the duties of the office until the next meeting of Synod.

SEC. 8. He shall, with the Secretary, subscribe all official documents of the Synod.

SEC. 9. He shall perform the ceremony of ordination, assisted by the Secretary and the ministers, and give to approved candidates letters of license, which, as well as certificates of ordination, he is to subscribe with his official signature.

SECRETARY.

SECTION 10. He shall keep a faithful and accurate record of all the proceedings of Synod, carefully preserve all the papers, the seal, etc., of the Synod, subject to its direction, and shall do all the official writing not otherwise provided for.

SEC. 11. He shall give notice (either by circular or in the church papers) of the time and place of the Synodical meeting, at least four weeks previous to the time appointed.

SEC. 12. He shall keep a register of the names of all the ministers and licentiates, according to their age in office, and also of the congregations, whether vacant or not, connected with the Synod.

SEC. 13. If the business should render it necessary, the President may appoint an Assistant Secretary, whose office shall expire at the close of the meeting of Synod.

Sec. 14. Should he remove from the bounds of the Synod, depart this life, or become disqualified for the discharge of his duties, the President may require the archives, seal, and any other property of Synod, to be delivered to him, and shall appoint a Secretary to act until the meeting of Synod.

TREASURER.

SECTION 15. He shall take charge of the moneys belonging to Synod, and shall keep them subject to its order.

Sec. 16. He shall keep and present at each annual meeting of Synod, a detailed and faithful account of the state of the Treasury. If the Synod desires it he shall give a bond for the faithful performance of the duties of his office.

Sec. 17. Should he remove out of the bounds of the Synod, depart this life, resign, or become disqualified for the discharge of his duties, the President shall take charge of all the moneys, certificates, bonds, etc., belonging to Synod, and retain them until a treasurer is elected at the next meeting of Synod.

ARTICLE IV.

OF MINISTERS, LICENTIATES, CHURCHES AND DELEGATES.

SECTION 1. No minister or licentiate shall interfere with the congregation of another by preaching or performing other ministerial duties in them, except by the request or consent of the latter, or in his absence, without invitation from the Church Council.

Sec. 2. Any minister or licentiate, in good standing, who removes into the bounds of another Synod, shall, on application to the President, receive a certificate of honorable dismissal, and such a certificate shall be required by the Synod of those applying for admission into it.

Sec. 3. Any Lutheran minister presenting to the President of Synod an honorable dismissal from another Evangelical Lutheran Synod, shall by him be received, and his name enrolled among the members of Synod; but if objection be made to his

reception, at the opening of Synod, the case shall go over until after the Synod is organized.

Sec. 4. Any minister resigning his charge, shall give due notice thereof to the President, and a like notice shall be given by any minister taking charge of congregations belonging to Synod.

Sec. 5. Licentiates shall have the same rights and privileges in Synods as ordained ministers, except to hold office.

Sec. 6. A licentiate shall have liberty to visit vacant congregations, and to take charge of them, either on their invitation or by direction of the President of Synod.

Sec. 7. A licentiate, after he has taken a charge, shall not leave it without the sanction of the Synod, or of the President.

Sec. 8. No church in this Synod shall enact anything in the form of Constitution or By-laws in conflict with the Constitution of Synod or Formula of Government.

ARTICLE V.

CONFERENCES.

SECTION 1. The Synod may divide itself into Conference Districts for the purpose of holding Conference meetings.

Sec. 2. The chief object of such meetings shall be the preaching of the Word, mutual consultation and encouragement in the work of the Lord, and seeking in every proper way to advance the interests of religion among the churches.

Sec. 3. Conference may attend to any business referred to them by Synod or by congregations, which does not specially belong to Synod itself.

Sec. 4. The records of the proceedings of Conferences shall be submitted to Synod for examination and review.

ARTICLE VI.

PROCESS AGAINST A MINISTER.

SECTION 1. As the honor and success of the gospel depend very much on the character of its ministers, Synod ought to guard with the utmost care and impartiality the conduct of its ministers.

SEC. 2. All Christians should be very cautious in giving credit or circulation to an evil report of any member of the church, and especially of a minister of the gospel. If any member knows a minister to be guilty of a private censurable fault, he should warn him in private; if this prove fruitless, he should apply to the Church Council, who shall proceed as specified in Chapter III, Sec. 5, of Formula of Government.

SEC. 3. If accusation be lodged according to Chapter III, Sec. 5, with the President within two months of the next Synodical meeting, he shall defer the matter to said meeting; yet if the charge be one of gross immorality, or circulating fundamental error in doctrine, he shall immediately direct the accused to suspend all his ministerial duties until his case is decided. If such accusation be lodged with the President at an earlier date, he shall, if the charge be one of gross immorality, or circulating fundamental error in doctrine, immediately appoint a committee of five ordained ministers of the Synod, to meet without unnecessary delay at a suitable place, and institute a formal investigation of the case, according to the principles of this Formula. The chairman of the committee shall give at least ten days' notice to all parties concerned of the time and place of meeting.

SEC. 4. If the Synod is divided into Conference districts, the President may, at his discretion, entrust the matter to Conference, and notify the members to meet and proceed as above.

SEC. 5. Any three members of the committee, or a majority of the Conference thus meeting, shall have power to proceed and hold a fair and impartial investigation of the case, and to take all such necessary measures as may be just and proper to determine the guilt or innocence of the accused.

SEC. 6. If the accused confess, and the matter be such as gross immorality, or circulating fundamental error, he shall be immediately suspended from the exercise of the office until the meeting of Synod.

SEC. 7. If a minister accused of gross offenses, being duly notified, refuse to attend the investigation, he shall be immediately suspended from office.

SEC. 8. If the accused deny the charge, and yet on examination of the evidence be found guilty, the committee or Conference shall nevertheless proceed to pass sentence on him.

SEC. 9. The highest punishment which can be inflicted by a committee or special Conference, appointed as above specified, is suspension from clerical functions; and this sentence is to be reported at the next meeting of the Synod, and remain in force until reversed by the Synod.

SEC. 10. Any minister intending to appeal from the decision of a committee or Conference, shall give notice of it to the chairman of the committee or Conference, within three weeks of the time when the decision was made, that both parties may be prepared for a new trial.

SEC. 11. Conferences not specially convened for the purpose, may attend to any charges of importance against a minister within their bounds, if all the parties concerned are prepared and willing to proceed.

SEC. 12. If at any time accusations be lodged with the President, according to Chapter III, Sec. 5, for a less offense than those specified in Sec. 3 of this Article, he shall take no other steps in the case than to write to the accused and accusers, exhorting them to mutual forbearance, and referring them to the next Synod.

SEC. 13. If accusation against a minister be made immediately to the Synod, and the Synod believe itself in possession of all the evidence necessary to a just decision, the case may be immediately examined and sentence passed, provided the accused shall have had fifteen days' notice, together with written specification of the charge brought against him; and this whether he shall be present at Synod or not. But if the necessary evidence be not before Synod, and the offense be such as specified in Sec. 3, then it shall be entrusted to a committee or Conference to proceed as above specified.

SEC. 14. If a minister be guilty of gross immorality, or circulating fundamental error in doctrine, his sentence of suspension

shall not be removed until he shall give satisfactory evidence of penitence and reformation, and his restoration shall be by the same judicatory which suspended him, or at its recommendation.

Sec. 15. If the common report of a minister's guilt of any of the charges above specified be such as seriously to injure the cause of religion, and his own church do not proceed against him, it shall be the duty of any other minister or layman, having obtained two other signatures of credible men, to report the case to the President.

ARTICLE VII.

ORDER OF BUSINESS.

1. The President shall open the first session of Synod with appropriate religious services, and every session thereafter shall be opened and closed with prayer. In the absence of the President, the Secretary shall conduct the opening exercises, and in the absence of both the oldest acting minister present.

2. Calling the roll of ministers and licentiates by Secretary, and noting the absentees.

3. Reception of lay delegates, who shall exhibit their certificates of appointment and be registered.

4. Applications for membership from other Lutheran Synods received. If objection be made to an applicant, the case shall be deferred until after Synod is fully organized.

5. Reading the President's annual report.

6. Election of officers for the ensuing year.

7. Delegates from other Synods, or members from other bodies, received.

8. Minutes of the last Synod referred to a committee.

9. All papers intended for the Synod may be handed in, and verbal notice given of any important business intended to be brought before Synod.

10. The papers may be taken up and discussed or referred to appropriate committees, who can report at any time when ready. Reports of special and standing committees shall have preference.

11. Presentation of parochial reports according to the rules of Synod.
12. Treasurer's Report.
13. Education and missionary business. This may be attended to by Synod as a whole, or committees may be charged with it, who shall report to Synod.
14. Vacant congregations inquired into and provision made for them.
15. Promiscuous business.
16. Election of delegates to General Synod, and of trustees or directors in any institution in which Synod is represented. All elections shall be by ballot.
17. Appointment of delegates to other Synods or other ecclesiastical bodies.
18. Choice of time and place of meeting.
19. Adjournment of Synod to time and place of next meeting. Synod shall be closed with appropriate religious exercises.

ARTICLE VII.

MINISTERIUM

SEC. 1. The Ministerium is composed of the ordained ministers of Synod, and shall have charge of the examination of candidates, licensure and ordination of ministers, reception of ministers from other ecclesiastical bodies, and the examination and decision of charges of heresy against any of its own members.

SEC. 2. The officers of Synod shall be officers of the Ministerium, and shall attend to the duties of such officers.

SEC. 3. A meeting of the Ministerium may be called at any time during the Convention of Synod, by the President, and he shall call one when requested by three members.

SEC. 4. A special meeting of the Ministerium may be called by the President when requested in writing by one-third of the ordained ministers of Synod, stating the object of the meeting. Of such meeting notice must be given, by circular or letter, fifteen days previously.

SEC. 5. The examination of candidates for licensure may be conducted before the whole Ministerium, or in private by a committee appointed for that purpose, as the Ministerium may decide.

SEC. 6. The examination shall embrace at least the following subjects, viz.: Personal Piety and the Motives for Seeking the Office of the Ministry, the Original Languages [Hebrew and Greek] of the Inspired Scriptures, Theology, Church History, Pastoral Theology, Homiletics, and Church Government.

SEC. 7. In all cases of licensure or ordination, a vote of two-thirds of the members present shall be necessary; and the same shall be required for the reception of a minister applying for admission from another denomination, after having undergone such examination as may be deemed necessary by the Ministerium, or in such Synod where the Ministerium does not exist, by the Synod.

SEC. 8. The ceremony of licensure and ordination shall be performed according to the forms prescribed in the Liturgy of the General Synod, and the ordination may be either at the time of the assembled Ministerium, or in the church to which the individual is called, by a committee appointed by the Ministerium for the purpose.

SEC. 9. All licenses shall extend to the time of the next annual meeting of the Ministerium, and shall be renewed as a matter of course, unless satisfactory reasons are known to the Ministerium, which render a renewal inexpedient. And if for any reason no meeting be held at the appointed time, the licenses granted by said Ministerium shall remain in force until revoked.

SEC. 10. Licentiates shall keep a journal of their ministerial acts, which, with a few sermons of their own composition, shall be submitted to the Ministerium for inspection.

SEC. 11. The following shall be the order of business in the Ministerium:

1. Opening with prayer, or prayer with other suitable religious exercises.

2. Calling of the roll.
3. Communication by the President of any business which he may have to report.
4. Presentation of the licenses, journals and sermons of the licentiates.
5. Application of candidates for examination, if not already examined by a committee, and also the application for the reception of ministers from other denominations.
6. Hearing of reports from the examining committee, or from committees on journals and sermons of licentiates, or from any other committee appointed by the Ministerium.
7. Promiscuous business relating to the ministry.
8. Adjournment with suitable religious exercises.

SEC. 12. All business not specifically intrusted in this Formula to the Ministerium, shall belong to the Synod.

SEC. 13. In the installation of a pastor, the ceremony of installation shall take place in the church to which he is called, and shall be conducted according to the form prescribed in the Liturgy of the General Synod.

PIONEER WORK AND WORKERS.

Great changes have occurred on the territory of this Synod during the forty years of her existence. One unfamiliar with pioneer life and work can scarcely conceive what a mighty and glorious transformation has been effected. Everything has changed. Small villages have grown to thriving and busy cities. New centers of traffic have sprung up in the waste places of field and forest. By-paths have been converted into highways of commerce. The hovel has given way to the mansion. The old log church has been replaced by beautiful churches of matchless architectural skill. All these indicate the difficulties which attended the labors of the mis-



REV. HUGH WELLS.
REV. WILLIAM WALTMAN.



REV. R. F. DELO.
REV. LEVI RICE.

sionaries of the cross in those early days. The country was only in its formative period. It was, comparatively speaking, only sparsely settled. The people were beginning the work of building up their homes and fortunes. As a rule they were poor. In consequence of this the minister received a very meager and inadequate support. The entire salary then received by some would not now pay the rental for the home of some of the members of this body. From the records of one of the oldest pastorates we get a glimpse into this phase of the pioneer work. A pastor was extended a call to a field, the extreme points of which were from thirty-five to forty miles. He was expected to preach at half a dozen places already established, and "to gather the people at new points with a view of organizing other congregations." For this he was pledged the sum of one hundred and fifty dollars. In his reply the pastor said: "I hereby most heartily accept the call extended to me, believing it to be a voice from God through you to me." In those days the average support did not exceed two hundred and fifty dollars, and yet upon this the minister and his family must live. He was expected to devote his entire time to the upbuilding of the church. Indeed, when we consider the large amount of territory included in most of the early pastorates, we are assured that they could not have divided their time even if they had been so inclined. Most of them had fields that included from three to six of our present pastorates. This required an immense amount of travel, and it was often attended with great difficulties and peril. Bad roads and swollen streams, with all the dangers they presented, could not keep them from their appointments. When the condition of the former was such as to make it impossible for the

beast of burden to make his way through them, the preacher would walk ten or fifteen miles rather than disappoint his people. And when the latter seemed to shut off all possibility of reaching his destination, he would trust to his faithful horse for safety and plunge into the midst of the swollen tide. By night and by day these journeys were made, apparently without a murmur or complaint. And in connection with them there was a great deal of preaching required. Seldom less than three times on Sunday, and usually several times during the week. Their meetings were also held anywhere that a convenient place could be found. In groves, in barns, in school houses, in private dwellings, in log churches that were built and as solemnly consecrated as the more beautiful structures of later days, these gatherings were held and the word preached and the sacraments administered. In such places some of our best congregations were organized, and upon the foundations of such faith and devotion they were built. "Remember the days of Old, consider the years of many generations, ask thy father and he will show thee, thy elders and they will tell thee." "Days should speak and multitude of years should teach wisdom."

The men who did this work believed that they were called of God, and where he directed they were willing to go. They sought his guidance. They were pre-eminently *men of prayer*. Their difficulties and trials, their hardships and discouragements were taken "to the Lord in prayer," and oftentimes they continued to wrestle in prayer until the night of their trials passed and the dawn of a better day appeared. Many of them kept a "praying list." It contained the names of those with whom they came in contact who were in special need of a

minister's prayers and counsels. There, too, were the names of the unconverted, whom they held before a throne of grace until they were brought to repentance. Sometimes they would see some of the men who were the worst of sinners humbly coming and inquiring what they must do to be saved. These "praying lists" told the story very often of answered prayer, and encouraged them to work on and pray on until the object sought was obtained. It is a blessed suggestion for every Christian. And how that list will grow when we add to it the things that daily arise in our experience! But what a story it will tell after a while of answered prayer! Souls saved, difficulties conquered, barriers removed, blessings attained. Who understood this better than these pioneer preachers who were continually "Battering the gates of heaven with storms of prayer."

They were also faithful *preachers of the word*. No one can look through the list of subjects printed in connection with the annual minutes of Synod and not realize this truth. No one can examine the private record of one of these servants of the Master and not be convinced of the thoroughly Biblical character of his preaching. The word of God was the message they were sent to deliver. Through that word they heard him say, "Preach the preaching that I bid thee." They preached it plainly and directly. Into the ears of the sinner they thundered the terrors of the law, and then told of the blessedness of grace. To them heaven and hell were solemn realities, and not figments of the imagination. Repentance and faith were essential to salvation, and their hearers were not left in doubt as to what they believed. They had convictions inwrought by the spirit of God, and they aimed through the faithful preach-

ing of the word to burn them into other hearts and minds. They laid stress upon all the means of grace. Children were consecrated to God in the holy ordinance of baptism. They were gathered together and instructed in the teachings of the church, and urged to give their hearts and lives to God by a public profession of religion in the solemn rite of confirmation. The sacrament of the altar was always highly esteemed. Communion seasons were usually blessed manifestations of grace. Here they came into a real and vital communion with their Lord. So all the means of grace were faithfully used. They felt that they must adapt themselves to God's methods, and in doing that they found great joy and blessedness and profit in his service. Their works are characterized by wonderful fidelity, and God made them great "winners of souls." He owned and blessed their faithful efforts. Long after they have all passed to their reward will there be those to rise up and testify of the good that they have done, and in "the crown of their rejoicing" there will be many brilliant stars.

THE SYNOD AND THE GENERAL SYNOD.

The constitution of this synod was framed with the view of becoming identified with the General Synod. In it provision was made for the election of delegates to that body. The purpose of the founders therefore appears in their first acts. Decisive steps were taken during the second convention when the following resolution was passed:

Resolved, That this Synod approve of the present position of the General Synod of the Evangelical Lutheran church in the United States and make the necessary arrangements to unite with the same."

Delegates were elected and at the meeting of the General Synod in Reading, Pa., 1857, it was received as a part of that body. This is significant in view of the religious controversy that existed in the Lutheran church. It was not only a rejection of the Definite Synodical Platform, but also a declaration that the unaltered Augsburg Confession should be its doctrinal basis. That venerable document was regarded as setting forth "the fundamental doctrines of Scripture in a manner substantially correct." The liberal spirit which characterized the General Synod in its interpretation of the various articles of its creed was accepted as Scriptural. "The letter killeth but the spirit giveth life." Subsequently when from its meeting in York, Pa., 1861, the General Synod sent down to the district Synods certain proposed changes to its constitution, the Northern Indiana Synod acquiesced and with that body declared its doctrinal basis to be "The word of God as contained in the Canonical Scriptures of the Old and New Testaments as the only infallible rule of faith and practice and the Augsburg Confession as a correct exhibition of the fundamental doctrines of the Divine Word, and the faith of our church founded upon that word." This was interpreted as a mere verbal change, designed to correct certain erroneous impressions which the enemies of the General Synod had created against her. It was in no wise regarded as a change in her doctrinal position. It was setting aside indefinite and ambiguous phraseology to avoid mis-representation in the future, and to bring the entire church to recognize the true Lutheran position of the Synod that was formed for the purpose of uniting the divided elements of our household of faith. It was a hearty acceptance of the only confession that has been universally received in the Lutheran church. Nothing more, nothing less.

The Synod also expressed its approval of the ruling of the President of the General Synod at its meeting in Ft. Wayne, Ind., 1866, at which certain of its members took exception and withdrew from that body. While differences of opinion prevailed as to that ruling the course of those who withdrew was regarded as revolutionary, and not to be cherished in a body whose aim was to unite and not separate. The point of difference was regarded as parliamentary and not doctrinal, and hence the withdrawal was not only deeply regretted but severely censured.

In its twentieth annual convention it was ordered that the constitution of Synod be revised "so as to harmonize with that published by the General Synod." The "Order for Public Worship" provided at Washington was reported to this Synod and was approved. It was printed in the minutes and the congregations were urged to adopt it in their public worship. The subsequent action of the General Synod in co-operating with other Lutheran bodies in the preparation of a common order of service was heartily approved, but the Synod was never satisfied with the results. The service was not adapted to the needs of the churches in this body, and the consequence is that it has never been used. A memorial was presented to the General Synod at its meeting in Canton, Ohio, 1893, asking for a Book of Worship without the so-called common service. The petition was not granted, but the Synod in its loyalty to that body accepted the denial simply "as the will of the majority." The Book of Forms provided by the General Synod is used by the members of this Synod in their various services. The apportionments made for the different benevolent objects of the church are always accepted and faithful

effort is made to place at least this amount into the treasuries of our various Boards. The Synod aims to make the apportionment the minimum of its giving. In every particular through these forty years of its history has the Northern Indiana Synod been loyal to the General Synod, oftentimes sacrificing its own preferences in order to aid in the promotion of the peace and prosperity of all.

The following delegates were elected to the General Synod at the respective meetings of that body:

1857—Reading, Pa.—Revs. H. Wells, D. Smith, Messrs. J. Saylor, P. Bishop.

1859—Pittsburg, Pa. —Revs. H. Wells, D. Smith, Messrs. James Pepple, Samuel Cornell.

1862—Lancaster, Pa.—Revs. R. F. Delo, H. Wells, W. Waltman, S. P. Snyder, Messrs. J. S. Barnett, Samuel Essick, H. Eicholtz, G. W. Waltman.

1864—York, Pa.—Revs. W. Waltman, H. Wells, G. W. Wilson, Messrs. M. Plank, P. Bishop, D. Koons.

1866—E. Wayne, Ind.—Revs. W. P. Ruthaull, R. F. Delo, S. P. Snyder, H. Wells, Messrs. H. J. Rudisill, N. B. Freeman, M. Spangler, D. D. Knisely.

1868—Harrisburg, Pa.—Revs. G. W. Wilson, W. Waltman, H. Wells, Messrs. D. S. Keil, D. Koons, M. Butler.

1869—Washington, D. C.—Revs. J. N. Barnett, R. F. Delo, J. Boon, Messrs. A. W. Morrison, W. Keil, J. H. Speakman.

1871—Dayton, Ohio.—Revs. G. W. Wilson, A. J. Cromer, B. F. Hills, Messrs. J. Smith, F. W. Keil, A. W. Morrison.

1873—Canton, Ohio.—Revs. I. Sprecher, J. L. Guard, H. Wells, R. F. Delo, Messrs. D. S. Keil, James Worden, Peter Bishop, J. F. Eicholtz.

1875—Baltimore, Md.—Revs. E. W. Erick, L. Rice, S. P. Snyder, A. J. Douglas, Messrs. D. W. Gangler, William Fox, John Bilger, A. W. Morrison.

1877—Carthage, Ill.—Revs. S. Kelso, A. H. Studebaker, F. Bid-

dle, J. L. Guard, Messrs. Jacob Ramp, W. F. Reiber, J. Clugston, Henry Debo.

1879—Wooster, Ohio.—Revs. J. B. Baltzley, D. D., J. L. Guard, H. Wells, G. P. Ramp, J. G. Biddle, Messrs. J. Bilger, Owen Hurd, Philip Ray, J. Smith, J. Ramp.

1881—Altona, Pa.—Revs. J. B. Helwig, D. D., H. Wells, H. C. Grossman, B. F. Stultz, D. F. Kain, Messrs. A. J. Demick, A. W. Morrison, Michael Reed, B. F. Thomas, William Fox.

1883—Springfield, Ohio.—Revs. D. H. Snowden, Ph. D., E. D. Smith, J. L. Guard, J. C. Jacoby, S. Kelso, Messrs. Philip Ray, C. D. Waidlich, A. McIntyre, Ira Grubb, Adam Gentzler.

1885—Harrisburg, Pa.—Revs. E. K. Baker, H. Wells, W. D. Troyer, L. Rice, W. M. Smith, Messrs. Owen Hurd, J. P. Eicholtz, P. Bishop, W. F. Frich, J. Walborn.

1887—Omaha, Neb.—Revs. J. Shaffer, O. W. Bowen, D. F. Kain, E. W. Erick, Messrs. Wm. Fox, W. F. Reiber, F. H. Whipperman, A. W. Morrison.

1889—Alleghany, Pa.—Revs. W. L. Tedrow, L. S. Keyser, C. J. Kiefer, C. H. Roockey, Messrs. Philip Ray, M. Ireland, W. J. Willetts, A. Shaffer.

1891—Lebanon, Pa.—Revs. L. A. Gotwald, D. D., A. J. Douglas, D. F. Kain, J. A. West, Messrs. Ira J. Grubb, A. Meyers, D. D. Kinsely, Adam Stout.

1893—Canton, O.—Revs. W. L. Tedrow, E. W. Erick, S. P. Fryberger, B. F. Stultz, Messrs. Franklin Hunt, Luther Troxel, W. H. Leggit, L. W. Treach.

THE SYNOD AND THE COLLEGE.

Higher christian education has always received special attention in this Synod. At its first convention, immediately after its organization, Rev. Jacob Wolff stated that he would soon open a seminary near Coesse, Indiana. It was designed to prepare young men for college and for the gospel ministry,

hoping thereby to serve the interests of the Lutheran church on this vast territory. Rev. Wolff was himself a graduate of an eastern college and a thorough scholar. He knew the worth of an educated ministry, and thus sought to weave the educational element into the very foundations of the newly organized Synod. Arrangements had already been made for a suitable building and he offered \$2,500.00 as a nucleus for an endowment fund. His propositions received the hearty approval of the Synod, and she pledged by formal action her sympathy and support. About one month later the institution known known as "Wartburg Seminary" was opened for instruction.

Prof. A. J. Douglas, a young man of commanding influence as a teacher, was placed in charge. During the first year of its existence, about *seventy-five* young men availed themselves of its privileges. It promised to be of great usefulness to the church, but, unfortunately, the next year a number of circumstances combined to cause Prof. Douglas to withdraw. This was a severe blow. His personal popularity and recognized ability as an instructor, had drawn many of these young men hither. Under Rev. Wolff's directions, the institution was continued with varying degrees of success until the year 1860, when it was thought that a more eligible location might be secured. It was also deemed advisable to establish an institution on a broader basis. Synod appointed a committee to look for a location for the establishment of "a classical and theological institution" on its own territory, and to ascertain what inducements would be offered. Wittenberg College, at Springfield, Ohio, was at this time a young and rising institution. Her influence was being felt through-

out the church, not only in Ohio, but in the adjacent states as well. Fortunately, as if by the direction of divine providence, that committee came to realize the necessity of the church combining her efforts and strength in the up-building of her educational institutions. Instead of reporting favorably for the establishment of such an institution on her own territory, the attention of Synod was directed to Wittenberg. Thoughtful and earnest discussion followed. Each side had its advocates. It was only a difference of opinion as to location. The welfare of the church was the one object sought. The college and the theological seminary were a recognized necessity. Wise counsel prevailed. The following preamble and resolution were adopted:

WHEREAS, The Lutheran Church has always sought to have an educated ministry, and has since the Reformation been the foster-mother of science and learning; and

WHEREAS, For the realization of this desirable end, it is necessary to establish colleges of a high grade, and adequately endow such institutions; and as we find such an institution in Wittenberg College, which needs our sympathy and support; therefore

Resolved. That we, the Synod of Northern Indiana, do now in Synod convened, connect ourselves with Wittenberg College and elect our quota of Directors as part of the Board of that Institution.

It was the marriage ceremony of the Synod and the College, and it proved a happy union. "They twain" became one in sympathy and service for the master. With hearts and hands united through the unselfish love of the gospel, they together started upon a career of usefulness that could not otherwise have been attained. Each has served the other

faithfully and well for more than a quarter of a century, and through their combined efforts have become far more efficient in advancing the interests of the church.

After the election of directors, the Synod took immediate action requiring all her beneficiaries in the future to be educated at Wittenberg. Previously, she had supported several young men in that institution, but this action was designed to cover all cases. To it she has strictly adhered. No young man receives aid who does not attend her college. She pledged herself to use all honorable means to promote its welfare, and this she regards essential both to the prosperity of the college and the interests of the young men whom she would prepare for her ministry. Never has she refused to bear her share of the burden in building up the college. Dr. Sprecher's appeal for a college library she printed and scattered broadcast through her churches, making a special effort to secure means for the same. In 1868, when special effort was made to raise funds for the endowment of the college, she invited and urged upon the financial secretary to visit her churches, pledging him all the sympathy and assistance that both pastor and people could give. When similar effort was made in 1873, for the endowment of the theological department, she again welcomed the college agent and compensated his labors with her best gifts. In 1876, she gave a bond to the college for the sum of three thousand dollars, promising to pay 8 per cent. interest until it was redeemed. Four years later, the entire amount was paid by individual notes and monies collected. In the magnificent material development which the college has enjoyed since 1884, under the presidency of Dr. S. A. Ort, the Synod has some humble part.

She has welcomed the president and professors to her churches, has listened with deep interests to their appeals on the floor of Synod, and pastor and people have unitedly labored and sacrificed with them, to meet all necessary demands. By her prayers and her gifts, by voice and pen, has she sought to promote the interests of Wittenberg. The Synod is loyal to her institution. She is proud of its honored president, proud of its efficient professors, proud of the distinction which the institution has gained among the colleges of the land, and to it she stands pledged by the strongest vows. All over this vast territory as if by one voice there come from pastor and people, youth and age, the words of the familiar hymn, applied to their college:

“For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given
Till toils and cares shall end.”

The college is under the control of a Board of Directors, elected from the East Ohio, Miami, Wittenberg, Olive Branch and Northern Indiana Synods. That Board also elects two directors from Clarke county, Ohio, in which the institution is located. Recently, action was taken giving the Alumni of the institution a representation in the Board, allowing them the privilege of two directors. To the territory of these five Synods the college must look very largely for her students and for the means to carry on her work. She asks that the churches make an annual contribution of *five cents* per member, to meet the current expenses. She has a productive endowment of about one hundred thousand dollars, and this together with the income from the tuition, is all that she at



REV. EZRA KELLER, D. D.,
(FOUNDER AND FIRST PRESIDENT.)

REV. S. A. ORT, D. D.,
(FOURTH AND PRESENT PRESIDENT.)

REV. SAMUEL SPRITZER, D. D.,
SECOND PRESIDENT

REV. J. B. HELWIG, D. D.,
(THIRD PRESIDENT.)

WITTENBERG COLLEGE.

present commands. It is inadequate to meet her needs. She is somewhat crippled in her work because of this. Her endowment should be doubled without delay. Her friends should come forward and meet this need—and men of wealth should regard that need as a blessed opportunity of rendering acceptable service to their Lord.

In 1861, when the Synod passed resolutions connecting itself with Wittenberg College, the following Directors were elected: Revs. H. Wells, S. P. Snyder, W. Waltman, Messrs. Dr. Eicholtz, Moses Plank, S. Cornell. On account of the expense of travel, it was ordered that one of their number should be chosen to represent the Directors and the Synod at the meetings of the College Board, unless some special emergency required a full meeting. This practice was continued for some years. The subsequent elections were: 1863, Rev. W. Waltman, S. Cornell; 1864, Rev. R. F. Delo, H. J. Rudisill; 1865, Rev. J. N. Barnett, D. D. Kinsley; 1866, Rev. H. Wells, D. S. Keil; 1867, Rev. J. W. Henderson, N. Smith; 1868, Rev. R. F. Delo, Jos. Seaman; 1869, Revs. J. N. Barnett, D. Smith, Mr. H. Eicholtz; 1870, Rev. B. F. Hills, D. S. Keil; 1872, Rev. H. Wells, Dr. J. S. Barnett; 1873, Rev. L. Rice, P. Griner; 1874, Revs. R. F. Delo; W. C. Barnett, Messrs. J. Clugston, J. Weiler; 1876, Rev. H. Wells, Theodore Rumbaugh; 1877, Rev. A. J. Douglas, D. Showalter; 1878, J. B. Baltzley, E. W. Erick, Messrs. C. H. Winton, S. Nusbaum; 1889, Rev. J. N. Barnett; 1880, Rev. J. L. Guard, S. Cornell; 1881, Rev. L. Rice, Owen Hurd; 1882, Rev. D. F. Kain, S. R. Robinson; 1883, Rev. E. D. Smith, Philip Ray; 1884, Revs. J. L. Guard, W. M. Smith, Mr. James Clugston; 1885, Revs. J. C. Jacoby, W.

Dieffenbach, Mr. A. W. Morrison; 1886, Revs. J. J. Purcell, A. J. Douglas; W. L. Tedrow, Mr. J. W. Adair; 1887, Revs. W. Dieffenbach, W. L. Tedrow, Hon. W. J. Willets; 1888, Revs. D. F. Kain, L. C. Rutzahn, Bro. Joseph Leesh; 1889, Rev. W. L. Tedrow, George Stout; 1890, Rev. C. H. Roeky, Hon. J. W. Adair; 1891, Rev. W. Dieffenbach, W. J. Willets; 1892, Rev. D. F. Kain, A. W. Morrison; 1893, Revs. W. L. Tedrow, C. J. Kiefer, D. A. Kuhn. Messrs. John W. Gentzler, J. H. Keil.

THE SYNOD AND BENEFICIARY EDUCATION.

An educated ministry is a recognized necessity. For this purpose the church establishes her colleges and seminaries and aims to endow and properly equip them for their work. But this is not sufficient. Few young men have the means at hand to meet the necessary expenses for a course of instruction at one of these higher schools of learning.

If the church is to have a thoroughly equipped ministry, she must, therefore, aid worthy applicants in securing a proper education. This subject has been one of prime importance to this Synod. The large field to be occupied, the inadequate supply of men, and the multitude of places and people pleading for the church of their fathers, have combined in their appeal for this work. They have brought it before her with tremendous force. No duty has been more keenly felt, and none has received more serious attention. The framers of the Constitution said: "It shall be the duty of every member of this Synod to seek out and try to influence pious young men to prepare for the ministry and to collect all the funds they can

for beneficiary education" (Art. XV, Sec. 2). Vacant congregations were also urged to give special attention to this subject, both in securing men and means to educate them. Prominence was given to the cause by provision for an annual public meeting during the convention of Synod, at which time an address should be delivered by a speaker previously appointed. Pledges were then asked. There being no apportionment system then in vogue this was deemed the wisest measure. It bore some fruit. Pastors experienced some difficulty in having the churches redeem pledges made for them, and very often these faithful ministers of the word were necessitated to redeem them from their own meager support. To obviate this difficulty, the lay delegates were made responsible for bringing this subject before their respective congregations and were required to assist the pastor in raising the funds. An educational work was going on, and the churches began to recognize the necessity. Pastors presented the subject from their pulpits and young men were personally sought and entreated to give their lives to preaching the gospel. God blessed these faithful efforts. He has laid his hand upon scores of young men in this Synod, and to-day they fill honorable positions in the church. A large number of our congregations have furnished men for this blessed work, but there are some that have existed the larger part of half a century, and yet have not given one son to the ministry of the word. In them the cry should be constantly heard until there comes the response from some talented youth, "Here am I, send me." The highest honor any church can have is to point to her representatives in the pulpit. The first man to be voted an appropriation by this body was J. M. Seidel.

This was during the second convention,, and the next year another young man received the same encouragement, but neither accepted. The Synod has usually had several representatives at College. Two or three have been on her funds most of these years. Now she is supporting seven, and from her territory there are more than twenty young men and women now at Wittenberg college. The first convention pledged only twenty-six dollars, the thirty-ninth, nearly nine hundred dollars. The work has become more systematized and better results are realized. The apportionment has been increased from time to time, and at present is fifteen cents per member. From the estate of Rev. Wolff, which was originally offered to endow Wartburg Seminary, the Synod received a tract of land of eighty-eight acres, which has been sold for two thousand dollars. An annual interest of 6 per cent. is realized from this amount for this fund. During the past few years special contributions have been given for this cause, the largest being made by Prof. L. A. Gotwald, D. D., Hon. W. J. Willets and Philip Ray, Esq. This is indicative of better things. Like an ever widening stream may this cause be traced through the history of this Synod, and with the ever quickening love of the church for Christ, and the desire to honor him with her substance, we shall yet behold larger things along this line.

The Synod is careful in the use of these funds. She requires annual reports from the faculty as to the deportment and progress of her beneficiaries. No one unworthy of the ministry will be supported. Written contracts are also given to refund the money received by every beneficiary if the Lutheran ministry is abandoned. Some mistakes have been

made and some money lost, but this is exceptional. During the thirty-ninth annual convention a committee was appointed to report at the next meeting of Synod a set of rules for the distribution of these funds and the government of beneficiaries. The great care that is taken and the caution used in receiving applicants on this fund, must increase the confidence of the church and bring to her treasury larger gifts. While she demands on the one hand an efficient ministry, on the other she will provide the means necessary to make it so. "Men, and money to educate them," is her unceasing cry. The synodical apportionment for this cause is now fifteen cents per member and aggregates about \$700.00. This amount is supplemented by special contributions which increase the sum to about one thousand dollars.

Prof. L. A. Gotwald, Rev. J. M. Francis and Rev. W. L. Tedrow constituted the committee to prepare a set of rules for the government of the beneficiaries and the control of beneficiary funds. The chairman of the committee, at great labor, investigated the subject as pertains to various denominations and at the fortieth annual meeting of the Synod submitted the following:

RULES AND REGULATIONS OF THE BOARD OF BENEFICIARY EDUCATION OF THE SYNOD OF NORTHERN INDIANA.

I.

This Board shall be known by the name of the Board of Beneficiary Education of the Synod of Northern Indiana; and shall consist of three (3) ministers and two (2) laymen, elected by the Synod for the term of three (3) years, and re-eligible, at the pleasure of the Synod, at the expiration of said term.

II.

The Board shall meet for business at the time and place of holding the annual meetings of Synod; and, when necessary,

during the interim, at the call of the chairman of the Board, at such time and place as he may select. The necessary expenses of such meetings shall be paid by the Synod.

III.

This Board shall receive from the Treasurer of the Synod all the Beneficiary Education funds as soon as possible after his reception of any such funds, and shall appropriate the same to its Beneficiaries in the manner and sums hereinafter indicated, the Chairman of the Board acting as its Treasurer, and as the disburser of its funds.

IV.

This Board shall have full jurisdiction in the management of the Beneficiary Education work of the Synod, such as the selection of its Beneficiaries; the determination of the number to be taken upon its Funds; the amount of aid to be given to each Beneficiary; the Institution of Learning at which he is to study; the character and length of his course of education; the decision of his continuance or discontinuance upon Synodical Funds; and all other matters pertaining to the Beneficiaries under their care.

V.

All applications for Beneficiary Aid must be made to the Board in person; and no others shall receive Beneficiary Aid besides those adopted and continued as Beneficiaries by this Board.

VI.

The Board, in receiving applicants for aid, when unable to give aid to all who apply, shall ordinarily give the preference in this respect to such as are in the advanced classes in the College, or who are already in the Theological Seminary.

VII.

The Board shall demand from all applicants for aid, a written statement bearing upon the following facts, and shall grant aid only to such applicants as give full satisfaction with regard to these facts:

(1) Evidences of his conversion, piety, and thoroughly Christian character.

(2) Evidences of, at least, fair mental endowments, and of the possession of natural gifts qualifying him, if educated, for the ministry.

(3) Reasons why he thinks himself called to the Ministry and thus seeks to enter it.

(4) His age, education, circumstances; and whether he wishes to take a full course of study or only a partial course.

(5) His true financial condition, whether he is absolutely indigent or whether he is able in part to support himself; and, if in part able to support himself, to what amount he is thus able.

(6) How long he has been a member of the Lutheran Church; whether he has a knowledge of Luther's Catechism; and, as far as he understands them, whether he is in cordial sympathy with Lutheran doctrine, polity, and Church life.

(7) Whether it is his firm purpose, before God, when he has finished his education, to enter the Gospel Ministry in the Lutheran Church.

(8) Whether he has a sound physical constitution, and habitually enjoys good health.

VIII.

The Board shall further require from every applicant for aid, a written endorsement of his application from:

(1) His Pastor, and the Superintendent of the Sunday school to which he belongs;

(2) The instructors of the school or college which he last attended;

(3) Some physician of known standing.

These endorsements must be in shape of testimonials as to his moral worth, religious character, scholarship, and health; and these, together with the applicant's own written statement, must be filed by the Board for future reference.

IX.

The purpose of Beneficiary Education being only to aid, and not entirely to support young men in studying for the Ministry, the Board is herewith enjoined to give annually to each Beneficiary the smallest sum necessary, and, in no case, to appropriate to any one an annual sum exceeding \$150; and it is herewith further enjoined that whatever sum be thus promised to any Beneficiary by the Board be paid him promptly in three installments of equal sums, one at the beginning of each of the three terms of the school year; and at the payment of such sums, the Board shall require its Beneficiaries, out of their appropriations, first of all to pay the two items of tuition and boarding.

X.

Appropriations may, at any time, be discontinued by the Board, in the case of prolonged ill health which will probably result fatally, or, at least, unfit its beneficiaries for the work of the Ministry; in case the Beneficiary is improvident, and contracts debts without reasonable prospects of paying them; in case he enters the marriage relation before the completion

of his educational course; and in case he receives assistance from other Boards, or sources of help of any kind, to such an extent as to cease to need help from the Board of this Synod.

XI.

The Board shall require of each applicant who may receive aid from the Funds of the Synod, a promissory note upon the following conditions; namely:

(1) This note shall be drawn payable to the Treasurer of the Board of Beneficiary Education of the Synod of Northern Indiana, without interest so long as the applicant continues his studies at the institution to which he has been assigned by the Board, or, having entered the Ministry of the Lutheran Church, so long as he continues a Lutheran Minister in connection with the General Synod; and this note, if he thus continues in the Lutheran Ministry in connection with the General Synod, shall be paid, without interest, whenever, in the providence of God, the giver of it is able to do so.

(2) Should the Beneficiary, however, not continue his studies under the direction of the Board, and should he not enter the Lutheran Ministry, or, having entered it, not continue therein, then shall immediate payment of said note be demanded, with six per cent. per annum interest from the date of obligation; and the Board shall, at once, take, or cause to be taken, all lawful and honorable means to collect the sums thus due.

XII.

The Board shall receive and carefully consider the character bills of all the Beneficiaries of the Synod; and, besides the regular reports of their standing, given at the close of each term to all students, the Board shall request the Faculty of the

Institution which each Beneficiary has been attending to send it, at the close of each scholastic year, confidential answers to the following questions furnished them upon a printed sheet:

(1) Has the deportment of Mr. _____ been entirely satisfactory during the past scholastic year?

(2) Is his influence in the institution positively Christian; and does his outward life correspond with his Christian profession?

(3) Is he faithful in the use of the Means of Grace, and is he actively engaged in connection with one of our Lutheran churches, in Christian work?

(4) Has he been reasonably economical in the use of money, or has he habits of extravagance by which he needlessly spends money?

(5) What is his relative rank as a student, as shown by his daily grades and examinations, highest, middle or lowest?

(6) Is his progress commensurate with his abilities?

(7) Does he give promise that he will become a useful and successful Minister of the Gospel, and do you advise the Board to continue to him its Beneficiary aid?

XIII.

The Board shall have the following statement printed in suitable form, and shall require each Beneficiary, at the payment of each of his three installments, at the beginning of each Seminary term, sign it, after reading it aloud.

I hereby declare that it is my solemn purpose to devote my life to the work of the Ministry in the Evangelical Lutheran Church, and I respectfully ask to be continued as a Beneficiary of the Synod of Northern Indiana; and, further, I

obligate myself to continue and complete my studies under the direction of the Board of Beneficiary Education of said Synod, until I become an ordained Minister of the Gospel in this, or in some other, Synod connected with the General Synod of Evangelical Lutheran Church.

XIV.

The Board shall receive upon the Beneficiary Funds of the Synod no applicant who designs taking the full College course unless he is prepared to enter the Freshman class at least; and to those designing to take a partial course aid shall be given either from the beginning of their course, or from some subsequent time when their qualifications have been sufficiently tested, as the Board, in its wisdom, may, in each case, decide.

XV.

The Board shall require from each Beneficiary that he, if possible, be present promptly at the opening of each session, and require that he also remain until the close of each session; that he shall not absent himself needlessly from the institution during the scholastic year; that he shall enter into no engagement to act regularly as pulpit supply for any vacant congregation without the consent both of the Theological Faculty of the Institution and of the Board of Beneficiary Education; that he apply to this Synod, whose Beneficiary he has been, for licensure, and also, if convenient, for ordination; and whatever else may, from time to time, in the judgment of the Board, be deemed for his best advantage and for the future greatest good of the church.

XVI.

This Board shall dismiss from the Beneficiary Funds of the Synod, any student under its control who falls below an

average scholarship of 8, (grading from 1 to 10), or who falls below $6\frac{1}{2}$ in any single study.

XVII.

This Board, through its chairman, shall annually present to the Synod a full and complete report of its actions during the preceding year, together with a frank exhibit of the present condition, needs and opportunities, and shall recommend to, and urge upon, the Synod such plans and efforts as shall be calculated to secure from the territory of the Synod both the largest possible number of Beneficiary men, and the largest possible sum of Beneficiary money.

XVIII.

It shall be the duty of every Pastor in this Synod to preach at least once each year to his people on this subject of Beneficiary Education, showing its importance and their obligations to it, to seek out proper candidates for the sacred office from among the young men of his charge; to show parents their duty to consecrate their sons, if the Lord will, to the work of the Ministry; to lay upon the conscience of men of wealth to give largely of their means to aid in this good cause; and, in every possible way, to help the Board of Beneficiary Education in the important task devolved upon them.

XIX.

These rules and regulations may be altered or amended by a vote of two-thirds of all the members present at any annual meeting of the Synod.

APPLICATION BLANK FOR BENEFICIARY AID.

1. Full name?
2. Age?

3. Present residence?
4. Occupation?
5. Names and residence of parents?
6. State of health?
7. Liability to inherited disease?
8. Schools and colleges attended?
9. Time and place of confirmation?
10. Where now a Church member?
11. Name of Pastor and Sunday School Superintendent?
12. Have you attended a course of instruction by the Pastor in Luther's Catechism?
13. What Christian work have you been engaged in, and what interest and success have you had in it?
14. Do you read the Bible and pray daily?
15. What are your motives for desiring to study for the Ministry of the Evangelical Lutheran Church?
16. Do you use tobacco?
17. Are you married, or engaged to be married?
18. Is there any stain upon your reputation because of past misconduct?
19. What probable financial resources have you upon which you can rely in the obtaining of an education, and what are they?
20. Have you any unpaid debts, and, if so, what is the amount of them, and what arrangement have you made for paying them?
21. If accepted as a Beneficiary by this Board, will you cheerfully and faithfully comply with all its requirements from you?

Form of obligation to be given—

§..... IS.....

ONE YEAR AFTER DATE, I promise to pay.....
Treasurer of the Synod of Northern Indiana, of the Evangelical
Lutheran Church, or this successor in office,.....
DOLLARS,
To be without interest, and in consideration of this remission of
interest, I hereby promise to enter into the Ministry of the Luth-
eran Church of the General Synod of the United States, and to
continue my studies under the direction of the Board of Educa-
tion of the Synod of Northern Indiana until I am ordained.

.....

THE SYNOD AND HOME MISSIONS.

This has always been a missionary synod in the truest sense. A few men who had received the gospel of Christ and had become identified with his church went forth in the spirit of the Master to make known the riches of his grace. As they went they preached, "Repent ye for the kingdom of heaven is at hand." The children of our household of faith scattered like lost sheep all over this vast territory were gathered and organized into congregations for the extension of the kingdom. New converts were added. Churches multiplied. Organizations were strengthened. Much gratuitous labor was done. Soon the strong began to support the weak. All sacrificed. The church grew. The kingdom enlarged. God owned and blessed the labors of his people. The marvelous growth of the synod, its rapid increase in membership arose from the fact that the missionary idea lay at the foundation and influenced



REV. FRANKLIN TEMPLIN.

REV. G. W. WILSON.

REV. JOHN G. BIDDLE.

REV. JOHN MILLER.

REV. FREDERICK BIDDLE.

its members in all their toils. Words can never adequately express the missionary spirit and zeal that has always characterized the work of this Synod. It was the burden of the prayers of the founders and for two score years has been manifested in the work of individual members and by the actions of the Synod in all its annual conventions. The framers of the constitution were so imbued with this idea and spirit that they made it the duty of every member of this body to collect all the funds he possibly could for the cause of missions. Pastors were required annually to pledge a certain amount for this cause, and all vacant churches were required to give for the support of the missionaries. The first money pledged by this Synod for any cause was for home missions. Out of their scanty support the pastors pledged and gave. The people also recognized the necessity. Their gifts were not large, but doubtless compare favorably when all things are considered with the contributions of later years. Increased abilities should always show increased giving for the extension of Christ's kingdom.

In order to give some system and to carry on the work most effectively a missionary committee composed of the officers of Synod was appointed. They were to have general oversight of the work, to seek out new places for the organization of churches, to provide for vacant congregations, and to devise means for increasing the funds for this cause. But every pastor was a missionary and was expected to do missionary work. This committee reported at the second annual convention that arrangements had been made with the Executive Committee of the General Synod to become auxiliary to that body, and that they had pledged fifty dollars for the present

synodical year. Several of its own members were then receiving aid from the synodical missionary treasury, and at the same convention the Synod obligated itself to pay \$200 toward the support of a missionary in Ft. Wayne, provided the Executive Committee of the General Synod would aid in a sufficient amount to support a suitable man. Pastors were urged to preach upon this subject and to hold the necessity of giving for this cause before the people, and in the third annual convention the president recommended "that each pastor in visiting his members carry with him a list of their names and ask each one to contribute something to the cause of missions." This recommendation was considered in a warm and fervent discussion and was unanimously adopted. By this time the general committee was supporting several men on the territory of this Synod, and the Synod also contributed directly to the support of three or four more. To the warm-hearted disciples so thoroughly consecrated to the work it seemed slow. Some thought greater progress could be made by supporting a travelling missionary. This was undertaken during the fourth convention. Rev. H. Wells was asked to devote six months of the year to this work, and was pledged \$250 and all expenses. To the young Synod this was a great undertaking in connection with the work already on hand and to which she stood pledged. But it was done and continued the next year also. He visited vacant congregations and organized new ones, aided pastors in their special services and accomplished much good. During the tenth convention he was again employed for one year at a salary of \$1,000 and expenses. Subsequently in the year 1882 Rev. H. C. Grossman served in the same capacity and received \$700 support and expenses. Thus while the Synod stood

pledged to the general society, she was also annually supporting in part two, three or four of her own members, and during these special years also sustained a travelling missionary upon her own territory.

In the year 1868 the following preamble and resolutions were presented by a committee appointed to report "some plan of systematic missionary operations within the bounds of our Synod." They were adopted:

WHEREAS, The Home mission work is of the utmost importance to the prosperity of the church and the kingdom of Christ, and

WHEREAS, We as a Synod learn of destitutions in every part of the territory within its limits, and whereas, our present methods for supplying these destitutions are inadequate to meet the ever increasing demands, therefore

Resolved, That we, as ministers and lay delegates, do hereby covenant before God that we will more earnestly pray and more unremittingly labor, for the spiritual good of our brethren who belong to the church of the Reformation who are now destitute of the preached word and ordinances.

Resolved, That a committee, consisting of two ministers and two lay members, be appointed in each conference district of this Synod, whose duty it shall be in conjunction with the officers of Synod to supply the destitute places within our bounds as far as possible.

Resolved, That Synod recommend that each pastorate (and each congregation if possible) hold a missionary festival once each year, and that the proceeds be devoted to the missionary operations of Synod.

These resolutions are valuable, more in the fact that they give expression to the missionary spirit of Synod than that any special achievements were gained by this method. Certificates for life members and life directors were prepared and sold for

five and ten dollars respectively. All these things indicate how heavily this subject rested upon the minds of the members of this Synod, and how earnestly and persistently they labored for this cause.

The apportionment plan adopted by the Board of Home missions was some years later accepted by this Synod, and it has been demonstrated the wisest and best method yet used. This Synod now aims to have its missionary operations directed by this Board. She has pledged herself to give *one thousand one hundred and forty-nine dollars* during the present synodical year for this work. It is an apportionment of only *twenty-five cents* for each communicant member. How easily could this be done, if each one would follow the Apostle's rule of laying by in store as God hath prospered him. There would then be no deficiency and the Board would be enabled to enlarge its work and establish the church in other important places. But aside from this the Synod does much missionary work on her own territory. At present she is supporting in part the missionary at Goshen and also at Ft. Wayne. She has her own Advisory Board, and while in all the General work it co-operates with the Board of the General Synod, it is designed to seek out special points of interest and promise for the church and thus to aid in enlarging our borders. Always will much gratuitous work be necessary, but those who love their church and their Savior will find no difficulty in performing it. The Home Mission cause is a fair test of that love, and by it the Synod of Northern Indiana is willing to be judged. The larger part of the congregations on this territory received aid from either the General or District Synod in their early history. Without such support they could not have existed and

they have, by remembering the days of their helplessness, been prompted to assist other weak and dependent churches. At present Logansport, Ft. Wayne, Goshen, Indiana, and Ann Arbor, Michigan, are receiving missionary support. There are many promising openings for our church on this territory, and could be immediately occupied if the men and the means were at hand.

THE SYNOD AND THE PASTOR'S FUND ASSOCIATION.

During the third convention, a letter from the secretary of the General Synod containing the plan proposed by the trustees of the Pastor's Fund, and also an appeal to the District Synods to unite in this great work, was presented and read to this body. Exception was taken to the plan itself. No one could become a beneficiary who had not been a member and paid an annual fee into the treasury; and no minister's family could receive aid therefrom unless the minister had during his life united with the society and regularly met his dues. In short, it was a mutual life insurance association that was proposed. The Synod also objected to the provision that a fund of ten thousand dollars should accrue before any distribution should be made. There were needy ministers, and the families of such that required immediate assistance, and the church should aid them without delay. These objections being stated, the sentiment of the Synod was expressed as follows:

Resolved, That this Synod highly approves and heartily rejoices in the establishment of a Pastor's Fund for the purpose

of aiding poor and disabled ministers and their families, and will cheerfully co-operate with the General Synod in such a plan, the provisions and principles of which will be at all times acceptable to all proper applicants from all parts of the church, whenever there are funds unappropriated in the treasury.

No further action was taken until the eighth annual convention, when a letter from the Secretary of the Pastor's Fund Society of the General Synod was presented. It was an urgent appeal for aid. The matter was duly considered and the Synod voted an appropriation of twenty-five dollars annually for a period of eight years. It seems like a small beginning for such an important work, but this Synod was yet in its infancy. Its own pastors were laboring for a mere pittance of a salary. The congregations were only in their formative period. Twenty-five dollars meant more for them than many times that amount would now. The very next year, however, it was found necessary to make an appeal for the family of Rev. C. Jones, who were left in destitute circumstances. This gave a new impetus to the cause. The pledges were increased more than one hundred per cent. and an interest was maintained in the work until the expiration of the time that the pledge to the general society was redeemed. For some cause the contributions almost entirely ceased. A few pastors brought their yearly offering and the money was paid to the general society. The sum was small. This condition existed until the year 1885, when it was again found necessary to render assistance to a family left in want. Each church was asked for a contribution for the widow and her children, of the late Rev. J. Frazier, who had been an earnest and efficient servant of the Church and her Lord. To this

was added the recent action of the General Synod, looking for the establishment of a home for disabled ministers and their families. A committee was appointed and the following report presented and adopted.

Inasmuch as it is a fact, that in the past there have been aged ministers and their families who, after years of noble self sacrificing labor for the church, have been left to spend the closing years of their lives deprived of the natural comforts of life and sometimes in absolute want; and

Inasmuch as we consider it a sacred duty of the church to provide for those who have worn themselves out in the work of the ministry and in sickness or old age are left in need; and

Inasmuch as the plan of the General Synod for providing for such has been and is, through a Pastor's Fund Society; therefore,

In order that our work may harmonize with the General Synod's, we recommend

First. That the Synod of Northern Indiana to-day begin the organization of a Pastor's Fund Association by the election of five of its members, three clerical and two lay, one for a term of five years, one for four years, one of three years, one of two years and one of one year; and in the future each year to elect one member for the term of five years.

Second. That the duties of these persons be made the following:

- (1) To organize themselves by the election of a President, Secretary and Treasury.
- (2) To hold annual meetings at the time and place of the meeting of Synod and to report all proceeding to Synod for its action.
- (3) To provide plans and take action toward securing funds for their relief, and to apply these funds in accordance with the direction of Synod.

Rev. C. J. Kiefer, Philip Ray, Esq., Rev. J. J. Purcell, Rev. J. L. Guard and A. W. Morrison, Esq., were elected to

serve for the number of years as the order indicates, the last to serve for one year. A meeting was held during this convention of Synod and Rev. C. J. Kiefer was elected President, Rev. J. J. Purcell, Secretary; and A. W. Morrison, Treasurer.

The following "Rules and Regulations" were presented to the Synod at its annual meeting and were adopted:

I. The name of this society shall be "The Pastor's Fund Society of the Synod of Northern Indiana of the General Synod of the Evangelical Lutheran Church."

II. This society shall consist of five members, three clerical and two lay, elected by the Synod, one to be elected at each annual convention hereafter, to serve for a period of five years.

This society shall hold annual meetings at the time and place of the meeting of Synod, and report all its proceeding to Synod for its action.

IV. At each of its annual meetings it shall elect the following officers to serve for a period of one year. President, Secretary and Treasurer, and these officers shall perform the duties usually assigned to their respective offices.

V. It shall be the duty of this society:

- (1) To provide plans and take action toward securing funds for the relief of ministers who are in need of assistance.
- (2) To seek out cases where aid is needed and as far as possible to provide for their relief.
- (3) In cases where it is necessary that relief shall be given at any time between the conventions of Synod, this society shall have the right to a appropriation immediately, but in other cases the funds shall be paid out according to the appropriations of Synod.
- (4) It shall make arrangements looking to the establishment of a permanent fund by securing bequest and legacies, and by the use of any accrued fund arising from the apportionment of any other source

We recommend:

- (1) That all the funds in the hands of the Synodical treasurer for Pastor's Fund be by this Synod ordered paid into the hands of the Synodical Treasurer, and by him paid over into the hands of the Pastor's Fund without special order from Synod.
- (2) In order that funds may be secured as speedily as possible, we recommend that Synod at this meeting apportion for this object at the rate of four cents per member.

Since the organization of this society, better work has been done. Almost every year some small assistance has been rendered. The demands are increasing and the near future will require larger things along this line. A four per cent. appropriation will not meet the requirements. No bequests, no legacies, no special gifts have been received for this work, and yet none appeals to us with such pathos and power. The aged ministers, who gave the energies of their lives to building up the Lutheran Church on this territory are no longer able to engage in the labors of an active ministry. Some have gone to their reward and are wearing the crown that is studded with the shining stars of souls redeemed through their humble labors. Some linger with us on this side of the river. The strength of life is gone, natural forces have abated, the eye has grown dim, the steps faltering, the voice tremulous. The fires glow upon the altar of their souls—the passion for winning men to Christ has not died away, but the earthly house is failing. The church received all that they could give the world by their earnest, self-sacrificing lives, and she will not, dare not forget them in their time of need. The evening of their lives will be gladdened by her faithfulness to them as she was gladdened by their fidelity to her all their

days. During the present year she has given from her treasury to four of these, and has had other appeals that were prophetic of the larger work that remains to be done. It behooves her to make haste and replenish her treasury, that the last days of some of her best servants may be saved from actual suffering and want.

THE SYNOD AND OTHER BENEVOLENT WORK.

Aside from the educational and the Home missionary work in which the Synod has been so intensely engaged, she has also borne her humble part in all the other benevolent activities of the church. In *Foreign missions* she has a deep and abiding interest. Her contributions for this work begin with her history. It is true that they were small in her first years, but there were few churches and the membership was poor and scattered. The spirit of the gospel is shown in her willingness to consider the subject even in the days of her poverty and when the one absorbing topic was the development of the church upon her own territory. But she was not unmindful of the Master's injunction, "Go ye into all the world and preach the gospel to every creature." She believed that every one who had heard the glad tidings of salvation should make some effort to tell the good news to those who had no knowledge of what Christ had done for men. So her ministers preached and in a humble way the newly organized congregations took up the work, which has been continued with increasing interest and with ever-enlarging contributions through all the years of her history. In 1861 she welcomed Rev. Morris

Officer to her annual meeting and gave him the strongest assurances of her sympathy and support in the work which he represented. The following resolutions were passed:

Resolved, That we as a Synod rejoice in the presence of Rev. M. Officer, General Agent of Foreign missions, and that we have listened with deep interest and profound pleasure to the discourse upon the condition and prospects of our Foreign missions in India and Africa. Also

Resolved, That this Synod in accordance with the plan suggested by Rev. Officer adopt some uniform plan to raise funds for the cause of missions, and that Synod recommend that each minister in connection with this body preach at least once a year upon the subject of Foreign missions and take up collections for this holy cause.

Ever since the organization of the Board of Foreign missions by the General Synod she has welcomed the Secretary and other members of the Board not only to her annual meetings but also to her various pulpits, and has cordially joined with them in their great work. She accepts the apportionment made by the General Synod which at present is *twenty-two cents* per member, amounting to the sum of \$1,008 for this body per annum. While she sometimes fails to reach this standard, which ought to be regarded as the minimum of her giving for this cause, she is yearly enlarging the amount and hopes soon to pass beyond this limit. Faithful effort is made in all the churches and a blessed educational work is going on that must ripen into a golden harvest. The observance of a special day by the Sunday schools is adding much interest to the work and giving more system to its methods.

The cause of *church extension* is receiving a great deal of attention by this body and upon this territory. Indeed it is a

favorite subject with most of the people. The Synod is coming to realize more than ever the folly of placing a man in some city and supporting him in holding services in a hall where he can not command the interest and respect that his work rightly deserves. She believes that it is just as essential to help a newly organized congregation to a church building as it is to aid them in supporting a minister. "Home missions" helps to preach the word, "church extension" aids in the erection of the church. The latter is just as needful as the former in advancing the interests of Christ's kingdom. The Synod has always cheerfully acquiesced in the work of this Board, and cordially welcomes its representatives to her meetings and her churches. She has accepted the apportionment of twenty-two cents per member which if raised will aggregate \$1,008. Larger things can be very easily accomplished along these lines.

The *Board of Education* which is only beginning its work and which has the needs of our colleges as its special care receives from the Synod its hearty approval and co-operation. While Wittenberg College receives her special attention because of the relations which the Synod sustains to her in being represented upon her Board of Directors she is not unmindful of the needs of our younger institutions--and she believes the General Synod acted wisely in establishing this agency--which has the interests of all our educational institutions at heart, but which must make special provision for the younger and weaker ones. The Synod has accepted the apportionment of *ten cents* per member for this cause, aggregating \$431 per year, and she makes every effort possible to keep the churches informed upon this subject, and gives any representative of the board a cordial welcome to any of her meetings or pulpits.



REV. D. T. KAIN.



REV. A. J. DOUGLAS



REV. S. KELSO.



REV. J. L. GUARD.



REV. E. W. ERICK.

The *cause of the orphan* is not forgotten. The Synod has at least two children in the Orphan's Home at Loysville, Pa., and begins to realize more than ever the value of such an institution to the church. No amount is apportioned for the support of this institution, but a special day is set apart to be observed with appropriate services by the Sunday schools and congregations and general contributions made. This day has been fairly well observed throughout the Synod, but the returns have not been as large as the cause deserves. Not more than forty dollars were contributed during the past synodical year. It needs and should have many times that amount from this body. An apportionment of two cents per member is accepted for *General Synod purposes*. This is to defray the expenses of the delegates from the various district Synods and to meet the general expenses of our biennial conventions. The rule of the General Synod is that no delegation from a district Synod can draw their expenses unless the Synod which that delegation represents has paid into the treasury the full amount of its apportionment. The delegates are themselves sometimes required to advance money for their Synods. This led the Synod of Northern Indiana to adopt the rule that no pastorate should be eligible to lay representation and no minister should be eligible to election unless the full amount of the apportionment for this purpose had been previously paid into the synodical treasury.

The apportionment for the "*synodical treasury*" varies from time to time. The aim of the Synod has been to keep it within the bounds of five cents per member. But of late years it has been insufficient. Debts accumulated and the apportionment was raised. At present it is *eight cents* per member.

This apportionment is to meet the current expenses of the Synod of Northern Indiana—such as the printing of the minutes—the expenses of the Directors to Wittenberg College, those of the President and the Secretary in the performance of their official duties, and such other things as are incident to our synodical conventions.

It will be readily seen that all these are just and needful in advancing the interests of the church. In every line the very smallest amount needed is asked for in these apportionments. Some of the congregations always meet these and usually have an "excess," but others just as regularly report a "deficit." It would add a bright chapter to our synodical history if every congregation would meet its dues for these objects.

The benevolent work of the Synod is by no means limited to these lines. There are many "external objects," many other demands made upon the various churches. A glance at the summary of the parochial reports will show how large these have been. The cause of the Master appeals to his church in various ways, and sometimes presents very different lines for benevolence. The congregations of this Synod have in the main made a fair record, one which will compare favorably with other synodical bodies. The spirit of benevolence has grown with her advancement in material things.

THE SYNOD AND THE YOUNG PEOPLE.

All the different lines of activity in which the Christian church engages can scarcely be enumerated. They are as varied as the needs of humanity. They belong to every phase

of civil, social and religious life, and find their application in all classes of people. In the fulfillment of her mission the church cannot be indifferent to any movement that tends to the betterment of the human family; but she must of necessity give special attention to those lines of work that are essential in laying the foundations of character and developing a strong and vigorous manhood and a pure and exalted womanhood. The Synod has always recognized the necessity of giving special attention to the training of the young and to provide such means as are essential to properly equip them for a life of usefulness in the service of their Lord. Her efforts in this direction may be considered under three heads. The first is *the catechetical class*. The pioneer preachers in their busy missionary activities were not indifferent to this time-honored Lutheran practice of indoctrinating the young. Although their large pastorates and their widely scattered congregations made this work especially difficult, yet it received careful attention. What the pastor found impossible to accomplish in this direction, he laid as a duty upon the parent. The catechism was introduced into the home and at an early convention the hope was expressed that it might be placed in every household and that parents would be faithful in teaching their children the glorious doctrines of their church as therein set forth. During the eighth annual meeting of the Synod the following action was taken which still appears among the standing resolutions and which is binding upon every member:

"*Resolved*, That it is the solemn duty of every minister of this Synod thoroughly and carefully to catechise all the young of his charge, and that every minister who neglects this duty does so in violation of the solemn vow taken upon him in his ordination."

These are strong words, but not too strong for the subject nor for the conviction of those hard working pastors. The facts show that the catechisation of the young received more faithful attention then than now. Although the Synod has been rigid in her demands all through these years, in these latter days we find many attempts to offer substitutes for the catechetical class. But experience teaches that not one has been found to fill its place. There is no way so effective in teaching children the doctrines of the church as this. It helps them to understand her fundamental principles. That is essential in creating a love for the church and in teaching them to become active in her service. The Synod still holds that Luther's smaller catechism should not only be found, but also faithfully studied, in every Lutheran home and that it is the duty of every minister to catechise all the young of his pastorate and that those who neglect this duty do so in violation of their solemn ordination vows. For a number of years the subject of catechisation was annually presented at the meeting of Synod by a speaker appointed at the previous convention. Latterly it was crowded aside by what was deemed more practical in advancing the interests of the church; but the wisdom of this action has been very much questioned and in some quarters there is a strong desire to return and indoctrinate some preachers that they may the better perform his duty to the lambs of their flock.

The second is *the Sunday School*. This is not an old department of church work; but it had already reached that stage in its magnificent development at the time of the organization of this Synod that it was considered almost as important to organize a Sunday School as a congregation. Indeed in a

number of instances the school was the forerunner and prepared the way for the congregation. In communities where Christian people had settled, while they were without the preached word, they were not indifferent to their own and their children's religious welfare, and often gathered in the capacity of a Sunday School and in this way were preparing the way for the organization of a church when God in his good providence sent to them a minister of the word. The missionary always encouraged this work and tried to have it form a part of all newly organized congregations. In many instances, in those early days, it was found necessary to form union schools—people of all denominations uniting in the work. Little difficulty was experienced then from the fact that there was not much denominational literature used. Sunday School work consisted largely in reading the Bible. Chapter after chapter was often read alternately, without a single comment from the teacher. Memorizing scripture formed also an important part of the work, in connection with which prize cards of scriptural design were used with beneficial results. Whatever may be said about the method of Bible study, or rather, Bible reading, of those days this is true that so far as the scriptural text is concerned the scholar became more familiar with it, than is often the case now with all the modern helps that are provided. He knew less of the "Higher Criticism," but doubtless had more of the Bible in his mind. As to which is preferable the reader may decide. Early in its history the following action, which shows the catholic spirit of those pioneer preachers, was taken.

Resolved, That we heartily approve of the American Sunday School Union."

Its sympathy therewith took a practical form in co-operating with the union in the different lines of its varied work. This by no means affected its loyalty to the Lutheran church. Every effort possible was made to keep the schools in harmony with all our denominational enterprises and activities. The literature of the church was commended. The seventh convention said:

“Resolved, That we as a Synod most heartily commend the Lutheran Sunday School Herald to our Sunday schools, and most urgently request all our ministers to do all in their power to increase its circulation.”

Frequent efforts were made to advance the interests of the schools and to make them more efficient by holding conventions, and electing delegates to other bodies of a similar character. In 1862 it was

“Resolved, That each conference of the Synod of Northern Indiana organize itself into a Lutheran Sabbath School convention to meet once a year at a time most convenient for them, and each Sabbath School be requested to send a delegate to the Convention.”

This was the beginning of a work that was in a few years converted into a synodical Sunday School Convention. Annual meetings were at first held the day previous to the annual meeting of Synod and in the same place. This was not found expedient, and a few years later it was decided to hold a Sunday School convention in the month of May or June of each year. With varying success these meetings were held up to the year 1888 when it was decided that the Sunday School conventions be held alternately with the conferences of Synod. The effect of this was to divide the territory according to the

conference districts, and to have each conference devote one day of its spring meeting to the Sunday School work. This is the present method, but it is of such recent origin that its real merit has scarcely yet appeared. The Synod, however, believes it to be the best and most practical method yet adopted, and hopes to reach a larger number of schools and to have larger delegations from them to the conventions. If such results appear it will certainly meet the ends of such gatherings, and be of untold good to the cause.

In its nineteenth convention the Synod pledged itself to purchase its Sunday School literature from the Lutheran Board of Publication, and the delegates from Synod to "the first National Lutheran Sabbath School Convention," which was held in Bucyrus, Ohio, in November, 1873, reported that one of the practical results of that convention was the decision to publish the "Augsburg Lesson Leaves," and the Synod took immediate action designed to introduce these into all the schools upon her territory. It required some years of patient toil to accomplish this result; but it has doubtless been as universally achieved as in any district Synod belonging to the General Synod. Her five thousand Sunday School scholars belong to that great army of nearly twenty millions that every Lord's day unite in studying the same Bible lesson, and as if but by one voice, lip that sweet and precious prayer to "Our Father" taught us by our Lord.

All through her history the Synod has labored to make her Sunday Schools more efficient and helpful to all classes of people. She has spared no effort to hold them in sympathy with all the work of the church, and for the past few years has added much to their usefulness by the observance of the special

days designated for the work of our various Boards. Her aim has been to make the school the "teaching department of the church," and to bring old and young together to study the word of God, and in many places this has been very effectually done. The church in the school means also the school in the church.

The third is *the organization of Young People's Societies* in the different congregations. No department of church work has received greater attention in the various pastorates during the past six or eight years than this. Luther Leagues, Christian Endeavor Societies, Young Peoples' Societies, and various other organizations have been formed throughout the Synod. These societies have been of great service in holding together and developing the young of the various congregations for practical work in the church. They have been the means of putting new life into some apparently dead and inactive congregations, and are educating and training the young for better service in the church. The Synod provides for annual conventions by setting apart one day of the spring conference in each district to the Young Peoples' Societies, and it has been found to be the most enthusiastic and inspiring day of the entire meeting. The influence of these conventions and these societies within the congregations is very helpful. It is bringing a new force into service and has already done much to increase the power and efficiency of the church. Mission bands, mite societies, and temperance organizations are also found in this working force, and they are developing strength for action. They are preparing the rising generation for its work as no other has been prepared in all the history of the church.



LEVI MEYERS,
JOSEPH STAMAN,
OWEN HURD.

PETER BISHOP,
GEORGE SPANGLER,
JACOB HAFLICH.

THE SYNOD AND TEMPERANCE REFORM.

Two aspects of the work of the Synod in this particular are presented — one theoretical, the other practical. The former appears in the resolutions that were passed from time to time, expressing the sentiment of the members of this body. Resolutions do not, however, always express the real work done. Very often they are the aim toward which the working church looks, and in this respect must be far in advance of the actual attainment. If all the churches and all the temperance organizations had actually done all that they have resolved to do, there would be no liquor traffic to curse our land to-day. It would long ago have closed the doors of every saloon, and have swept away every brewery and distillery in this country. But if the resolution is regarded only in the light of the mark set before a people, it is important, even though far in advance of what has been achieved. Great reforms are not wrought in a day. Long preparation is needed, and it is good that high aims are constantly before those who seek to accomplish such things. The resolutions passed by this Synod are significant, not only because they reveal the theoretical, but also because they bring to light the practical phase of this work. They illustrate a steady growth of sentiment in the right direction. They show a progress that will be applauded by every true temperance worker in the land. The first declaration of the Synod upon this important subject nearly forty years ago was:

“Resolved, That this Synod views with horror the dreadful ravages of intemperance, and that we regard the *ordinary* use of, and traffic in ardent spirits as immoral and sinful, and especially unbecoming members of the Christian Church.

In a day when the *ordinary* use of liquors was prevalent among all classes of people — when the minister very often drank his glass of wine with his parishoner — and when Christians regarded it only as an act of courtesy toward each other, this mild statement was doubtless looked upon by many as extreme and fanatical. Then it meant something to declare it sinful and unbecoming members of the Christian church. The selling and the drinking are both coupled together, and against them the Synod alike protests in her first utterance. It shows the conviction of the founders, and from it we trace a growing sentiment against the mighty curse of the nation, that increases in strength and power until it stands like a wall of adamant against the fierce enemy. Two years later (1858), the Synod expressed itself in somewhat stronger and more emphatic terms:

Resolved, That we continue to pray, preach and lecture, vote and work for the promotion of temperance until the desolating tide of inebriation be removed from our land, and that this Synod believes the traffic in intoxicating drinks and dram-drinking to be immoralities.

At first they were declared “unbecoming,” now they are termed “immoralities.” In 1860, two years later, there was still an advanced step taken. The framers of these resolutions may not have been conscious of this nice gradation and advancement, but if not, it was still all the more significant. It was then expressive of real life. In this year the action was,

Resolved, That we as a Synod continue to oppose intemperance and express our conviction that dram-drinking and dram-selling are immoralities *sufficient to exclude from church fellowship*.

A very important advance. "Sufficient to exclude from church fellowship" was giving a very striking definition to a somewhat vague and indefinite term. Five years later the action became more comprehensive including the manufacture with the selling and the drinking.

Resolved, That the making or selling of intoxicating liquors to be used as a beverage is an immorality, and therefore inconsistent with church fellowship and the spirit of Christianity."

Each year the subject becomes one of more earnest action, and receives much consideration. In 1867, a temperance committee was by resolution created as one of the standing committees of the Synod. It was to prepare an annual report and to have the same printed in the minutes of the Synod, that the people might read for themselves the action of the body to which they belonged. The first report of that committee was more profuse, but also more binding. It pressed the matter home to the conscience of the pastors and people with more telling effect.

Resolved, That it is plainly the duty of the minister of the word of God, to set before his people, from the pulpit, the claims of the cause of temperance, and to co-operate with every movement against the manufacture, sale and use of intoxicants.

In the year 1874, "Bible temperance" was defined as meaning "total abstinence from all that will intoxicate." Henceforth, the Synod stands on clean ground. She has divorced herself from every influence of the nefarious business. Her law is total abstinence for the individual in his daily life, and her aim henceforth is to bring about such concerted action as will prohibit the manufacture and sale of all intoxicants except for medicinal and scientific purposes.

Year after year, the strongest resolutions were adopted, and they show that the Synod was not only standing in the front ranks of the temperance workers, but also that she was laboring to create a sentiment in the right direction. In 1882, she pledged herself in ringing words to vote for prohibition and made it obligatory upon every minister to comply with the request of the Woman's Christian Temperance Union in preaching a sermon upon the submission of a constitutional amendment to the people for prohibiting the manufacture and sale of intoxicating liquors. This request was to be complied with before the state election held in the following month. The next year the declarations are very emphatic:

Resolved, That we hail with joy the rising public sentiment favoring the entire prohibition of the liquor traffic, and, that we believe it to be our christian, civil and political duty to cast all our influence in the opportunity God now gives us in favor of the extermination of this enemy of God and man.

The year following, the whole Synod is urged to unite with other temperance workers in petitioning for a special election to vote upon a prohibitory amendment. In order that the subject might have due recognition in the synodical conventions, it was made one of the special annual topics and an entire evening was devoted to it. The thirty-first convention made the following the standing resolutions of this body.

Resolved, That it is the sense of this body, that the licensure sale and use of intoxicating liquors, as a beverage, is dangerous to the safety of our nation, destructive to society and in direct violation of the word of God;

Resolved, That we as ministers of the gospel will use our influence give our support to each and every lawful measure in harmony with conscience to secure the complete abolition of this monster evil in our midst.

No one can read these resolutions and not recognize the growing sentiment, the deepening conviction in this great work. No one can bring the charge that this body has not been awake to her Christian duty in this particular. The ministers and the churches of this Synod have stood and today stand in the van of temperance reform. Some of the most devout and fearless workers in this cause are among its number. Some of the most withering declarations against intemperance are recorded on the pages of her history. The liquor traffic in all its forms finds no tolerance here. This Synod believes in the prohibition of the entire business. She prays and works, and in a large measure votes for these results. In the main, the membership of the churches find their convictions expressed in these actions of their Synod. Whole congregations have, without exception, voted for prohibition, when the opportunity, unmenumbered by political influence was afforded. "Prohibition" is inscribed upon her banner, and she will bear it proudly forward in the Master's name until he grants the desired victory.

THE SYNOD AND THE CIVIL WAR.

The Christian has civil as well as ecclesiastical duties to perform. Christ said, "Render unto Caesar the things that are Caesar's, and unto God the things that are God's." Civil authorities are ordained of God, and his people are taught to be obedient thereto. The actions of this Synod during the dark period of our country's peril form an important chapter in her history, because they give a revelation of the relations

which her churches sustain to the State. Her record breathes an unsullied spirit of patriotism, and is destined to instil a love for our institutions into the hearts of generations yet to come. Not only did the ministers leave their pulpits, and her worshippers their pews for the scene of conflict, but "the God of battles" was constantly besought to remember and save the nation from destruction. "Loyalty to the Government" was the theme of many a discourse, and the people were entreated to pray in their homes for the suppression of the rebellion. At its annual meeting in September, 1861, the preamble and resolutions published by the Miami Synod on the unhappy state of our country were read, adopted, and ordered to be published in the minutes of Synod.

"WHEREAS, We are taught in the sacred scriptures that government is an ordinance of God, and that they who resist the legitimate exercise of its powers expose themselves to condemnation; and

WHEREAS, We believe that the government of the United States was established under the superintending care of the Sovereign of the Universe, and embodies the true principles of freedom, and has received the marked blessings of heaven: and

WHEREAS, Wicked men have, in violation of the divine command "to be subject to the higher power," raised the standard of insurrection against and organized an army to overthrow it; and

WHEREAS, the President of the United States has issued his proclamation calling upon the several loyal States to rally in defense of the integrity of the Constitution, and the maintenance of the Union, and the preservation of our civil and religious liberties; and

WHEREAS, Our Lutheran forefathers, both clerical and lay, not only prayed but fought for the independence of America, and took a large share in the formation of our Government; therefore, unanimously,

Resolved, That we, in imitation of their patriotic example, and in admiration of their valor, declare it to be a Christian as well as a civil duty to support the Government in its constitutional efforts to punish treason and put down rebellion by all the means within our power.

Resolved, That we call upon our people to lift up holy hands in prayer to the God of battles without personal wrath against evil doers on the one hand, and without doubting the righteousness of the cause of our Government on the other, that he will give wisdom to the President and all his counsellors, and success to the army and navy in all their efforts to save our beloved country from anarchy and lawlessness.

Resolved, That we deeply sympathise with all loyal citizens and Christian patriots in the rebellious portion of our country, and we cordially invite their co-operation in offering united supplications at a throne of grace that God would humble us as a people for our national sins, restore peace to our distracted country, re-establish fraternal relations between all the States, and make our land in all time to come the asylum of the oppressed and the permanent abode of liberty and religion.

Resolved, That we most sincerely recommend to all our ministers and people, the sincere and devout observance of the national fast, appointed by the President of the United States for the 26th of September, and that public services be held in all our churches wherever it is practicable."

On this territory, as elsewhere, the interests of the church suffered greatly during those long and dreadful years. The President of the Synod, in his annual report in 1862, recommended "that while our sympathy, prayers, money and men are freely given to the government to suppress the awful rebellion which traitors have inaugurated and prosecuted with terrible success, we must put forth greater efforts for the church, etc."

In 1864 the Synod adopted the resolutions of the General Synod, declaring the righteousness of the war waged by the Government, calling upon all Christian citizens to support the same, acknowledging profound gratitude to Almighty God for the important successes that have crowned our efforts thus far, and expressing unqualified condemnation of the course of those who attempted to prove from the Holy Scriptures that American slavery was a divine institution. The resolutions are expressed in clear and forcible language, and were passed by a unanimous aye.

In September, 1865, when the war was ended, the Synod

Resolved, That we gratefully recognize the hand of Divine Providence in crowning the efforts of the army and navy of the United States with success in crushing the slave-holders' rebellion and convincing the world that our Government has power to punish treason and quell insurrection at home, assert and maintain her rights on land and sea, and command the respect of the civilized world.

Resolved, That as a Synod we here record our gratitude to our Heavenly Father for the return of peace to our land and the re-establishment of the Government on the basis of the immortal Declaration of Independence, and of the God-given rights therein set forth.

Resolved, That we recognize the God of our fathers as the Almighty Ruler of heaven and earth, who hears and answers the prayers of his people, and that we are more than ever encouraged to obey the Gospel precept to pray for all in authority over us, and thus in our devotions remember our Government and all its officers."

These utterances declare no uncertain sound. Truer patriots and more loyal citizens were nowhere to be found than in this Synod. The scarred veteran still in pulpit and pew

tells the story more forcibly than mere words. The same spirit is inculcated by her teachings to-day, and her sons and daughters will ever be found as patriotic and devoted to our nation's welfare as their fathers and mothers have been.

THE SUMMARY OF PAROCHIAL REPORTS.

The most carefully prepared statistical report cannot adequately express the work of any parish. Moral and spiritual energies expended in the upbuilding of the church and influencing men to accept Christ as their Savior, living after the pattern of his example, are never set forth in the columns of such a report. Money is a great power, but spiritual energy is greater. Figures are expressive of great facts, but what is most important in the advancement of Christian civilization they cannot declare. Yet such reports are valuable. They give expression to the material side of the work, and this has its place also.

It is to be regretted, however, that this summary expresses so imperfectly the real work of this Synod. The figures given often show a very small portion of the actual achievements. Thousands of dollars have been contributed which do not appear at all in these reports. As examples of this we point to the following facts. For a number of years at various times the Synod employed a traveling Home Mission Secretary. He established missions within the bounds of Synod which were often supported in part, if not entirely, by the various churches of this body; and yet not one dollar of all this is given in this report. One thousand dollars were

paid to the building of the church at Logansport, and at the present time the missionaries of Fort Wayne and Goshen are both receiving assistance, but the parochial reports give nothing of this. A pledge of three thousand dollars was at one time given to Wittenberg and redeemed, but the parochial report does not show it. Even now, without a column to express the contributions to our college, the Synod is doing her share in the support of that institution. These are examples given to show how imperfectly this summary sets forth even what figures might declare. The table as appended makes a record of which the Synod will not be ashamed, but if it expressed the real facts it would place this body among the foremost Synods in its contributions to the benevolent work of the church. It may be convenient for printers to have uniform parochial blanks, but when uniformity can only be had by suppression of the truth it is not desirable. The Synods that cluster about Wittenberg have interests peculiar to them, and must give corresponding reports. This is true of all other district Synods, and we can never have a true parochial report until there are some changes made in the blanks used. We are doing an injustice to ourselves, an injustice to the churches that we represent, an injustice to the great Luthéran Zion of this country, an injustice to the Christ whom we serve, by having these reports go before the world without setting forth the truth of all that is done in his name.

Synodical Roll.

- Rev. H. Wells, North Manchester, Ind.
Rev. W. Waltman, Kendallville, Ind.
Rev. S. Kelso, Logansport, Ind.
Rev. John Miller, Columbia City, Ind.
Rev. F. Biddle, Elkhart, Ind.
Rev. L. A. Gotwald, D. D., Springfield, Ohio.
Rev. C. A. Gelwicks, Constantine, Mich.
Rev. E. W. Erick, Harlan, Ind.
Rev. R. Lazarus, Chicago, Ill.
Rev. L. Rice, North Manchester, Ind.
Rev. J. M. Francis, Columbia City, Ind.
Rev. D. A. Kuhn, North Manchester, Ind.
Rev. O. W. Bowen, Albion, Ind.
Rev. A. J. Douglas, Silver Lake, Ind.
Rev. A. Leathers, Columbia City, Ind.
Rev. D. F. Kain, Monroeville, Ind.
Rev. B. F. Stultz, Goshen, Ind.
Rev. J. M. Dustman, Middlebury, Ind.
Rev. S. P. Fryberger, Butler, Ind.
Rev. M. L. Smith, White Pigeon, Mich.
Rev. E. S. Rees, La Grange, Ind.
Rev. C. J. Kiefer, Three Rivers, Mich.
Rev. J. A. West, Bryant, Ind.
Rev. J. W. Thomas, Spencerville, Ind.
Rev. J. H. Hoffman, Uniondale, Ind.
Rev. D. B. Herrold, Albion, Ind.
Rev. W. L. Tedrow, Ann Arbor, Mich.
Rev. W. J. Funkey, Berrien Springs, Mich.
Rev. J. C. Kaufman, Logansport, Ind.
Rev. B. F. Grenoble, Camden, Ind.
Rev. N. J. Meyers, Elkhart, Ind.
Rev. T. A. Pattee, Fort Wayne, Ind.
Rev. J. S. Nelson, Fort Wayne, Ind.
Rev. E. H. Mensel, Ann Arbor, Mich.
Rev. D. B. Rubush, Sharpsville, Ind.
Rev. J. D. Brosy, Auburn, Ind.
Rev. D. U. Bair, Elkhart, Ind.
Rev. Geo. S. Diven, Logansport, Ind.
Rev. S. A. Zimbeck, Millersburg, Ind.
Rev. A. Z. Fryberger, Walton, Ind.
Rev. J. A. Burkett, Fairfield Center, Ind.

Meetings and Officers of the Synod of Northern Indiana.

Number	TIME OF MEETING.	PLACE.	PRESIDENT.	SECRETARY.	TREASURER.
1	Oct. 27, 1855.	Columbia City, Ind.	Rev. H. Wells.	Rev. G. Walker	Rev. D. Smith.
2	Sept. 18, 1856.	Albion, Ind.	Rev. H. Wells.	Rev. G. Walker	Rev. D. Smith.
3	Sept. 24, 1857.	Camden, Ind.	Rev. H. Wells.	Rev. R. F. Delo	Rev. J. Wolf.
4	Sept. 22, 1858.	Spencerville, Ind.	Rev. D. Smith.	Rev. R. F. Delo	Rev. W. Waltman.
5	Sept. 22, 1859.	Cicero, Ind.	Rev. D. Smith.	Rev. H. Wells.	Rev. W. Waltman.
6	Sept. 19, 1860.	North Manchester, Ind.	Rev. R. F. Delo	Rev. D. Smith.	Rev. J. Wolf.
7	Sept. 18, 1861.	Columbia City, Ind.	Rev. H. Wells.	Rev. D. Smith.	Rev. J. Wolf.
8	Sept. 24, 1862.	La Grange Centre, Ind.	Rev. H. Wells.	Rev. J. N. Barnett.	Rev. G. W. Wilson.
9	Sept. 29, 1863.	Spencerville, Ind.	Rev. D. Smith.	Rev. J. N. Barnett.	Rev. G. W. Wilson.
10	Sept. 27, 1864.	Camden, Ind.	Rev. D. Smith.	Rev. G. W. Wilson.	Rev. W. Waltman.
11	Sept. 27, 1865.	Albion, Ind.	Rev. W. P. Ruthrauff	Rev. G. W. Wilson.	Rev. W. Waltman.
12	Oct. 16, 1866.	Cicero, Ind.	Rev. W. Waltman.	Rev. J. N. Barnett.	Rev. H. Wells.
13	Oct. 8, 1867.	Butler, Ind.	Rev. W. Waltman.	Rev. A. J. Cromer.	Rev. H. Wells.
14	Oct. 6, 1868.	La Grange, Ind.	Rev. H. Wells.	Rev. A. J. Cromer.	Rev. R. F. Delo.
15	Sept. 28, 1869.	Monroeville, Ind.	Rev. G. W. Wilson.	Rev. J. N. Barnett.	Rev. W. Waltman.
16	Sept. 6, 1870.	North Manchester, Ind.	Rev. G. W. Wilson.	Rev. D. Smith.	Rev. W. Waltman.
17	Sept. 26, 1871.	Constantine, Mich.	Rev. J. N. Barnett.	Rev. H. Wells.	Rev. W. Waltman.
18	Oct. 16, 1872.	Columbia City, Ind.	Rev. J. N. Barnett.	Rev. H. Wells.	Rev. W. Waltman.
19	Sept. 30, 1873.	Camden, Ind.	Rev. R. F. Delo.	Rev. L. Rice.	Rev. E. W. Erick.
20	Sept. 22, 1874.	Constantine, Mich.	Rev. R. F. Delo.	Rev. L. Rice.	Rev. E. W. Erick.
21	Oct. 3, 1875.	Spencerville, Ind.	Rev. L. Rice.	Rev. A. McLaughlin	Rev. J. G. Biddle.
22	Oct. 3, 1876.	Elkhart, Ind.	Rev. L. Rice.	Rev. A. McLaughlin	Rev. J. G. Biddle.
23	Oct. 3, 1877.	Camden, Ind.	Rev. H. Wells.	Rev. G. P. Raup.	Rev. S. Kelso.
24	Oct. 8, 1878.	Columbia City, Ind.	Rev. H. Wells.	Rev. G. P. Raup.	Rev. S. Kelso.
25	Nov. 4, 1879.	Butler, Ind.	Rev. E. W. Erick.	Rev. B. F. Stultz.	Rev. S. Kelso.

Meetings and Officers.—Continued.

Number.	TIME OF MEETING.	PLACE.	PRESIDENT.	SECRETARY.	TREASURER.
26	Oct. 4, 1880.....	Mottville, Mich.....	Rev. E. W. Erick.....	Rev. B. F. Stultz.....	Rev. S. Kelso.
27	Oct. 4, 1881.....	Camden, Ind.....	Rev. J. L. Guard.....	Rev. J. C. Jacoby.....	Rev. S. Kelso.
28	Oct. 24, 1882.....	Three Rivers, Mich.....	Rev. J. L. Guard.....	Rev. J. C. Jacoby.....	Rev. S. Kelso.
29	Oct. 9, 1883.....	Elkhart, Ind.....	Rev. Jabez Shaffer.....	Rev. Wm. M. Smith.....	Philip Ray, Esq.
30	Oct. 7, 1884.....	North Manchester, Ind.....	Rev. Jabez Shaffer.....	Rev. Wm. M. Smith.....	Philip Ray, Esq.
31	Oct. 20, 1885.....	Walton, Ind.....	Rev. A. J. Douglas.....	Rev. W. L. Tedrow.....	Rev. W. D. Trover.
32	Oct. 3, 1886.....	Constantine, Mich.....	Rev. A. J. Douglas.....	Rev. W. L. Tedrow.....	Rev. W. D. Trover.
33	Sept. 29, 1887.....	Columbia City, Ind.....	Rev. D. F. Kain.....	Rev. J. J. Purcell.....	M. Ireland, M. D.
34	Oct. 9, 1888.....	North Manchester, Ind.....	Rev. D. F. Kain.....	Rev. C. H. Rockey.....	M. Ireland, M. D.
35	Oct. 29, 1889.....	Auburn, Ind.....	Rev. C. H. Rockey.....	Rev. D. F. Kain.....	M. Ireland, M. D.
36	Sept. 29, 1890.....	Albion, Ind.....	Rev. C. H. Rockey.....	Rev. D. F. Kain.....	M. Ireland, M. D.
37	Oct. 6, 1891.....	Three Rivers, Mich.....	Rev. W. L. Tedrow.....	Rev. S. P. Fryberger.....	Philip Ray, Esq.
38	Sept. 20, 1892.....	Camden, Ind.....	Rev. W. L. Tedrow.....	Rev. S. P. Fryberger.....	Philip Ray, Esq.
39	Oct. 18, 1893.....	La Grange, Ind.....	Rev. S. P. Fryberger.....	Rev. M. L. Smith.....	Rev. C. J. Keifer.

A Constitution for New Organizations.

ARTICLE I.—*Name.*

The name of this Church shall be.....Evangelical
Lutheran Church of.....State of.....

ARTICLE II.—*Doctrinal Basis, Etc.*

Its Doctrinal Basis and Formula of Government and Discipline shall be those of the General Synod of the Evangelical Lutheran Church in the United States of America, and it shall always be connected with a District Synod of said General Synod.

ARTICLE III.—*Of Members.*

The qualifications and duties of Members shall be those set forth in Chapter V. of the Formula of Government referred to in Article II.

ARTICLE IV.—*Pastor.*

SECTION 1.—The Pastor of this Church must be a Member of the District Synod of the General Synod within whose bounds this Church is located.

Sec. 2.—His other duties and prerogatives shall be those enumerated in Chapter III. of the Formula of Government and Discipline.

ARTICLE V.—*Officers.*

SECTION 1.—The officers of this Church shall be the PastorElders,Deacons, who shall also be a body corporate and legal trustees of this Church.

Sec. 2.—The Elders and Deacons shall be elected for a term of.....years, and, having been installed, shall serve until their successors are elected.

Sec. 3.—Their duties shall be those set forth in Chapter III., Section 6. of the Formula of Government.

ARTICLE VI.—*The Church Council.*

SECTION 1.—The Church Council shall consist of the Pastor, Elders, and Deacons; the Pastor shall be ex-officio president.

Sec. 2.—The duties and privileges of the Church Council shall be those set forth in Chapter IV. of the Formula of Government.

SEC. 3.—They shall annually elect a Secretary and Treasurer, who shall perform the usual duties pertaining to these offices, and shall make quarterly reports of the financial condition of the Church.

ARTICLE VII.—*Elections.*

All elections shall be conducted agreeably to Chapter VI. of the Church Formula of Government.

ARTICLE VIII.—*Title to Property.*

The title to its property shall always be vested in the trustees of the body corporate. But if at any time this Church should fail to elect officers, disband or change its ecclesiastical relations, contrary to the provisions of this Constitution, then the title to its property shall be vested in the Board of Church Extension of the General Synod of the Evangelical Lutheran Church in the United States.

ARTICLE IX.—*Incorporation.*

It shall be the duty of the Secretary, immediately after the adoption of the Constitution, to present a copy of the same, with the names of the officers elected, signed by himself and the chairman of the meeting, to the Clerk of Court in the county in which this Church is located, for file or record as the laws may provide.

ARTICLE X.—*Amendments.*

No alteration or amendment to this Constitution shall be made unless recommended by a majority of the Church Council and approved by a two-thirds vote of the Church at a congregational meeting regularly called agreeably to Chapter VI., Sections 2 and 3 of the Church Formula: and no alteration or amendment of Article II., Article IV., Section 1, or Article VIII., shall ever be made so long as one Member of the Church is opposed to said alteration or amendment.

Officers Elected...	{	.....
	
		Elders.
	
	
		Deacons
Signed...	{	.....
		Chairman.
	
		Secretary.

W. H. & F. M. SOCIETY.

The convention that was held in June, 1879, in Canton, Ohio, for the purpose of organizing a Woman's Home and Foreign Missionary Society in the General Synod was far-reaching in its effects. Isolated workers and societies were brought together and a nucleus formed which forecast a strong and energetic organization reaching to the remotest parts of this portion of Christ's Kingdom. Prior to that convention a number of societies had been formed in various congregations, and a few synodical organizations already existed. A new impetus was, however, given to the work. It was largely attended by pastors and prominent lay-workers and these carried the enthusiasm and inspiration of that occasion back to their respective pulpits and congregations. It bore golden fruitage.

At that time, however, not a single society existed on the territory of this Synod, neither was it represented in that convention. But the heaven was at work. Earnest souls came in contact with those who went forth from that assembly and showed themselves willing to assume the duties of this cause. Filled with the spirit of the gospel and anxious to see this good work advanced on the territory of this Synod, Mrs. A. V. Hunter, of Columbia City, Ind., began the work of organizing societies in our midst. With faith and devotion albeit with many anxious fears, she gave herself untiringly to this cause. The first society was organized in her home church, March 16, 1882. By personal visitation and by letter she brought the work before the women of our various congregations, pleading its necessity with a tenderness and persistence that touched and won other souls. God was elsewhere bountifully blessing this work. Why should he not here? A vast field for usefulness was opened. A golden opportunity had come to the women of this Synod. Would it be improved? A natural timidity existed on their part to assume such duties and cares. Earnest and devoted as they were to Christ and his church they were untrained for, and unaccustomed to such a line of work. They shrank from the publicity which it must of necessity bring, but when they heard "The Master is come and calleth for thee," like Mary of old, many of them at once arose and went forth to meet him. A second society was organized in the same month at Berrien Springs, Mich.; one at La Grange, Ind., June 27; several in the Massillon pastorate during August; one at White Pigeon, Mich., in September and one at Elkhart, Ind., in October, making a total of eight societies with a combined membership of one hundred and



MRS. D. A. KUHN.
MRS. W. J. FUNKEY.
MRS. W. L. TEDROW.

MRS. F. L. SIGMUND.
MRS. A. V. HUNTER.
MRS. J. M. FRANCIS.

ninety five. These societies paid all the travelling expenses of Mrs. Hunter and at the time of the meeting of Synod, the latter part of October, they had already contributed one hundred and ten dollars to the cause of missions. A glorious beginning of a blessed work !

Proper preliminary arrangements were made to hold a convention in Three Rivers, Mich., on the 27th day of October, 1882, for the purpose of organizing a Synodical Society. This convention was fairly well attended by the women, not only of the churches in which auxiliary societies had been formed, but also from other congregations. Being in connection with the meeting of the Synod, many of the pastors were present and showed great interest in the work. Mrs. Hunter, presided and Mrs. Amy R. Stultz was chosen secretary *pro tem*. Mrs. Rev. A. McLaughlin delivered a very cordial and beautiful address of welcome to all those interested in the fountain which should there be opened, from which should issue purling streams of living water, which, she was confident, would broaden and deepen as the years rolled away, making glad the city of our God. The president responded with a well-prepared address, setting forth the results of a few month's labor and showing the magnificent work which the women of our church in other Synods had done in the past few years. Earnestly, eloquently and in the most convincing manner, she portrayed the larger opportunities for usefulness that now came to the women of this Synod. Other papers bearing on the work in hand were read and enthusiastically received. The constitution provided by the General Society was presented and adopted. A permanent organization was effected by the election of the following officers: Pres., Mrs. A. V. Hunter;

vice-pres., Mrs. S. E. Erick; sec., Mrs. B. F. Stultz; cor. sec., Mrs. J. N. Barnett; treas., Mrs. H. C. Grossman.

The territory of Synod was divided according to the conference districts and a committee appointed for each district to organize auxiliary societies during the coming year. A splendid spirit prevailed all through this convention. It intensified in interest as the hours passed away. The foundations were laid deep in faith and love. They will abide. They are worthy of such a structure to the glory of God, as woman's devotion, aided by divine grace, alone can build.

The development of this work did not prove as rapid as might be expected from this beginning. There were hindrances that were exceedingly difficult to overcome. Many of the congregations of this Synod represent almost entirely a rural constituency, and it was found almost impossible to get together for the monthly meeting. Experience teaches that where these meetings are not faithfully sustained the interest will wane. The work was new, very little literature and very few helps had as yet been provided. Proper information is always needed to kindle enthusiasm, and the means for obtaining this were not abundant. These with other causes, always affecting the life of such organizations, sometimes lessened the membership, and in a few instances caused societies to disband. But there never has been a time since its inception in which this work has not been aggressive. It has been a growing vine. Even when the statistics show less societies and a decreased membership, the work accomplished reveals a healthy growth. A few less branches on the vine, but always richer clusters of fruit. The following table compiled from the biennial report

of the corresponding secretary of the General Society will show the development of this work to the present time:

	No. of Societies.	Membership.	Contributions.
1883	11	86	\$ 80.80
1885	20	240	458.15
1887	22	250	506.50
1889	40	266	652.35
1891	17	299	567.02
1893	21	394	908.62

These contributions are vastly increased by the money expended in the work of the auxiliary and Synodical societies, by the special help rendered on the territory of our own Synod, and the boxes and other gifts that have been sent abroad.

The educational work of this society in the cause of missions can never be computed. The organization of young ladies' societies and of childrens' bands is adding much to its efficiency and usefulness. A new generation is being trained and disciplined for this blessed work in the Master's kingdom and from it may be expected far more glorious results.

New interest has been added to this cause by the action of the executive committee in making the work at Ann Arbor, Mich., a woman's mission. It is on our own territory and this Synodical Society looks to it with peculiar interest. Around it she will throw a special fostering care and aid in making it a monument of which she shall never be ashamed.

In this Synod there are *seventy* congregations. The minutes of the last convention show that there are now *seventeen* auxiliary societies, and *three* children's bands. What a vast work remains to be done. No congregation can afford to be without a woman's society. It will be stimulating to all the

activities of the church. Shall we not hope that with a consecrated membership of nearly four hundred this work will be speedily pushed forward until an auxiliary shall be established in every congregation with the largest possible membership that the church can give?

Herewith is appended a list of the Synodical officers from the beginning, the reports of the corresponding secretary and the treasurer at the eleventh annual convention and the constitution provided for auxiliary societies:

Meetings and Officers of the Woman's Home and Foreign Missionary Society of the Synod of Northern Indiana.

Time of Meeting.	Place.	President.	Vice-President.	Recording Secretary.	Corresponding Secretary.	Treasurer.
Oct. 27, 1882.	Three Rivers, Mich.	Mrs. A. V. Hunter.	Mrs. S. E. Erick.	Mrs. Amy R. Stultz.	Mrs. J. N. Barnett.	Mrs. H. C. Grossman.
Oct. 9, 1883.	Elkhart, Ind.	Mrs. A. V. Hunter.	Mrs. S. E. Erick.	Mrs. M. C. Pennell.	Mrs. E. S. Schwinn.	Mrs. S. Rice.
Oct. 16, 1884.	North Manchester, Ind.	Mrs. A. V. Hunter.	Mrs. S. E. Erick.	Mrs. M. C. Pennell.	Mrs. Phebe E. Elliott.	Mrs. S. Rice.
Oct. 21, 1885.	Walton, Ind.	Mrs. A. V. Hunter.	Mrs. C. H. Rieck.	Mrs. M. C. Pennell.	Miss Phebe E. Elliott.	Mrs. S. Rice.
Oct. 13, 1886.	Constantine, Mich.	Mrs. A. V. Hunter.	Mrs. C. H. Rieck.	Miss Phebe E. Elliott.	Miss Phebe E. Elliott.	Mrs. S. Rice.
Oct. 27, 1887.	North Manchester, Ind.	Mrs. A. V. Hunter.	Mrs. Amy R. Stultz.	Miss Phebe E. Elliott.	Miss Phebe E. Elliott.	Mrs. S. A. Leathers.
Sept. 10, 1888.	Columbia City, Ind.	Mrs. A. V. Hunter.	Mrs. Amy R. Stultz.	Mrs. S. A. Leathers.	Mrs. S. A. Leathers.	Mrs. A. B. MacMackin.
Nov. 1, 1889.	Auburn, Ind.	Mrs. A. V. Hunter.	Mrs. C. H. Rieck.	Miss Phebe E. Elliott.	Mrs. S. A. Leathers.	Mrs. A. B. MacMackin.
Oct. 1, 1890.	Allison, Ind.	Mrs. A. V. Hunter.	Mrs. W. J. Funkey.	Mrs. C. H. Rieck.	Mrs. S. A. Leathers.	Mrs. A. B. MacMackin.
Oct. 7, 1891.	Three Rivers, Mich.	Mrs. W. J. Funkey.	Mrs. D. A. Kuhn.	Miss Phebe E. Elliott.	Mrs. S. A. Leathers.	Mrs. Lara H. MacMackin.
Oct. 21, 1892.	Camden, Ind.	Mrs. W. J. Funkey.	Mrs. D. A. Kuhn.	Mrs. H. W. Graham.	Mrs. S. A. Leathers.	Mrs. Lara H. MacMackin.
Oct. 18, 1893.	La Grange, Ind.	Mrs. D. A. Kuhn.	Miss Patsy L. Ray.	Mrs. Rena B. Nelson.	Mrs. — Old.	Mrs. — Old.

Corresponding Secretary's Report.

WOMEN'S SOCIETIES.	(Organized.	NAME AND ADDRESS OF CORRESPONDING SECRETARY.	Members.		Journals Taken	Total Amount Sent Synodical Treas.	No. of Boxes.	Value of Boxes.
			Active.	Honorary.				
North Manchester.....	1888	Mrs. D. A. Kuhn, North Manchester.....	15	.....	2	17 00		
Spencer ville.....	1884	Mrs. Lizzie Horn, Spencer ville.....	26	1	23	48 30		
Camden ..	1885	Miss Mina Dock, Camden.....	34	12	30	80 89		
St. Joe.....	1889	Mrs. Jennie Sechler, St. Joe.....	18	.....	.....	24 90		
Bryant	1889	Mrs. Mary Bailey, Bryant.....	17	.....	12	13 21		
Sedan	1889	Mrs. Jane L. Hine, Sedan.....	25	1	12	14 00		
Three Rivers.....	1882	Mrs. Will Westcott, Three Rivers, Mich.....	41	3	12	67 95		
Logansport.....	1885	Mrs. Ora W. Bechdol, Logansport.....	31	.....	10	15 11		
Columbia City.....	1882	Mrs. A. V. Hunter, Columbia City.....	24	.....	3	32 45		
State Line.....	1890	Mrs. Fred Koach, Wabash, Ohio.....	10	.....	.....	15 75		
Fairfield Centre.....	1889	Mrs. S. A. Gardner, Fairfield Centre.....	.....	.....	.....	10 70		
Griners.....	1889	Miss Ida Burns, Widdiebury.....	8	.....	5	4 55		
Middlebury.....	1891	Mrs. Mary Freeland, Middlebury.....	18	.....	7	15 58		
Berrien Springs.....	1882	Mrs. Orpha Lauer, Berrien Springs.....	10	1	10	14 00		
Walton.....	1885	Mrs. Emeline Mending, Walton.....	12	.....	7	1 55		
Elkhart.....	1891	Mrs. Ellen Topper, Elkhart.....	19	.....	10	9 50		
CHILDREN'S BANDS.								
Spencer ville.....	1890	Mr. Frank Baltz, Spencer ville.....	25	.....	.....	8 50		
St. Joe.....	1891	Miss Retta Bishop, St. Joe.....	15	.....	.....	8 87		
Camden.....	1889	Miss Scholl, Camden.....	16	.....	.....	10 69		
Totals.....			364	18	4	170	\$413 55	

Mrs. S. A. LEATHERS, Corresponding Secretary.

Treasurer's Report for the Year 1892-1893.

	Home Foreign (en'l) Miss'ns. Miss'ns. Fund.	Conti- gent Fund.	Oakland of Girl in India.	Educat'n Total.	Dis- burse- ments.
Carried forward.....		\$33 98		\$33 98	
Synodical Fees and Miss.Collect'n.....		18 15		18 15	
Synodical Expenses.....					
Printing Minutes for 1891.....		812 50			
North Manchester.....		34 30	\$10 00		
Spencerville.....		7 50	1 00		
Camden.....		55 24	3 40	22 25	80 89
Camden, Children's Band.....		9 89	80		10 69
St. Joe Station.....	\$5 00	14 90	5 00		24 90
St. Joe Station, Y. P. S. C. E.....		8 87			8 87
Bryant.....		3 81	25		13 21
Columbia City.....		30 65	1 80		32 45
Logansport.....		8 01	3 10	4 00	15 11
Three Rivers.....		24 95	3 00	10 00	67 95
Sedan.....	5 00	10 75	25		14 00
Middlebury.....	3 00	15 50			15 50
Berrien Springs.....		10 00	4 00		14 00
Walton.....		1 55			1 55
Elkhart.....		5 00	4 50		9 50
Griners.....	1 60	1 50	1 45		4 55
State Line.....		10 00	40	5 35	15 75
Fairfield Centre.....	10 70				10 70
Mrs. Hamma, January, 1894.....					56 80
Mrs. Hamma, April, 1893.....					121 71
Mrs. Hamma, July, 1893.....					75 54
Mrs. Hamma, October, 1893.....					129 87
Cash on hand, October 17, 1893.....					32 50
Total.....	\$25 30	\$9 15	\$204 92	\$82 13	\$59 05
				\$25 00	\$465 55

Respectfully submitted, with vouchers, Mrs. LURA H. McMAKIN, Synodical Treasurer.

Constitution for Auxilliary Societies.

ARTICLE I.—*Name.*

The Society shall be called the Woman's Home and Foreign Missionary Society of the Evangelical Lutheran Church of ———.

ARTICLE II.—*Object.*

It shall be the aim of this Society, under the direction of the Synodical Society, to disseminate missionary intelligence, to cultivate a missionary spirit in its members and in the church, and to secure funds to promote the work of the General Society.

ARTICLE III.—*Membership.*

The payment of a regular sum annually or in monthly instalments until paid, shall constitute membership in the Society. The payment of ten dollars at one time into the General Fund shall constitute life membership in the General Society. Any gentleman may become an honorary member by an annual payment of one dollar, or an honorary life member of the General Society by the payment of ten dollars at one time into the General Fund.

ARTICLE IV.—*Officers.*

The officers shall be a President, Vice-President, Recording Secretary, Corresponding Secretary, and Treasurer.

ARTICLE V.—*Duties of Officers.*

SECTION 1. It shall be the duty of the President to preside at the meetings, and supervise the general work of the Society.

SEC. 2. The Vice-President shall, in the absence of the President, preside at meetings, and aid her in furthering the interests of the Society.

SEC. 3. Recording Secretary. The Recording Secretary shall keep an accurate account of the proceedings of all meetings, and all the business transacted by the Society, provide the pastor with notices of meetings, and also keep a list of the names of members, officers and committees.

SEC. 4. Corresponding Secretary. The Corresponding Secretary shall send to the Corresponding Secretary of the Synodical

Society a quarterly or annual statistical report of the Society, and do all the correspondence of the Society.

SEC. 5. Treasurer. The Treasurer shall collect the dues, and take charge of all the moneys of the Society, crediting all funds to the objects for which they were contributed, and remit quarterly to the Treasurer of the Synodical Society with which the Auxiliary Society is connected.

ARTICLE VI.—*Standing Committees.*

SECTION 1. Library. A committee of one or more shall be chosen to have charge of a circulating library, whose duty it shall be to care for any books or periodicals owned by or loaned to the Society, to keep a correct list of the same and names of persons using them, and the money paid on their loan.

SEC. 2. Collectors. There may be a committee chosen, whose duty it shall be to keep a list of all members residing in their respective district, and collect their monthly contributions to the Society. It shall be the duty of the chairman of this committee to keep a correct list of all the members of the Society, and distribute the same among the members of the committee.

SEC. 3. Missionary Journals. There shall be a committee, whose duty it shall be to solicit and receive subscriptions for the *Missionary Journal*, and keep a correct list of all subscribers, notifying each of the expiration of his or her subscription, that it may be promptly renewed.

ARTICLE VII.—*Disbursement of Moneys.*

SECTION 1. All monthly dues of Auxiliary Societies shall be paid into the General Fund. Special objects recommended by the Executive Committee shall be provided for otherwise.

SEC. 2. Contributions made to other objects shall not be credited in the report of the Woman's Work.

SEC. 3. Societies undertaking box-work are requested to apply to the Committee on Missionary Boxes of the General Society for information regarding missionaries needing such help.

ARTICLE VIII.—*Meetings.*

Monthly meetings shall be held to pray for Missionaries and Missions, to receive reports of missionary work in home and foreign fields, and to transact the business of the Society.

Public meetings shall be held annually and semi-annually when practicable, the aim of which shall be to create a missionary spirit by means of encouraging reports and addresses on mission fields. At the annual meeting the Secretaries and Treasurer shall read the annual reports, and the officers for the ensuing year shall be chosen.

ARTICLE IX.—*By-Laws.*

This Society may make any By-Laws that do not conflict with this Constitution.

ARTICLE X.—*Alterations and Amendments.*

This Constitution can only be altered or amended in the manner prescribed for the alteration or amendment of the Constitution of the General Society, and by the General Society.

ARTICLE XI.—*Order of Exercises at Monthly Meetings.*

1. Reading of Scripture.
2. Hymn.
3. Prayer for Missions and Missionaries in home and foreign fields, interspersed with singing.
4. Reading of Missionary Intelligence.
5. Reading of Minutes.
6. Report of Treasurer.
7. Report of Corresponding Secretary.
8. Reports of Standing Committees.
9. Reports of Special Committees.
10. Unfinished Business.
11. New Business.
12. Adjournment.

PAROCHIAL.

ALBION PASTORATE.

This pastorate is composed of three congregations, with a combined membership of one hundred and fifty. *St. Marks*, situated in the beautiful village of Albion, Ind., was organized April 1st, 1848, by Rev. Jacob Seidle, with twelve charter members. In the erection of the church building, in 1855, all other religious societies rendered considerable aid and for some years worshipped in it, as it was the first church built in Albion, the county seat of Noble county. *The Mt. Pleasant* congregation was organized by the same pastor, just one week later, April 8th, 1848, with only six charter members. The church was built during the year 1856. It is located in a beautiful section of country, and its membership, is composed of an excellent class of people, who have always taken a great interest in all the work of the church. It had the smallest beginning, but has been the greatest power. It is regarded as one of the best rural congregations in this Synod. *The Rehobeth* congregation, situated four miles southeast of Albion, was organized during the year 1857, by Rev. R. F. Delo, and the church was built the next year, being dedicated June 10, 1858. It started with eleven charter members, and has always been an active congregation. Changes have occurred in the development of the church in modifying the limits of this charge. New stations were sometimes added and then congregations were given up to form other pastorates, but these three congregations have always been practically under the same pastoral care. They were first served by Rev. Seidle who began his labors early in the

year 1848, and continued about two years. He was succeeded by Rev. V. Exline, and he by Rev. G. Walker, each remaining about one year. Rev. R. F. Delo began his labors January 4th, 1854, and accomplished a great deal for the church. He served for a period of five years, during which time all three congregations built their houses of worship. After his resignation, Rev. J. H. Hoffman accepted a call and preached for one year. Rev. J. N. Barnett became pastor during the year 1862, and continued his services until the close of the year 1867. His ministry included the larger part of that dark period in our history when communities and churches were divided, and oftentimes embittered by the great civil war, but under his skillful management the church prospered and was greatly strengthened. Rev. J. Boone accepted a call January 1st, 1868, and served the charge for a short time. He was followed in a brief pastorate by Rev. C. C. Sink. Early in the year 1870, Rev. W. Waltham took charge, Rev. J. W. Miller serving the Mt. Pleasant congregation. He served as a supply until November of the same year, when Rev. W. H. Keller accepted a call. He labored acceptably and successfully until September 9th, 1873, and was immediately followed by Rev. B. F. Stultz who continued in a faithful ministry until July 1877. Rev. O. W. Bowen succeeded him, laboring with success for a period of four years. In December 1881, Rev. Jabez Shaffer accepted a call and continued for several years. December 1st, 1885, Rev. D. F. Kain became pastor and resigned February 16, 1890. The annual meeting of Synod was held in the Albion church this year. It was without a pastor. A call was extended at this time to

Rev. E. W. Erick, who served the charge for a period of three years. Rev. B. D. Herrold assumed pastoral care of these churches November 1st, 1893, and continues to render an acceptable service. The congregation in Albion had sustained serious loss and was almost broken up when Rev. Kain became pastor. By him it was reorganized, and the church remodeled thus, being started on a new era of prosperity. The present beautiful brick structure of the Mt. Pleasant congregation was built during the ministry of Rev. O. W. Bowen. This charge is in excellent working condition, and while the membership is not large, it is aggressive, and promises better things in the not distant future. It has furnished its sons for the ministry and gives willingly for all the benevolent work of the church. The history of two of its congregations antedates that of the Synod, and some of its members are familiar with all the work of this body. They have been identified with it. They shared in its struggles and will soon enjoy the reward.

ANN ARBOR PASTORATE.

During the summer of 1892 Prof. Carl W. Belser, a General Synod Lutheran minister teaching the Semitic languages in the University of Michigan, interested himself and others in the establishment of an English Lutheran Church in Ann Arbor, Michigan. For sixty years the Lutheran Church existed here, and at this time had two large and flourishing congregations, with the services all conducted in the German

language. The young people had become as thoroughly English as their ancestors were German, and it was apparent that the Lutheran Church must lose these from her membership unless she would give them the gospel in the language in which they had become educated, and with which they were most familiar. The professor saw that the University contained a large number of Lutheran students who should have a church home of their own while being prepared for their life work. With these facts before him he began by holding an afternoon Sunday School in the Disciple Church and occasionally preaching for the people. He appealed to the Home Mission Board in behalf of the work. Both the secretaries visited the city, and after careful inquiry placed it upon the roll of Home Missions. An effort was at once made to secure a suitable man. Difficulty and delay followed. The Sunday School and all regular services were discontinued on account of the professor's over-burdened work and failing health. Several ministers visited the people, but without definite results. At the annual meeting of the Synod of Northern Indiana in September of the same year, its President, Rev. W. L. Tedrow, was instructed, if possible, to send the people an occasional supply that interest might be maintained in the work until a pastor could be secured. At his request Rev. M. L. Smith visited them in October, preaching morning and evening and organizing a young people's society with twenty-four active members. Two weeks later—November 6—the President preached for them, and the people, through Prof. Belser, urged the Mission Board to call him to the work. This was done, the call accepted, and he began his labors February 1, 1893. Arrangements were now made by Fred H. Belser to hold reg-



V. J. KELSON,
(CONTRACTOR)

JOHN MAHLKE,
JANOR

REV. W. L. TEDROW,
PASTOR

A. C. TESSMER,

JOHN YOUNG,

PROF. E. H. MENSEL,
E. H. BELSER,

E. SEARS,

R. S. GREENWOOD,

CHAS. MILLS, FRED WEINBERG,

COUNCIL AND BUILDING COMMITTEE.

Unity Lutheran Church, Ann Arbor, Mich.

ular Sunday morning and evening services in Newberry Hall, the building of the Students' Christian Association. Several months of preparatory work made it possible to organize, and on Easter Sunday, April 2, assisted by Rev. S. B. Barnitz, D. D., and Prof. L. A. Gotwald, D. D., the pastor organized "Trinity Evangelical Lutheran Church of Ann Arbor, Michigan," with forty charter members. A few of these, however, never became active in the work of the church. Rev. E. H. Mensel and Dr. F. H. Brown were elected elders, and Fred H. Belser and C. B. Newcomer deacons. The pastor was formally extended a call by the congregation, and both pastor and officers were installed on Sunday afternoon of the same day that the organization was effected. April 23d the Sunday School was organized with twenty members. Prof. E. H. Mensel, a General Synod Lutheran minister teaching the modern languages in the University of Michigan, was elected superintendent. Amid more than ordinary difficulties in mission work, and against violent opposition, the work was continued. The newly organized congregation, through F. H. Belser, soon negotiated for a lot situated in one of the finest portions of the city, on the corner of South Fifth Ave. and East Williams Street, agreeing to pay the sum of four thousand dollars for the same, one-half of which amount was received from the Board of Church Extension. The lot contained a large two-story frame building, which has since been removed to the west side to be used as a parsonage. The remainder of the lot affords ample room for the erection of the church building. About the same time that the lot was purchased the pastor visited the Executive Committee of the Woman's Home and Foreign Missionary Society at Springfield, Ohio, and pre-

sented the claims of the work. It was decided to make it a Woman's Mission, they agreeing to aid in support of the pastor, and later to assist in the erection of a house of worship. The services were continued in Newberry Hall with varying success until the spring of 1894, at which time the congregation was little stronger than on the day of the organization. A few members had been added from time to time, but scarcely enough to supply the losses. About one year after the organization, the council took advanced steps toward building. Plans were accepted, and a building committee, consisting of F. H. Belser, Fred Weinberg, A. C. Tessmer, and R. G. Greenwood and W. M. Sears as advisory members, was appointed. The pastor again visited the Executive Committee, and arrangements were made to secure part of the money pledged for the church building. It was decided to erect the church edifice and finish the basement, leaving the auditorium to such time as the Woman's Society could redeem its pledge. The contract was awarded to A. J. Kitson for \$7,575.00, with John Mahlke as sub-contractor for the mason work. The church is 52x52 ft., with exactly the same appearance toward either street. It will be built of brick and stone. The stone wall, made of common field boulders, has been built, and extends as high as the top of the joist of the upper floor—about seven feet above the grade line. The corner stone was laid on Sunday afternoon, August 19, 1894, in the presence of a large concourse of people. The pastor was assisted in the services by Revs. M. L. Smith, C. J. Kiefer, and George M. Diffenderfer. Revs. John Neuman, of the German Lutheran Church, and J. M. Gelston, of the Presbyterian Church, were also present, and took part in the exercises. Rev. M. L.

Smith preached the sermon from Psalm 50:2, "Out of Zion—the perfection of beauty, God hath shined." At the time of this writing (Sept. 1st) the brick walls are nearly completed. They are made of a fine quality of Toledo brick, and are laid in red mortar. The building, when completed, will present a neat and attractive appearance, and will afford a seating capacity for about four hundred. The congregation expect to occupy the basement early in October. Sixty-six members have been received since the work began, and they are thoroughly organized. A good Aid Society, a Woman's Home and Foreign Missionary Society, a growing Sunday school, a vigorous Y. P. S. C. E., and an energetic membership are all doing effective work "For Christ and the Church."

AUBURN PASTORATE.

Several fruitless efforts were made to establish an English Lutheran church in Auburn. The chief difficulty in the way was that no suitable place for holding church services could be secured. In May, 1874, Rev. Levi Rice, pastor of the Fairfield charge, directed his attention to this important point. It being the county seat, he regarded it as a center worthy to be occupied by the church of his choice, especially since it contained some excellent Lutheran families who were "as sheep without a shepherd." After consulting with these families he made arrangements to preach for them occasionally in the Baptist church. This he did in connection with the work of his own pastorate until Oct. 26, 1875, when a meeting was called at the home of Jacob Walborn for the purpose

of considering the advisability of organizing a new church. It was regarded as an opportune time and "St. Marks Evangelical Lutheran church, of Auburn, Indiana," was then organized with nineteen charter members. The new organization at once purchased of the Presbyterians "their old frame church" for the sum of \$650.00. Rev. Rice continued to preach for them semi-monthly for one year, after which the congregation was made a part of his pastorate and he continued serving them until Oct., 1881, when he resigned. During his ministry the membership gradually increased, and because a church home was secured it assumed a permanent character. Rev. S. Kelso succeeded Rev. Rice, but remained only one year. When the vacancy now occurred Rev. W. Waltman who was residing at Kendallville, supplied the church for a brief period. In Oct., 1883, Rev. W. D. Troyer became permanent pastor and labored among this people with marked success. Four years later he resigned and was succeeded by a few months pastorate by Rev. J. C. Jessup, who was followed in March, 1888, by Rev. N. J. Meyers. He was young and energetic and although he had the work of the entire Fairfield pastorate, he gave special attention to the interests of the church in Auburn. He saw that the one necessity was a new house of worship with a better location, and although the congregation was small he bravely determined that it must be accomplished. The next year, 1889, a suitable lot was purchased for which the congregation paid \$500.00. Then began the effort to secure means for the erection of a church building. The members subscribed liberally and this inspired others to come to their assistance. The work moved steadily forward and on the 3d of November, 1889, they dedicated a neat brick structure with a seating capacity of 250 in the aud-

itorium and 150 in the lecture room, which is separated from the auditorium room by movable partitions. The building complete and furnished cost about \$7,000.00 and stands as an enduring monument of the faith and zeal of Rev. Meyers and his devoted people. Synod now granted this congregation the privilege of withdrawing from the Fairfield charge and forming a separate pastorate. Shortly after this Rev. Meyers resigned, and after a brief vacancy Rev. D. F. Kain accepted a call. Early in the year 1891 he removed from Auburn, and was succeeded by Rev. J. D. Brosy, the present pastor. His ministry thus far has been remarkably successful. It has been fruitful in large gatherings and has drawn to the congregation audiences that usually fill the entire capacity of the church. The membership of this church now numbers one hundred and eighty-six, and of these Rev. Brosy during his brief ministry has received one hundred and thirty one. The Sunday School has kept pace with the progress of the church, and the Young People's Society of Christian Endeavor, organized Nov. 7, 1891, with seven members, has increased until it numbers sixty-five. The Woman's Society, organized in 1885, has also proved a very helpful factor in the development both of the material and spiritual interests of the church. During the year 1892 a lot was purchased and upon it was erected a neat and comfortable dwelling for a parsonage. It cost about \$1,500.00. All the finances of the church are well cared for. The self-sacrificing efforts of the people to secure their own church home has developed more fully the spirit of liberality toward all the benevolent work of the church. The last annual report was by far the best in its history and will doubtless prove a glorious prophecy of the larger things that will be accomplished in the years that are to come.

BERRIEN SPRINGS PASTORATE.

Four congregations comprise this pastorate. *St. Paul's* situated in Berrien Springs, the County seat of Berrien County, *Salem*, five miles northwest, *Mt. Tabor*, five and one-half miles southwest and *St. John's*, three miles east in Berrien Center. It is composed of an excellent class of people who are thoroughly devoted to the interests of their church. With remarkable fidelity they have labored and sacrificed, and in times of severe trial and testing they have faithfully shown their love for the church of their choice.

Rev. John Boon who now resides among this people was the founder of the pastorate. In the year 1860 he began preaching in a school house not far from the present site of Salem church. Services were held every two weeks for a short time when an organization was effected with a small membership. Others were added from time to time during his ministry, and when he resigned there was a comparatively strong congregation. Early in the year 1861 he began preaching in a school house near the present site of the Mt. Tabor church. Here he also organized, and in 1863 he led the people in building a house of worship. It is a comfortable church and will seat about two hundred people. Rev. Boon preached at other points and laid the foundations for a work that did not appear until some years later. He served the people faithfully for a period of seven years, resigning during the latter part of 1867. Rev. D. H. Reiter of the Reformed church, who was at this time engaged in the drug business in Berrien Springs, was secured as a supply. He continued for a period of three years

and was succeeded by Rev. B. F. Hills, April 1, 1871. During his ministry the Salem congregation built its house of worship, and on May 27, 1871, he organized St. Paul's in Berrien Springs with twenty-three charter members. The churches were revived and many were added to the membership. He was successful in his efforts to up-build and strengthen the kingdom of Christ. He served for two and one-half years, and was followed November 8, 1873, by Rev. J. N. Morris. His stay with the people covered a period of twenty-one months, resigning August 8, 1875. Rev. S. Kelso began his labors as pastor November 28, 1875, and continued to March 30, 1879, leaving the churches composing the charge stronger in membership and in a good spiritual condition. Sometime during the same year Rev. F. W. Weatherwax was called to the pastorate. Unfortunately for the church and for the cause of Christ, there were such inconsistencies in his life as to necessitate synodical investigation. He also made an effort to take the churches with him into a sister denomination, and while his effort failed and very few members were drawn away by him, the influence of the trial together with the causes which brought it about lingered for years and were detrimental to the work. His short pastorate of a little more than a year did a work which required a much longer period to undo. But God is good to his people, and will always, as he did for them, lead them out of darkness into light, from trial and conflict into joy and victory.

He was succeeded April 10, 1881, by the Rev. W. M. Smith, who proved a safe and competent leader in times of trouble. The influence of his genial, Christian spirit was soon felt, and the enthusiasm of his consecrated life started the con-

gregations upon a new era of prosperity. He remained until 1885, and in June of this year was succeeded by Rev. S. S. Adams who had just completed his course in the Theological Seminary at Springfield, O. He organized *St. John's* church at Berrien Center, March 28, 1886, with nine charter members. There being no other church in this place it was regarded as an excellent movement. Services were held in the town hall until July 31, 1887, when their beautiful little church was dedicated. Rev. Adams was also successful in building a neat and comfortable parsonage during his ministry here. The churches were revived and strengthened by an increased membership, and the interests of the church in general advanced. He resigned June 1, 1888, and was followed by Rev. S. P. Fryberger November 15th of the same year. He continued as pastor four years and two months, and succeeded in persuading many to turn to the Savior and be received into the fellowship of his church. Rev. W. J. Funkey, the present pastor, began his labors June 1, 1893, and has already increased the membership nearly one-third. He is earnest and aggressive, and is pushing the work forward with remarkable vigor. In several of his congregations he has organized young people's societies which are becoming fruitful in good works. No line of work is neglected. The people are united and this pastorate promises soon to stand among the foremost ranks in the Synod to which it belongs.

BETHLEHEM AND LA OTTO PASTORATE.

This charge is composed of two congregations. Numerically it is one of the weakest pastorates in this Synod, having a combined membership of less than sixty. *The Bethlehem* church was organized January 12, 1853, by Rev. G. Walker, with sixteen charter members. All these came from Columbiana County, Ohio, with letters signed by Rev. S. Wagner. The membership was shortly afterward increased to thirty-five. At first they worshipped in the home of Peter Bricker, who donated a lot upon which was erected a log church which served the congregation for a period of ten years. The present structure, a neat and comfortable frame building, was erected in the latter part of the year 1863, and was dedicated January 24, 1864. The pastor, Rev. J. N. Barnett, was assisted in the dedicatory services by Rev. W. P. Ruthrauff and Rev. W. Waltman. The work prospered and the membership reached about one hundred.

The Emanuel congregation was organized by Rev. B. F. Stultz, April 5, 1875, with eight charter members. Nearly all of these came from the Bethlehem congregation. Action was immediately taken for the erection of a house of worship, and on October 3rd of the same year they dedicated their church to the worship of Almighty God. The new organization met with considerable opposition, but it continued to grow until the membership numbered about seventy. These two congregations formed a part of the Albion pastorate, and during that time enjoyed the largest degree of their prosperity. But changes came, and their numbers were diminished. Without

their consent they were detached from the Albion pastorate by the action of Synod in the year 1890. It was the intention of Synod that the congregation at Avilla should be united with them, and the three comprise the pastorate. Since this action they have not been able to give adequate support to a minister. Father Biddle whose whole life has been a sacrifice for the church served them for a time. Father Waltman has supplied them for a while. At present they are served by Rev. S. Kelso, who hopes for better days for them. Their opportunities are somewhat limited, but they are a devoted people and the Good Shepherd will yet lead them forth into green pastures beside the still waters. The prosperity of former days will return, and even larger things will be enjoyed. God is never forgetful of the interests of his people.

BRIANT PASTORATE.

This was formerly known as the Linn-grove pastorate, and consisted of the Linn-grove, Sharon, Briant and Emanuel churches. Through the instrumentality of Rev. H. C. Grossman the charge was divided in the year 1880 when Briant, Emanuel, Portland and Boundary, constituted one pastorate, and Linn-grove, Sharon, New Corydon and Zion, formed another. This was a missionary experiment, but it was not long until Portland and Boundary were abandoned and the other two churches added to the former charge. The pastorate at present comprises the four churches—Briant, New Corydon, State Line and Emanuel. It was thus formed in the year 1888.

The union being of such recent date the history of the congregations can only be given separately.

The Briant Church.—In the fall of 1874 a number of families, principally Lutheran, associated themselves together and elected three trustees. They were Bros. Miller, Poldsorfer and Simon Minehart, with William Fleming as clerk. They at once determined to build a church and soon let the contract. Rev. Miller who was preaching at Linn-grove was invited to come and minister to them. He accepted the invitation and immediately began his labors, organizing a church in the spring of 1875 with nine charter members. Work began on the church edifice, but it was not ready for occupancy until several years had elapsed. Meanwhile Divine services were conducted in the saw-mill, in the school house and in a small building owned by Isaac Kain. Rev. Miller served the church for a period of about two years when he resigned, and was succeeded by Rev. C. S. Finley. The church was dedicated May 12, 1878, Rev. J. B. Helwig, D. D., and Rev. R. F. DeLo, assisting the pastor in the services. Enough was subscribed on Dedication Day to meet all expenses, but not being promptly collected a considerable financial burden hung over the weak congregation. After two year's faithful service Rev. Finley resigned and was followed by Rev. J. Frazier, who labored in the Briant and Emanuel churches for four years. He resided in Portland and there he died on Sunday evening, September 13, 1885. During his ministry there were additions to the membership, but the congregation was yet struggling and its burdens increased by litigation arising from its indebtedness. After the death of Rev. Frazier the pastorate was served one year by the Rev. B. D. Herrold. He was succeeded by Rev.

Thomas Drake who served Briant and Emanuel congregations, occasionally preaching at New Corydon also, for a period of one year, when by reason of the infirmities of age he was forced to relinquish the work. During the summer of 1888 Mr. Bollman, a student of Wittenberg College, supplied the charge, and was instrumental in infusing new life into the church. The attendance increased, Sunday School enlarged and a few substantial improvements were made. June 1, 1889, Rev. J. A. West became pastor. During the same year he encouraged the congregation and by great effort, with some outside help, the large indebtedness was cancelled. The next summer the church was repaired and very much beautified in appearance. The membership was increased and a new era of prosperity seemed dawning upon them. But there were losses. Death claimed some of the old and faithful servants who had borne the heavy burdens in the days of adversity. Simon Minchart who had always been the leader in financial affairs as well as in spiritual things, his beloved and faithful companion, Bros. Michael Minchart, Woodward and others, true and tried friends of the church, were called to their reward, and others removed so that the congregation now numbers 53, but is well organized for Christian work. It has an active Sunday School, Christian Endeavor Society, a Woman's Home and Foreign Missionary Society, and is doing effective service for the Master.

Emanuel Church.—Rev. J. W. Miller also received an invitation to come to the school house five miles northeast of Portland, which he accepted. He preached there once in two weeks for a period of about three months, and in the spring of 1875 he organized with ten charter members. Additional members were received from time to time, and at the end of

two years the congregation decided to build a house of worship one mile north of the place where their meetings had been held. The edifice was erected during the summer of 1877, but the building was not completed until one year later, although services were held in it during the winter. Before it was completed Rev. Miller resigned and was succeeded by Rev. C. S. Finley. The dedication occurred in August, 1878, and the pastor was assisted in the services by Rev. A. J. Douglas and Rev. D. F. Kain. A small debt rested upon the church and afterward became the source of considerable trouble. During the two years ministry of Rev. Finley and the four year's service of Rev. Frazier the congregation received some additions and sustained some losses, but on the whole made some progress. The short pastorates of Revs. Herrold, Drake and Bollman, with their corresponding vacancies, did not add much strength to this church. The outlook was discouraging, but the old members who yet remained, stood faithfully by the church to which they had given much time and thought and money and prayer. Rev. J. A. West became pastor June 1, 1889. A few months later seven good substantial members were added, and these were followed by fourteen others some months afterward. The church building was repaired and a good bell hung in the tower to call the people to worship. With the advice of the President of Synod the church was leased for a period of eight years to the Freewill Baptist, to be occupied jointly with the Lutherans. The congregation now has 31 resident members—has a good Union Sunday School, sustains a prayer meeting and is looking hopefully toward the future.

The New Corydon Church.—The village of New Corydon was visited several times by Rev. H. C. Grossman when he

was traveling missionary of the Synod of Northern Indiana. He gathered the Lutheran people and brought to them Rev. N. A. Whitman, who was elected pastor September 20, 1891, and on the 11th day of December following he organized with sixteen charter members. The first officers were Geo. Stoltz, Geo. Martin, David Locker and Andrew Sondag. Services were held in the Methodist Episcopal church. The new organization became part of the Linn-grove pastorate. After ministering to them for several years Rev. Whitman resigned and removed from the field, but in three months he was recalled and served them for a short time. The close of his ministry was followed by a vacancy of some months when Rev. Frazier included this congregation in his pastorate and served it until his death. Revs. Herrold, Drake and Bollman also served this congregation during their ministry in this charge, and during this time it became necessary to find some other place in which to hold their services. A hall was secured and the matter of building a church was now agitated. It was already decided to build when Rev. West became pastor, and during the summer of 1889 a neat church edifice was erected. For it the congregation is chiefly indebted to the munificence of George Stoltz. It was dedicated October 13, 1889, the pastor being assisted in the services by Prof. L. A. Gotwald, D. D., and Rev. Knuth. The church received new members from time to time, but lost by death some of its staunch supporters—George Stolz, David Locker, Mrs. Fred Martin, Mrs. Louis Pennig, and other faithful members, were taken to the church triumphant. The congregation, although only numbering 46 members, is in a good spiritual condition, and meets all its financial obligations promptly, and is interested in all the benevolent work of the church. They are a devoted people.

State Line Church.—It is situated five miles southeast of New Corydon, on the border of Mercer County, Ohio. It had its origin in a little company of Lutheran people assembling at the home of Mr. Leininger, to hear the word of God preached by Rev. Gochenheimer, a minister of the Reformed church. The first officers were John Leininger and John Wiles. For several years they continued and were about to disband when other Lutheran families arrived and gave such encouragement to the work that a little log church was built. This was in the year 1853, two years before the organization of the Synod of Northern Indiana. They had to pass through all the hardships of pioneer life. The country was new and the people comparatively poor. Soon after the building of the church Rev. Spring became pastor and served them for two years. He was succeeded by Rev. Philip Locker, who conducted the services entirely in the German language. The old log church stood until 1875 when it was replaced by a new frame structure. Rev. Locker served the church faithfully for 22 years, when because of the infirmities of age he resigned. He died May 3, 1891, and was buried close by the church to which he had given such a large part of his life. He was greatly beloved by this people and his memory will long remain an inspiration for good. Rev. Fager, a member of the joint Synod of Ohio, then became pastor, and the church united with said Synod. He continued his labors several years and was followed by Rev. W. G. Nicol, whose ministry included three years, when he was succeeded by Rev. C. E. Herbst. May 14, 1886, a cyclone completely destroyed the church building, and the next year the present comfortable edifice was erected. The congregation became dissatisfied with its synodical relations and

united with the Synod of Northern Indiana. It became a part of the Briant pastorate during Bro. Bollman's ministry in 1888. From that time all the services have been conducted in English. Rev. West has served the church since becoming pastor of this charge, and under his ministry is making commendable progress. The membership now numbers 64, and is alive to all the interests of the church.

The pastorate although not numerically strong is composed of an excellent class of people, and was perhaps never in better condition to do effective work for the Master than now. Better system prevails and under the judicious leadership of their present faithful leader they will move forward to a larger life and greater joy in their service.

BUTLER PASTORATE.

This charge is composed of two congregations—*St. Mark's* situated in the village of Butler, and *Wittenberg*, five miles distant. The latter is one of the oldest congregations on the territory of this Synod. It was organized by Rev. J. Cather, in 1843. It was never very strong numerically, but for more than half a century it has been doing good service in the cause of Christ. It has in its membership some of the very best citizens of the community, and they are all interested in all the work of the church. *St. Mark's* was organized by Rev. J. W. Henderson in 1864. Rev. Morris Officer being present and assisting in the services. It had about forty charter members. In the following year they built a large brick church. Being at a time when building material was at



REV. O. W. BOWEN.
REV. JABEZ SHAFFER.
REV. J. M. DUFMAN.

REV. B. E. STULTZ.
REV. A. LEATHERS.
REV. J. H. HOFFMAN.

its highest, it was a herculean task for the few members, none of whom were blessed with a super-abundance of this world's goods. The structure was however completed during the same year, but with a burden that somewhat crippled its efforts. The church was dedicated during the annual convention of the Synod of Northern Indiana in the fall of 1866. Frequent pastoral changes have also been a hindrance to her greatest prosperity. In the 28 years of her existence, she has been under the pastoral care of Rev. J. W. Henderson, J. N. Morris, A. W. Burns, S. P. Snyder, William C. Barnett, Jabez Shaffer, D. F. Kain, W. Dieffenbach and the present incumbent, Rev. S. P. Fryberger. Rev. Dieffenbach served the church for about nine years, but all others for a much shorter period. During the year 1893, the church suffered great loss of membership on account of the removal of the Division Headquarters and shops of the Wabash railroad many of the employes being members of the church. It was the occasion of the loss of at least sixty active members of the congregation. Under the faithful ministry of the present pastor, she has, however, already nearly retrieved her loss and seems to have gained a firmer and more substantial hold in the village and the community than ever before enjoyed. The transient element has been exchanged for a more permanent one, and is prophetic of a new era in her history. More substantial work will be done and the influence of the congregation must become stronger. She is thoroughly organized for Christian work, having a good Sunday school and an active Endeavor society of about thirty members, and a Dorcas society, doing faithful work for the church. The trials and misfortunes of the past are under God's guidance,

developing strength for the future. They are a devoted people, and under the ministry of their present judicious and energetic pastor, they will moved forward to a conspicuous place among the working churches of the Synod.

CAMDEN PASTORATE.

This is one of the oldest and best pastorates in this Synod. At present it consists of two congregations, with a combined membership of two hundred and ten. *St. Peter's* Church is located in Camden, about sixteen miles southwest of Logansport, and *St. Paul's* Church is situated in the village of Flora, about five miles south of Camden. The former congregation was organized by Rev. Samuel McReynolds in the year 1846; the latter was formed from a congregation in the country not far distant, and its church building was moved into the village. In its early history the churches which now form the Deer Creek charge were served in connection with these two. Rev. McReynolds became pastor in the year 1846, and continued his labors until May 28, 1855. On October 1st of the same year, Rev. D. Smith took charge, and continued for one year. He was immediately succeeded by Rev. L. L. Bonnell, who remained about sixteen months. Rev. S. P. Snyder was elected pastor October 1st, 1858, and for nine years rendered efficient service. He resigned September 15, 1867. Rev. M. L. Kunkleman followed in a brief pastorate, and he was succeeded by Rev. J. M. Elser. The two pastorates cover a period of about twenty months. May 1st, 1869, Rev. S. B. Hyman was elected and remained one year. Rev. J. L. Guard

began his labors June 12, 1870, and continued to June 2, 1878, at which time the charge was divided, and Rev. Guard continued to preach for the congregations forming the Deer Creek pastorate. June the 9th of the same year, Rev. A. J. B. Kast was elected, and remained pastor for one year. Rev. G. L. Shafer succeeded him June 24, and continued to June 12, 1880. Rev. D. H. Snowden, Ph. D., was called November 1st, 1881, and resigned April 1st, 1885. On the 1st of October, 1885, Rev. C. J. Kiefer was elected and rendered efficient service for four years. He resigned October 1st, 1889. Rev. F. L. Sigmund was elected pastor June 1st, 1890, and closed his work in the spring of 1892 to accept a call to the mission at Columbus, O. The pastoral year was completed by Rev. H. B. Belmer. The present pastor, Rev. B. F. Grenoble, began his labors August 13, 1892, and continues to serve the people with great acceptance and favor. Each congregation has its house of worship, and both are neatly and comfortably furnished. The old church in Camden was replaced by a new one in 1873, during the ministry of Rev. J. L. Guard. It is a beautiful and substantial frame building. A large and conveniently arranged parsonage was built recently. The congregations are thoroughly organized, and contain some of the most active societies in the Synod. They are interested in all the general work of the church, and have made a good record in contributing to the various boards.

COLUMBIA CITY PASTORATE.

Grace Lutheran Church is a child of Home Missions, and ever since its organization the object of God's special favor.

In 1846 Rev. J. B. Oliver, of Dayton, Ohio, a member of the Miami Synod, came to the village of Columbia with a view of gathering the Lutherans into an organization. He wrote a constitution, then gave up the work and left the field. In the following year Rev. Franklyn Templin came from Lancaster, Ohio, and on the 19th day of April, 1847, in his own home effected an organization with but seven charter members. This new organization was christened "Grace Lutheran Church." The chartered members were: Mr. and Mrs. Levi Meyers, Mr. and Mrs. Jacob Wunderlich, Mr. and Mrs. Adam Avey, and Mr. Jacob Saylor. Two of these are still living, Mrs. Meyers and Mr. Saylor. The organization became a member of the Olive Branch Synod, and held its services for several years in the Methodist Episcopal Church.

The first church building was erected in 1851, by a long and severe struggle, the members being few and poor, on the ground where now stands the present building. The total cost of the new church was \$1,000. It was dedicated by "Father" Wells and Rev. Seidle, November 9, 1851. Into the tower of this church was hung the first bell ever rang in this city. That bell still swings in our tower.

Prior to this dedication, Rev. Templin resigned, and the little struggling band was without a pastor for two years. Strong in faith and unconquerable in purpose, they held on to the work, keeping up weekly prayer-meetings, hoping and

waiting. The heroic spirit of Levi Meyers kept the fires constantly burning. At last God answered the prayers of this noble Lutheran band in the person of Rev. "Father" Wells. He began his pastoral work October 17, 1852. The Home Mission Committee gave to Rev. Templin \$20 a quarter during his ministry, and for one year gave "Father" Wells the same amount. He threw the whole weight of his consecrated life and strong intellectual powers into this new enterprise. Foundations were laid anew, hope revived in every heart, gladness filled every soul, as they saw the spiritual temple rising, and anticipations long awaited now being realized. Father Wells can justly be called the "Father" of this church, giving to it seventeen consecutive years of earnest work—the best of his life. For what the church is to-day she is indebted very largely to this faithful, self-sacrificing and efficient man of God—Father Wells. After the first year the Synod paid \$200 toward the pastor's support and the church \$200. This latter amount was increased until about 1858 when the church became self-sustaining. In 1855 the Synod of Northern Indiana was organized in this church.

Father Wells was succeeded by Rev. Ritz as pastor, May 1, 1869. Rev. Ritz served the church faithfully for one year.

Rev. A. J. Douglas was called to the pastorate to succeed Rev. Ritz June 1, 1870, and served with fidelity and efficiency until June 1, 1872. Rev. Douglas began his ministerial life with this church, giving up a lucrative practice at the bar.

Rev. A. H. Studebaker was called as pastor in June, 1872, giving four years of successful service. The old building having now stood for twenty-two years, and the congregation constantly growing, a new, larger and more modern church

building became a necessity. In 1873 the corner stone of the present commodious church was laid and dedicated the following year. The basement room was completed, in which the services were held. The total cost of the building was \$16,392. The indebtedness when finished was \$3,666.

Rev. J. B. Baltzly, D. D., succeeded Rev. A. H. Studebaker, D. D., April 10, 1877. And until March 1, 1879, gave the church a consecrated, exemplary ministerial service. During these years the church struggled against a heavy debt, which was growing daily. A number of improvements were made on the church during his pastorate, and a movement inaugurated which eventually became successful in liquidating the debt.

Rev. J. N. Barnett succeeded Dr. Baltzly October 1, 1879. Rev. Barnett's prime object was the cancellation of the debt on the church. In the five year and two months of his ministry here the entire debt, which had now become nearly \$8,000, was liquidated. In addition some substantial improvements were made on the property of the church.

Rev. C. H. Rockey was called to this pastorate February 1, 1885, and labored faithfully with them for a period of seven years and nine months. During his ministry many improvements were made in and outside the church. In the spring of 1886 the large two manual Pipe Organ, which stands as an essential feature of the auditorium, was purchased at a cost of \$1,100. In 1888 the beautiful and commodious parsonage was erected at a cost of about \$1,600, and \$100 improvements made on the church. In 1889 the stone curbing and parking were completed, the basement room repapered, and new carpets purchased, and in 1890 the stone walks and steps were laid.

Early in January, 1891, the large force of young people in the church were organized into a Young People's Society of Christian Endeavor, divided into Junior and Senior branches. This society is doing efficient work, and is of great influence for "Christ and the Church." In the winter of 1891 the parlors, dining rooms, and kitchen of the church were beautifully remodeled and refitted.

In March of this same year the congregation received the most generous donation of a fund by an unknown and gracious friend, for the completion of the auditorium. Never was the church the recipient of such glad news. This gift was heartily and thankfully received, and the work commenced at once and completed in September, at a cost of about \$6,000.

The church then decided to make all other improvements necessary to the entire completion of the building. This included a new tower, new cathedral glass, stone side walks, painting, etc. This all was completed at a total cost of \$1,700.

Rev. J. Milton Francis, the present pastor, began his work here September 1, 1893.

The Church Building.—The church, as now complete, is a two-story building, 90 x 60 feet, with a tower rising 160 feet from the ground. The first floor, with a fourteen-foot ceiling, has a main Sunday school and an audience room, 60 x 54 feet, with a seating capacity of 500, entered through a vestibule of twelve feet, extending across the entire width of the church. In the rear of this main room are parlors, dining rooms and kitchen. Two stairways from front vestibule, and one from the rear, lead to the sanctuary proper, 78 x 60 feet, with gallery. It is furnished with antique oak with terra cotta trimmings. It is seated with pews arranged in amphitheater style, with silk

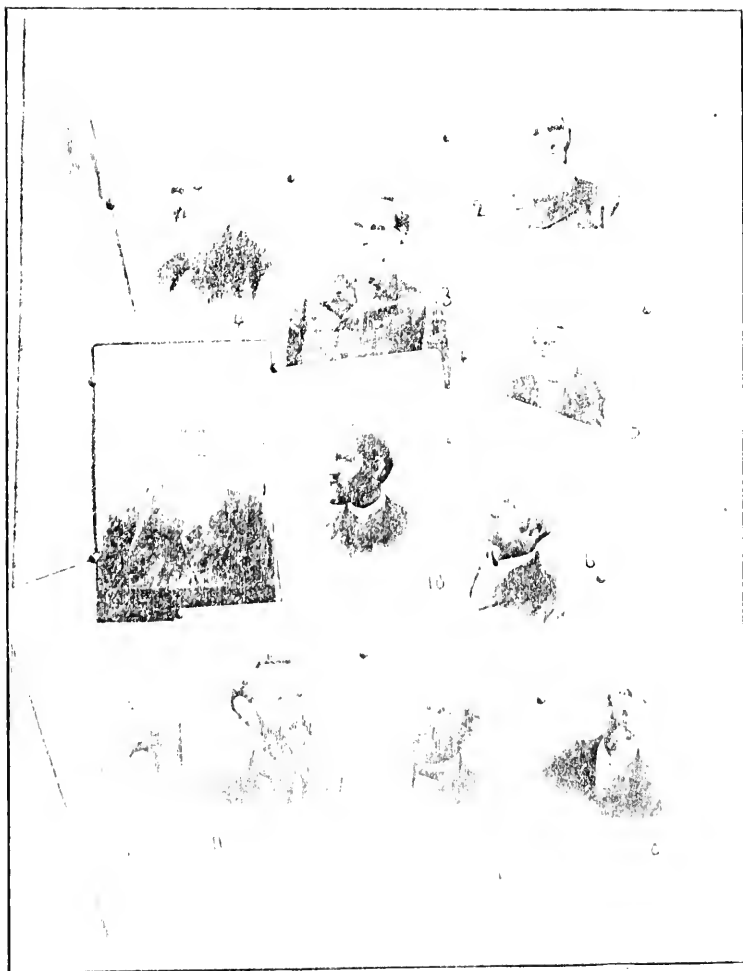
plush upholstery. A two manual Pipe Organ immediately in the rear of pulpit, with ante rooms for pastor and choir. The room is lighted by eighty-five electric lights, and heated by three Patrie furnaces. The walls are frescoed in terra cotta colors. Two *fac similes* of Reuben's "Christ" in relief hang on either side of the pulpit. The room has a seating capacity in pews of 600—with gallery and chairs 900. This is one of the most complete and elegantly furnished churches in Northern Indiana,—an honor to the city and a pride to the church.

SOCIETIES IN THE CHURCH.

Woman's Home and Foreign Missionary Society.—This Society was organized March, 1882. It holds its meetings the first Wednesday of each month. Its object is the development of missionary spirit and benevolence. Its membership dues are \$1.00 a year. This society now numbers thirty members, and has given for missions about \$600 since its organization.

Ladies' Mite Society.—This society was organized January 8, 1880. Its object is to render social and financial aid to the church. It meets on Thursday of each week, and collects of its members five cents each as weekly dues. It numbers forty members, and has collected about \$3,000 for various objects since its organization. Monthly church socials are successfully held under the management of this society.

Senior Y. P. S. C. E.—This organization was effected in January, 1891, at the home of E. L. McLallen. Its object is exclusively the spiritual culture of its members and the church. No fees are asked; no fines assessed, contributions are voluntary. Meets each Sabbath evening at 6:15 for prayer and consecration, and once a month for regular business.



DEACONS.

1. DR. M. IRELAND,
2. A. MYERS,
3. L. DE VAULT.

CHORUS.

4. C. D. LAWRENCE,
5. E. H. MARGER,
6. A. HUBERT,
7. J. MILTON FRANCIS,

EXTRAS.

8. H. McEALLAN,
9. GIBSON.

SOLO.

10. C. D. WALDLICH,
11. H. SNYDER,
12. W. H. TRIGGETT.

GRACE LUTHERAN CHURCH.

Columbia City, Indiana.

BRIEF.

The forty-seven years of the history of Grace Lutheran church has been groved with the unmistakable evidence of Divine favor. Unceasing has been the stream of God's blessings. No page of her history has been written but God's hand was there. No forward movement has been inaugurated, but God laid bare his Holy arm in her behalf. In every ministry her interests have been advanced in some direction. Every year has found her in advance either in spiritual wealth, or numerical development, or material enlargement. The disintegrating influences of no faction appear. She has tried to prove herself true to all her obligations. She is wholly free from debt. She extends always the highest expression of courtesy to her pastor. She heartily enlists in all endeavors to promote the welfare of the community. She ardently believes in, and zealously seizes hold of all evangelistic work for a higher Christian life, and for the immediate salvation of the world. A half century of her history is written in these pages, another half century is before us. "What shall the harvest be?"

Union Center Lutheran Church, Coesse, Indiana.—The Union Center Lutheran church of Coesse, Indiana, which at present constitutes part of the Columbia City charge, was organized by Rev. "Father" Wells, April 8, 1857. According to appointment twenty charter members met at the home of Mr. James Worden in Union Township, elected trustees, elders and deacons, and otherwise consulted about the erection of a suitable church building. On motion then and there it was resolved that they erect a church building near Coesse, to be forty feet long, thirty feet wide and fourteen feet high, and

that a subscription be circulated immediately for that purpose, which was done and a neat frame structure was soon after dedicated to the worship of God.

In June, 1881, during the pastorate of Rev. J. N. Barnett, the church was greatly remodeled at a cost of \$565 63. A steeple was put upon the church, the building was painted both inside and outside, a new stove, carpets and organ were purchased, and general repairs done on the grounds, so that to-day this congregation has a neat and very comfortable building in which to hold their services. The church stands about a quarter of a mile from Coesse, on a plot of ground given it by Mr. Moses Winter, who was one of the old and staunch supporters of this church. This gift, and the very liberal contributions made from time to time by Mr. William C. Mowrey, who was elected the first clerk, placed the enterprise on a sure financial basis. The membership is comprised of mostly farmers, who are a good, thrifty, and industrious people, ever ready and willing to advance the cause and interest of Christ's kingdom. A Woman's Home and Foreign Missionary Society was organized April 8, 1883, with a membership of twenty-three. This Society is still doing good and active work for the cause of missions.

The young people have already been banded together into a Young People's Society of Christian Endeavor, and meet every Saturday evening for prayer and praise. Once a month they hold their socials, which are always successful, and thus help along the various causes of church expenses. They have become a great factor both to the church and to the pastor,

CONSTANTINE PASTORATE.

In April, 1865, the Rev. Peter Bergstresser began work in the large pastorate in St. Joseph county, Michigan, that had been previously organized and served by Rev. A. S. Bartholomew, a member of "The Joint Synod of Ohio and the adjacent states." In and about Constantine he found a number of influential citizens of the Lutheran faith, and on March 31, 1866, he organized "Messiah Evangelical Lutheran Church, of Constantine, Michigan," with thirty-three charter members. Of this number, Wm. Fox, Sarah Fox, Christian Klapper, S. L. Dentler, and Charles Frank, remain as active members. At first the services were held in the Dutch Reform Church, the Lutherans paying a rental of two dollars for every meeting they held in it. Rev. Bergstresser resigned in the fall of 1867, and was succeeded by Rev. J. N. Barnett, who took charge in November of the same year, preaching to the congregation in Mottville and White Pigeon also. For five years and nine months after Rev. Barnett became pastor, the congregation in Constantine continued to worship in the Dutch Reformed church.

The pastor saw that the future prosperity of the congregation depended upon having its own house of worship. He was energetic and devoted, and he was preparing them for this work. They felt that it was a great undertaking, but they pushed forward, working and praying for the desired end. After surmounting many difficulties, Rev. Barnett succeeded in having their present church edifice erected. It is a two-story brick structure, seating in the auditorium about three

hundred people, and the basement very conveniently arranged for Sunday school and social purposes. The corner-stone was laid October 5, 1872, and the church dedicated Sept 7, 1873, Rev. F. W. Conrad, D. D., assisting the pastor in the dedicatory services. The congregation continued in connection with the Melanethon pastorate until October 1, 1873, when it was separated therefrom by the action of Synod and undertook the support of its own pastor. Rev. Barnett accepted a call and successfully continued the work he had carried forward with such remarkable vigor. Great credit is due him and this devoted people for their faithful work. This is one of the very few congregations of this Synod that never received any missionary or church extension aid, and yet they are among the most faithful in meeting their obligations to these objects. In this particular they have always shown the spirit for which Paul so highly commends the church at Philippi. Rev. Barnett continued his labors until January 2, 1876, when he resigned and shortly afterward removed to another field. He was succeeded by Rev. G. P. Raup, who entered upon his duties September 1st, of the same year. It was his first pastorate and he served it with all the vigor of his youthful ministry, being honored and loved for the work that he did. During his pastorate the basement story, which had never been completed, was nicely finished and arranged for Sunday school and social purposes. Failing health caused him to resign in July, 1879, much to the regret of the congregation. Rev. H. C. Grossman took charge January 1, 1880, and continued for one year. He was a splendid preacher and left lasting impressions of the truth. During the summer of 1881, Rev. C. E. Wirick, a student from Wittenberg The-

ological Seminary supplied the congregation, and on November 6th, Rev. A. W. Burns was elected pastor. He received a number of members into the church and continued his labors until November 15, 1883, when he sought what he thought would be for him a more congenial companionship in the ministry of the Methodist church. He was succeeded by Rev. W. L. Tedrow, February 1, 1884. The congregation, because of the previous brief pastorates and the consequent vacancies had sustained severe loss, but they now rallied about their new pastor with commendable zeal. He enjoyed their united sympathy and aid from the very beginning. "The people had a mind to work" and to this he attributes very largely the success of his labors in their midst. During his pastoral oversight of the congregation, both the material and spiritual interests of the church were greatly advanced. A great deal of money was expended upon the church property during his ministry. The audience-room was refrescoed, the pews upholstered, the windows changed for better ventilation, the auditorium recarpeted, and, a few years after this was done, the falling of some plastering made further repairs necessary, which were handsomely and substantially made by placing in the church a metallic ceiling. A number of sheds for the teams were built and a convenient and desirable property at the rear of the church was purchased for a parsonage. In all this work the people were themselves ready and willing to give as God had prospered them. The pastor attributed to them all the praise for their achievements - for very largely it was their work and not his. During Rev. Tedrow's ministry the membership was increased from about seventy-five to more than two hundred, and all the interests of the church

were proportionally advanced. Through his influence a number of young people were persuaded to seek a higher education and several to prepare for the gospel ministry. He continued as pastor for nine years, resigning to accept a call from the Home Mission Board, to establish an English Lutheran Church in the city of Ann Arbor. He was succeeded by Rev. C. A. Gelwicks, June 1, 1893, who soon won the love and confidence of the people he was to serve, but a number of causes combined to soon sever these relations and he resigned and closed his labors in the latter part of August, 1894.

This pastorate is composed of a church-loving and church-going people. They are thoroughly organized for Christian work. The Ladies' Aid Society has been a potent factor in the development of this congregation. Much of the success which the church has enjoyed has been due to their faithful work. No pastor could have succeeded without the assistance they rendered. In the building of the church under Rev. Barnett's ministry, in its refurnishing during Rev. Tedrow's pastorate, and in the securing of the large pipe organ during the brief stay of Rev. Gelwicks, they have borne no small part of the burden, and to them is due much of the reward. The Sunday School has also been a great agency in promoting the welfare of the congregation. Here we have an example of "the church in the Sunday School and the Sunday School in the church." Mr. B. O. Gladding has been its efficient superintendent for more than half a score of years, with the exception of one year, in which it was acceptably served by Mr. S. J. Heimbach. A Christian Endeavor Society was organized by Rev. Tedrow, and a Woman's Home and Foreign Missionary

Society by Rev. Gelwicks. Both are doing splendid work for the church. The congregation has always been free from any factional spirit, and to this, together with their desire for a settled ministry, is largely due their success in the Master's vineyard. In the main they are loyal to their pastor, loyal to their church and loyal to their Savior.

North Porter.—In the summer of 1885 Rev. Tedrow began preaching in a small Methodist Church in the Northern part of Porter Township, Cass County, Mich. It is about eight miles northwest of Constantine, and there being no preaching of any denomination there he agreed to minister to them every two weeks in the afternoon. Formerly the Methodist Church had an organization there, but owing to its remoteness from other preaching places of that denomination the society disbanded, they still holding the church property. Rev. Beardslee, of the Dutch Reformed Church, of Constantine, then preached for them occasionally for several years, but after his resignation they were again left without any one to minister to them in sacred things. Rev. Tedrow accepted their invitation, and continued his labors as indicated until the early spring of 1886, when he held evangelistic services of a few weeks duration, during which time some fifty persons professed Christ. Nothing then remained for him to do but to organize a congregation. This was done April 4, 1886, with thirty-four charter members. He continued to preach for them as long as he remained in Constantine, and there were added to the membership from time to time until it numbered sixty-seven. Death, removal, and apostasy all claimed their own from the membership, and it has been greatly reduced in numbers. But there is a faithful band of devoted people, and

deserve to have faithful and regular ministrations of the Word. A better community it would be difficult to find. It is a beautiful section of country, and the people are cultured and refined. They are liberal in their support of the gospel, and appreciate a good ministry. Rev. Gelwicks succeeded Rev. Tedrow, and was kindly received and did great good. The place should, by synodical action, be connected with the Constantine pastorate, and thus permanent provision made for its future.

EBERHARD PASTORATE.

There is a congregation in Whitley County, Indiana, whose history antedates that of the synod of Northern Indiana. It is composed of an excellent class of people, and as a church it is as well and favorably known as any in the entire county in which it is located. While it has at present no synodical connections, its history rightly belongs to this synod because located on her territory, served by one of her most devout and esteemed pastors, and because the people are in hearty sympathy with her doctrine and church usages. The congregation was organized by Rev. Philip Baker in the year 1853—and the services were then all conducted in the German language. Soon after the organization an effort was made to erect a church building. Mr. and Mrs. George Eberhard donated a lot large enough for the church edifice and a burial ground in connection with it. Trustees were elected and the work of building was pushed rapidly forward—Mr. Eberhard being the leading spirit. The pastor was assisted in the laying of the cornerstone by Rev. Hugh Wells and the services were of such an



S. F. BRECKINRIDGE, D. DIV.
PROFESSOR OF EXEGETICAL THEOLOGY



L. A. GOTTWALD, D. DIV.
PROFESSOR OF PRACTICAL THEOLOGY
WITTENBERG THEOLOGICAL SEMINARY.

earnest character as to cause renewed interest in the work. Some months later the church building was completed and solemnly consecrated to the service of Almighty God by the same ministers who laid the corner-stone stone. The advancement of the material interest of the congregation gave a quickening impulse to every department of its work. There was no immediate enlargement, but a steady constant growth that ensured a healthy and reliable condition. For fourteen years Rev. Baker continued his labor as pastor, at the close of which period he resigned and Rev. John Kissel was elected as his successor. The children of these families were being educated in English and the congregation showed its wisdom and loyalty to the Lutheran church by meeting these new conditions and having the services conducted henceforth in both the German and English languages. An example that many of our German congregations would profit largely by if they should imitate it. Rev. Kissel continued to labor successfully in this field until the death angel came and called him to his reward on high. In the beautiful cemetery, that lies adjacent to the church, sleeps the mortal remains of both these beloved pastors, and to their graves the surviving parishioners often turn to find their hearts swelling with gratitude at the remembrance of their services for the congregation. Side by side they will rest from their labors until that glad morn when the trumpet shall sound and the sepulchre's seal shall be broken and they shall come forth to enter into the full and perfect joys of the church above. "Blessed are the dead who die in the Lord."

After the death of Rev. Kissel the church was served and supplied with preaching by a number of different pastors, but each only for a brief period. In the latter part of the 1878

the church became vacant and continued without any regular service until October 1, 1880, when Rev. A. Leathers became pastor. With the exception of a period of two and one-half years he has preached for this church ever since. At the close of a very successful revival of religion in the latter part of January, 1892, a meeting of the congregation was called to consider the question of repairing the old church or building a new one. The members were unanimous in favor of building a new edifice. Proper notice was then given and at a subsequent meeting John Eberhard, Joseph Mullendon and John Cap were chosen as a building committee. Subscriptions were taken and during the summer and the following winter the material for building was secured. The work of building did not begin until the spring of 1893. The corner-stone was laid on the 20th day of June in the same year, Rev. O. W. Bowen preaching the sermon and assisting the pastor in the services. Slowly the work continued and on the 10th of June, 1894, the church was set apart for the worship of the Triune God. Rev. D. A. Kuhn assisted the pastor. Rev. H. Wells, who laid the corner-stone and dedicated the former church, was also present and took part in the services. The church building is a beautiful brick structure and reflects great credit upon the pastor and his devoted people. It will stand as a monument of their united energy and faith and will point future generations to the Savior whom they love and serve. It is said to be the best country church edifice in Whitley County and is among the best on the territory of this synod. Larger things may also be expected as a result of the consecration of this house "built for the Lord."

ELKHART PASTORATE.

Almost at the beginning of the work of this Synod, Elkhart was thought of and spoken about as a point of special interest to our church; but it was not until the year 1865 that the Rev. R. F. Delo located there to gather the scattered children of the Church of the Reformation and minister to them in spiritual things. He organized with a charter membership of about twenty, and worshipped for several months in the Baptist Church. Then a hall was secured and for nearly two years the services were held there. During this time the membership was more than doubled, and the Sunday school grew quite rapidly, having an attendance almost equal to that of any school in the city. But there came a cry from the south concerning cheap land in that country, which caused great excitement all through this city and county and a great many people were attracted hither. Among them was a large part of the members of the newly organized congregation. Other causes also contributed to their loss and the remnant, not being able to meet the current expenses, was forced to disband.

In the spring of 1873, Rev. John G. Biddle located here to begin the work anew. Services were held in a small, frame building on South Main street, also, at this time, occupied by the German Lutheran congregation. He organized with a charter membership of 23. Henry J. Delo and William Kreichbaum being elected elders, and David Coleman and Isaac Frain, deacons. During the year their labors were greatly blessed and many souls were added. In the spring of

1874 a lot was purchased, on the corner of Marion and ninth street, for the sum of four hundred dollars, payment to be made after the church was built and paid for. H. J. Delo, David Coleman and William Kriebbaum were appointed a building committee. A fair subscription having been raised, the work was commenced, the pastor and members laboring together with their own hands so as to lessen expenses. June 10, the corner stone was laid with appropriate services. The frame for the structure was raised the next day and the work pushed vigorously forward. When the outside work was almost finished, a storm swept over the city and the new church building was completely destroyed. Pastor and people were disheartened and talked of disbanding. Others said "No, we must double our subscriptions and press forward." They did. The city was canvassed with good results. The facts were stated in the church papers and an appeal made for assistance. A number of churches responded. A new and better spirit prevailed. God made the disaster a means of furthering his work. The church was rebuilt and was dedicated the first Sunday in December, 1874. The sermon was preached by Rev. S. P. Snyder, and the pastor was also assisted by Rev. J. N. Barnett, all indebtedness being provided for on that day. Under Rev. Biddle's ministry the church grew rapidly, large accessions having been made during the years '74 and '75, through his revival efforts. His labors continued until the latter part of the year, 1878, when he became seriously ill, and in spite of all medical assistance, continued to grow worse until the 10th day of January, 1879, when God called him to the church triumphant. During the latter part of his ministry, having a pastorate of five churches,

he was assisted in his work by his nephew, L. S. Keyser, who was converted through his instrumentality. After his death, his brother, Rev. Frederick Biddle, was called as his successor, Mr. Keyser continuing as a helper. He continued as pastor of the entire charge for a period of about two years when the congregation petitioned Synod to be separated from the remaining churches that they might form an independent pastorate. This was granted. Rev. Biddle continuing to preach for the country churches and the Elkhart congregation calling June 1st, 1880, Rev. T. A. Himes, who had just graduated from the Theological Seminary at Springfield, Ohio. During his brief ministry the church building was somewhat repaired and the work generally was systematized and advanced. He resigned August 1, 1881, and on the first of September following, Rev. H. C. Grossman became his successor. His labors continued until May 1, 1883, when the church was again left without a pastor, and Rev. L. S. Keyser was called June 3, 1883, and labored for a period of five years with marked success. Many were added to the church and the membership perhaps exceeded that of any other congregation in the Synod. The Sunday school grew rapidly until it filled audience room and gallery. The material and benevolent work also kept pace with the numerical increase. The parsonage was built during his ministry; and the church enjoyed a high degree of prosperity. He was succeeded by Rev. N. J. Meyers, who assumed charge December 1, 1889, and he was followed by Rev. W. J. Funkey, who entered upon his work July 1, 1891. During his pastorate the church was remodeled at a cost of \$1,500 and the work intensified in all benevolent operations. A number professed conversion dur-

ing his special services, and were received into the church. He resigned in the summer of '93 and was succeeded by the present pastor, Rev. D. U. Bair, on the 15th of September following. He has been kindly received by the people, and has already infused new life into all departments of church work. Several scores have been added to the membership, the Sunday school has grown in interest and numbers, the endeavor society has become more active, while the ladies' aid and missionary societies are laboring with new zeal. An energetic pastor, a devoted people and a willing God are united in the work of this congregation. There is a strong probability that a location will soon be secured in a more central portion of the city which will greatly enhance the usefulness and influence of the congregation. Such a movement will make the Lutheran church a power that will be second to none in the city.

Zion's Congregation is situated in the beautiful section of country, lying between Elkhart and Bristol, Indiana. It is a community in which the Reforms and the Lutherans have lived and worshiped together from their earliest history. Originally, the organization was of the Reformed persuasion. It was effected in the month of May, 1857, by the Rev. W. B. Sauder. Their meetings were then held in a school house, and there continued until it would no longer accommodate the growing congregation. February 2, 1858, a meeting was called to consider the question of building a house of worship. The decision was favorable and Daniel Aurand, J. A. Swinehart, Geo. Gemberlin and Peter Hilbish were appointed a building committee. At the same time Philip P. Rausch, Daniel Pontius and Samuel Holtz were elected trustees. On the

29th of August, 1858, a constitution was framed in which both the Reforms and Lutherans were recognized, although no Lutheran organization then existed. The corner stone for the new building was laid August 29 of the same year by the pastor, W. B. Sauder and Rev. W. M. Reed, of Pulaski, Ohio. The building was completed in due time and properly dedicated to the worship of Almighty God. The records do not show that the Reformed people ever elected a successor to Rev. Sauder, but for some years Rev. Daniel Lantz, of Constantine, Michigan, preached for the congregation every two weeks.

In the year 1867 Zion's Evangelical Lutheran church was organized by Rev. R. F. Delo, of Elkhart, with the following charter members: Jacob Dumbaugh, Adam Pontius, Philip P. Raush, Samuel Swinehart, William Swinehart, Samuel Holtz, Peter Bertch, Geo. Herppert, M. Dumbaugh, G. Rockstrant, Sarah Holtz, Catharine Swinehart, Leah Garman, Caroline Raush, Susannah Dumbaugh, Elizabeth Dumbaugh, Hannah Bertch, Anna, Charles and Caroline Ruckstraw. It continued under the pastoral care of Rev. Delo for several years. He was succeeded in 1869 by Rev. John G. Biddle, who continued as pastor until his death in 1879. He was greatly beloved by the people, and during his ministry the congregation grew quite rapidly. His brother, Rev. F. Biddle, became his successor and labored for the congregation with profit in connection with the Elkhart and Cleveland churches for one and one-half years, when the pastorate was divided. Rev. Biddle continued as pastor of the two country churches after the division for a period of seven years. He was followed by Rev. L. S. Keyser, whose work was abundantly

blessed of God, and who was in great favor with the entire congregation. It has since his resignation been served in turn by the pastors of the Elkhart church, although it does not belong to that pastorate. The congregation is composed of an intelligent and devoted people. The two denominations have always worshiped together in harmony and peace. The Reforms have not had a pastor of their own for years, and most of them have become identified with the Lutheran church. All are one in spirit and are striving to bring forth the peaceable fruits of righteousness. They are reported as having one of the finest rural Sunday schools in the county. Fathers and mothers take an active part in it, and the young men and women do not graduate from it. The children enjoy the presence and have the benefit of the members of the church in their midst. It is as every Sunday school should be simply the teaching department of the church. Under the pastoral care of Rev. D. U. Bair every department of church work is prospering, and they are unitedly rendering acceptable service to their Lord.

The Cleveland Township Lutheran Church situated in Elkhart county, Indiana, a few miles north of the city of Elkhart, was organized August 26, 1878, with twenty-five charter members by the Rev. John G. Biddle. He served the new organization in connection with the work in the city, until death ended his earthly career. His labors here, as elsewhere, were abundantly blessed of God, and there were added to the church continually such as should be saved. By the decease of their beloved pastor, January 10, 1879, the church was left shepherdless, and sometime during the same year his brother, Rev. Frederick Biddle was called as his successor.

He continued to serve this congregation in connection with the other churches of the pastorate for a period of about eighteen months, when the pastorate was divided and Rev. Bidle continued his labors with the country churches, known as the Zion pastorate for seven years. After his resignation difficulty was experienced in securing a pastor, and Rev. L. S. Keyser ministered to them as a supply for some time. Then Rev. B. F. Stultz preached occasionally for them, and they were regularly served by Revs. N. J. Meyers and W. J. Funkey, as pastors of the church in Elkhart. Great good was done by both these brethren, but under the ministration of the latter, they enjoyed a special outpouring of grace and the work was greatly revived. Rev. Meyers, subsequently, in the summer of 1894, supplied the church for a few months, but it is now vacant. The congregations have increased in the last few years and are composed of an appreciative people. They have a good Sunday school and a vigorous society of Christian Endeavor. The congregation own a very neat church house and they possess all the material things useful for a strong and an active congregation. Their one need is a more settled ministry and it is hoped that such arrangements can soon be effected.

FAIRFIELD PASTORATE.

This charge now consists of three congregations with a membership aggregating about one hundred and seventy-five. The membership is scattered over a large territory but the churches are so situated that it does not require an excessive amount of travel in order to reach the Sunday appointments.

The pastoral work is more difficult, but the people are intelligent and devoted and are not unusually exacting in this particular. Each congregation has its own house of worship but the records do not show when or by whom they were built. *The Richland Center* church was organized by Rev. W. Waltman with twenty-five charter members in the year 1855. *The Fairfield Center* church was organized by Rev. J. Cather in 1856 with fourteen charter members. *The Sedan* congregation was organized in 1860 by Rev. W. Waltman with twenty-eight members. Originally these congregations were not united in the same charge and their history belongs to different pastorates. During the period of great missionary activity the records of the congregations were not very fully nor accurately kept—but the pastorate as such, appears on the first records of the synod. Rev. W. Waltman served it in connection with a number of other churches for about one year when he influenced Rev. J. Cather to take this part of the work. He continued to serve it for about three years. There is a period of about two years in which the churches seem to have been supplied by neighboring pastors when Rev. W. Waltman was elected and served for eight years. Rev. A. Leathers became pastor near the close of the year 1868, and continued for two years, when he was succeeded by Rev. B. F. Hills who remained only one year. Rev. L. Rice was elected in 1872, and for nine years the work was successfully carried forward under his direction. He was followed by Rev. S. Kelso December 1, 1881, who served the pastorate for one year, after which Rev. Waltman supplied the people with the Bread of Life for a short time. In October, 1883, Rev. W. D. Trover was elected and for four years continued to strengthen

and up-build the churches. Rev. E. C. Jessup accepted a call October 23, 1887, and preached for three months. He was succeeded in March, 1888, by Rev. N. J. Meyers who was instrumental in building a new church in Auburn. The synod convened in this new building in the fall of this year, when the church was dedicated and by its action the Fairfield pastorate was divided and the Auburn congregation became independent. Rev. Meyers remained with the new pastorate and on September 10, 1889, Rev. T. A. Pattee received and accepted a call to this charge. His ministry continued to July 1, 1891, and on December 1st of the same year Rev. G. V. Walker became pastor. His labors ended September 8, 1893, and was succeeded November 21st of the same year by the present pastor, Rev. J. A. Burkett. The many pastoral changes have been detrimental to the best interests of these churches and on account of frequent vacancies have caused them to retrograde when they might have advanced. The pastorate is, however, at present in a good condition, and promises larger things in the future. The people were not always the cause of the short pastorate and are not in sympathy with it. They are devoted to their church and are willing to sacrifice for her peace and prosperity. Each congregation maintains a good Sunday School, a Woman's Missionary Society and a vigorous Y. P. S. C. E.

FT. WAYNE PASTORATE.

On Tuesday, July 19, 1892, Rev. J. S. Nelson visited Ft. Wayne with the view of establishing a General Synod Lutheran Church there. Several persons were seen who expressed their willingness to help in the organization. The first services were held in the Y. M. C. A. Hall two weeks later, about twenty-five persons being present. Arrangements for the room with use of piano and books, etc., were then made with a view of doing some work preparatory to organizing. Each service was more promising and there were clear evidences that a splendid opportunity was at hand for the General Synod to occupy this historic Lutheran city. In October following, the work was presented to the Synod of Northern Indiana and received a hearty indorsement. Hitherto the efforts were such as Rev. Nelson could give in connection with the labors of his own pastorate at Spencerville. The actual work of the mission did not begin until October 15, 1892, when he removed his family to Ft. Wayne and established Sunday School and prayer meeting services in connection with the regular Sunday morning and evening appointments. The organization of the church was completed November 13, 1892, with fifty charter members, Prof. L. A. Gotwald, D. D., being present and assisting in the services. In January, 1893, a lot was purchased in the very heart of the city for \$5,500.00, of which the Board of Church extension furnished \$2,500.00. Upon the rear of this lot a church building has been commenced and is in process of erection. The foundation walls are already built and it is hoped that the structure may soon

be completed. The regular services are yet held in the rooms of the Y. M. C. A. building. Since the work began 124 persons have become identified with it as regular communicant members. The loss by death and removal has been 20, leaving the present membership 104. There are 44 male and 60 female members. A live and vigorous Y. P. S. C. E. has been maintained from the very beginning and has aided materially in every line of church work. W. H. Myers and Elgie M. Keyser have been the efficient presidents of the society. The Sabbath School has an enrollment of 75. The officers are J. H. Keil and J. P. Merillat, elders and Chas. A. Singrey and John L. Horn, deacons. The Board of Home Missions has been aiding in the support of the pastor to the extent of \$300.00 per annum, and small amounts have been voluntarily contributed by congregations and societies of the Synod of Northern Indiana, but the support has not been what it should be in a city where all living expenses are very high. The field is an important one for many reasons which must appear to all but especially so from the fact that the city is surrounded by General Synod Lutheran churches, and their membership is being constantly drawn to this center of population and commerce. The outlook for the mission is promising and it should have the hearty support of the church at large until it is established upon a firm and self-supporting basis.

GOSHEN PASTORATE.

For some years Rev. B. F. Stultz preached in different pastorates in the vicinity of Goshen, Indiana. He saw that many of our Lutheran people were moving into this beautiful and thriving city and became very much interested in the establishment of a General Synod Lutheran church. He laid the matter before his own Synod and also presented it to the Home Mission Board, but no one recognized the necessity of immediate action so well as he, and the work was delayed. Deeply impressed with the importance of the work, with a strong faith in God, he secured a small hall and on January 22, 1892, began a series of evening meetings, and a canvass of the city, with the purpose of organizing a church. On the 26th of the same month the organization was effected with thirty-six charter members. Being pastor of the Silver Lake charge, situated in Kosciusko County, nearly forty miles distant, he could do nothing more for the newly organized congregation than to give them an occasional Sunday or mid-week service. This he did until October of the same year when his Synod urged him to give his entire time to this work, pledging him its sympathy and support. On November 15, 1892, he removed his family to the city and with his own hands fitted up an unoccupied store room as a place for church services. He devoted himself assiduously to the work and in January, 1893, the organization was strengthened by the addition of twenty-seven new members. On February 12 a Sunday School was organized with fifty members. The school was more than self-supporting from the beginning and has rapidly

grown in strength and numbers, having a present membership of 160 and an average attendance of 120. A Christian Endeavor Society was organized in connection with the church in January, 1894, and under the efficient leadership of P. C. Kantz is doing excellent service. The congregation has its mid-week prayer meeting, that has an unusually large attendance and which has proven a great blessing to the church. It is a prayer meeting in the most literal sense and there is no necessity of "taking up the time" with a lengthy lecture. In February, 1894, a special series of meetings was held which resulted in the addition of thirty-four to the membership of "such as should be saved." Had there been no losses there would now be the names of 105 active members on the roll of this church. But time has made its inroads and leaves a membership of 75. In October, 1892, this earnest, self-sacrificing congregation began the erection of a house of worship on a lot purchased by them on the corner of North Third Street and Oak Ridge Avenue. The church is a frame building, 32 x 50 feet with a lecture room separated from the auditorium by folding partitions and, being completely furnished, it gives the congregation a very neat and desirable church home. The building was completed and dedicated July 16, 1893. Prof. L. A. Gotwald and Rev. S. B. Barnitz assisted in the services. It was christened "The Wells Memorial Lutheran Church" in honor of Rev. Hugh Wells, the "father" of the Synod of Northern Indiana, and who was the pastor of Rev. Stultz in his early life.

This congregation, although one of the latest organized in this Synod, is already rising rapidly toward the front ranks and is full of promise for the future. It is thoroughly organized

for all practical work and has an earnest devoted membership to execute its plans. It will endure as a living witness of the faith and self-sacrificing spirit of Rev. and Mrs. Stultz and will be a means of lifting men and women to a higher life long after they have exchanged the church militant for the church triumphant.

HOREB PASTORATE.

Five congregations compose this charge. The combined membership is about three hundred. Rev. H. Wells, the travelling missionary of Synod, began a series of meetings in the Hallich school house, June 9, 1859, and on the following Sunday fourteen persons gave their names and requested to be organized into a Lutheran church. On the 23d of July a meeting was held in Jacob Hallich's barn and the organization of the *Horeb* church was effected with five additional members—19 in all. In connection with this meeting the sacrament of the Lord's Supper was administered. Rev. Wells served this congregation until the fall of 1864, when he resigned. About six months later a call was extended to Rev. A. J. Croner, three other congregations uniting in the call and forming the Horeb pastorate. *St. Paul's* congregation was organized by Rev. H. Wells, July 30, 1859, with eleven charter members. They worshipped in an old brick church until the year 1880, when it was torn down and a new and larger one erected in its stead, the Lutherans and the Reforms uniting in the work. It is a convenient building and serves both denominations admirably. *St. John's* was organized in the year 1855 in the home of Joseph Seaman. The preaching was then in the German

language by a pastor of the Missouri Synod. For a while the services were held at private residences, but some time afterward a lot was deeded to the trustees and a small log church erected upon it. The "Missouri" pastor continued his labors until the year 1860. On Good Friday of this year a meeting was held, the constitution changed, the English language adopted, and the congregation decided to unite with the Synod of Northern Indiana. Three of the charter members yet survive and one, Father Seaman, has been the president of the joint council ever since its organization, with the exception of two years. In 1861 a new frame church was erected on the site of the old log church which was now too small. The building was repaired in 1889 and again in 1893, and is now in good condition. *Mt. Zion* congregation was organized March 4, 1864, by Rev. H. Wells, with eleven charter members. The first communion service was held on Sunday afternoon in the log church belonging to the United Brethren. The church building which is situated in Pleasant Township, Allen County, was dedicated by Rev. Wilson, May 15, 1870. *St. Mark's*—On Feb. 11, 1883, Rev. J. C. Jacoby began preaching in Sugar Grove school house. There was a desire to have a church building in that community. Before an organization was effected subscriptions were taken and the contract for the work made. The church was organized June 18, with 23 charter members. The building was completed and dedicated October 7, 1883, by the pastor, assisted by Rev. J. L. Gaurd. The congregation has grown rapidly and is today one of the strongest in the pastorate. This charge has been served by Revs. H. Wells, A. J. Cromer, F. Biddle, W. Waltman, S. T. Douglass, M. S. Morrison, J. C. Jacoby, T.

A. Pattee, A. J. Douglas, and is at present under the pastoral care of Rev. J. H. Hoffman. It is composed of an intelligent and enterprising class of people who are faithfully devoted to the service of the Master. They are interested in all the work of the church. An honest pride is taken in their own church affairs and exhibited in their comfortable houses of worship; but they look beyond and willingly aid in the advancement of the general interests of the church of their choice. They have had their day of sacrifice and trial, but look forward and behold the heights tinged with the golden light of prosperity.

LA GRANGE PASTORATE.

Mt. Zion, St. John and Union congregations are united in this pastorate. They are so situated that the distance does not require excessive travel, and together form a very pleasant field of labor.

The *Mt. Zion Congregation* is located in La Grange, the beautiful county seat of La Grange County, Indiana. It was organized by Rev. George Walker, Oct. 12, 1854. The charter members were Mr. and Mrs. Michael Hoff, Mr. and Mrs. Reuben Trexler, Mr. and Mrs. William Sigler and Benjamin E. Hills. The last mentioned entered the ministry soon afterward and is now doing faithful service for the church in the state of Kansas. In 1861-62 a frame church was built in the southern part of the village where they worshipped until 1889 when they bought and remodeled the old Methodist church which was located in the central part of town. The entire

cost was nearly \$4,000. This congregation has a present membership of 150 and is thoroughly organized for Christian work. It has an excellent Sunday School of 125 members, a Woman's Home and Foreign Missionary Society and in 1892 a Christian Endeavor Society was organized and now has a membership of nearly 50. These societies are all active in the work of the church and are proving splendid auxiliaries in its great work.

St. John's congregation is located eight miles southeast of La Grange and was organized in 1856 by Rev. J. G. Biddle with the following charter members: Michael Hoff and wife, from the Mt. Zion congregation, Elias Plank and wife, Tobias Aichele and wife, Philip Alspaugh and wife and Mrs. Maria Teeter, all of whom have exchanged the church militant for the church triumphant except Mrs. Plank and Mrs. (Teeter) Eiman. In 1858-59 the congregation enjoyed a memorable revival in which the membership was increased to nearly 50. In 1860-61 the present church was erected and dedicated. It is a convenient frame structure and is admirably adapted to the use of the congregation, situated in a community that has other churches its opportunities are somewhat limited. The present membership is 31.

The Union congregation was organized in 1857 by Rev. J. G. Biddle. It is located four miles southwest of La Grange. They worshipped in a school house until 1884, when they built a neat, octagon, brick church at a cost of nearly \$2,000. Being so close to the village, some of its best members have gone to the Mt. Zion congregation and it leaves the membership about 30, with a Sunday School of about the same number.

Each congregation now has its own house of worship, and is equipped for good service. A parsonage was purchased in the year 1892 on the site of the old church in La Grange. The following are the names of the several pastors with the time each served since the organization of the pastorate. These dates include all vacancies incident to pastoral changes:

Rev. George Walker,	1854 to 1856.
.. J. G. Biddle,	1856 to 1865.
.. A. J. Cromer,	1865 to 1871.
.. William Waltman,	1871 to 1873.
.. Jabez Shafer,	1873 to 1876.
.. A. R. Smith,	1876 to 1878.
.. L. S. Keyser,	1878 to 1881.
.. Levi Rice,	1881 to 1886.
.. B. D. Herrold,	1886 to 1888.
.. D. J. Mitterling,	1888 to 1891.
.. M. L. Smith,	1891 to 1894.
.. E. S. Rees,	1894 to ..

The first Lutheran church in La Grange was built under the pastoral care of Rev. J. G. Biddle, also the one at St. John. The Union church was built during Rev. L. Rice's ministry. The congregation of La Grange moved from their old church home at the outskirts of the village to their present commodious place of worship in the central part of town while Rev. D. J. Mitterling was their shepherd. This was one of the most important and beneficial movements ever made by the church. Rev. Mitterling was also instrumental in having the St. John's congregation repair their church and very much beautify its appearance.

The parsonage was purchased during Rev. Smith's ministry.

The present pastor began his labors on the first of May and in these few months has already endeared himself to all the people. The charge is united and working harmoniously for one great end.

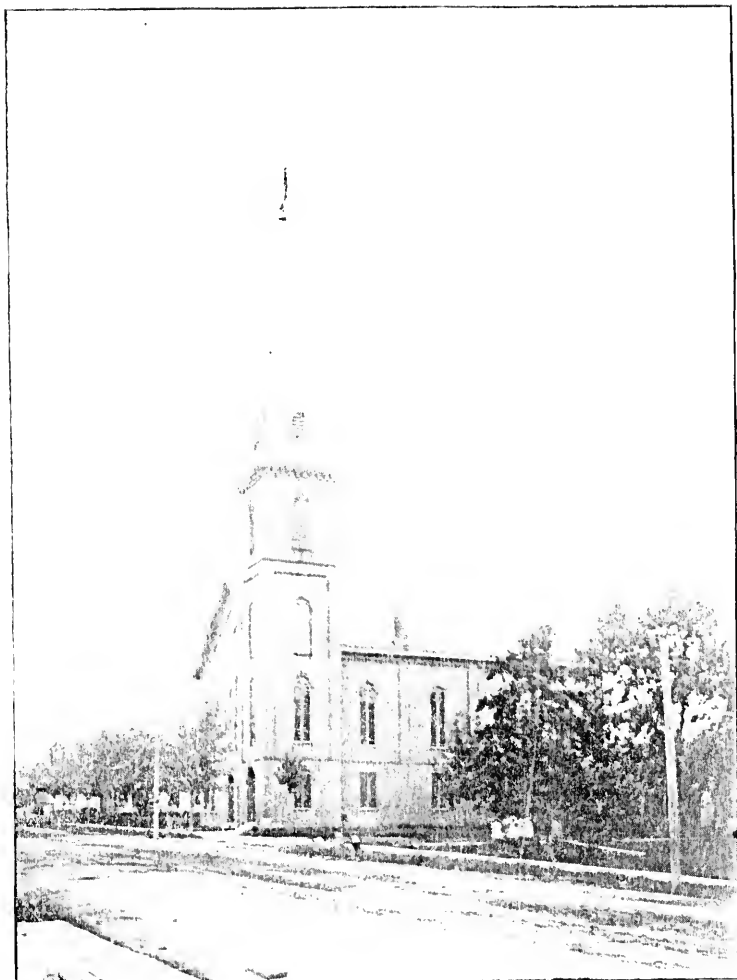
LOGANSPORT PASTORATE.

The organization of an English Lutheran church in the city of Logansport was a subject of discussion for a number of years. Very early in the history of this Synod the missionary committee recommended it as a desirable field to be occupied. Difficulties presented themselves and year after year passed before a final decision was made. Rev. J. L. Guard and other neighboring ministers who understood the situation kept the matter before the Synod and urged it upon the Home Mission Board for their consideration. They showed its importance by pointing to the number of rural congregations by which the city was surrounded, and by calling attention to the many native and foreign Lutherans who resided there. The Secretaries of the Board visited the city and were convinced that an important field was being neglected. It was placed on the roll of Home Missions, and in June, 1884, Rev. J. J. Purcell was commissioned to act as missionary. He entered upon the work with enthusiasm, and on the 22nd of the same month an organization was effected with twenty-seven charter members. A full corps of officers was elected and installed. Regular divine services were inaugurated and a Sunday school organized in a city school building located on Market street, between Eel river Ave. and First street. A vacant lot lying side by side with the

school property, and being at the Southwest corner of First and Market streets, was found to be available, and by the aid of the Board of Church Extension was purchased. The location is not only central, but for many other reasons as a church site it is one of the best in the city. The work of raising money for the erection of a suitable building was commenced with favorable results. The pastor presented the needs of the mission at the annual meeting of the Synod in October of the same year, and secured the following action:

“*Resolved*, That this Synod assume one thousand dollars towards the purchase of a church property for the Logansport mission.”

Through the earnest efforts of the missionary, warmly assisted and encouraged by the pastors, the larger part of that amount was soon raised. The neighboring pastorates, Rock Creek, Camden and Walton, responding very liberally. The work progressed. August 15, 1885, witnessed the laying of the corner stone, Rev. S. A. Ort, D. D., preaching the sermon. The work of building was carried forward with sufficient speed to enable the congregation to occupy the new church by December 13, when *St. Luke's Evangelical English Lutheran church* was dedicated to the service of the Triune God, Rev. S. A. Ort, D. D., preaching the dedicatory sermon, and Rev. C. J. Kiefer, preaching in the evening. Revs. J. L. Guard and J. C. Jacoby were also present and assisted the pastor in the services. At the close of the feast of dedication it was announced that the efforts of the day had resulted in the liquidation of all the debts incurred in the erection of the house of worship. The edifice is of brick and stone and comfortably seats a congregation of two hundred and fifty people. The



GRACE EV. LUTHERAN CHURCH,
(COLUMBIA CITY, IND.)

seating and pulpit furniture are very handsome and the windows are of stained glass, and were contributed by different congregations of the Synod of Northern Indiana in honor of their several pastors. From that time forth the growth of the church was steady and substantial. Rev. J. J. Purell retired from the pastorate of the church September 1, 1888. One hundred and eight members were received into the church during his incumbency and the work was in a fair condition. After a vacancy of seven months Rev. A. B. McMakin, who had just retired from the editorship of the *Lutheran Ecologist*, took charge of the work. During his administration the church took on new life and the prospects of the mission were never brighter, when suddenly the death angel came down upon the scene and the little flock was again left without a shepherd. Rev. McMakin's decease was lamented throughout the entire city and the church at large, and in the history of St. Luke's congregation no greater calamity ever came, than befel them that beautiful day, May 22, 1891, when the spirit of their beloved pastor was wafted away. During his ministry the *St. Luke's Herald*, a monthly paper devoted to the interests of the church was launched, and its publication was continued until near the close of the labors of his immediate successor. One hundred and fourteen members were added during the second pastorate. Rev. S. Kelso, then residing in the city, supplied the pulpit until September 1, 1891, when Rev. H. M. Oberholtzer became pastor. During this pastorate much hard labor devolved upon the minister in charge, largely on account of the increased size of the congregation, a fact which is well attested by the ministerial acts transcribed in the church record. He resigned December 1, 1893. During his ministry

thirty-seven members were added, and the parochial report to the Synod shows that at this time the church had one hundred and seventy members in good and regular standing. After what death, removal and apostasy had wrought, there was unfortunately another seven month's vacancy, making in all about a year and one-half of vacancies during the first ten years of the history of the congregation. Notwithstanding all this the church has grown steadily and substantially, in numbers, in liberality and in influence. It now stands well toward the front among the churches of the city as well as among those of the Synod.

Rev. J. C. Kauffman accepted a call and began his labors as pastor July 8, 1894. The congregation has already rallied to his support in a commendable manner, and the influence of his earnest consecrated life is being felt in every department of church work. With his experience in mission work and with his devotion to the church, supported by a consecrated people, *St. Luke's* is starting on an era of prosperity that will soon end in self-support.

MASSILLON PASTORATE.

As it is now known, this charge has a peculiar history. At present it is composed of six congregations, viz., Massillon, Concord, Antioch, Flat Rock, Monroeville and Marquardt's. And each of the above congregations has somewhat of a separate history. The Massillon congregation, being without doubt the first General Synod Lutheran Congregation organized in Allen county, Indiana, and the one, out of which the others of the

Pastorate have grown, is entitled to special notice. It will be remembered, that Massillon, at the date to which we now refer, was a small village with a postoffice in a private log cabin, and a common purpose grocery store in a similar building. There were no railroads, neither public highways of any kind whatever, but simply a dense forest, with here and there a little sunshine, let in by some venturesome pioneer anxious to provide a home for himself and his rapidly increasing family. From one of these prospective homes to another there were wagon roads, or drive ways cut through the woods as barely made it possible for one neighbor to find another, and these temporary roads were not direct lines leading from place to place, but were located on such ground as appeared, at least, part of the year above the water. This, southeast corner of Allen County, usually known as the Flat Rock country, would have been better named, by omitting the latter part, for the *Rock* part of it is not here. However, we shall not burden this history with an elaborate description of the country, but shall confine our work to the history of General Synod Lutheranism, as it has been, and is now in our midst. We are pleased to find the preamble to the first constitution ever adopted in this charge, and it is as follows:

“The first meeting of the friends of the Lutheran church of Massillon, Allen County, Indiana, was called by the Rev. Solomon Ritz, on the 23d of September, 1850. After preaching several sermons, he formed the organization of an Evangelical Lutheran church, which consisted of seven (7) members, Bro. V. P. Smith, Sister Sarah Smith, Bro. Samuel Davis, Sister Jane Davis, Bro. Jacob Hess, Sister Harriet Hess, Bro. Nelson Smith. The church then elected Bro. V. P. Smith, Elder, and Bro. S. Davis, Deacon.”

There is nothing peculiar contained in the constitution then adopted by these simple hearted, pure minded and devoted people, except what is found in the second, third and sixth articles, which read as follows: Art. 2nd, We believe the Holy Bible to be a sufficient rule of our faith and practice. Art. 3d, We receive the Augsburg Confession, as a summary of our faith, so far as it agrees with the word of God. Art. 6th, No one engaged in making or trafficking in intoxicating liquors can be admitted, or continued in this church.

This simple and yet Godly basis upon which these honest and unpretentious men founded their faith, and the clear apprehension they had of the church's most dangerous foe, so as to bar it by organic law, no doubt accounts for the unswerving stability and fortitude by which they were held together, under all the disintegrating forces of those most trying times. That devoted, but now sainted man, "Solomon Ritz," Godly in heart, pure in life and aggressive in spirit, impressed the church for good, and especially in this country, "Though dead he yet speaketh."

Soon after the adoption of the constitution this church was left vacant for the space of nearly two years. When at the session of the Wittenberg Synod, held at Plymouth, Ohio, September 20, 1852, Rev. S. Spiker was directed to visit the little hoosier flock in connection with several other places, which he did on October 10, of the same year. And here is the record of the meeting held on December 18, 1852.

"Saturday, December 18, 1852, the congregation held a church meeting for the purpose of electing a pastor, and to attend to other important business. V. P. Smith was appointed chairman of the meeting. The congregation then elected Rev.

S. Spiker (by a unanimous vote) as pastor of the congregation for one year, with the promise of fifty dollars salary." We give these records just as they were made at the time. The following members were then received by letter, and added to the original seven, two of whom had gone, leaving but five, Wm. A. Calvert and wife, Daniel Knouse and wife, John M. Smith and Mary E. Smith. Three of whom are still members, viz., John M. Smith, Mother Knouse and Mary E. Smith. The others have gone from labor to refreshment.

Rev. Spiker served the congregation, preaching at out points where he found encouragement until the summer of 1855, and during his faithful service the church grew, and persons from some distance came on foot and on horseback, and hungry for the truth, while true to their earlier teaching, connected themselves with the church until the old hive became strong enough to swarm. And the result was a preaching point was established at what was then known as the "Gorsline's School House." This is the church now known as the Concord Congregation. It is located on the east bank of the St. Mary's River, about two miles south of the Allen County line, and in Adams County. Rev. Spiker continued preaching for these people at this point without effecting an organization, until he resigned in 1856. He was succeeded by Rev. C. Caskey, who took the care of the charge in April 19, 1856.

Rev. Spiker, a man of precious memory, preached his farewell sermon to the Massillon congregation May 4, 1856. About three weeks after Rev. Caskey was on the field. And during the month of March, 1857, Rev. Caskey conducted a series of meetings in the above named school house, the result

of which was a number of accessions and the formation of an organization, which was the origin of what has since been the useful and aggressive Concord congregation. The charter members in the infancy of this church were these: John Woy and wife, Philip Hauk and wife, Benjamin Hauk and wife. The above named were members of the Massillon church, and to support a new organization, as well as to have services nearer home, moved their membership, and with Marvin Gorsline and wife, entered the new organization.

From this date (March, 1857), up to the present, the history of the Concord Massillon and Antioch congregations is a parallel, and they have been under the care of the same pastor, except for a short period, when the Concord people were served by Rev. F. Biddle, and the others by Rev. E. W. Erick.

Antioch. We are not fully informed, and the records which were kept seem to conflict, as to the date, and by whom, this congregation was first organized. It must have been during the ministry of Rev. Spiker or early in that of Rev. Caskey, at least it was not earlier than 1856, and not later than 1859. The church house, by the side of which there is a beautiful cemetery, is located near Hoagland, twelve miles southeast of Ft. Wayne, and in the same county.

The first church house was a hewed log structure, furnished by the community, and served a good purpose, providing a place for the people to meet together to sing and pray and hear until an enthusiasm was created for good, and from that early center there have radiated a light and an influence which together have given us one of the most enterprising, intelligent and prosperous communities to be found in the county.

The old log church house served the people until 1874, when increased membership, as well as ability with holy pride made it give place to the new and convenient frame building, which has about it all that makes a church house attractive and pleasant.

Most of the charter members of this church upon whose hearts and hands she rested during her childhood and dependent years, have gone to their reward, and a well earned one it must be. A few remain, Alex Adair, Mother Neioiter, I believe are all that linger on this shore.

Rev. C. Caskey served this charge as pastor about three years, his work here closing in the fall of 1859. In September of the same year Rev. F. Biddle became pastor, and as his appointments came due but once in three weeks, we are led to believe that he served in connection with these churches, some congregations located in VanWert County, which later were separated and taken into the care of the Wittenberg Synod. Rev. Biddle while here passed through the crucial period, for ministers, viz., the years of the war of the Rebellion, and much credit is due those brave and suffering men. Sacrifices many had to be made, and persecutions borne which doubtless would test the professional minister of these good roads, and fine church house times. It will not be out of place, but perhaps illustrative of those times to state, that on different occasions, Rev. Biddle had his buggy loaded with old decayed logs and stumps etc., while he was preaching to the people. And at different times would find his harness cut and in other ways damaged, when going to his team after service. Political differences was the explanation.

But notwithstanding such a cool reception, Rev. Biddle

remained with these people and labored with alternating success and failure until eight years of his best life were spent. The war being over and the people more united, these churches grew, and he resigned the pastorate, leaving it much stronger and in better condition than in its earlier history. During the Synodical years of 1867-'70, the Rev. V. Exline, whose home was in Vanwert County, Ohio, served these churches as pastor, and with marked success. Father Exline, as we learned and loved to call him, was possessed of many peculiarities which distinguished him from other men of his time. And while many thought it wise to remark lightly on these, yet he possessed one of the finest and most penetrating minds, guided by a heart as pure as his efforts with the help of Grace could make it. He died in apparent obscurity at his country home, well worn and ripe in years, as well as in condition, fitting him for the reward of the faithful, one of whom he certainly was. His memory is precious and dear to those among whom his arduous labors were spent. We hesitate to cease speaking well of those whose whole life was a gift to the church uncompensated, at least on earth, and who have gone forth "Sowing in tears" where we are reaping in joy. Age and distance from these churches made a short pastorate necessary, and Father Exline's services here ended in the fall of 1870. Soon thereafter Rev. J. W. Miller was called and served the pastorate for one year, after which it remained vacant for near six months, when Rev. D. F. Kain, who had been licensed at the meetings of the Synod of Northern Ind., held at Constantine, Mich., in the fall of 1870 was invited to care for the charge until the close of the Synodical year. Rev. Kain was then in the rough, having had no preparatory course

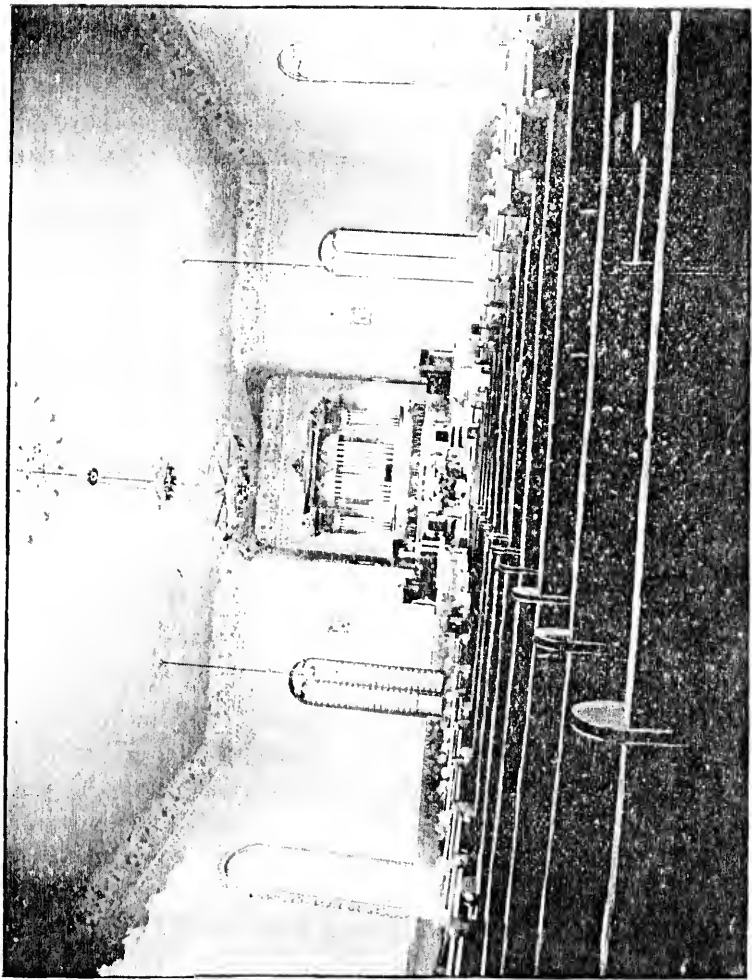
in college and no encouraging surroundings, but was prevailed upon by the ministers who best knew him to submit to an examination and accept the result. He was at this time a young married man, having completed a course in a high school and exhibited some marks of native ability. The examining committee thought they saw in this man the germ of what might, under proper care, be a useful man, and with the great demand for ministers at the time, license was issued. During the winter of 1871-'72 he accepted the charge until the fall of the same year. His services giving good satisfaction, he was again employed as pastor for another year, and so on until the fall of 1880, when he resigned the pastorate, his health having been bad during the summer.

The pastorate then called Rev. W. D. Troyer, who came to our Synod from the east, a man of intellect and of energy. His work among us was successful. After three years of faithful service, Rev. Troyer also resigned and was followed by Rev. A. J. Douglas, whose labors here began in October, 1883, and continued until the fall of 1887, when by reason of age and failing health, Rev. Douglas resigned the charge, the work being entirely too burdensome for a man of his age. The people regretted very much to have him withdraw from their midst, but consented for his good, and he is kindly remembered on account of his genial friendship by the old and young.

Immediately upon the resignation of Rev. Douglas, Rev. O. W. Bowen was invited to visit the charge, and as a result was called as its pastor. His services continued until the fall of 1892, when he resigned. Rev. Bowen was well received by the pastorate and he was successful in more than one way. It

was during his pastorate here that the beautiful church house at Massillon was erected, costing about \$6,000. The Antioch church house was also repaired and likewise the Monroeville church building. After the resignation of Rev. Bowen, a call was extended to Rev. D. F. Kala, inviting him to his second pastorate on this field. The churches having grown stronger and also more numerous, the salary was increased \$200. Rev. Kala accepted the call and took charge December 1, 1892, and is the present pastor.

Of three of the churches, composing this charge, nothing has been said, viz., Flat Rock, Monroeville and Marquardt's. Flat Rock is located four miles south-east of Monroeville in the corner of this county. Of its early history we have but little knowledge. It was organized quite early in the history of Lutheranism in this section of the country. Most of the first members have gone to the church triumphant. If we are correctly informed, there are but two of the charter members living, viz., Henry Misser and Mrs. Jacob Bower. This congregation was not directly connected with the Massillon pastorate until the fall of 1874. Before this date it was a part of the Monroeville charge. Two of the congregations composing the original Monroeville charge were located in Ohio, known as the Conway and Sugar Ridge congregations, and by the action of the Synod of Northern Indiana, taken at Constantine, Michigan, these two congregations were left under the care of Wittenberg Synod. The Monroeville congregation asked the Synod to recognize it as a station, feeling able to support a pastor alone. This being granted, the Flat Rock congregation was left without pastorate relations, and being located convenient to the Massillon pastorate, which at that time con-



INTERIOR VIEW GRACE LUTHERAN CHURCH.

COLUMBIAN CITY, IND. 1894.

tained but three congregations, it made application and was admitted as an integral part thereof. I think this was done in the fall of 1874, and from that time until the present she has been served by the same pastor, and has a parallel history with the other congregations. Under the ministry of Rev. W. D. Trover the congregation exchanged the old log church house for a handsome new brick one and are to-day doing a good work for the community. This congregation is somewhat unfortunate in its environments. It nestles in among a number of other churches, there being four within two and one-half miles of them, and on two sides they are flanked by a dense German settlement. But with all this they live and labor and are a good people.

Monroeville Congregation—Has a history separate from the other Massillon pastorate. It was organized by Rev. E. W. Erick about 1867 or 1868. Rev. Erick at this time was pastor of a part of the Massillon charge, while Rev. F. Biddle was serving the Concord congregation of said charge. Some misunderstanding, or perhaps difference of opinion on the part of the congregation, brought these two good brethren on the field at the same time. Rev. Erick's services were accepted by the Antioch and Massillon congregations and Rev. Biddle's by the Concord. His labors at Monroeville were highly successful and soon a large membership was gathered and a promising organization effected. Two lots were secured and a parsonage built, and the following year a beautiful church house erected, which remains as an evidence of the enterprise of the pastor and people. The town of Monroeville, at the time referred to, was a growing one and had the promise of a city in the then near future. Large manufacturing establishments

were here, timber was plenty, and in fact the whole country hereabouts was burdened with a dense forest of desirable timber, but the town soon reached its noon-tide. The timber was exhausted, factories moved away, and laboring men went with them, and the prospective city settled back to the natural business its surroundings afforded. But the Lutheran church remained, and with Flat Rock, Sugar Ridge and Convoy was served by Rev. Erick a number of years. The pastors, serving this charge during its history, came in the following order: Revs. E. W. Erick, M. S. Morrison, A. J. Douglas, A. W. Burns, and J. B. Miller. The latter two brethren served the Monroeville congregation alone. At the close of the pastorate of Rev. J. B. Miller, which was in the fall of 1879, the congregation was put under the care of Rev. D. F. Kain, who was at that time pastor of the Massillion charge, and Rev. Hubler, who was at the same time serving a mission point at Decatur, fourteen miles south and the county seat of Adams County, this state. These two brethren visited and held services for the congregation, alternately, once in two weeks, until the fall of 1880, when Rev. Kain resigned the Massillion pastorate and was succeeded by Rev. W. D. Trover who moved to Monroeville, there being a pastorate at that place. The parsonage of the original Massillion charge was located at Monmouth in Adams county. During the stay of Rev. Trover, this congregation was connected with the Massillion pastorate and remains a part of said pastorate. There is one other congregation which is a member of this pastorate which will complete our list.

The "Marquardt" Congregation. - This congregation was organized by Rev. W. D. Trover some time in the year 1882,

and is located three and one-half miles north-west of Monroeville, in a well settled and enterprising neighborhood. They now have a membership of about seventy-five, with a good Sunday School and a Y. P. S. C. E. They have a beautiful brick church building, every thing connected therewith betokens a prosperous and successful future.

Summary.—This pastorate at present represents six congregations, six Sunday Schools, four Y. P. S. C. E's. Three brick and three frame church buildings, all in good repair, two parsonage buildings, one of which is a modern and beautiful home. Everything is paid for, and to complete the outfit, *one preacher.*

MIDDLEBURY PASTORATE.

The Middlebury charge consists of four congregations—St. Paul's (Middlebury), Griner's, St. John's (Fish Lake), and Vistula.

Prior to the year 1869, the charge was known as the "Millersburg charge," because of the fact, that the church in that place was served in connection with the Griner, Fish Lake and Vistula congregations, and further, because that village was the residence of the pastors. At a joint council meeting of the charge in the summer of 1869, it was resolved to petition Synod, to take off the Millersburg church from the charge of which it had been a member, and add it to the Salem charge. At its meeting in the fall of the same year, Synod ratified the action of the council, and the remaining four churches received the name of "Middlebury charge,"

and from that time, Middlebury became the place of residence for pastors.

About 1878, the charge purchased a property for parsonage, which is admirably adapted to that end. It comprises two acres of land at the west side of the village, and is located on a commanding hill-side, which gives a beautiful view of the town, and the distant country beyond. A good house, barn, shed, crib, well, cistern and many large and bearing fruit trees, and the appurtenances thereto belonging. It is a roomy, clean and healthy home for a pastor. The parsonage, as well as all the churches of the charge, are free of all encumbrance, and the properties are in excellent condition. Herewith follows a brief synopsis of the history of each church composing the charge, as we could best gather the facts.

St. Paul's Church, Middlebury.—In the year 1874, Rev. C. Caskey, who, at that time, was pastor of what was then known as the "Millersburg Charge," composed of the Millersburg, Fish Lake, Griner and Vistula congregations, began holding regular services in the Baptist church, in the village of Middlebury. He continued to preach regularly for about two years, his congregations continuing to grow in numbers and in interest. At the end of that time, he resolved that the favorable condition of affairs justified an attempt to organize his interested hearers into an organic body. On the 16th day of April, 1876, the organization was effected in the Baptist church, with thirty-five charter members. After the adoption of a constitution conformable to the recommendation of the General Synod, the following officers of the new organization were elected: Deacons, I. J. Woodworth and William Cole; elders, Amos Stauffer and Jacob Mehl; and trustees, J. H.

Meyers, Eli Clingersmith and S. J. Woodworth. Two of the original board of officers, Amos Stauffer and J. H. Meyers are still in the church, the others having died or moved away. Of the original thirty-five charter members, at the organization of the church, eighteen years ago, twelve are still doing service for Christ, and are devoted to the church for whose success they so ardently toiled and prayed; twenty-three having died, or were dismissed to other churches. The infant church was baptised in faith, and prayer and courage, and received the name of "St. Paul's Evangelical Lutheran church."

During the same year, the congregation purchased of the Baptist people their church property, including three lots of ground, upon which the church was located, a most eligible site. The old church soon proving itself too small to accommodate the constantly growing congregations, it was resolved, early the next year, 1877, to erect upon the newly acquired site a more commodious house. The old frame house was moved away, and the present commodious and substantial brick structure was made to take its place. The building was erected in the summer of 1877, and was dedicated to the Triune God, as St. Paul's Evangelical Lutheran Church of Middlebury, Indiana, on the 13th day of January, 1878, Rev. J. B. Helwig, D. D., of Springfield, Ohio, preaching the dedicatory sermon, assisted by Rev. R. F. Delo, and neighboring pastors. The church has recently been papered, painted and varnished, and is now a beautiful and comfortable church home. Rev. C. Caskey, having resigned the charge in the autumn of 1877, Rev. Jabez Shaffer was called to the pastorate in October of the same year and served St. Paul's Church one year.

On the 28th day of February, 1879, Rev. E. W. Erick assumed the pastoral relation to the church, which was highly pleasant and profitable, and continued till the 14th day of March, 1885, when his resignation took effect.

On the same day that Rev. Erick's resignation took effect, Rev. B. F. Stultz was extended a call to the pastorate, which he accepted, and assumed the duties of the charge April 1, 1885, and continued as pastor till sometime in 1890.

Rev. W. J. Funkey became pastor of the church, and assumed his duties as such, November 1, 1890, but owing to a unanimous call, supported by an impressive appeal from the church at Elkhart, he tendered his resignation, which was accepted by St. Paul's church, July 1, 1891, after a pastorate of eight months.

Rev. C. W. Pattee, a clergyman of the Radical United Brethren church then served the church as a supply one year.

In July, 1892, Rev. J. M. Dustman, the present incumbent, a member of Wittenberg Synod, received and accepted a call to the Middlebury charge, and assumed his duties as pastor, September 1, 1892. The congregation for a country village is large, and steadily growing in numbers and efficiency. The Sabbath school numbers about one hundred, and is in a state of development. The mid-week services are healthy in their attendance and interest. The Woman's Home and Foreign Mission Society hold regular monthly meetings which are attended with interest in that line of work.

The Y. P. S. C. E. hold regular and interesting meetings. Mr. W. H. Schrock, one of the most faithful sons of St. Paul's church, is now in his senior year in the seminary, and will enter the ministry in 1895.

The present board of the church is composed of the following officers: Deacons, J. F. Nusbaum and G. W. Lehman; elder, F. Pfeiffer and J. W. Balyeat; and trustees, D. C. Hostetter, J. Nusbaum, and G. W. Gresso.

Griner Church.—About the year 1860, Rev. J. G. Biddle, who was at that time pastor of the La Grange charge, and residing at La Grange Center, commenced making week-day visits, and preaching in the evenings in what was then and is still known, as the “Griner neighborhood,” two miles south of the village of Middlebury. The school house in which he began preaching soon became too small to accommodate the ever-increasing congregations, and as a matter of convenience, the preaching place was changed to the larger school house in the “Raysnyder neighborhood,” about three miles northwest of the former place of meeting. Here the congregation worshipped till the completion of the church in the “Griner neighborhood.” The church was organized in May, 1861, by Rev. J. G. Biddle, in a barn at the residence of Bro. Philip Griner (now deceased). The farm and barn is now owned by Mr. David Nusbaum, and are near the church. The church, because of its close proximity to the town, and there being no Lutheran church in the village, received the name of the “Middlebury Evangelical Lutheran Church.”

The organization was effected with 17 charter members, many of whom were Lutherans from Pennsylvania and Ohio. The form of constitution prescribed by the General Synod became the fundamental law of the church.

The present neat and substantial frame church was erected in 1873, under the efficient pastoral care of Rev. C. Caskey. Rev. H. Wells, the pioneer pastor of the Synod of Northern

Indiana, preached the dedicatory sermon, and was assisted in the services by the pastor and neighboring clergymen. Since its erection the church has undergone improvements from time to time, until at the present it is the neatest and most cozy house of worship in the immediate community.

The most sensational event occurring within the bounds of the congregation, and for that matter, within the bounds of the entire charge, was the celebrated debate upon the mode of Baptism between Rev. Quinter, representing the Dunkard church, and Rev. H. Wells, representing the Lutheran church. The discussion was held in a beautiful grove, just south of where the Griner church now stands. The challenge was made by the Dunkard people, and the proposition was:

“Resolved, That immersion is the only valid Christian Baptism.”

Rev. Quinter affirmed and Rev. Wells denied. It was beautiful weather in the autumn of 1867. The opening of the contest was in the presence of an immense throng of people, which increased rather than diminished as the great contest went on. Two days the battle lasted and waged more and more interesting to its very close. Every hearer was left to his own judgment as to the result, and as usual, every one held about the same opinion after, as before the debate, only that he was more confirmed in his faith. Though this was 18 years ago, there has been no challenge given nor received to discuss Baptism in this community since. The event still lives in the memory of the older people in all its freshness and fragrance.

The congregation is now large and in a prosperous condition. An interesting and progressive Sabbath school is sus-

tained winter and summer, and a vigorous Y. P. S. C. E. with 40 members is doing effective work in its line of operations. A large majority of the membership of the church being active young people, the outlook for the future church is very bright.

The pastors of the church have been—Rev. J. G. Biddle, Rev. E. S. Rees, Rev. C. Caskey, Rev. J. Shaffer, Rev. E. W. Erick, Rev. B. F. Stultz, Rev. W. J. Funky, and Rev. C. W. Pattee, (supply) Rev. J. M. Dustman.

The present officers of the church are: Deacons—D. S. Schrock and C. W. Work; Elders—W. F. Pence and J. Luke; and Trustees—S. Haines, P. Philips and J. Schwin.

St. John's Church, Fish Lake.—The early settlers of the Fish Lake country were largely Virginians and Ohio people. Those from Virginia were from the famous Shenandoah Valley, and were by birth and education Lutherans.

Early in the history of the community the Methodist people planted a church here, and for want of any prospect of a church of their fathers, the Lutheran element in the neighborhood found a home with their Methodist friends. All went well, and the church prospered till the summer of 1861, when the civil war became the all-absorbing theme of thought and discussion. The pastor of the church, like many others of that day, abandoned preaching the gospel for preaching politics. His public utterances were of the most radical and incendiary type. Such expressions as "all democrats are rebels," and "Southern people are traitors, and deserve to be shot on sight," were not such expressions as met an hearty approval from a community largely democratic, and a majority of whom were from the State of Virginia.

The church expostulated with the pastor, and asked for

the gospel and not politics, but all to no purpose, his arraignment of democrats and Southern people, without any distinction or qualification, still went on.

The congregation called a meeting and invited the pastor to meet with them and make some explanation of his radical statements, as the whole community desired peace and goodwill. This he refused to do. At the same meeting 44 persons affixed the word "Withdrawn" to their names, and went out.

The little band of unorganized people, by mutual consent, secured the pastoral labors of Rev. J. J. Schultz, a Presbyterian minister, who after preaching one year, left the little band without an attempt at an organization.

In 1862, the next year after the exodus from the Methodist church, Rev. J. G. Biddle, a Lutheran minister, then residing at La Grange, and serving the newly organized congregations at Griners and Millersburg, was invited to preach for them in their destitution. The people, especially those old Lutherans of the Shenandoah Valley, hailed the advent of a General Synod Lutheran minister with great enthusiasm.

Under the wise and prudent and conservative policy of Rev. Biddle, the influence of the political cyclone soon passed away, and under the clear, blue skies of the summer of 1862, and in the same log church in which the exodus from the Methodist church had occurred the year previous, St. John's Evangelical Lutheran church was organized by Rev. J. G. Biddle, with 44 charter members. Among the most consecrated, devoted, and self-sacrificing, and church-loving people of St. John's church, from the day of its organization down to this writing, we can number these same Virginia people and their descendants.

After the organization of the church, Rev. Biddle preached regularly at this place in connection with the Griner and Millersburg churches, till he resigned the charge some nine or ten years later.

Rev. Biddle was followed by Rev. E. S. Rees, who remained only about seven months. Rev. Rees was followed by Rev. C. Caskey. In 1876-7, during the last years of Rev. Caskey's pastorate, differences and complications would arise between the two churches worshiping in the same house. Then it was that the Lutheran people resolved to build a church-home of their own, and late in the fall of 1877 the structure was completed. Early in 1878, under the pastoral care of Rev. Jabez Shaffer, the church was dedicated to the service of the Trine God, as St. John's Evangelical Lutheran church of Fish Lake. The dedicatory sermon was preached by Rev. S. A. Ort, of Springfield, Ohio, assisted by Rev. R. F. DeLo and a number of neighboring pastors.

This church is the largest and the finest in the charge. Built of brick, with high and massive walls, domed ceilings, stained glass memorial windows, and furnished with an extraordinary bell and organ. The church has just been thoroughly and most beautifully papered, with the trimmings and pews varnished, which gives it an enlivening and cheerful appearance. The church, as it now stands, is superior to any in the country about it, and many in the surrounding towns.

Rev. Shaffer resigned the church after serving one year, and was followed by Rev. E. W. Erick, who took charge in February, 1879, and remained till in March, 1885.

Rev. B. F. Stultz assumed the duties of the pastorate April 1, 1885, and continued in its service till some time in 1890.

Rev. W. J. Funkey took charge of the church November 1, 1890, and resigned after a pastorate of eight months.

Rev. C. W. Pattee, a minister of the Radical United Brethren church, took charge of the church as a supply, following Rev. Funkey, and remained six months.

Rev. J. M. Dustman, the present incumbent, a member of Wittenberg Synod, received and accepted a call to the Middlebury charge, and assumed the duties of pastor of St. John's church September 1, 1892.

The membership of the church has, in recent years, been greatly impaired through removals of old and young out of the community. There is still a fair active membership, with many friends and adherents. An interesting Sabbath school is well sustained. The present officers of the church are: Deacons—H. Swinchart and A. E. Prough; Elders—John Lutz and Samuel Showalter; Trustees—J. C. Carlston, H. Swinchart and M. Goodyear.

Vistula Church. The church at Vistula had its incipency in occasional preaching in a school house, three miles east of the village, where a few families of Lutherans had located. Revs. Bartholomew and J. N. Barnett, when serving the White Pigeon charge as pastors, frequently visited the community and preached to the people.

Previous to the year 1869, Rev. J. G. Biddle commenced preaching regularly in Vistula, in connection with the Griner, Fish Lake and Millersburg churches, already organized. On the eighth day of March, 1869, Rev. Biddle organized the church in the village school house, in Vistula, with twenty-six charter members.

Immediately after the organization of the church, the

heroic little band, stimulated by the courage of their faithful pastor, went to work in earnest to build a home in which to worship. Though poor in this world's goods, yet rich in faith, they worked with zeal and in harmony, and they soon found themselves in possession of a neat and comfortable frame building, free of encumbrance. The date of the dedication of the church could not be learned, but it occurred in a reasonable time after the organization of the church. Rev. R. F. DeLo, preached the dedicatory sermon, being assisted by the pastor and neighboring ministers. In 1893-'4, improvements in the way of reseating, refurnishing, papering and painting the house to the value of \$200, has made it one of the most charming and cozy churches of the community.

The congregation is not large in the sense of numbers, but in the sense of a working church, faithfulness to duty, and a consciousness of its obligations, it stands in the front ranks with much more imposing congregations.

A Sabbath school, though not large in numbers, yet faithful and earnest, with an unusual large per cent. of the older members of the church as regular attendants and workers, is regularly in session, winter and summer.

The "Helping Hand" society, a society of the ladies of the church, having for its object the advancement of the social and financial interests of the church, and most heartily supported by the male members, has fully demonstrated its usefulness, in making a success of everything that comes within its province. This congregation has sent one young man into the gospel ministry, Rev. W. M. Habey, who is now serving his first year, as pastor of a church in Illinois.

The pastors of the church have been: Rev. J. C. Biddle,

Rev. E. S. Rees, Rev. C. Caskey, Rev. J. Shaffer, Rev. E. W. Erick, Rev. B. F. Stultz, Rev. W. J. Funkey and Rev. C. W. Pattee, (supply) Rev. J. M. Dustman.

The present officers of the church are: Deacons, J. B. Habey and S. S. Zook. Elders, J. B. Habey, Joseph Lechner and R. Brininger.

MILLERSBURG PASTORATE.

Up to the annual meeting of the Synod in the year 1879 the charge known by the above name consisted of the church in Millersburg and three congregations now in connection with the Middlebury pastorate. At that meeting a petition was presented by the joint council of the pastorate asking that the congregation in Millersburg be placed to the Salem charge, and that the name be changed from Millersburg to Middlebury pastorate. This request was granted. In the year 1892 the Salem congregation was separated from the rest of the charge known by the same name, and formed a separate pastorate. To avoid confusion the remaining churches were recorded on the minutes of Synod as comprising the "Millersburg pastorate," although no official action appears for such change. The next year the congregation was restored to the charge again, but the pastorate continued to be known as the Millersburg and not the Salem pastorate. With this change the pastorate appears now on the records of Synod and seems to be adopted by common consent both by the people of the charge and the members of the Synod. It is now composed of four congregations with a combined membership of about 160.

They are widely separated and for this reason they have had much irregular service, one congregation being supplied at times by one man and another by another man, and the same reason may be given for the lack of records from which to write a complete history of the different congregations. It has also caused frequent vacancies to occur and these have been detrimental to its best interests. But they are now consolidated and are working together harmoniously for the accomplishment of one great end. Their history henceforth will be a unit as it is the determination that they shall be served by the same pastor.

The Lutheran church in Millersburg was organized in June, 1856, by Rev. A. H. Scherer. In the fall of the same year its constitution was presented to the Synod and approved and received as a part thereof. They worshiped in a school house until the summer of 1857 when a church was built by Rev. J. G. Biddle, and dedicated January 5, 1858. Rev. H. Wells assisting the pastor in the dedicatory services. The church was christened as *St. Peter's*. The Salem congregation was organized March 2, 1856, by Rev. John G. Biddle, with eleven charter members. During the next few years the congregation grew in numbers and efficiency, and in 1860 preparations were made to build a house of worship. It was dedicated the first Sunday in October, 1861.

The Haw Patch congregation was organized February 9, 1859, with seven charter members, by Rev. J. G. Biddle. For several years they worshiped in the school house known as "Independent." Under the faithful ministry of Rev. Biddle the congregation continued to grow and the need of a church home was deeply felt. An effort was made to raise funds for

the work and it proved successful. The church edifice was built and solemnly dedicated several years later.

In the early part of 1867 Rev. J. W. Miller, then preaching in the southern part of Noble County, Indiana, left an appointment to preach in the school house at Cromwell. At this meeting he asked and received permission to hold a series of meetings there. Arrangements were made and the meetings held, at the close of which he organized March 2, 1867, the *Cromwell Lutheran Church*. The little band immediately set to work to secure a house of worship. The small amount of money secured was invested in lumber, which was being dried for the use of building when it caught fire and all was consumed. The hopes of expectant worshippers were buried in the ashes of the material from which they thought to erect a neat chapel. But they were not dead. A fair breeze fanned them into flames and soon they were at work again to retrieve their loss. New lumber was secured and by the approach of winter the building was enclosed, and in July, 1868, it was solemnly dedicated to the service of God. Rev. Miller continued his labors for about two years and was then succeeded by Rev. J. G. Biddle. It is impossible to give the dates covering the labors of the various ministers of this pastorate. The following have served either a part or the whole of this charge at different times and for varying periods mostly brief: Revs. Cather, Delo, Hoffman, Miller, Barnett, Caskey, Douglas, Leathers, Bowen, Waltman, Shaffer, Biddle, Herrold and Zimbeck. This sketch is very imperfect, but for no lack of effort to ascertain the facts. The charge needs a more settled ministry. It contains some of the very best people in this Synod, and with a united effort of the congregations it will soon rise



MISS LILLIAN HOFFMAN,
MRS. A. HILBERT,
MISS DAISY RAY,

MRS. PHILIP RAY,

MRS. A. LEATHERS,
MRS. E. W. ERICK,
MRS. B. F. STULTZ,

to a conspicuous position among the pastorates with which it is synodically connected. Rev. Zimbeck has been pastor a little more than one year and the results of his earnest labors are already manifest. The outlook is hopeful and blessed things will be attained and enjoyed in the not distant future.

NORTH MANCHESTER PASTORATE.

Zion Evangelical Lutheran Church, North Manchester, Ind. Prior to 1846 the few Lutheran people who resided in and near North Manchester had neither an organization nor place to worship. In the spring of 1846, Rev. J. B. Oliver, of Dayton Ohio, then a young man just beginning in the Lutheran ministry, came west and located in North Manchester. The same spring he organized the Lutheran church here. Rudolph Bickel and family, Reuben Smith and wife, John Shaubert, Sr., and wife, John Shaubert, Jr., John Wagner, John Frederick, Daniel Shaubert, and a few others constituted the members of the organization, which took place May 28, 1846.

Services were held in private houses and such public places as could be secured during the summer and winter.

In the fall of 1846, active measures were taken to erect a house of worship. Most of the money was raised during this year for said house, and in the fall the house was begun, and finished in the following spring. The house was a one story frame structure, located on south side of Main street, west of Market. Size 34 x 44 ft. Cost \$1000. In November 1847 it was dedicated for Divine worship, by the pastor Rev. J. B.

Oliver assisted by Revs. A. H. Myers and Hugh Wells, of Indianapolis. These brethren came here on horse back, a distance of one hundred and ten miles.

Rev. Oliver continued as pastor about two and one-half years, during which time the church prospered and the membership greatly increased.

Rev. Oliver was succeeded by Rev. F. Templin in 1850, who continued as pastor for about two years.

His successor was Rev. Hugh Wells. Rev. Wells served this congregation in connection with the Columbia City church from the spring of 1852 to the spring of 1859, when he tendered his resignation. (In 1855 a bell was put on the church, costing \$125.)

May 1, 1859, Rev. P. S. Nellis was called as pastor, and served the church one year. June 10, 1860, Rev. G. W. Wilson took charge of the congregation and continued as pastor until ill health caused him to resign in the spring of 1871. During Rev. Wilson's pastorate he spent more than a year in taking up some additional studies at college during which time Rev. Levi Rice supplied the congregation.

Rev. H. Wells became pastor of this church a second time July 23 1871. He served the Silver Lake church in connection with this for several years, also a country church east of town for some time. Rev. Wells resigned June 5, 1881, after being pastor ten years; but he continued to preach a few months for the people until his successor was elected.

Rev. E. D. Smith became the next pastor Sept. 11, 1881. Soon after Rev. Smith began his work here, pastor and members commenced the agitation of a new and more commodious church building.

The old church, which had served a good purpose for thirty-five years, was now deemed inadequate to the needs and times, so a new building seemed to be what was needed. In the spring of 1882 a building committee was appointed, consisting of Bros. J. F. Eichholtz, George W. Eichholtz, Louis Petry, J. J. Valdenere, Michael Hemm and a few others as advisory members, and the erection of a house of worship was commenced. The corner stone was laid in November, 1882. Rev. H. Wells and E. D. Smith officiating. Work continued on the new building, and in the fall of 1883 the house was finished and dedicated by the Rev. Dr. S. A. Ort, of Springfield, Ohio. The church is a one story brick structure with stone trimmings, 80 x 45 feet, with a bell tower 16 feet square in front center about 100 feet high, the whole building covered with slate. The inside walls and ceiling are nicely frescoed; the windows of imported ground glass; the furniture handsome and complete; the building heated by furnaces and lighted by electricity.

The cost of the building, exclusive of grounds, was something over (\$10,000) ten thousand dollars. It is the second largest and finest church in this Synod.

After serving this church for about five years, Rev. E. D. Smith resigned and accepted a call to St. Paris, Ohio. The church then remained without a pastor for a year. In June 1887, Rev. C. W. Maggart was called as pastor, and served the church for one year and three months. His successor was Rev. W. J. Funkey, who began his work here November 1, 1888. In connection with this he served the St. Peter's church, eight miles east of North Manchester, which had been added to the charge by action of Synod. During Rev. Fun-

key's ministration, he succeeded in raising several hundred dollars toward liquidating the indebtedness on the church building.

Rev. Funkey resigned the charge October 17, 1890, after serving them for about two years, and accepted a call to Middlebury, Elkhart county, to which place he moved November 1, 1890.

In February, 1891, the present pastor, Rev. D. A. Kuhn, received a call to this church, and after some correspondence accepted. He visited and preached a few times after this, and on April 1, 1891, moved here with his family, entered upon the work as pastor, and is now serving his fourth year among this people. During these years as pastor, many valuable accessions have been made to the membership, and not a few lost to the church by death and removal. An old indebtedness of about seven hundred dollars was paid off, the whole auditorium newly carpeted, and otherwise improved and beautified, all of which improvements were paid for by the Ladies Mite Society and the Young People's Luther Alliance. Mrs. D. A. Kuhn, Supt. Sunday School, C. H. Flook, Assist. But one person a member of the church now who was in the organization in 1846, viz. Mrs. Louisa Wagoner.

The present council is composed of the following: Elders—John F. Eichholtz, John Naber, Wm. F. Macey; Deacons—C. H. Flook, George Hecter, Abner Hecter; Trustees—D. Gunther, M. D., J. F. Eichholtz, Abner Hecter.

St. Peters's Church.—In 1849 a few earnest faithful Christians of the Lutheran faith lived in this neighborhood, but had neither pastor, organization nor place of worship. During this year, Rev. Peter Hauck living in Ohio,

and quite aged, was invited to come among this people and preach for them. Rev. Hauck and his wife were given a home in part of a cabin owned by one of the members. Though no regular organization was effected for some time, yet Jacob Myers and Daniel Faust acted as elders, George France and Jacob Wetters as deacons. Rev. Hauck remained with them until 1851, when because of old age he ceased his labors. For a year or more they had no preaching, save an occasional sermon from a visiting preacher. In 1853 a regular organization was effected, under the auspices of the German Reformed church, and called the Jerusalem congregation, but for several years had no regular pastor, yet they had their stated times of worship. The following persons constituted the charter members of the organization: Henry Bolinger and wife, Anthony Bolinger and wife, Henry Homenstine and wife, George Slusser and wife, Benjamin Slusser, Samuel Runkle and wife, Levi and Noah Runkle, Michael Lengley and wife, George France and wife.

They worshiped for several years in a school house two miles east of their present location. In 1859 they undertook the erection of a church building. The membership being small, with but little money, but with much energy and determination, succeeded in erecting a log building 20 x 30 feet on the northwest corner of the John Funk farm, the same year. This house was built by volunteer labor and donated lumber and timber, and named the Funk church. Rev. Philip Baker was their second regular pastor. He took charge of the little flock in 1859 and continued as its spiritual shepherd for 14 years. He also taught and catechised their children. Up to the close of Rev. Baker's ministration, which was in 1868 or

1869 all the services were in the German language. Rev. John Kissell was the next pastor in 1872, who served them faithfully for two years in German and English and greatly increased the membership of the church.

He was succeeded by Rev. John Miller as pastor, who continued for four years. During this time the name of the organization was changed from that of Reformed to Evangelical Lutheran. Rev. A. Leathers became the next pastor and served them acceptably for several years in connection with the Eberhard church. During Rev. Leather's pastorship a new building was completed and dedicated to take the place of the log church which had served them as a place of worship for 35 years.* The new building is of brick with stone trimmings, 18 ft. ceiling, well finished within and surmounted by a 400 lb. bell. The size of building is 40 x 60 ft. It was dedicated in September, 1882, Father Wells assisting Rev. Leathers in the services. The church, costing \$4,000, was all paid for before the day of dedication. The building committee consisting of Thomas Bolinger, Henry Honenstine and George Hanover (Lutherans), with Jacob Early and Jacob Shoemaker (German Baptists), as the latter had some interest in the church and occasionally held service there. Rev. Leathers was called as pastor the second time and resigned finally about 1886. Up to this time this organization formed a part of a charge in Huntington County. In November, 1888, Rev. W. J. Funkey became pastor of this church in connection the Manchester church, giving one Sunday in each month to this church. He served them for about two years, during which time quite a number was added to the membership.

*The name of the church was changed from Funk's to St. Peter's.

Rev. Funkey was succeeded by the present pastor, Rev. D. A. Kuhn, who took charge in April, 1891, and is now serving them the fourth year. During this time, besides some valuable accessions to the membership, increased attendance and large Sunday School, the church building has been handsomely papered and varnished within and painted without, besides other improvements of an external kind. This is the largest and most complete church in that section of country. The present officers are Thomas Bolinger and George Hanover, (elders); Jacob Schwartz and Abraham Keel, (deacons); William Wetters, sr., John Eberhard and Thomas Bechtold, (trustees); William Wetters, (Supt. Sunday School).

The only surviving members of the organization are Henry Honenstine, Anthony Bolinger and wife, and Michael Lengle and wife.

ROCK CREEK PASTORATE.

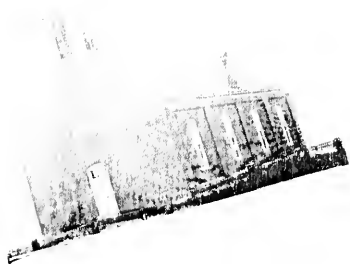
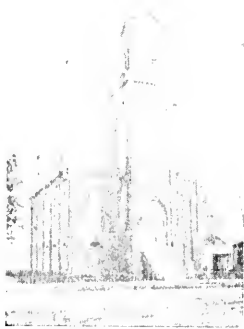
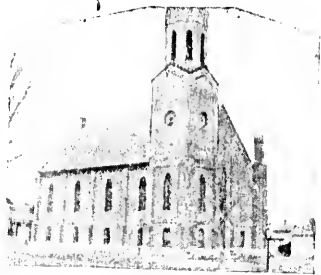
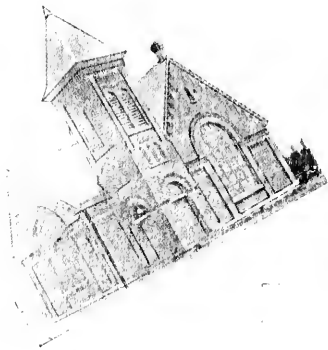
Originally this formed a part of the Camden charge. The division was made January 1, 1878, when the two congregations known as *Mt. Pisgah* and *Ebenezer* were separated from the rest of the pastorate. It was a mutual agreement, both sides willing to have the division made in order to lessen the burdens of the pastor and to give opportunity to occupy several new points which needed attention. Rev. J. L. Guard, who was in charge of the entire work chose the new pastorate and immediately entered upon his duties there. Up to this time the pastors who served these two congregations were the same as those whose names appear in the history of the Camden charge.

The *Mt. Pisgah* congregation was organized August 28, 1852, by Rev. S. McReynold with twenty-nine charter members. For several years the services were held in private residences and in "the old plank school house." During the ministry of Rev. S. P. Snyder, in the year 1859, the church edifice was built. It is a frame structure and still serves the congregation as its place of worship. More than one hundred members were added during Rev. Snyder's ministry.

The *Ebenezer* church is situated two miles south and two miles west of the city of Logansport, in one of the richest agricultural communities in the State. It is a beautiful brick building and fully adapted to such services as the entire community could desire. The congregation is numerically weak and always has been comparatively so. The organization of the church in Logansport drew from it some of its best families, thus depleting their ranks. It has been further weakened by a lack of regular services during the past five years and the present membership is small. But with a good church building, with some staunch, firm and devoted members, and with a community now "white unto the harvest" it needs only some consecrated minister of the word to establish it firmly and to make it a mighty power for the cause of Christ.

The *Mt. Olive Church* is situated in the village of West Sonora. It was organized by Rev. J. L. Guard, March 26, 1880. A convenient frame church was built during the fall and winter of 1880, and was dedicated January 2, 1881, the pastor being assisted in the dedicatory services by Rev. S. B. Barnitz. More than one hundred and fifty members were added to the church during Rev. Guard's ministry.

The *St. Paul's Church* was built in 1880. It is a neat



MASSILLON.

ZION'S, NORTH MANCHESTER.

MESSIAH, CONSTANTINE.
SPENCERVILLE.
ST. PETER'S, NORTH MANCHESTER.

brick structure and is situated in Liberty township, Cass county, Indiana, within two miles of the Ebenezer church. Its close proximity to the city of Logansport, has been the means of considerable loss, very few members remain, and having such a limited field there is very small hope of the congregation being again built up.

These four churches compose this pastorate and they all continued to prosper under the faithful ministry of Rev. Guard. He was instrumental in building three of the churches, and in adding large numbers to the membership. He resigned September 11, 1889, and was succeeded by Rev. G. V. Walker, June 1, 1890. He continued in a profitable ministry to December 1, 1891, and was followed May 1, 1892, by Rev. T. A. Pattee. His health failing he was forced to relinquish the field on the first of October of the same year. Rev. Emil Shultz supplied the congregations for three months during the summer of 1894. The pastorate is at present vacant, but is deserving of a good, faithful minister. There are rich promises for its future, and under a settled ministry they will unfold into a glorious reality.

SHARPSVILLE PASTORATE.

In the village of Sharpsville, Indiana, resided for some time during the last years of his life the Rev. A. H. Scherer. He had long been interested in the establishment of a Lutheran church there, and it was directly through his influence that such work began. He gathered those interested and on March 23, 1889, organized St. Peter's Evangelical Lutheran church.

A very comfortable brick chapel was built at an expense of about one thousand dollars for the congregation. But the difficulty of supplying it with regular services at once presented itself. No other Lutheran church was near enough with which it could be connected. Rev. Scherer had already advanced to such age that it was impossible for him to minister to their needs and the result was that from the very beginning they had irregular services. Rev. Rubush, of the United Brethren church, became interested in the congregation and rendered them invaluable service. At the annual meeting of Synod in 1890 he was received into the ministry of the Lutheran church and subsequently became pastor of this congregation. During the summer of 1891, Rev. Ellis B. Burgess, a student of the Theological Seminary at Gettysburg, supplied the congregation with gratifying results. Subsequently Rev. Rubush served the congregation in connection with his work as a practicing physician, but he has found it necessary to relinquish his pulpit labors and the congregation with less than fifty members is now vacant. The members hope that Synod will push the work of organizing in Kokomo, and that the two points may be connected and served by one man. It is worth the effort and there should be no delay, as it would doubtless soon result in the establishment of a good charge.

SILVER LAKE PASTORATE.

This pastorate is at present composed of three congregations and has a combined membership of about one hundred. Although their numbers are small they are an excellent and devoted people. The oldest congregation is in the village of Silver Lake. It was organized by Rev. G. W. Wilson, pastor of the Lutheran church in North Manchester, February 15, 1865, with eighteen charter members. Rev. Wilson had preached for the few Lutherans that were located there every two weeks for about six months prior to the organization. The congregation became a part of the North Manchester charge and was served by its pastors. There was a gradual increase in the membership and in all the work of the church. Difficulty was experienced in not having a church home. The congregation worshipped in the church of the United Brethren in Christ from the time of its organization until the year 1867. For about one year their services were held in the school building. Denied the use of this building they decided to erect a house of their own. A plain unpretentious building was erected at a cost of about \$700, and was dedicated to the worship of the Triune God. Rev. H. Wells assisted the pastor in the dedicatory services. In the year 1879 the congregation was separated from the North Manchester pastorate by the action of the Synod. For a short time the congregation was supplied by Rev. H. Bradley, a licentiate of the Synod of Northern Indiana. In June, 1880, Rev. J. J. Purcell, a licentiate of Synod, was regularly called as pastor. They pledged him a salary of \$225. Not disheartened at this meagre sup-

port he threw into the work all the energy of his young and devoted life. About four miles in the country there was a congregation belonging to the German Reformed denomination. It could not be reached by any pastor of their own church and was not able to support a minister alone. Rev. Purcell went there and preached so acceptably to them that they engaged him as their pastor. He preached for them every two weeks in the afternoon.

In another direction from the village there resided several worthy families of the Lutheran faith who desired preaching in a neighboring school house. Rev. Purcell began preaching there. These families formed the nucleus for a new organization which was effected a few months later. On the 20th of November, 1881, they dedicated a very comfortable brick church, Rev. Dr. Helwig assisting the pastor in the services. The church cost about \$1,800. This congregation is known as *South Pleasant*. These two points added considerable strength to the pastorate. The Silver Lake church was also greatly blessed and strengthened during Rev. Purcell's ministry. He resigned November 1, 1882, for the purpose of continuing his studies in the Theological Seminary at Springfield, Ohio.

For more than a year the pastorate was supplied by Rev. H. Wells, of North Manchester. In May, 1885, a call was extended to Rev. B. R. M. Sheeder, who had just graduated from the Theological Seminary. During his ministry the German Reform congregation was reorganized and adopted the constitution of the Lutheran church. It is now known as *St. Matthews*. By action of the Synod it was received and made a part of the Silver Lake pastorate. The church was remodelled and enlarged during Rev. Sheeder's ministry, which

continued a little more than two years. Rev. E. W. Erick succeeded Rev. Sheeder in a brief but successful pastorate of about two years, and he was followed by Rev. B. F. Stultz during whose ministry the churches were continually blessed. After his resignation Rev. N. J. Myers was called and his work continued until April 1, 1894. Rev. A. J. Douglas immediately took up the work where his predecessor had laid it down, and under his faithful care the churches confidently expect large and glorious blessings from the hand of the Lord.

SPRINGFIELD PASTORATE.

Formerly this was a part of the Spencerville charge, and its history is there given up to the time of the division. At present it is composed of four congregations with a combined membership of one hundred and fifty. The *Salem* congregation was organized by Rev. Wm. Waitman September 25, 1852, with thirteen charter members. For five years they worshiped in a school house at which time it was decided to build a church. Work soon commenced and on the 3rd of October, 1858, the new building was dedicated free of debt by Rev. W. Waitman, assisted by Rev. Sloan of the East Ohio Synod. It is located in Springfield Township, Allen County, Ind. This church was handsomely repaired during the pastorate of Rev. E. W. Erick. The *Barnett* Chapel is situated in Milan Township. It was organized by Rev. B. F. Hills January 7, 1864, with twenty charter members. The congregation worshiped in school houses until 1873, at which time a neat and convenient chapel was built. It was dedicated by Rev. E. W. Erick,

assisted by Revs. J. N. Barnett, A. J. Douglas and Jabez Shaffer, September 14, 1873. The *Erick* Chapel which is located in Cedar Creek Township, began its history with twelve members. It was organized by Rev. C. C. Sink September 25, 1866. Worship was maintained in a school house until 1875, when the pastor, Rev. E. W. Erick, called a meeting of the congregation for the purpose of considering the advisability of building a church. It was decided to build, and in the month of September, 1875, the new structure was dedicated to the worship of Almighty God. The pastor was assisted in the dedicatory services by Revs. J. N. Barnett and B. F. Stultz.

In August, 1885, at a joint council meeting of the Spencerville pastorate it was determined to divide the charge. It was agreed that the above three congregations should unite to form a separate pastorate, and the Synod in its convention of the same year ratified the action of the council. In October Rev. Jabez Shaffer accepted a call to this work and immediately began his labors. Shortly afterwards a parsonage was purchased for the sum of \$600. In the month of March, 1886, Rev. Shaffer organized a church in Maysville, known as *St. Marks*, with sixteen charter members. The old Methodist church was purchased and repaired by the congregation at a cost of \$1,100, but the congregation is outgrowing it and will probably soon erect a new building. Rev. Shaffer resigned January 11, 1890, and on May 11 of the same year Rev. S. E. Slater became the pastor. He was universally loved and accomplished a good work. He resigned May 5, 1891, but continued his labors until June 1st, at which time Rev. D. F. Kain accepted a call. He remained until December 1, 1892, preaching with great favor. The charge was without a pastor

until October 1, 1893, at which time Rev. E. W. Erick, the present pastor, began his work. He had formerly served them when in connection with the Spencerville charge, and returned to find that his former labors had not been in vain. An able preacher and an excellent pastor, he enjoys thereby the love and esteem of all his people, and will lead them forward into a larger and better life. "They have a mind to work."

SPENCERVILLE PASTORATE.

Rev. J. Carther formed the first organization of the Lutheran church in Concord township, DeKalb county, Indiana, in the month of October, 1849, at the home of William Doums, with twelve charter members. Subsequently, he preached for them about two years, and was succeeded about January 1st, 1851, by Rev. John Sidel. Soon after he began his labors in this field, special Evangelistic services were held in the old Spencerville school house. They resulted in the conversion of many souls, and the young congregation was greatly strengthened and encouraged. A more thorough organization was effected, but during the summer the devoted pastor's health failed, and in a few month's he was taken from his labors in the church militant to his reward in the church triumphant. In May, 1852, Rev. William Waltman was called as pastor and continued his labors until Sept. 18, 1859. During this period the church was greatly blessed, and the membership increased. Being without a church home, a congregational meeting was called in the year 1856 to consider the question of building a church. It was favorably regarded.

by all and in a very short time ground was broken for the first church building located in the village of Spencerville. The Synod of Northern Indiana convened in the new church in September, 1858, at which time it was solemnly dedicated to the worship of Almighty God. On this occasion the sermon was preached by Rev. H. Wells, and the building, which cost about \$2,000, was dedicated free of debt; Rev. Waltman having resigned a call was extended to Rev. C. C. Caskey, who began his labors October 10, 1859. The pastorate at this time consisted of four congregations, viz.: Spencerville, St. John's, Salem and Richland. Some difficulties arose and Rev. Caskey resigned at the close of his first year, continuing, however, to preach for some months to the Salem congregation. The other three congregations united in a call to Rev. Waltman, their former pastor, and he served them again from October 1860, to October 1863, with the same acceptable and profitable services that had characterized his former years of labor in their midst. He was succeeded by Rev. B. F. Hills whose ministry continued until October 1865, and he was followed by Rev. C. C. Sink, who was pastor for a period of nearly two years. In the year 1857, Rev. A. Leathers became the pastor and served very faithfully for nearly two years. During his pastorate there was a large increase in the membership and a parsonage was bought. In the year 1869, Rev. E. W. Erick entered upon the work and continued until 1879. This is the longest pastorate in the history of this charge, and shows many of the advantages of a settled ministry to any people. Rev. Erick had the true missionary spirit, and while serving his people organized and sustained several new congregations. He was justly popular and turned all his influence to advantage for the church.

Rev. S. Kelso succeeded Rev. Erick. He began his labors in April, 1879, and continued until September, 1881. St. Joe congregation was organized by him and the church built at a cost of about \$3,000. His labors were of great value to this charge. After his resignation the Rev. E. K. Baker was called and he continued until 1885. At the close of his ministration the charge was divided into two pastorates, Spencerville and Springfield. On September 13, 1885, Rev. S. P. Fryberger accepted a call to the former. The charge consisted then as now of two congregations, Spencerville and St. Joe. During his ministry the congregation built a new church in Spencerville at a cost of \$9,000. It is a beautiful structure, and is said to be one of the most convenient church buildings in the Synod to which it belongs. The latter part of the year 1888, Rev. J. S. Nelson became pastor and served acceptably for nearly four years. He was succeeded October 1, 1892, by Rev. J. W. Thomas, the present efficient and popular pastor. During his ministry the old parsonage, bought in 1869, has been replaced by a new one at a cost of about \$1,700. The work of the church is well organized, and great interest is taken in all its benevolent operations. Since the organization of the Spencerville congregation in 1849, it has been served by thirteen different ministers, all of whom are living save two—Revs. Sidel and Caskey. The pastorate has a present membership of two hundred and sixty-seven, and church property estimated at a value of \$14,500. The congregations are only three miles apart, and are composed of an intelligent and devoted class of people. It is one of the most pleasant and desirable pastorates in this Synod.

THREE RIVERS PASTORATE.

It is not possible to write the true history of a church. The real or inner history may be written in God's book of remembrance by the divine penman, but it can not be recorded by human hands. Some of the facts connected with the external organization and work can be recorded so that some idea can be formed in regard to the efficiency of the organization.

But the methods of organization of churches, and of carrying on of the work are generally very similar, so that the history of our church must of necessity be much similar to that of another. But there is a sense in which each congregation has a history peculiar to itself. Some of the characteristics of the organization and development of this work we will attempt to portray, and thus give the peculiar history of this congregation.

The church was organized as a mission, and for fifteen years was dependent on the Board of Home Missions for support. The origin of the work was on this wise.

At the 15th annual convention of the Synod of Northern Indiana, held in 1869, the North District Conference reported a good opening for a Lutheran church in Three Rivers, Mich. The Synod requested Revs. J. N. Barnett and B. F. Hills to visit the place and make a full report. That this committee performed its duty is very evident from the fact that before the next meeting of Synod the work was already well advanced.

The Missionary was commissioned on the first day of March, 1870, and on the third day of April the congregation was organized with twenty-nine charter members. This num-

ber was augmented by the addition of two more before the meeting of Synod.

Rev. R. F. Delo was the missionary appointed, and at the 16th annual convention of Synod, held in North Manchester, Indiana, he presented the following as the first report of St. John's Lutheran church.

"I was commissioned by the Board of the General Synod to labor at Three Rivers and vicinity on the 1st day of March, 1870, for six months. I have during that time preached at Three Rivers, Flowerfield and Pleasant Valley. I have organized a congregation at Three Rivers consisting now of thirty-one members.

"An effort is being made to erect a church edifice with the following results. We have secured two lots and \$2,500 on subscription, also the stones for the foundation, and we are warranted in saying that the subscription can be raised to \$3,000."

At this meeting of Synod the constitution of the church was presented, and the congregation was received. The undertaking was looked upon with great favor, and was considered very important and promising.

The reappointment of Rev. Delo as missionary was recommended, and the following action was taken:

"*Resolved*, That the congregations of this Synod be open during the year to welcome Rev. Delo to take subscriptions for the Mission, and also that the treasurer be authorized, if necessary, to borrow money to sustain said Mission."

The effort for the erection of a church building was successful, and on the 14th of September, 1871, the missionary wrote to the President of Synod, "That there had been general

prosperity in the Three Rivers Mission, and that the new church edifice would be finished in the early part of the winter." It was, however, not completed until in the spring of 1872. The President of Synod in his report presented to Synod October 16, 1872, says: "May 12th I assisted Pastor R. F. Delo in the dedication of their beautiful church in Three Rivers, Mich., which is a model of neatness, and a monument of patient, steady work and self-denial. The building is brick, and worth more than \$6,000. A debt of \$700 remained to be lifted on the occasion, which was promptly done, with a surplus of about \$400 with which to carry up the spire. The success of this two year old mission is marvelous. To God be all the glory."

The original history of this work is thus very largely taken from the original congregational and synodical records, and told in the language of those who were engaged and interested in it at the time. It started very encouragingly. The membership were active and enthusiastic, and the Synod was ready, not only to give encouragement, but also to lend assistance. But it was not all sunshine. There were many discouragements and trials. But these have not been recorded so fully. Sometimes the burdens almost crushed the hearts of both pastor and people. Frequently they scarcely knew what to do, or where to turn for help. But they were laboring in a good cause. They were convinced that it was of God, and so they bore the burdens manfully and pressed on.

Rev. Delo remained pastor of the mission for five years and three months, and during this time eighty-four members had been received. But of these some had died, some had removed, and others had become disheartened. Notwithstand-

ing the success which had attended the work thus far, it was new and needed but little to discourage the membership. After the removal of the pastor trials soon came, and for some time fears were entertained of the failure of the work. After success discouragement seemed very hard to bear. A meeting was soon held, and Rev. A. J. Cromer was elected and called to become the pastor of the mission. The call was accepted and the new pastor entered upon the work. But for some cause the pastor and people did not harmonize, and he remained but a short time. During his pastorate seven members were received.

After his departure there was no pastor for almost a year, and the mission suffered greatly from discouragement and lack of a pastor's care. Had it not been for the zeal of the faithful few the work would have been abandoned.

In July, 1877, Rev. Alexander McLaughlin was called as pastor, and notwithstanding the unpromising outlook, he accepted the call. As he entered upon the work he found many things to dishearten. On the 23rd of September a meeting of the church council was held at which a delegate to Synod was elected, and a report was prepared for him to present as the report of the mission. This report contained four items, as follows:

1st. Membership. Number of members of the mission, 27.

2nd. Vacancy. The mission has been without a pastor for one year. During this time repeated efforts have been made to secure a pastor, but, until recently, without success.

3rd. Indebtedness. On building.....	§900.00
On Organ.....	§170.00

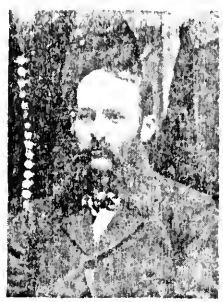
4th. Prospects. At the present time we have a pastor, regular services every Sabbath, and a Sunday school numbering about fifty persons. If we can succeed in liquidating these debts, which are pressing us very hard for payment at present, the prospects for the future are good."

Discouragement is breathed in every sentence of this report. After an existence of seven and a half years and the reception of ninety-one members, only 27 could be relied upon, and after all these burden bearing years the mission was yet groaning under an indebtedness of almost \$1,100.

To the work of removing this burden the new pastor devoted his efforts. Synod once more rallied to the help of the mission and pledged aid. Appeals were also made to the church at large, and responses came in from different sources, but they were not many, nor for large amounts. The entire pastorate of almost seven years was devoted to this struggle, but finally success crowned the faithful efforts, and when the pastor left the work in 1884, he did so with the consciousness that the great financial burden was removed, and that his successor could turn his attention into another direction. These seven years were years of faithful and untiring effort on the part of both pastor and people. Seventy-two new members were added to the church during this pastorate. But there had also been many removals by death and otherwise.

The good which was accomplished during this pastorate cannot be measured. It is not so apparent as that which has been accomplished during other pastorates, and burdens were removed and foundations were laid for future good which time has since been revealing, and which will continue to appear. We will not attempt to measure the good accomplished by these several pastors, but in due time God will reward them for their faithfulness.

Within three months of the removal of Rev. McLaughlin and on the 2d day of May, Rev. L. C. Rutzahn was unanimously elected as his successor, and a call was extended,



ADAM GENZLER,
B. O. GLADDING,
W. J. WILLETS.

PHILIP RAY,
D. H. RAUP.

H.H. BITTENBENDER,
M. J. HUSS,
J. S. GENZLER.

which was accepted, and in June he began his work as pastor.

When he came he found the church out of debt, and the membership united and harmonious. The membership was not large, but the financial burden was gone, and they had a heart to labor in other departments of the work. A committee was appointed to revise the church record, and it was found that there were 37 active and 10 inactive members. The prospect was not very bright, but the pastor entered upon the work with zeal and energy, the membership rallied to his support, and the blessings of Heaven descended abundantly upon the new relationship. Very soon a new life began to be manifest in all branches of the work. During the first year 36 members were added. During the second year 68 members were received, and at the end of the second year of this pastorate, we find recorded in the minutes of the congregation that self-support was assumed, and a resolution of gratitude was ordered sent to the Board of Home Missions for its long continued and timely aid. Both the Board and the Mission felt that it took a long time to reach this point. Sometimes the board almost resolved to give up the attempt. And the Synod, which at the beginning had so heartily encouraged the work, in the continued days of discouragement longed to know what to do with, or how best to get rid of the Three Rivers Mission. But when finally success came, it was glorious, and has been continued ever since.

Rev. Rontzahn remained pastor of the church for eight years, and every year was a rich harvest. The good accomplished can only be revealed by eternity. There is no earthly means of measuring it. The years were a continued chain of success. The entire pastorate was filled with harmony and

blessing. Three hundred and sixty-three members were added to the church. New societies were organized to assist in the different departments of the work and to increase the efficiency of the church. The Sabbath School grew to be an inspiration and in every branch of the work life and energy manifested itself. During this pastorate the church and Sabbath School grew to be too large for their accommodations, and it was decided to remodel and enlarge the church building. This was done at a large outlay of money and the church was much beautified and the seating capacity fully doubled. A very beautiful and sweet toned pipe organ was placed in the church, a present to the congregation by the families of Mr. R. H. Webb and Hon. Warren J. Willits, two very active and consecrated families of the church. The sweet and melodious music of this organ is very much appreciated by the many worshipers, and the donors will ever be held in grateful remembrance by a devoted people.

The eight years of Rev. Routzahn's ministry in Three Rivers passed by very swiftly, and seemed very short to both pastor and people, but the community had been very much changed, and the church very largely increased in numbers and efficiency.

On the evening of March 28, 1892, having received a call to the church in Salina, Kansas, he tendered his resignation to the church council to take effect on the 1st of May. The resignation was reluctantly received, and referred to the congregation for final action. The congregation acquiesced in the action of the council, and adopted very tender and expressive resolutions acknowledging the blessed work, which, under God's guidance, he had accomplished, and expressing the high esteem in which he should ever be held by this people.

On the 24th of April, and before the departure of Rev. Rontzahn, Rev. C. J. Kiefer, of Denver, Colorado, was unanimously elected to become his successor. The call was accepted and the new pastor entered upon his work the 1st of August following. During the two years of the present pastorate the former success has been continued. During the first year 34 members were received, and during the second year 91 have been added to the church.

The people are harmonious and zealous, and much good is being accomplished. The societies of the church are all succeeding nicely. The Ladies' Aid has long shown itself to be an efficient help in the financial work. The Woman's Home and Foreign Missionary Society, organized in 1883, is a vigorous and helpful organization in mission work. The Y. P. S. C. E. organized during the administration of Rev. Rontzahn, is a constantly growing society, having at present a membership of over 100, and is doing much toward the development of the young in Christian work. The Junior Christian Endeavor, very recently organized, is already full of promise. Those especially interested in the work are greatly cheered by the present prospect.

The Sabbath School is prospering under the magnificent leadership of Hon. Warren J. Willits as superintendent. He is very efficiently aided by Mr. Murray J. Huss as assistant superintendent.

The primary school is superintended by Mrs. James Eggleston, as with the hand of one prepared by Providence for that especial work. Under such efficient management the school has gained the honorable distinction of being the largest and most interesting and successful Sunday School in the county. Its

enrollment now contains the names of about 500, and the average attendance is over 300.

The church itself is in excellent working condition. Everything is harmony and peace. A zeal for the success of the Lord's work is manifested on the part of the people, and notwithstanding the long continued success, there is promise of much more aggressive work being done toward the realizing of yet greater things. The membership of the church is at present about 375. The prayer meeting held regularly on Thursday evening is nicely attended, and very helpful.

For the Sabbath School the organ is presided over by Miss Nellie Willits, and for the church services by Mrs. Effie Robinson. A large chorus choir is doing excellent service in the way of leading the music of the church, while the congregation joins heartily in the singing of the songs of praise.

And now I have related the externals of the work, but what the work really is, and how acceptable it is to the great maker of us all must remain unrevealed until the great day when all things shall be made known. Shall we not treasure the precious hope that when it is revealed it will far surpass our most exalted expectations.

* * * * *

The *Moorepark Congregation* although now small, is one of the oldest in the Synod. The editor made every effort possible to secure the history, but failed. For the past few years it has been served in connection with Three Rivers.

WALTON PASTORATE.

On November 4, 1860, Rev. J. N. Barnett organized "Shiloh Evangelical Lutheran church of Walton Indiana" with ten charter members. The missionary spirit of the Synod was intense. The field was white unto the harvest. Eighteen new congregations were organized during this synodical year. Rev. Barnett was a young man just entering upon the work of the ministry and carried this spirit into his new enterprises. At the meeting of Synod in September, previous, he had been recommended to the Parent Home Missionary Society for aid. It was received. In 1861 a church was built, but was not dedicated until the year 1870. Rev. Barnett resigned in October, 1862. The church remained vacant until January, 1863, at which time Rev. W. H. Ferris was called. He served the church faithfully and with marked success up to December, 1869. Through his efforts two new stations were added to the charge—Mt. Zion and Mt. Horeb—the services being held in school houses. In January, 1870, Rev. William Fryday became pastor and continued to serve the charge for two years. Rev. S. Kelso was called in January, 1872, and remained until November 6, 1875. A vacancy occurred to May, 1876, when Rev. S. P. Snyder was called. It was deemed best now to drop the two stations which had previously been added, and after a special revival effort St. Paul's church was organized and a building erected during the year 1877. From that time the pastorate was composed of these two churches, Shiloh and St. Paul's, and they now constitute the charge. Rev. Snyder remained until January, 1882, and in November of the same

year Rev. J. C. Jacoby became pastor. He was an earnest and energetic worker and God blessed his labors and made them fruitful in the up-building of his cause. He remained until March 28, 1886, and the churches were again without a pastor up to October 17 of the same year, when Rev. L. Rice assumed the leadership of a somewhat discouraged people. He was much beloved by the congregations and they were sorely distressed when in October, 1892, on account of failing health, he found it necessary to lay aside the duties of the active ministry. Again, nearly one whole year passed without regular services. The people became disheartened. The churches suffered severe loss, but a few faithful ones in each congregation encouraged the weaker and rallied them to renewed efforts. Rev. A. Z. Fryberger was called on the 1st of September, 1893, and with him came new life—God was with them. The churches were revived. New members were added. The prospects brightened. Every department of church work was quickened. With a combined membership of one hundred and seventy-six, in full sympathy with the pastor, with two Sunday schools of about one hundred members each, with two well organized Young People's Societies of Christian Endeavor, and with a Woman's Home and Foreign Missionary Society to carry forward the work of the Master, this pastorate confidently expects a new era of prosperity.

WHITE PIGEON PASTORATE.

This pastorate is composed of three congregations, two of which are situated in Southern Michigan and one in Northern Indiana. The oldest congregation is located in Mottville, St. Joseph Co., Mich. Preliminary steps were taken for the organization July 5, 1857, when a committee of five was appointed to draft a constitution. Two of that committee are yet living and are active members of the church—Joseph Bittenbender and J. R. Jones. At a congregational meeting held March 5, 1858, a call was extended to Rev. A. S. Bartholomew, which was immediately accepted. The field of his labors included all the territory now occupied by the Moorepark, Three Rivers, Constantine, White Pigeon and Middlebury, Indiana, pastorates. The call pledged him a salary of \$150.00 for his labors, which he probably received. The congregation was at a great disadvantage, having no regular place in which to hold its services. Repeated efforts were made to build, but the people did not find sufficient help to accomplish this desirable object. At a congregational meeting, Oct. 30, 1859, a committee previously appointed, reported that a house suitable for a church and parsonage, with six lots, could be secured for \$700.00. It was purchased. Here the pastor lived and the people worshiped until the new church was built and dedicated. Rev. Bartholomew, a member of the Joint Synod of Ohio, continued his labors until Sept. 21, 1864, when he resigned. In the spring of 1865 Rev. Peter Bergstresser took charge of this work. In Oct., 1866, the various churches comprising the pastorate united in a petition to

Synod, asking that their synodical relations be changed, and that they be transferred from the Ohio Synod to that of Northern Indiana. This request was granted by a mutual agreement of the Synods. Rev. Bergstresser did excellent missionary services, continuing his labors until the latter part of the year, 1867, when he resigned. In November of the same year he was followed by Rev. J. N. Barnett. He was an earnest energetic worker. During his ministry the church at Mottville was built, at a cost of about \$4,000.00. It was dedicated Aug. 22, 1869, the pastor being assisted in the services by Revs. W. C. Barnett, B. F. Hills and J. G. Biddle. He also built the church at Constantine which he served in connection with this pastorate until it became self-supporting.

The White Pigeon congregation was organized in the year 1867, by Rev. Peter Bergstresser. Resigning this field of labor soon afterward, very little more was accomplished at this point during his ministry. After Rev. Barnett became pastor he succeeded in purchasing the present church building from the Baptists, the German Reformed congregation taking one-half interest. During his ministry, the membership was greatly increased and the church placed upon a firm basis. He continued his labors until Oct., 1873, when the pastorate was divided and he accepted a call to the Constantine Church which had through his efficient ministry advanced to such an extent that they could support their own pastor. In March, of the following year, he was succeeded in the Melancthon charge by Rev. A. McLaughlin. During his ministry, June 27, 1874, the third congregation of this pastorate was organized at Van Buren, La Grange Co., Ind., with 24 charter members. It was christened *St. Paul's*. For two years they worshiped in

the Methodist Episcopal Church, at which time they were obliged to hold their services in the school house. Preliminary steps for the building of their own house of worship were taken during the ministry of Rev. McLaughlin, but it remained for his successor to carry forward and complete this work. He resigned after three and one-half years of faithful service in the entire pastorate, Sept. 1, 1877. Rev. B. F. Stultz was called and immediately began his work. He was earnest and devoted and he entered upon his labor with strong faith and determination. The enthusiasm of his life was soon felt in all the congregations. The church at Van Buren, which is a comfortable village house of worship, was built and dedicated during his ministry and the membership was substantially increased. At Mottville he succeeded in paying a debt of \$1,000 that remained on the church building and in making other necessary improvements. At White Pigeon the interests of the Reformed congregation in the church were purchased and the building repaired at an expense of nearly \$1,500. The membership of the charge was increased until it numbered more than two hundred. Through his labors the pastorate was lifted to the front ranks in the Synod. He resigned March 1, 1885, and was succeeded by Rev. E. W. Erick, who began his labors on April 1st, of the same year. He was exceedingly popular and was well adapted to the advanced stage of the work where his predecessor left it. The congregations continued to grow all through his ministry and he strengthened them for more substantial work. Much to the regret of the church he resigned Aug 25, 1888. A vacancy followed which continued to June 30, 1889, when Rev. A. J. Houk accepted a call. During this vacancy Rev. Ted-

row, of Constantine, supplied the Mottville congregation for several months and added nearly thirty to the membership. Rev. Houk resigned Sept., 1890, and was followed by Rev. W. F. Barnett, June 1, 1891. He gave himself unselfishly to the work, but his efforts were crippled by a factional spirit which had crept into several of the congregations. He resigned in Sept., 1893, and the charge was vacant until Feb. 15, 1894, where the present incumbent Rev. M. L. Smith became pastor. He is deservedly popular and has already done much effective work. The charge is being thoroughly organized and under his efficient leadership we may justly hope for glorious things.

BIOGRAPHICAL.

REV HUGH WELLS.

In almost every organization in which men are associated for a common purpose, there is some one who appears as a central figure. Various reasons may be given for it, but usually it arises from his own personality. Others recognize in such an individual the qualities that are essential to good leadership and they gladly accord to him the position that he fills. This has been pre-eminently the case with Rev. Wells in his relations to the Synod of Northern Indiana. From the time of its organization to the present day he has held such position among his brethren. Every one who has been connected with the Synod has regarded him as its leading spirit, and the influence which he has wielded in all its efforts to advance the interests of the Lutheran church during these forty years has corresponded therewith. "Father Wells" is the familiar name by which he is known all over this vast territory. This arises not so much from the advanced age that he has attained, nor yet from the fact that he is literally the "father" of the Synod, being the leading spirit in its organization and the one through whom chiefly the organization was brought about; but more particularly from the fact that he was conspicuous in all the history of the Synod, and in every important movement that has been inaugurated upon this territory in the interests of the Lutheran church. His position and influence have been commanding, and they have not waned with approaching years. They are his to-day, as truly as in the days in which his energies were being expended for the church, and he will continue to hold the one and to wield

the other, as long as God permits him to remain with us in the church militant.

Rev. Wells was born in Highland county, Ohio, December 22, 1812. With his parents he removed to Marion county, Indiana, in the spring of 1839, where he resided until the year 1850. His parents were members of the Methodist Episcopal church in which he was educated, and for which he preached the first nine years of his ministerial life. During most of this time he taught school in connection with his work as a minister. Mere local circumstances lead him to begin preaching for some Lutheran people in his community in the year 1846. Other influences were at work in his mind which finally lead to a change in his church relations. He united with the Miami Synod at Germantown, Ohio, in the spring of 1847. During that Synodical year he was engaged chiefly in missionary work for the Lutheran church in that section of the state of Indiana where he resided. He possessed the real missionary spirit and entered upon this work with an enthusiasm that never abated. The Lord blessed his labors and made them abound in good works for the church. All the fire of his young life glared forth in his incessant toils and it set the embers glowing in other souls. They felt the inspiring touch of his consecrated life wherever he went and it aroused in them higher ambitions and stronger determinations to seek better things. In April, 1848, the Miami Synod convened at Hamilton, Ohio, and during that convention the members who resided in the state of Indiana were authorized to call a convention and organize a Synod for their own state. In the month of October of the same year Rev. Wells and five other clerical brethren organized the Olive Branch Synod in the city

of Indianapolis. In his new Synodical relations he continued his missionary labors as they had been before. He went to Lutheran communities that were destitute of the means of grace and faithfully ministered to their needs. He baptised their children, organized churches, and gathered together the scattered sheep of the Reformation preaching and administering to them the sacrament of the altar. While he was performing these labors for the church he supported himself and family principally from the income of a small farm of which he was the owner. His success in this line of work led the Olive Branch Synod to elect him as a traveling missionary at her third annual convention in 1850, at Camden, Indiana. He was pledged a salary of \$350 per annum and was required to bear his own expenses. There was great need of this kind of work and none seemed so well fitted for it as he. The plan proved a successful one. Much good was accomplished. Weak churches were strengthened and encouraged and new organizations were effected. Little expense was brought to the Synod. He collected nearly all of his own salary and other expenses were light. There were no railroad fares to pay for there were no railroads to carry him from place to place upon this territory. A horse performed this service for him and did it with great satisfaction to the owner. By night and by day the faithful creature bore its master from place to place in the performance of his duties for the church. Similar were the labors that he performed for the Synod of Northern Indiana. In its fourth annual convention, 1858, Rev. Wells was requested to devote six months of the year to the work of a traveling missionary and was promised \$250 and traveling expenses. He found it impossible to give more than three

months to the work, and during that time organized several new congregations and visited others who were not supplied with preaching. He was continued during the Synodical year of 1859-'60 on a salary of \$500 and expenses. The entire year was devoted to the work and untold good accomplished for the church. At the end of the year Synod was indebted to him to the amount of \$11.27, he having collected all the rest of his salary and expenses from the people to who he ministered. The services that he rendered the church in this capacity during these years were of incalculable benefit and many important centers that are now destitute of Lutheran churches would be occupied could he have been continued in that blessed work.

After serving the Olive Branch Synod as indicated he removed to Ladoga which he made one of his missions. In two years the congregation had built for itself a neat brick structure and by uniting two county congregations with it into one pastorate they became self-supporting. In 1852 he removed to Columbia City, Indiana, and made it a central mission point. The Olive Branch Synod held its second convention there in 1849, which was the first time Rev. Wells visited the place, Rev. Franklin Templin was the pastor loci. The meetings of Synod were then held in the Methodist church. But Rev. Templin and his energetic band went to work and soon erected a frame house of worship which was dedicated in November, 1851, by Rev. H. Wells and Rev. Seidel, of Albion. After his removal there in 1852 he took charge of the mission and also of the work at North Manchester. To this work he was to devote one-half of his time and the other half to be given to evangelistic work for which

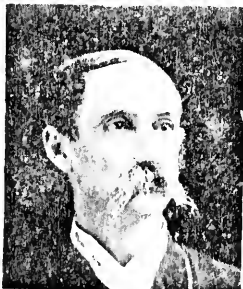
the Synod agreed to pay him \$200, which amount he collected from the churches as usual. When he became pastor at Columbia City there were only seven members. They had a church partly furnished, but in debt. The members were poor but active and liberal. It was a struggle for life of which few at the present time can have conception. But God blessed their labors and the cause prospered. All indebtedness was met and in a few years the church became self-supporting. Pastor and people labored together harmoniously and successfully for a period of 17 years, when he was induced to resign, but he has always regarded it as a mistake that he left the pastorate when he did. He served the mission at VanWert, Ohio, for a period of two years with gratifying results, but failing health caused him to resign. At this place he met with severe financial misfortune. Dishonest bankers changed his competency into comparative poverty. In the spring of 1871 he removed to his house in Columbia City and the next year accepted a call to the North Manchester pastorate and removed there. He continued to serve the charge for a period of ten years, and under his ministry it was greatly strengthened. Being again compelled to relinquish the work on account of failing health, he retired to his home in that city, being elected pastor emeritus of the charge, to which he had faithfully devoted a decade of the best part of his life.

It was chiefly through the efforts of Rev. Wells that the organization of the Synod of Northern Indiana was effected in 1855. He was chairman of the committee which framed the synodical constitution and was elected as the first president of Synod. He was elected to the same position at the second, third, seventh, eighth, fourteenth, twenty-third, and twenty-

fourth annual conventions. He was elected synodical secretary in 1859-'71-'72, and was its treasurer during the years of 1866-'67. He represented his Synod at all the meetings of the General Synod from 1857 to 1869 and was frequently elected to the same position after that time. During the 47 years of his ministry in the Lutheran church he has been in attendance at nearly all the conventions of the General Synod and in that time has attended all the meetings of his district Synod, except one. In 1852 he was elected a member of the board of directors of Wittenberg College by the Olive Branch Synod and has served a number of terms in that capacity from the Synod of Northern Indiana.

Rev. Wells is a man of broad sympathies and as his work will show came close to the people in his efforts to have them saved through Christ. He has been a preacher of far more than ordinary power, and when the books are opened and every man's work shall be revealed in the light of eternity, there will be many to ascribe the joy of their salvation to his humble labors in Christ.

“And after he is dead and gone
And e'en his memory dim,
Earth will be more sweet to live upon
More full of love because of him.”



REV. W. J. FUNKEY,
REV. S. P. FRYBERGER,
REV. M. L. SMITH.

REV. D. A. KLEIN,
REV. C. J. KIEFER,
REV. J. M. FRANCIS.

REV. R. F. DELO,

One of the tireless workers and of the energetic spirits who organized and successfully carried forward the work of this Synod was the subject of this sketch. He was born near Knox, Clarion County, Pa., October 13, 1827. For several years he attended the Academy in the village of Clarion and subsequently pursued his studies in a Lutheran institution in Greensburg, Pa. In connection with Rev. J. A. Delo he then received private instructions under the Rev. S. D. Witt, after which he entered Wittenberg College and graduated from the Theological Seminary in the spring of 1852. He was licensed to preach the gospel by the Miami Synod June 6, 1852. At the request of the President of the Synod he went to Greenville, O., where he spent the first year and one-half of his devoted ministry. God blessed his labors and made them fruitful for Christ's kingdom. During this brief period he organized four congregations, but in the midst of his successful labors he was compelled to relinquish the field because of malarial difficulties from which he suffered. Receiving medical treatment for some months and resting from the excessive labors of a large missionary pastorate he regained his health. December 26, 1853, he was married to Miss M. C. Munn, who proved a faithful helpmate in the arduous duties of his life. Having received and accepted a call to Albion, Ind., they journeyed hither arriving in Lisbon, Ind., January 4, 1854, where they began their labors in the Albion pastorate. The charge consisted of three congregations and one station with a combined membership of 73. After some months of faithful work he

called a meeting in Albion for the purpose of taking action for the erection of a house of worship. Trustees were elected, a building committee appointed and the work pushed vigorously forward. On the 25th of December, 1855, the new church—the only one in the County seat of Noble County and the only Lutheran church then in the county, was dedicated, Rev. Samuel Sprecher, D. D., president of Wittenberg College, preaching the sermon. The Mt. Pleasant congregation also built and dedicated a new church during the year 1856. In 1857 he organized a congregation four miles southeast of Albion, and built for it a church during the following summer. It was dedicated June 10, 1858, and was named "Rehoboth." About the same time he organized a German-English congregation in Avilla. This congregation is now in connection with the General Council and is in a flourishing condition. During his ministry in this pastorate which included a period of five years the Synod was organized and he became one of its charter members. His services for the Synod were repeatedly recognized by being called to fill important positions in connection therewith. He served her as President during the years 1860, 1873, 1874, as secretary, 1858, 1859, as treasurer, 1868, 1869, was twice elected delegate to the General Synod and served two terms of four years each as director to Wittenberg College. In the meeting of the General Synod at Ft. Wayne he was an advocate of peace, and because he felt that harm must come to the church by division he refused to vote.

September 24, 1861, he was appointed Chaplain of the 30th Reg. Ind. V. I. and served with ability and distinction for three years until the expiration of the term of his enlistment. After his return from the army he removed to Elkhart,

Ind., organizing a congregation there in 1865, one three miles east of Elkhart and one near Bristol, Ind., in the year 1867. In 1870 he moved to Three Rivers, Mich., organized a congregation there, and one in Pleasant Valley, Kalamazoo County. During his ministry in Three Rivers he built a church which was dedicated May 12, 1872, the President of the Synod, Rev. J. N. Barnett, assisting in the services.

During the year 1875 he was called to Brookville, Ohio, and this terminated his long and useful career in the Synod of Northern Indiana, but his work abides and will tell the story of his unselfish life to generations yet to come. He continued his work in that pastorate until June, 1877, when the Board of Directors of Wittenberg College elected him as its financial secretary. He served in that capacity until the annual meeting in June, 1887, when he resigned. His work for the college was of untold value, and will form an important chapter in the history of that institution. It was the era of Wittenberg's great material progress and in it the financial secretary holds a prominent position. For several years he continued to reside in Springfield, and in 1893 he moved to Salida, Col., where he now lives. Although he has almost reached his three score years and ten his passion for saving souls has not declined and his love for preaching the gospel has not waned. He is supplying the mission at Colorado Springs, preaching twice every Sunday, and travelling nearly three hundred miles each week.

REV. WILLIAM WALTMAN.

One of the busiest and most self-sacrificing workers of this Synod has been the subject of this sketch. He was a charter member of this organization and has attended all its annual conventions. By the Wittenberg Synod he was set apart to the sacred office of the ministry, and continued for a few years in connection with that body. He has done much hard work for the establishment of the Lutheran church on this territory, and that work will abide to declare to coming generations the triumph of his faith in the Savior. Denied the privileges which young men who enter the ministry to-day have in our schools and colleges for a thorough preparation for their life work, he devoted himself faithfully to the study of such books as he could obtain. He was born in Bedford County, Pa., May 31, 1819, at which time the best school advantages were included in a three months' subscription term. His parents lived on a farm, where his early life was spent. Some years later they moved to Richland County, Ohio. The country was comparatively new, and they were situated at least five miles from a Lutheran church. This distance he walked whenever there were services. He continued several years on the farm, and then learned the carpenter trade, at which he continued to labor until the work of the ministry was taken up. He was married Aug. 13, 1843, to Sarah A. Smith, and in September, 1846, he removed with his family to Noble County, Ind. He studied hard in connection with his labors, and above all became a devout student of the Bible. He received some theological instruction from Rev. Seidle, and in August, 1852, was licensed to preach the gospel by the

Wittenberg Synod. His work began as a missionary in the truest sense. He traveled from place to place gathering our Lutheran people and encouraging them in the faith. After Rev. Seidle's death he was urged to take the work of the large pastorate in which he had labored. It embraced the territory now occupied by the Spencerville, Fairfield, Auburn, Springfield and Salem pastorates. There were seven organizations and four stations, besides new points that needed to be developed. It required three sermons every Sunday and a number of services during the week. Several years later the charge was divided, but he continued for eleven years and he was taught something of its hard work. This discipline developed in him those sturdy traits of character that distinguished his entire ministerial life. It made his self-sacrificing labors for the church easier to perform, and doubtless was the means of bringing many future joys to his heart. From early life he showed a peculiar fondness for books, and would gladly have waived himself of the privileges of a higher education had the opportunity been afforded. He studied the catechism thoroughly, committing it to memory when a mere lad. It was during the time of his catechisation that he received his first impressions for the ministry. His pastor did not fail to hold up this work before the boys, and while he entreated them to give their hearts to the Savior he also urged them to give their lives to the preaching of the gospel. He would take the boys aside and talk to them privately about the ministry. The impressions thus made upon their minds were lasting. In William Waltman they grew deeper with the coming years. He was confirmed on Easter Sunday, 1836, and would then have willingly entered college had the way been

opened. After resigning the Spencerville pastorate, he then served the Fairfield charge nine years, La Grange three years, Horeb seven years, Albion two years, Salem three years, La Otto and Bethlehem three years, and supplied vacant churches for two years, retiring from the active ministry in the fall of 1893. The compensation received was very small, but his love for the church is evinced in the fact that he gave to the churches over seven thousand dollars of his own money over and above the salary that he received. During his ministry he built and repaired six churches, organized seven congregations, baptized 218 infants, and added to the membership of the church nearly five hundred. He served as President of the Synod for two years, as treasurer for nine years, as Director to Wittenberg College six years, and was elected three times as delegate to the General Synod. He has always enjoyed the fullest confidence of his brethren in the ministry, and in the evening of his life he presents a record that challenges the admiration of the entire church. To it she will ever point with pride, and the good that he has done will enshrine his memory in warm and loving hearts for many years to come.

REV. LEVI RICE.

For more than a score of years one of the most useful and influential members of this Synod was Rev. Levi Rice. He was born near Lewisburg, Preble Co., Ohio, June 17, 1836. His early life was spent upon the farm, but did not pass without storing his mind with useful knowledge. He received a thorough education in the public schools, and there qualified himself for the work of teaching. His efficiency in that capacity was soon recognized, and for eight successive years he taught in the schools of his native county. A number of circumstances combined in shaping his religious character and life and in causing him to become identified with Christ's kingdom on earth. He became a member of the Methodist Episcopal church in the year 1860. It was not a mere formal act, but an earnest, whole-hearted consecration. He entered upon his work for the Master with a zeal that never abated. His recognized ability as a teacher made him prominent in the work of the local church. He was called to superintend the Sunday school, was appointed class leader, served as steward and was made local preacher. All of these positions he filled with the utmost fidelity, and won the confidence and esteem of all with whom he came in contact.

During the year 1864 he found it necessary to break loose from all these associations and endearments of early life. He went westward and settled in the vicinity of North Manchester, Indiana. The following year, March 30, 1865, he was united in marriage to Miss Susan King, who has proved a faithful help-mate in all his self-sacrificing services for the Master. An opportunity opening for him to enter the active

work of the ministry he now found it necessary to change his church relations. This he did in the year 1868 and became a member of the Evangelical Lutheran Church. Feb. 8th of this year he was, on the recommendations of four ministers in this Synod, granted an *Ad Interim* license to preach the gospel by the President of Synod. Immediately he took up the work among the people where he lived. For a period of two years he served as a supply for the North Manchester pastorate during the temporary absence of the pastor. At the meeting of Synod, in the Fall of 1870, he was ordained by the laying on of hands, according to the solemn and impressive rite of the Lutheran church, before the congregation to whom he had been faithfully ministering. He served the Zion pastorate from that time to 1872, when he became pastor of the Fairfield charge. His labors here extended over a period of nine years, and during this time he organized, Oct. 23, 1875, St. Mark's Lutheran church in Auburn, the beautiful county seat of De Kalb County. He saw there an opportunity for the church of his choice, and although already burdened with the duties of a large pastorate, he felt that it must be improved, and assumed the additional care and labor of a new congregation. He became pastor at La Grange, Ind., in 1881, and continued his labors until 1886, when he removed to Walton, Ind., and served this pastorate until the year 1892, when by reason of failing health he was forced to retire from the active work of the ministry. He removed to his little country home in the vicinity of North Manchester, where he began his ministerial work. As a preacher he was earnest and devoted to the word of God, always proclaiming it with a simplicity that made it profitable to all of his hearers. As a pastor he was very

faithful, ever ready to minister to those in need, and by his fidelity he always gained the love and confidence of his people. Through his efforts many were led to the Savior and rejoiced in the blessed assurance of forgiven sin and the precious hope of everlasting life.

He always enjoyed the largest confidence of his brethren in the ministry, and was often called by them to the highest positions of honor and trust that they could give. He served as Secretary of Synod during the years 1873 and 1874, and was elected President in 1875 and re-elected in 1877. He has served several terms on the Board of Directors to Wittenberg College, and was chosen at different times as Delegate to the General Synod. For a number of years he was a member of the Advisory Board of Home Missions, and also a member of the Pastors' Fund Association. The impress of his loving Christian spirit has been stamped upon the Synodical meetings and is bearing rich fruit for the Master's kingdom. In many homes where he carried the light and cheer of the gospel, in many churches where he faithfully ministered the Word and Sacraments, and in the Synod to which his whole ministerial life was given, will his influence long abide to make the kingdom on earth more like the kingdom of Heaven. Under great bodily affliction he now lives in his quiet home, a noble example of the resignation to his Father's will which he has preached to others. Toward him the thought of the church is often turned, and the earnest prayer is breathed into the ear of Heaven that the evening of his life may be calm and peaceful as the close of a cloudless summer day.

REV. S. KELSO

Was born in Cumberland County, Pa., Dec. 23, 1823. When he was about seven years old his parents removed to Richland County, Ohio, where his early life was spent with them upon the farm. His educational advantages during that time were very fair, so far as the common schools were concerned. He improved them and prepared himself for the work of teaching. Subsequently he attended for some time a select school in which he was better fitted for his work, and which created in him the desire for a higher education. Shortly after this he attended for one year the Otterbein University, and from private sources received some instruction in theology as a preparation for the ministry.

He was licensed to preach the gospel by the Sandusky Conference of the United Brethren Church, Sept. 20, 1850, and entered what with that denomination is known as the *itinerancy*. His labors proved successful for the church, and on the 19th day of September, 1853, he was solemnly ordained to the sacred office of the Christian ministry by the laying on of hands by the bishop and elders of the same conference that had licensed him to preach. He continued his labors in favor with God and man and enjoyed prosperity. Twice was he called to serve his church in the capacity of presiding elder, and was highly regarded and much beloved by the entire district to which his labors applied. In the year 1860 he changed his church relations and became pastor of the Congregational church at Lexington, Ohio. From Dec. 1, 1863, to Dec. 1, 1870, he served with gratifying success the Congregational church of West Millgrove, Ohio. During this period he was

brought to look more closely into the doctrines and polity of the Lutheran church, and was so impressed with their scriptural character that it drew him into the ministry of the Lutheran church. After due examination, he was received into the membership of the Synod of Northern Indiana at its annual convention in 1871 upon the letter of dismissal from the Congregational Association of Ohio. Jan. 1, 1872, he took charge of the Walton pastorate and continued his labors until the 27th of November, 1875, when he resigned in order to accept a call to the Berrien Springs charge, where he remained until the latter part of March, 1879. Immediately he removed to Spencerville, Ind., to which place he had accepted a call, and served with favor until the 1st of December, 1881, and then removed to Auburn, where his work continued until the summer of 1883. In September of this year he went to Illinois and served in succession the Lancaster, the Olney and De Soto pastorates during a period of seven years. He then returned to Indiana, locating in Logansport, but did not resume the active work of the ministry, excepting to supply the Logansport Mission during the vacancy that followed Rev. A. B. McMackin's death until the present Synodical year, when he began to preach for the Bethlehem and La Otto congregations.

Rev. Kelso served as Treasurer of the Synod of Northern Indiana from the year 1877 to the annual meeting in the year 1882, and was elected to represent his Synod at the meeting of the General Synod at Carthage, Ill., and also at the meeting in Springfield, Ohio. He was an efficient member of the committee to examine young men seeking licensure and ordination, and served in that capacity for several years. His abilities as a

preacher of the Word are of more than ordinary character, and he has done faithful service in the pastorates to which he was called. Gentlemanly in all his intercourse with the people, and with a marked Christian courtesy in his relations to them, he has won his way into their hearts and will long be remembered by them. The pastoral relation changes, but the memory of him who faithfully guides the people in their search for a higher and better life, lingers with them and remains an incentive to action in the subsequent years of their life and toil,

“ Ever remembered,
Only remembered,
By what he has done.”

REV. JOHN G. BIDDLE.

Among the hills of Fayette county, Pennsylvania, there lived a family of pious and devoted Lutherans, whose sons were destined to be eminently successful ministers of the gospel of Christ. They were not rich in this world's goods, but they aimed to lay up for themselves treasures in heaven - and the influence which they exerted in the world was always uplifting and helpful to men. It adorned the home with the beautiful graces of the Christian faith, and lingered in every community where they dwelt to tell of God's goodness to men and of his wondrous love in saving them from the powers of sin. In that home was born the subject of this sketch, on the 18th day of May, 1823. When a mere infant his parents removed to Ohio and settled upon a small farm in Tuscarawas county, near the village of Shanesville. There he received

that culture that was so characteristic of his future life. In the great school of Nature he learned some of the most helpful lessons. Amid the picturesque surroundings of childhood, the rich powers of mind and heart that were his by nature, gave quick response to the divine voices that spoke to him on every hand. There were inspirations that came to his soul which broadened his sympathies and intensified his love, and there were aspirations that lifted him up into the realm of a larger life. But the early years of his existence were not dreamy, visionary ones—for he was trained in the hard school of industry and manual toil. At the age of fourteen, his father apprenticed him to the gunsmith trade at which he continued until he had attained his majority. Shortly after this he married the woman who stood faithfully by him in all his hardships and toils, and watched with him in those hours of indescribable anxiety when his soul was hovering on the confines of two worlds. For five years after his marriage he continued at his trade when he removed with his family to DeKalb county, Indiana, where he purchased forty acres of land. It was mostly timbered land and required much hard work to bring it into a good state of cultivation. He labored incessantly on his little farm turning to his former vocation only at convenient times. For six years he continued, and then laid aside his farming implements and the tools of the workshop that he might give himself wholly to the work of saving souls. Hitherto he had not been an idler in the vineyard, but the call now came for him to preach the gospel of the Kingdom. He obeyed that call, and at the first meeting of the Synod of Northern Indiana, he was licensed to preach, Sunday evening, October 28, 1855, in the old Lutheran church in Columbia City, Indiana.

The Parochial report of the next year shows that his pastorate contained three churches and four regular stations. The Salem congregation sent a paper to Synod testifying of his efficient services and asking that he be continued on the pastorate. This was an unusual request, as the polity of the Lutheran church is congregational and the Synod has only advisory power. But he was only a licentiate and the church in their love and admiration for him desired not only to testify of his efficiency as a minister, but also to show their appreciation of his work. During this time he resided in Syracuse, Kosciusko county, Indiana. His license was renewed for another year, and he continued a course of special study as was required at the time when he first received license. Sometime during the next year he removed to La Grange, Indiana. This congregation was included in his pastorate of the previous year, and his labors were now continued in a part of the original charge that he served. He was ordained to the gospel ministry the next year, September 26, 1857, at Camden, Indiana, Rev. R. F. Delo, preaching the sermon from Matthew 10:16. The story of his long and useful services in this charge can best be told in his own language in a report which was made and published by the request of the church council after his resignation had been presented.

“At the organization of the Synod of Northern Indiana, eleven years ago, the members saw fit to give me license to preach the gospel, and directed me to La Grange and Union congregations. These were thirty miles apart. I found in La Grange 16 members, and those living far apart. . . . In my labors of eleven years on this work, I had the happy privilege of baptizing 106 infants, 148 adults, confirmed 170, re-

ceived on profession of faith 173, by letter 74, organized nine congregations, built 3 houses of worship, preached 2868 sermons, attended 252 funerals, married 164 couples, visited and prayed with 438 families, traveled 9930 miles, expended of my own means earned before I entered the ministry \$1200.00 for building churches and supporting myself while the church was not able to 'support me.'

It is the record of an untiring and unselfish life and the appreciation of the pastorate was expressed in a long series of resolutions. His resignation took effect October 1st, 1866. The resignation was accepted with such reluctance that the retiring pastor agreed to supply them with preaching until a suitable man could be secured. On the 16th of the same month Synod convened, and the large pastorate was divided and Rev. Biddle became the pastor of some churches on the territory now occupied by the Millersburg and Middlebury pastorates, he residing at Millersburg, Indiana. It appears that the organization previously effected in Millersburg had disbanded, and in May, 1867, Rev. Biddle organized a congregation there with 37 charter members. The church building was erected under his supervision, and dedicated in January, 1868, Rev. H. Wells assisting in the services. The churches were greatly built up and strengthened during his pastorate. In the spring of 1873, he located in Elkhart and began the work which was so successfully carried forward until cut short by death. In the building of the church he was a hard worker, and in winning souls for Christ he was eminently successful. The Lutheran church in that city is very largely indebted to him for its present prosperity. His was a commanding influence not only in every part of the city, but in the surrounding

country as well. Everyone, young and old, knew and respected him. For everyone he had a kind and encouraging word, and multitudes flocked together to hear him preach. In the very midst of his popularity and usefulness disease laid its strong grasp upon him. For seventy-five days he lingered upon the bed of affliction. The long and weary watchings and waitings by his side grew painful, as it became apparent that he could not recover. But into the darkness their shown a constant steady ray of light, no murmur ever escaped his lips; his faith did not fail him. The gospel he had so faithfully preached to others was his support. The halo of a perfect resignation seemed to rest upon him and made resplendent the scenes of his last days. Like another, he wanted "to depart and be with Christ." To him it was "going home," and on the evening of January 10, 1879, "he was not, for God took him." His death was as glorious as his labors had been, patient and persistent, and it cast backward over his life the gleams of that fadeless lustre that came from the kingdom above. He was greatly loved. People thronged about his residence during his last days to enquire concerning him. Hundreds followed his remains to their last resting place. The whole city felt the loss. The ministerial association declared that they had always found him "in full sympathy with every good work," and that he was by them, "a brother held in very high esteem." He is dead. For almost a score of years his labors have ceased. But he lives. His life, his work and his unselfish labors for the church are often talked of still. The influence that he exerted has been inwoven in character, and will abide not only in time but through all eternity. Glorious is the reward of such self-sacrificing devotion to Christ and



REV. D. U. BAIR.
REV. J. A. WEST.
REV. L. S. KEYSER.

REV. J. N. BARNETT.
REV. B. F. GRENABLE.
REV. L. C. RUTZAIN.

REV. J. W. THOMAS.
REV. J. C. KAUFFMAN.
REV. J. D. BLOSY.

his church. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever."

REV. FREDERICK BIDDLE.

The history of some men's lives can never be written. Into them there enters so much of self-sacrifice that no words can adequately portray the good which they have done. The world has received the blessings of their arduous toils, but has often failed to recognize its indebtedness to them. It was thus with the Master and is not infrequently so with many of his most faithful and devoted disciples. Eternity alone can reveal the true story of their unselfish sacrifices for the up-lifting and the salvation of men. The ministry of Rev. Frederick Biddle has been a remarkable one. It has been abundantly blessed of heaven. Himself a modest, unassuming man, but wholly devoted to the work of saving souls. He entered upon his ministry with the deep conviction that he was called to lead men to Christ, and to strengthen and build them up in the faith of the gospel, and he has allowed nothing to turn him aside from this purpose or to hinder him in attaining this end. Although his educational advantages were limited, he has proved a man of remarkable power in the preaching of the word. His favorite theme has been "Christ's unfailing love for men," and he has witnessed that love conquering the strongest hearts and subduing the most obstinate wills - men have come asking what they must do to be saved, and as they were pointed to the Lamb of God which taketh away the sins of the world they have found joy and peace in believing. Through his preach-

ing more than two thousand souls professed their faith in the Savior, and over fifteen hundred of these were received into the various churches which he served. Some of the most interesting and successful revivals of religion ever enjoyed in the communities where he preached occurred during his ministry. In these he will long be remembered and those happily converted will often think of them with gladness, and will gratefully call to mind the faithful preacher.

Rev. Biddle was born in Fayette County, Pa., in the year 1820. He was only about three years old when his parents removed to Tuscarawas County, Ohio. At the age of thirteen he began an apprenticeship in the village of Shanesville at the shoemaker's trade. Here he continued for a period of two years, and then went from place to place doing such work in that line as could be secured. During all this time he was also diligent in attaining an education. He applied himself to the study of the very things in which other boys of his age were receiving instruction in the schools. He read such books as he could secure and formed a habit of reading which aided very much in making him proficient in his life-work. Before he entered upon his apprenticeship at that early age he had been so deeply impressed with the thought of becoming a minister that he consulted with his parents concerning it. They were poor and could see no way in which he could be properly educated for such a work, and so the thought was by them of necessity practically abandoned. But not so easily was it brushed aside by him. It lingered with him during the years of his apprenticeship, and in his subsequent work at his chosen vocation it became the incentive for faithful and studious efforts. Some years later he married a very pious and devoted young

woman who had previously kneeled with him at the altar and been confirmed according to the custom of the Lutheran church. To her he had often talked of his desires concerning the ministry, and they looked forward in fond anticipation to the work which they would together do for Christ and his church. But her health failed and it became apparent that their hopes must be blighted. He, however, attended school after his marriage for a period of two years and then gave himself to the work of teaching. She died in the year 1852, happy in the consciousness of the Savior's presence and love. For some time he continued his work as a teacher, and was subsequently wedded to her who has been with him in all his years of self-sacrifice for the Master, as a beloved companion and co-worker in a common cause. In the year 1858, at the fourth annual meeting of the Synod of Northern Indiana, he appeared before the examining committee who after thorough examination recommended him for licensure which was granted. It was renewed one year later, and on Sunday afternoon, September 23, 1860, he was solemnly ordained to the work upon which his heart had been so long and so firmly set. The conviction that was so abiding and yet so often baffled at last led him to victory. Purposes inwrought by the spirit of God may be hindered but not defeated. He who cherishes them and pushes his way forward with firm determination will see the day of triumph. Immediately after his licensure by the Synod he removed to Van Wert, Ohio, and there began his labors for the Master. He continued his labors for several years in that pastorate with great success. Several churches were organized and he added more than two hundred to the membership. It was a hard charge and required a great deal of travel. Sometimes when

the roads were in condition that he could not travel on horseback he would walk as much as fourteen miles and preach three times the same day. His appointments were always faithfully kept regardless of the inconvenience of reaching them. About the year 1861 he received a call from the pastorate then known as "Flat Rock," and removed hither. For a period of nearly nine years he labored with that people and God blessed his labors to the salvation of many immortal souls. At the expiration of that time he was called to the Horeb charge in Wells County, Indiana, where he continued until the death of his brother, Rev. John G. Biddle, at Elkhart, Indiana, when he was called to be his successor. For a period of eighteen months he served the entire pastorate and added many to its membership. The charge being then divided he continued his labors with the two country churches for seven years, when he accepted a call to the Moorepark church and served it for a period of nearly two years with gratifying success. After a few months' rest at his home in Elkhart he accepted a call to the Salem pastorate which he served about one and one-half years, and then accepted a call from the Bethlehem and La Otto congregations. He continued about 18 months when he was compelled to relinquish his labors by reason of sickness. Since that time he has not taken charge regularly although he has fully regained his health and preaches with the same energy and power that he did thirty years ago. Indeed his experience makes him a far more interesting preacher now than he was then. There is no "deal-line" for a man of his energy and consecration. His services are even more valuable for the church now than they have been at any previous period of his history.

It is to him a source of joy that among those whom he received into the church and started on their christian career he now finds three—Rev. B. F. Stultz, Rev. D. F. Kain and Rev. Abraham Leathers, faithfully and successfully preaching the gospel, and several others preparing for the ministry. His work will thus be perpetuating itself for many years to come. Rev. Biddle is very highly esteemed and very dearly beloved by the Synod which licensed and ordained him to his sacred office, and in which almost his entire ministerial life was spent.

REV. AMBROSE H. SCHERER.

The pioneer preachers of this Synod were busy men. Their work was attended with the greatest difficulties and hardships. They were pious and devoted and were content in using the means which God placed in their hands. They were not indifferent to the results of their labor, but they showed no desire to exhibit these before the world. Their records are often imperfectly kept. It is sometimes impossible therefore to gain the facts necessary to present a true history of their lives. Much as this is to be desired, we must in some instances content ourselves with the thought that there is a record in which all has been faithfully entered.

Only a fragmentary history of the active life of Rev. Scherer can be given. Of his abundant labors in gathering souls into the kingdom very little has been recorded. It is, however, of such a nature as to suggest very much as to the usefulness of his life.

He was born in Gilford County, North Carolina, November 22, 1822, and was married to Miss Sarah A. Patton October 9,

1850, at Pittsburg, Carroll County, Indiana. In early life he was deeply impressed with divine truth and led to give his heart to the Savior. He attended catechetical instruction under Rev. A. Reck and was received by him into membership of the church in Hendricks County, Indiana. He received private instruction in theology from Rev. Jacob Scherer, Jr., at Olney, Illinois. About the year 1850 he was licensed to preach the gospel and was ordained to the sacred office in October, 1852, at Ladoga, Indiana. His labors as a minister were largely of a missionary character, and was instrumental in organizing a number of congregations and building for them houses of worship. Mt. Zion church in Morgan County, Indiana, he organized September 15, 1850. Soon afterward he organized Bethel congregation, not far distant. In September, 1851, he gathered some Lutheran families in Howard County, Indiana, and organized what was known as Union church. He then became pastor of several congregations in Clinton County, Indiana, and remained with them about three years. For a short time he served the Mt. Pleasant church in Arcadia, and organized Bethel congregation at Cicero, Indiana, October 12, 1856. In June of the same year he organized St. Peter's church at Millersburg. A congregation was organized by him near Sharpsville, Indiana, June 23, 1857, and Salem church in Madison County January 9, 1859. Stony Creek congregation, in Hamilton County, he organized June 1, 1860, and Union church in Tipton County March 21, 1869. A number of these congregations he aided in their struggle to build their churches, and by his labors they were strengthened and re-enforced by the addition of new members. During the later period of his life he suffered great bodily afflictions and retired

with his family to his home in Sharpsville, Indiana. But his active spirit could not rest, and he longed to see the church of his choice established in this village. St. Peter's congregation was here organized by him in 1890, and it was largely through his instrumentality that their beautiful church edifice was built. He died April 14, 1892, having attained within a few months man's allotted period of three score years and ten. His funeral sermon was preached by the President of Synod, Rev. C. H. Rockey, and his death was mourned by a large circle of friends.

REV. LUTHER A. GOTWALD, D. D.

As early as 1750 there were 60,000 German Lutherans in Pennsylvania. This surprisingly large number of the same faith and the same Fatherland populated the fertile valleys of the central and southeastern part of the state. Their colonies extend from the Susquehanna and its tributaries to the Delaware, and their skillful husbandry converted the whole tract into a garden.

To their sturdy characteristics and sterling merits as a people, can be traced the glorious heritage which our Lutheran church enjoyed in the early years of the present century, as well as her present supremacy in that grand old keystone state. By their fidelity to their mother church and by their conscientious care of their children, there was developed a strong, vigorous and devoted membership, and a consecrated, Godly and powerful ministry. From this fine ancestral source sprang the subject of this sketch.

His ancestry on both his father's and mother's side was distinctly German. At an early day they settled in York Co.,

Pa., and in their religious faith were ardent Lutherans. His father was Rev. Daniel Gotwald, who, in his day, was one of the most earnest, able and eloquent German Lutheran preachers of this country. Frequently, immense congregations gathered from far and near to hear him preach, and often the entire vast multitude was melted to tears, and many were moved to ask what they must do to be saved. He was especially faithful as a catechist of the young and by this time-honored Lutheran custom accomplished great good.

Soundly adhering to the Augsburg confession as the symbol of the Lutheran faith, he left an abiding and positive Christian and Lutheran impress wherever his ministry was prosecuted.

The mother of the subject of this sketch was a woman of pre-eminent piety and of transcendent faith. Her intellectual endowments were of a high order, but her education was quite limited. She was a model Christian mother, devoting herself nobly to the training of her children for Christ and his church. She was an admirable disciplinarian. She ruled gently, yet firmly, quietly, yet effectively. Her daily habit, after the birth of her first child down to the close of her long life of eighty years, was to retire for prayer for God's blessing upon herself and her family. After her husband's death a double duty was upon her. This she promptly assumed, and the spiritual and temporal care of her eight fatherless children was far from slight. Daily she conducted God's worship in the family, reading from her German Bible and offering prayer in the same rich tongue.

Luther Alexander Gotwald, the subject of this paper, was born January 31, 1833, and was the seventh child of eleven

children, constituting the family. In infancy he was baptized by Rev. Prof. Dr. S. S. Schmucker, of Gettysburg, and in his sixteenth year he confirmed his baptismal vows as a member of the Evangelical Lutheran church. Born of Godly parents, and reared under Christian discipline, he steadily and constantly matured his Christian life. He can, therefore, point to no special date of "conversion": to no Pauline mid-day vision, nor to any great spiritual change either of heart or life, occurring at some one time. He believes himself to have been regenerated in baptism, and that that new life, then so graciously begun, has been nurtured and matured by a Godly home and the means of grace in the church.

His father died in 1843, leaving his widow and eight children to survive him. Of these, Luther was fifth in age of the number then living, being but ten years old. The family thus bereaved was left destitute and dependent upon their own exertions. But God was faithful to his promises and always did he open up the way of relief, and supply the wants of the widow and the fatherless. The older children soon secured positions in which they could contribute toward the family comfort. Luther, when about eleven years of age, was employed as errand boy in a store. In a few years he was clerk with increased wages. Later he learned the printer's trade, and with the larger wages earned, not only kept himself, but nobly aided his mother in the family support.

At his very birth he had been consecrated by his Godly parents to the work of the Gospel ministry. Constantly was this high calling held up before him as his life work. One of the very last acts of his father, as he lay upon his dying bed, was to call Luther and his mother to his bedside, and, placing

his attenuated hand upon the lad's head, devote him to the holy work of preaching Christ, and then with his dying breath he charged the mother never to cease her efforts and prayers until she would see him in the high office to which he had thus been given. That dying act was never forgotten by the boy, and that holy consecration was not disregarded. From that moment he determined, with God's help, to assume his father's mantle, thus dropped in death, and to succeed him as Christ's ambassador among men.

That Godly wife and mother also did all in her power to secure the dying father's wish, and she lived to see, not only this son, but also two of her other sons and two grandsons and a son-in-law in the holy office. Thus richly did God answer His faithful servant's prayers. Luther, after various experiences, began his preparation for the ministry in 1852, as a student in the Preparatory Department of Wittenberg College, Springfield, O. Here he remained three years and a half, struggling with great poverty, and enduring many privations, until the close of the Sophomore year in the collegiate course. Providential reasons then determined him to complete his course at Pennsylvania College at Gettysburg. This he did, graduating in 1857, and taking one of the honors of his class. The next two years were spent in the Theological Seminary at Gettysburg, from which he went forth as a graduate in 1859. Soon after his graduation, and after being licensed by the Synod of West Pennsylvania, he became pastor of the Lutheran church at Shippensburg, Pa., where he remained until 1863. His next pastoral field was at Lebanon, Pa., where, for satisfactory causes, he only spent two years. In 1865 he accepted a call to the First English Lutheran church at Day-

ton, O. Here, at the end of four years, he was compelled to resign. His health was utterly broken, and a rest of a year was necessitated. In 1870 he accepted a call to the Lutheran church at Chambersburg, Pa., where he labored until 1874. In April, 1874, he became pastor of St. Paul's Lutheran church of York, Pa., where with constant and great success, he prosecuted the work of the ministry for twelve years.

Under special providential guidance he was led at the close of the year 1885 to become pastor of a struggling mission enterprise in Springfield, O., an enterprise which is now the large and flourishing Second Lutheran church of that city. Under his ministry it soon rose into a large, self-supporting and most influential church.

This closed the record of his work in the active ministry, covering a period of thirty years. In all of these places Mr. Gotwald was eminently successful, being honored of God with a useful career. His ministry was characterized in each pastorate by large additions to the church and a most marked deepening of the spirituality of his congregations. He was ever noted as a pre-eminent pastor, with fine social talent, affable manner, warm heart and winning ways. As a pastor he was known as one whom every one loved and who had the rare power to make all feel that he was their true and especial friend. As a preacher Dr. Gotwald is well known, and in his pulpit efforts has few superiors.

Scholarly, thoughtful, spiritual, earnest, tender and convincing, his preaching is at once both interesting and edifying, and in his earlier and stronger years, it rose to genuine eloquence and swayed his hearers resistlessly.

As an experienced and successful pastor, Dr. Gotwald had specially manifested the characteristics needed in one called to

train others for the ministry; and hence, in 1888, when the chair of Practical Theology at Wittenberg Seminary, Springfield, Ohio, became vacant, he was unanimously chosen by the Board to fill it. In this new position he has given entire satisfaction both to the students and the Board of Directors. His chair embraces Homiletics, Church History, Pastoral Theology, Biblical Criticism, Church Polity, Apologetics and yet other important branches.

In all probability he will continue in this high work of training young men for the Gospel ministry, for which he is so aptly fitted both by gifts and experience, during the remainder of his days.

Dr. Gotwald received his title of Doctor of Divinity in 1874, from his Alma Mater. He has been a prolific writer, and among some of his published writings are the following:

Sunday School Sermon, 1867; "Proposed Religious Amendment to our National Constitution," *Lutheran Quarterly*, I, 221; "Always Thankful," Thanksgiving Sermon, 1873; "The Salvability of the Heathen," *Lutheran Quarterly*, III, 411; Sermon at the funeral of Chas. A. Morris, York, Pennsylvania, 1874; Sermon at the funeral of Mrs. Sarah Hay, York, 1894; "The Development and Direction of Lay Work," (the third lecture on the Rice Foundation, Theological Seminary, Gettysburg, 1874), *Lutheran Quarterly*, IV, 369; "Pastoral Letter to the Members of St. Paul's Evangelical Lutheran Church," York, Pennsylvania, 1875; "Our History and Our Success," Sermon, York, 1876; "The Divine Rule Concerning Giving, or the Christian Use of Property," sermon delivered before the York and Adams County Conference of the Synod of

West Pennsylvania, 1877; Memorabilia concerning the Rev. Lucas Rauss, one of the early ministers of the Evangelical Lutheran Church in America, including an account of his ancestors and descendants, 1878; "The Apparition at Endor," Lutheran Quarterly, VIII, 321; "The Human Condition of a Good Prayer Meeting," Lutheran Quarterly, IX, 47; "Church Orders, or the Necessity of a Right Call to the Ministry," Holman Lecture on Article XIV, Augsburg Confession, Lutheran Quarterly, IX, 85; "A Leaf from Home Missionary Life," 1881; "Luther Voices from Coburg to the Lutheran Ministry," an Ordination Sermon before the Synod of West Pennsylvania, 1883; "A Pastor's Address to His People," a tract; "The Reformation the Work of God," a sermon, York, 1883; "The Ministry Manifesting Divine Truth, a sermon before the West Pennsylvania Synod, York, 1883; "The College and the Nation," 1884; "Holy Memories—Rev. J. C. Deininger," 1883; "Sunset at Noonday," funeral sermon, York, 1885; "Golden Shocks, or Ripened Grain for the Heavenly Garner," a funeral sermon, 1885; Inaugural Address; "Practical Theology as an Educating Force in Ministerial Training," Wittenberg Theological Seminary, 1889; "Unutilized Forces in our Churches, a Paper in Practical Theology," 1891; "Our Lutheran Church a Missionary Church," Lutheran Quarterly, 1892; "Lutheran Confessionalism in the General Synod, a Reply to the Charges of my Assailants," 1893; "The Resurrection of Christ," Lutheran Quarterly, 1894.

In his theological position, Dr. Gotwald may be classed among the Lutheran Conservatives; accepting heartily and fully the Augsburg Confession as the very best expression of

Christian Doctrine that has ever been promulgated believing in the use of some Liturgical forms in public worship, and holding firmly to the historic faith and usages of the Lutheran church as, all in all, the purest and best that are taught and employed. Because of his rigid Lutheranism, charges during the past year (1893) were preferred against him by some holding a less positive Lutheran position, and the effort was made to remove him from the chair of Theology which he holds. The Board of Directors, however, unanimously acquitted him of all charges preferred against him; and he now enjoys the confidence and esteem of the church more fully than ever.

Besides the active pastorates and the professor's chair, Dr. Gotwald has filled many positions of trust and responsibility in the church. He was a Director of Wittenberg College from 1865-9; Trustee of his alma mater from 1873-85; Director of Theological Seminary, Gettysburg, 1871-80; Member of the Board of Church Extension since 1874; Member of the Board of Home Missions from 1881; President of West Pennsylvania Synod, 1873-6. He has been a frequent delegate to the General Synod and has always taken a leading part in her deliberations.

Dr. Gotwald was married to Mary E. King, of Springfield, O., October 13, 1859. She has been to him a blessed helper in his entire ministerial career, and to her is indirectly due much of his ministerial success. Their family numbers nine children, seven sons and two daughters. The seventh son died in infancy. The fourth and sixth sons, Luther A. and William W., aged respectively fifteen and seventeen, died while prosecuting their collegiate studies for the ministry. Another, the second son, Rev. George D. Gotwald, died in



REV. E. S. REES.
REV. E. D. SMITH.
REV. C. W. MAGGART.

REV. A. Z. FRYBERGER.
REV. B. D. HERROLD.
REV. N. J. MEYERS.

Kansas City, Mo., January 12, 1890, after a ministry of four and a half years. He was a man of superior Christian character and pre-eminent pastoral qualifications. His short ministry was remarkably useful and gave bright promise of still better things, when he was cut off from his labors at the early age of twenty-seven.

Still another son, Frederick G., is at present the pastor of the Fifth Lutheran Church in Springfield, O., where he is eminently useful.

All the children are members of the Lutheran Church, and are living Godly and Christian lives, as becomes their Christian baptism and training.

Dr. Gotwald is now (1894) sixty-two years old. His constitution is vigorous and healthy, and the prayer of the church is that many more years may be added to his already long and useful life.

REV. JOHN LUTHER GUARD.

In Newtown (now Stephens City), Frederick County, Virginia, on the twentieth day of April, 1833, the subject of this sketch was born. His father, Jacob Guard, was engaged in the transportation, by wagon, of merchandise from Winchester, Virginia, to the southern states. Being absent from home the greater part of the time the care and training of the family devolved upon the mother, Margaret Guard. She was a pious and godly woman and earnestly labored and prayed that she might bring up her children in the fear and admonition of the Lord. The father died in March, 1848. John who was the youngest member of the family was now at the age of fifteen

left to depend upon his own resources, and he decided to learn a trade. For two years he worked as an apprentice at the carpenter's bench. During the winter of 1851 at a protracted meeting held in the Lutheran church, under the pastoral care of Rev. R. A. Fink, he was converted and united with the church. The desire which he had often had when a mere boy, that he might be a minister of the gospel, was now intensified and continued to grow stronger within him. He thought it over again and again, but it seemed like a mere reverie, for there was a great and apparently insuperable difficulty in the way. He knew the long years of training necessary in securing a proper education, and had some idea of the expense involved. He had no means of his own, and there was no one that he knew from whom he could expect any material assistance. His desire seemed therefore only a vain ambition. But "man's extremity is God's opportunity," and it proved to be so in this young aspirant to the ministry of the word. Rev. S. W. Harkey, D. D., who, with others, was engaged in establishing a college and theological seminary at Springfield, Illinois, was canvassing the churches of the General Synod for money and for students, and he came to Newtown. He soon learned of young Guard and of his desire to be a minister and at once sought an interview with him. The young man was persuaded, quite readily, for it was the opportunity earnestly sought, that he should go west and prepare for the ministry. On the 2nd day of October, 1853, he left home to join Rev. Harkey at Frederick City, Md., and a few days later started for Springfield, Ill., at which place they arrived the latter part of the same month. The young man now found himself far from home among strangers without one dollar of money in his

possession. It was a dark time in his experience, but the God in whom he trusted for guidance and protection did not forsake him. Borrowing a sufficient sum of money from Rev. Harkey, he with another young man, now Rev. John M. Lingle, rented a room over a store, bought a second-hand cooking stove, made some benches, a table and a bunk for a bed, and thus equipped themselves to begin their new work. They also took three young men to board, Rev. George A. Bowers, a Mr. Cressam and Mr. Fox, charging them each \$1.50 per week. At the end of the year the two had cleared enough to pay their own boarding. The second year young Guard entered the freshman class and continued in the regular classic course until the close of the junior year. Then he entered the theological department and took a two years course. Before leaving the seminary he received a call to become pastor of the charge at Dixon, Ill. He assumed pastoral control of the work and preached his first sermon on Sunday, July 18, 1858. Rev. C. B. Thummel, President of the Synod of Northern Illinois, gave him *ad interim* license. The Synod in its annual convention at Mendota, September 20, 1858, ordained him a minister of the gospel of our Lord and Savior Jesus Christ, by the imposition of hands according to the solemn rites of the Lutheran church. C. B. Thummel was President and George A. Bowers, the associate of his first year in college life, was now the secretary. September, 27, 1858, he was united in marriage to Miss Anna May Gabel, of Springfield, Ill., who proved a faithful companion in all his sacrifices and toils.

The Lutheran people at Dixon whom he was called to serve had a church edifice in town, but the membership lived in the country. Only one member lived in the town of Dixon at

that time. Three preaching points comprised his pastorate. Dixon, the brick school house east and the Uhl school house south. Between these points the membership of from two to three hundred was about equally divided. When he took charge of the work at Dixon there was also a small congregation of German Lutherans worshiping in the same house. About a year later the Germans disbanded and all the members united with the English church. They gave as the reason for their action, that they understood Rev. Guard's preaching better than the German. He continued his labors in this pastorate a little over two years. During that time he preached 190 sermons, received 28 new members, baptized 24 infants and 2 adults, married 7 couple and preached 14 funerals. The people were very kind to their pastor and on the whole co-operated with him in all church and christian work. But for reasons sufficient in his own mind, he deemed it his duty to seek a new field of labor. In June, 1861, he received and accepted a call to the Trivoli pastorate in Peoria county, Illinois. The first Sunday in July, 1861, he preached his first sermon. The charge was composed of two churches—one near Trivoli on Pennsylvania Ridge, and the other in a small village called Kickapoo, sixteen miles northeast. The parsonage was on the ridge. Neither of the churches was very strong numerically. It was just at the commencement of the war of the rebellion. The condition of the country occupied the minds of the people, and little else was thought of or talked about. But the new preacher went to work in earnest, in the fear of God, and the state of things changed somewhat. He was soon told, however, that his praying for the president and the soldiers was not agreeable to some of his congregation, that

he was meddling in politics by so doing, but the preacher continued to do his duty, both to his God and his country. He lived on the ridge six years, and then he moved to the other congregation of the pastorate, where he resided three years—in all nine years in the Trivoli charge. At Kickapoo he built a new church edifice for the congregation. This was his first experience in that direction. The entire management of building was thrown upon the pastor. He collected the money, drove the team that did most of the hauling, waited on the masons, and in fact made a full hand in the work during the erection of the building.

In the fall of 1868, his wife took sick, and on the 20th of October she died. It was a dark and trying experience. Five children, one daughter and four sons had been born to them. The third son, William L, is now a minister of the gospel, having charge of several Lutheran churches in Shelby county, Indiana, but at the time of Mrs. Guard's death they were small and needed a mother's care. God, however, ordered otherwise, and the responsibility was thrown upon the father. He determined with God's help that he would keep his children together. The people were kind and in many things he could see very clearly the hand of God helping him. His salary was then \$300, but by farming a little and by the strictest economy he managed to get along and keep out of debt. December 16, 1868, he was united in holy bonds of matrimony to Miss Mary Jane Grant, whose parents lived near Brimfield, Peoria county, Illinois. She was a most excellent Christian woman, an affectionate companion and always ready to assist in church work. During his ministry in the Trivoli pastorate he preached over 900 sermons, baptized 43 infants and 11

adults. Received into the church 84 new members, married 26 couple and attended 23 funerals. He resigned the last Sunday in May, 1870. A call was extended him from the Camden pastorate in Carroll county, Indiana, which he accepted and preached his first sermon the second Sunday in June, 1870. The reception which the people extended the new pastor was very cordial and inspiring. He at once felt greatly encourage and entered upon his work with high hopes of success in doing the Master's bidding. The charge was composed of three organizations, and each congregation had a plain but comfortable house of worship. St. Peter's, located in Camden, St. Luke's seven miles southeast of Camden in Monroe township, and Mt. Pisgah in Washington township, all in Carroll county, Indiana. The salary was seven hundred and fifty dollars and parsonage free. He had been settled in his new home, but a few weeks when his entire family were seized with fever and ague and for more than two years suffered from the terrible disease. There were seven in the family and some days not one able to wait on the others. But they were surrounded by kind people and help was never wanted when needed.

The territory occupied by the Camden pastorate was full of Lutheran material. Many points could be taken up and made of great advantage to the Lutheran church. It was not long until instead of three regular churches he had five other preaching places. This necessitated much preaching, much travel and much hard work. Every other week he would leave home on Saturday morning, ride twenty miles, preach the same evening and three times the following Sunday. This he did for nearly eight years, on this territory he organized

four new congregations and built four new churches and a new parsonage. Two of the congregations were located in Cass County, Ind.

During this time Rev. Guard was called upon to endure for the second time a great affliction in his family. In the summer of 1872 his wife was stricken down with spotted fever from which she died July 30, 1872. The family of children were yet a great care and he was suffering from rheumatic difficulties which made his lot all the harder, but God did not forsake him. He was his refuge and strength a very present help in time of trouble.

April 23, 1873, he laid the corner-stone of a new church in Camden. The work of securing subscriptions devolved largely upon him, but he had the hearty co-operation of a liberal people, which greatly lessened the burden. In the fall of the same year the new church was solemnly dedicated to the service of the Triune God free from all indebtedness. It was a day of great rejoicing. The supreme head of the church continued to bless his efforts to build up Zion and to save souls. June 24, 1876, he organized St. Paul's Lutheran church in the village of Flora, with 18 charter members. It was the first Christian church in that town. A school building was purchased and converted into a very comfortable house of worship. The congregation grew in numbers, interest and influence. January 1, 1876, he organized Ebenezer church in Cass Co., with 29 members. During the following summer a very beautiful brick church was erected at a cost of \$2,000. The building was dedicated in the fall of the same year, Rev. Joshua Crouse preaching the sermon. During Rev. Guard's ministry here the membership increased to more than one hundred.

St. John's church was built during the fall of 1877. Rev. Guard preached the first sermon in it February 23, 1878, but the building was not dedicated until March 24, 1878, Rev. S. P. Snyder preaching the sermon from the text, Psa. 84:1-2. The congregation was organized March 22nd with 22 charter members. During the revival then in progress nine more were added.

The Camden pastorate was divided March 16, 1878, at a joint council meeting, and Synod subsequently ratified the action. St. Peter's of Camden and St. Paul's of Flora, constituted the Camden pastorate, and Mt. Pisgah, St. John's and Ebenezer, the Rock Creek charge. Rev. Guard resigned the Camden pastorate the last Sunday in May, 1878, and immediately accepted a call from the new charge formed by the division. During the spring of this year he built a parsonage in the Rock Creek charge at a cost of about \$600, and on June 4th the pastor with his family moved into it. With the three organized churches there were added two regular preaching places. At Deer Creek—one of those points an organization was soon effected with 42 charter members. The organization was formed March 26, 1880. In January, 1881, a very successful protracted meeting was held and 62 added to the membership. In the fall of 1880 a new church was built and was dedicated January 2, 1881, Rev. J. N. Barnett preaching the sermon. This new church was greatly favored of God and continued to grow in numbers and in influence for Christ's kingdom. At this time the Rock Creek pastorate had four organizations each with its own house of worship. Rev. Guard spent nearly twenty years of labor as pastor of the Lutheran churches in Carrol Co., Ind., during which time he preached

2,020 sermons, besides frequent lectures and addresses, received into the church nearly 600 new members, organized four congregations, built five new churches and one parsonage, married 175 couple, baptized 122 children, and preached 251 funerals. He was married three times. His present wife was Miss Anna F. Edschker, of Camden, to whom he was united in holy wedlock July 3, 1873. He resigned the Rock Creek pastorate October 27, 1889, having received and accepted a call from the Connersville pastorate, Fayette Co., Indiana, preaching his first sermon there November 24, 1889. The charge was composed of three churches, St. Matthew's located in Darrrtown, O., St. Paul's at Lyon's Station, Ind., and union church in the country. This charge is composed of an excellent class of people and gave the pastor their heartiest support. St. Paul's congregation had a very plain house of worship that had stood since 1853. They decided to build a larger and more convenient structure—and on the 29th day of April, 1891, the corner-stone was laid. The work was carried to completion and on Sunday, October 4, 1891, the new St. Paul's of Lyon's Station, Indiana, was solemnly dedicated to the service and worship of Almighty God. Rev. S. A. Ort, D. D., preached the sermon from I. Cor. 2:2, and raised \$1,000 on that day. December 13, 1892, a bell weighing 511 pounds was placed in the tower. The church is heated with a furnace and the entire cost of the building including furniture was about \$3,000. On account of failing health he resigned February 13, 1894, and on the 15th of the same month removed to Camden, Ind., where he now resides, bearing great bodily afflictions, but happy in the consciousness of having fought a good fight and kept the faith. He has always been greatly

loved and esteemed by his brethren in the ministry, and they are daily remembering him in his afflictions before the throne of grace. Six different times they honored him in electing him as a delegate to the General Synod, and he also served with credit several terms as Director to Wittenberg College, and was twice chosen as President of the Synod of Northern Indiana. With his best thought and energy he has served the church and has made for himself a splendid record. Like another he has said by his life, "For to me to live is Christ," and when the "silver cord is loosed" and the "golden bowl is broken" he will know the fullness of the truth, "and to die is gain."

REV. ABRAHAM LEATHERS.

Entwined in the history of the Synod of Northern Indiana is the larger part of the ministerial life and labors of the subject of this sketch. He was born of Lutheran parentage in Fairfield county, Ohio, April 19, 1841. His parents were earnest and devoted members of the church, and threw around their children the hallowed influences of their pious and consecrated lives. In the midst of the arduous toils of pioneer life, they did not forget their own nor their children's spiritual needs. Religion lightened the burdens and increased the joys of their lives. In 1852, they removed with their family to Northern Ohio, which was then a great forest land. The sacrifices, incident to the settlement of a new country were theirs to endure, but with them came many gleams of happiness and much true joy. Their children all united with them in the church of their choice, and the family tie was strengthened by the bonds of gospel love. The youngest son, Abraham, qual-

ified himself and began teaching in the public schools of Van Wert county, Ohio, when only seventeen years of age. He was very successful in this pursuit and his services were largely sought. Two years later, at the age of nineteen, he was converted and received into full membership of the church by Rev. Frederick Biddle. His pastor, upon whose heart rested the needs of the church, saw in him the elements of a successful preacher of the word, and he urged upon him the necessity of giving himself to this holy calling. This influence, together with a natural inclination and a thorough consecration to Jesus, caused the conviction that he ought to preach to deepen in his heart, but the means of educating himself were not at hand. His case was presented to the Synod at its annual meeting in 1863, and after careful examination by a committee appointed by the Synod the following report was presented and adopted:

“Your committee, having examined the young brother, Abraham Leathers, in reference to his conversion, his motives for seeking the ministry, and his standing and intentions to be a faithful student, report that the examination has been very satisfactory, and he is therefore, recommended to be taken upon the beneficiary fund of our Synod.”

It was voted that the central committee of Wittenberg College be requested to grant him the funds belonging to the Synod from the Parent Education society for his support during the current year. This was done and he entered the college in the fall of 1863. The next year Synod voted him an appropriation of one hundred dollars, which he gratefully accepted and continuing his studies and graduating in the year 1868. On the 22d of September, of the same year, he was

married to Miss S. A. Johnson who has been a faithful help-mate in the work for which he was preparing himself, and who has risen to prominence and great usefulness in the Woman's Missionary work of the Synod. He returned and studied theology at Wittenberg during the years 1868-69. He was licensed to preach the gospel at the annual meeting of the Synod of Northern Indiana, at Monroeville, in the year 1869, and by the instruction of the ministerium was ordained one year later by the North District Conference at its regular meeting held in LaGrange, Indiana. He has served the following pastorates during his ministry: Spencerville, Indiana; Fairfield Center, Indiana; Salem, Indiana; Claremont, Illinois; Salem, Ohio; Broad Ripple, Indiana; and on the first of October, 1880, he became pastor of the Ebenezer church, which he has served ever since, with the exception of a period of two and one-half years. His labors have been blessed of God and the material and spiritual interests of the charges which he served have been advanced. A number of new church buildings stand as monuments of his patient and persistent toil, and many souls have through his preaching been lead to the source of all light and life. He is a plain and practical and earnest preacher of the word, and in all his ministrations does not forget the divine injunction "preach the preaching that I bid thee." Loved by his people, esteemed by his brethren in the ministry, and blessed by the Saviour to whom he consecrated his life so fully years ago, he is accomplishing a work, the fullness and glory of which will only be revealed in the Kingdom of Heaven.

REV. A. J. DOUGLAS.

Ministers of the gospel have been called from every pursuit and vocation in life. Men have formed their plans for the achievements of certain ends, but God has sometimes laid his hand upon them and directed them to different spheres of activity and toil. He has turned them from secular pursuits when they enjoyed the highest distinction and shared with their fellowmen the greatest honors, and directed them to the more sacred calling of ministers of the word. In the midst of their successful career he has often stopped them and directed them like Saul of Tarsus into the multiplied activities of his church. It is interesting to note the different pursuits from which the apostles and the early disciples came, and it is interesting still to see how he calls his servants from the various duties of their chosen professions. Human nature is varied. Its wants are diversified. It needs men who understand its different phases to touch and call forth all that the heart contains. The ministry has in its ranks those who know the different sides of life and who are familiar with the different pursuits that they may call forth and develop the possibilities of men's natures into the highest and most symmetrical character.

A. J. Douglas was a brilliant and promising young man in the legal profession when God spoke to him and turned him into the sacred calling of the ministry. He had already gained a prominence and attained a distinction which many much older in his profession might well have envied. Before him were the brightest prospects for wealth and honor from his fellowmen, but these were cast aside as naught when God

made clear to him the pathway of duty in a very different line of activity and toil. He, "became obedient unto the heavenly vision" and gave himself unreservedly to the labors and sacrifices of an humble minister of righteousness and peace.

He was born in Richland County, Ohio, March 22, 1827. His early life was spent upon the farm, the place of his birth, in the performance of such duties as a life of that kind inevitably brings. He attained a fair common school education and at the age of 19 he left home to attend Vermillion Institute, located at Hayesville, Ashland County, Ohio. Here he continued for one year when his limited means were exhausted and he was forced to turn away and replenish his treasury. He engaged in the work of teaching and subsequently attended the long term of the Ashland Academy, in Ashland, Ohio. Then he found it necessary to again turn aside and continue his labors in the school room. All the while he was storing his mind with useful knowledge and in the hard school of self-culture he was gaining that discipline which was destined to lift him to a worthy eminence in the profession upon which his heart was already set. During the collegiate year of 1849-50 he attended Wittenberg College, at ngfield, Ohio. In the fall of 1850 he took charge of the schools in Upper Sandusky, Ohio, which position he filled for two consecutive years and in which he gained for himself a reputation as an instructor that made his services eagerly sought. But he had already determined to make the legal profession his life work, and at the close of these two years he entered the office of Kirkwood & Burns, in Mansfield, Ohio, to begin the study of law. Here he remained for three years, diligently applying himself to his work and gaining a profes-

iciency that was regarded as prophetic of a brilliant career. In 1855 he was admitted to the practice of law in the city of Mansfield, but only a few months later his uncle, Jacob Wolf, urgently insisted that he take charge of the Wartburg Seminary, which he had just established near Coesse, in Whitley County, Indiana. It was a hard struggle to bring himself to believe that he should turn away from the profession for which he had fitted himself and to which he had just been admitted, but he finally yielded, and in October of the same year he entered upon the duties of this new position. His personal popularity drew many young men to the institution, and his proficiency as a teacher gave the institution from its very beginning a desirable reputation. The very brightest prospects were before it and large things were predicted of it as a seat of learning. Unfortunately Mr. Douglas, after 18 months labor in that capacity, withdrew and turned his attention to the work upon which his heart had been set for years.

Immediately he began the practice of law in Columbia City, Indiana, in which he continued until the year 1870. In his work he rose rapidly and soon enjoyed a very large and lucrative business. He was popular with all classes of people and had many ardent admirers. He was elected and served one term in the House of Representatives and one term in the state senate. In both these positions his legal abilities and his ready repartee soon brought him into prominence. He was a clear and forcible speaker and was regarded as a rising man in the political world. But in the very midst of this the voice of God came to him as it once came to Moses from out the burning bush and called him into a new sphere in life. On the first of June, 1870, he began preaching for the Lutheran

church in Columbia City, where he had resided ever since he left the Wartburg Seminary, and on the 13th of July following he informed the president of the Synod that he intended to enter the Lutheran ministry. On the 21st of the same month Rev. John Miller sent to the president the request of Mr. Douglas and of the congregation which he served asking for *Ad Interim* license which was immediately granted. This license was renewed by the Synod until its annual meeting in Columbia City, 1872, when he was ordained to the sacred office according to the impressive rites of the Lutheran church, before the congregation to whom he had preached. During these years his services were also sought for teaching and he was elected superintendent of the public schools in Columbia City, which position he filled with great acceptance for a period of ten years. During six years of this time and for two years afterward he filled the position of county superintendent of the public schools. In this capacity he served eight years and five months, resigning after his fifth appointment that he might give himself wholly to the work of the ministry again. He had served the congregation in Columbia City in connection with his school work for a period of two years. The labors of both positions were too burdensome and he was compelled to relinquish the one that the other might have his undivided time. In 1881 he accepted a call to a pastorate in Kentucky, where he did good service for the church. He remained there for several years and then returned to Indiana where he has been faithfully serving the church ever since, with the exception of two years, when he labored in the Carey, Ohio, pastorate. His work for the church has been greatly blessed and he has been instrumental in leading many souls to Christ.



HOREB CHURCH.
ST. MARK'S, UNIONDALE.

ST. PAUL'S, UNIONDALE.
WELLS MEMORIAL, GOSHEN.

His work has usually been in our largest pastorates, but he has performed it nobly and well. Always did he have the fullest confidence of the people whom he served, and was popular alike with young and old. His genial sociable nature brought him close to the people and they in turn have given response to the enjoyable companionship of their pastor and friend. He has been a "brother beloved" to all his brethren in the ministry. They have frequently called upon him to serve the Synod in its highest places of honor and trust. Twice was he elected to the presidency and has several times been delegate to the General Synod, and also director to the Wittenberg College. In all these places he has discharged his duties with satisfaction to his Synod, and has given cause for the complete confidence that his brethren have reposed in him. During the past year or more he has been suffering great bodily afflictions, but it is sincerely hoped that he may be fully restored to health and be permitted to enjoy some years more of pleasant and profitable labor in the kingdom of God on earth.

REV. J. N. BARNETT.

Rev. J. N. Barnett was born near Greencastle, Franklin County, Penn., October 5, 1835. He entered Wittenberg College in 1851; read Theology with his brother, Rev. W. C. Barnett; was licensed to preach at the fifth meeting of the Synod at Cicero, Ind., in 1859. During the fall and winter of that year and the spring of 1860 he served a small congregation near Liberty Mills. In June he received and accepted a call to the Walton pastorate, which then consisted of a small organization at Miller's school-house and David's church in

Clinton county, about twenty-seven miles distant, with a station at Galveston. While in charge there he organized at Walton with eleven members and at Anoka with about the same number. A neat brick church was built at Walton. Three of the five male members were brick-layers. The other two, with the pastor "tended mason," all laying aside everything else to build the church. In October, 1862, he took charge of the Albion pastorate, of which he remained pastor till November, 1867. While here a new house of worship was built at Bethlehem, the Albion and Mt. Pleasant churches were rebuilt (except the frames), and the Rehoboth church repaired. Removing to White Pigeon, Mich., in November, 1867, the Baptist church was purchased by the Lutherans and German Reformeds jointly and occupied that winter. In 1869 a new church was built at Mottville, at a cost of \$4,000. In 1872-3 the church in Constantine was built at a cost of about \$11,000. When completed the pastor resigned the White Pigeon and Mottville congregations, retaining the church in Constantine, which, from a membership of thirteen in 1867, worshipping in a rented church every second Sunday, in the afternoon, had grown to be strong enough to build a fine church and support a pastor. In March, 1876, he removed to New York, taking charge of Gilead Lutheran church, near Troy, in the Hartwick Synod. While there he wrote a history of that old church, which was organized in 1746, which was published by the church. Returning to Indiana, he preached his introductory sermon at Columbia City, October 5, 1879. This church was burdened with a debt that was accumulating at the rate of about two and a half dollars a day. Within the five years and two months he was pastor there, about \$11,500

were raised, the entire debt cleared off, the vestibule finished, the stairway built, the basement repaired, and a new church built at Coesse. Removing then to Goshen, he took charge of the English Lutheran church. There he built a fine new church at a cost of over \$10,000, for which he drew the plans and superintended the building, as usual. Having contracted a severe cold, which brought on chronic sore throat, he was compelled to resign, which terminated his long service in the bounds of this Synod (twenty-seven years). He is now a member of Wittenberg Synod, having charge of two churches within its bounds. He served this Synod both as president and secretary. He has built or re-built sixteen churches, and dedicated twenty-three. He never missed an appointment unless by accident or through sickness, and less than thirty from any cause. He has been an able and eloquent preacher of the word and has lost none of his remarkable pulpit power. Clear in thought and apt in illustration, he combined elements that made him popular wherever he preached. He has won many souls for Christ and the churches which he served were always built up spiritually as well as materially. Systematic in all his work he was successful in carrying his methods into the congregation that he served and in this particular alone the fruit of his labors may yet be found in every congregation that he ever served. His life has been characterized by an intense love for his church and he is devoting his maturer years faithfully to her interests. In the highest sense he is a successful pastor and preacher.

REV. JABEZ SHAFFER.

For about a score of years one of the useful and efficient members of the Synod of Northern Indiana was Rev. Jabez Shaffer. He was born in Carroll County, Ohio, May 11, 1833, and was converted and united with the church when fourteen years of age. His early life was spent in connection with a sister denomination, and he entered her ministry in the year 1857. He was received into the membership of the Synod of Northern Indiana at its annual meeting in Constantine, Michigan, in the year 1871. By special arrangement with Rev. G. W. Wilson, President of the Synod, he was permitted to visit some of the vacant pastorates in the Synod with a view of accepting a call prior to his reception as a member of the Synod. April 20, 1871, he informed the president that he had received a call to the Wittenberg, now the Butler pastorate. He entered upon the work and supplied the charge until his synodical relations were regularly formed when he was also regularly installed as pastor of said charge. His ministry was earnest and devoted and resulted in great good to the church. His preaching was clear and pointed—full of gospel truth, and it found its way to the hearts of men and induced them to follow in the footsteps of Him who came to redeem the world from sin. He continued his labors in this pastorate until the fall of 1873, when he resigned and accepted a call to the La Grange charge. With varying success he continued for several years in this somewhat difficult field, and resigned to accept a call to Millersburg, Ind., in what was then known as the Salem pastorate. December 20, 1881, he informed the President of the Synod that he had resigned said charge to accept a call to

the Albion pastorate, where he labored until 1884, when he removed to the Springfield pastorate. He served here for more than five years in a very laborious field. January 14, 1890, he took his letter of dismissal from this Synod to the Wittenberg Synod, where he has since served the Lucas and the North Robinson pastorates. In September, 1894, he returned to the Synod of Northern Indiana, presenting his letter from the Wittenberg Synod and also removing his family. Failing health has caused him for some months to lay aside the active duties of the ministry and to seek its restoration through rest and less exacting toils. He has been a preacher of remarkable power and he has been an earnest and fearless worker in every line of moral reform. For some years he has devoted himself especially to the temperance work in connection with his ministerial labors. His fearful arraignment of the liquor traffic, his scathing rebukes to an indifferent church, and his eloquent pleas for the protection of the home against this monster iniquity, will long be remembered. Much time and labor have been given gratuitously to this cause. He sowed good seed. He occupied no neutral ground. He laid the axe at the root. He believed in the extermination of the entire nefarious business, and his convictions were apparent to all who listened to him. Not the least of his good work was along this line.

The Synod of Northern Indiana repeatedly called him to positions of honor and trust. He was elected President at the annual conventions in 1883 and 1884, and represented the Synod at the meeting of the General Synod held in Omaha, Neb., in 1887. He also served for a number of years upon the committee examining young men presenting applications for the gospel ministry. He was thorough and earnest in all

his work. Many warm friends remain all through the territory of Synod who unite in praying for his complete restoration to health and for years of service in the kingdom of Christ on earth.

REV. D. F. KAIN.

One of the foremost members of this Synod during the past twenty years was the subject of this sketch. He was born in the western part of Tuscarawas county, Ohio, April 15, 1841, of Irish parentage. The grand-parents on both sides came from Ireland and located in Pennsylvania, where his parents were born. Later they removed to Ohio and settled upon a small tract of land among the hills of that beautiful county. Here they tarried for awhile and to them was born the son upon whom God laid his hands in after years, and set him apart to the sacred office of the ministry. In the fall of 1850, they removed to Wells county, Indiana. At that time the country was new and sparsely settled, and for three years after their settlement in their new home, there were no schools within their reach to which they could send their son. From the age of nine to twelve he was, therefore, without school privileges, and they were not very flattering in the years that followed. For the next seven years, the greatest length of time that he was permitted to attend school in any one year was thirty-five days. All things considered, there was nothing very inspiring in those privileges. He enjoyed the advantage of sitting on a bench made from a round pole, split in halves and supported by round wooden pegs. The writing desk was a long board attached to the wall just beneath the opening from which a log had been removed to admit some day light.

Boys and girls to-day would consider that a pretty hard lot, but to this lad there must have been something unusually exhilarating and inspiring, for after about two hundred days of such advantages he passed a very creditable examination in the various branches then taught, and received a license to be himself a teacher. In this he was successful. His services were eagerly sought, and it was to him a means also of self-improvement. It was perhaps the best schooling he ever had, for it turned his thoughts in the direction of disciplining and training men's natures to fit them for larger usefulness in the world. It afforded him also some pecuniary advantages. The first winter that he taught he saved enough to hire his older brother to supply his place on his father's farm while he attended a select school at Roanoke, Ind., and also to bear his own expenses during the spring term in that school. Later his father, however, consented to give him his time provided he would continue in school and would meet all his expenses. This he cheerfully did and pushed his way along alternately teaching and being taught until he had entirely completed the course in said school. For several years he then labored during the summer and taught during the winter, and by economy "laid by in store" a small amount for future needs. On the 16th of October, 1864, he was married to Miss Amanda Earhart, with whom he still lives, and who has been a faithful helpmate in all his self-sacrificing toils. For one year after marriage he lived on a rented farm. Then he purchased a tract of twenty acres of heavily timbered land, which he cleared and brought into a good state of cultivation with his own hands. During this time he also began working at the carpenter trade, and without any previous training or practice framed and erected

buildings of splendid workmanship and design. He was thus schooled in the hard labors of manual toil, and there laid the foundation for the splendid work which he was destined to perform in future years for the kingdom of Christ.

In February, 1869, he united with the Evangelical Lutheran church at Horeb, that is the Horeb congregation of the Horeb pastorate as represented in the Synod of Northern Indiana. He was received into the church by Rev. F. Biddle by the rite of Christian baptism and at once became an earnest and zealous worker. Rev. Biddle recognized his superior qualities of mind and heart and his peculiar fitness for the gospel ministry, and he at once began to urge upon him the duty of giving himself to that blessed work. His conversion had been so thorough and complete that his heart gave quick response. He began the study of such things as were necessary to acquaint him more fully with the polity and doctrines of his church, and in the fall of 1870 he appeared before the Examining Committee of Synod at Constantine, Mich., and passed such a creditable examination that he was immediately licensed to preach. On Easter Sunday, 1871, he entered upon the regular work of the ministry by accepting a call to the Massillon pastorate of this Synod. During the remainder of the synodical year he preached for them every alternate Sunday, driving from his home which was at least thirty miles distant. In the fall of 1872 he removed with his family upon the territory of the charge and remained there doing successful work for the church until the spring of 1881. In the fall of the previous year he was prevailed upon to accept the honors of State representative which were conferred upon him by three counties without opposition. On his return from Indianapolis at the

expiration of his term of office he accepted a call to the Butler pastorate and remained there for two and one-half years, when he removed to the West Jefferson pastorate in Williams County, Ohio. He only remained there for two years, resigning on account of the lack of desired school privileges for his children. Having received a call from the Albion, Ind., pastorate he removed hither and served it with marked success for a period of four and one-half years. Perhaps no period of such a few years accomplished such substantial things for this pastorate as those in which it was served by Rev. Kain. He did much hard work and it has borne good results. It was while here that he invented an improvement upon a road cart and secured a patent for the same. He speaks of this himself on this wise, "It was the mistake of my life, and I am anxiously waiting to be relieved from its effects. Clouds sometimes appear in unexpected places in life's sky, but this shadow crosses my zenith at noontide."

From Albion he moved to Auburn, Ind., and here is where the full weight of his mistake fell upon him. He only remained about fifteen months, and then removed to the Springfield pastorate, where after sixteen months service he was recalled to the Massillon charge in which he had commenced his ministry. As an inducement for him to return they offered him a considerably larger salary than they had ever paid a minister before, and his labors are appreciated among the people he now serves. Rev. Kain is a master in the pulpit. He is self-made, but deserves all the greater credit for that. He has been a faithful student of the word and presents its truths with clearness and with telling effect. He possesses a strong, clear, sympathetic voice, and knows how to use it to the best

advantage. He has a keen penetrating mind, and is able to "divide the word" as a workman that needeth not to be ashamed. For some years he has given special attention to the temperance work, and is one of the ablest advocates especially of the legal aspects of this cause in the whole state of Indiana. Prominent men of various professions have listened to him with great satisfaction and have given him unqualified commendation and praise. His Synod has repeatedly honored him by calling him to positions of honor and trust. He served as President for two years and as Secretary for the same length of time. He has represented his Synod at three of the biennial conventions of the General Synod, and for a number of years has been, and now is, Director to Wittenberg College, and is an able and efficient member of the synodical committee entrusted with the care of examining young men applying for admission into the gospel ministry. He is universally loved and esteemed by his brethren in the Synod as well as by the people of the six congregations that he is now serving with universal satisfaction.

REV. B. F. STULTZ

For many years Canton, Ohio, has been a stronghold of Lutheranism. There is today in that city one of the best Lutheran congregations and one of the finest houses of worship anywhere to be found in the entire state. From this center there were destined to go forth those who should elsewhere rise to prominence and be of great usefulness in the church of Christ. Among that number was the subject of this sketch, the present pastor of the Wells Memorial Lutheran church of

Goshen, Indiana. He was born May 31, 1845, and was baptized in his infancy by the now sainted Dr. Melseheimer, who was then pastor of the Canton church. When only six years of age he removed with his parents to Whitley county, Indiana. When seventeen years old he was received into the Lutheran church by Rev. F. Biddle, one of the fathers of this Synod, by the rite of confirmation, having previously professed Christ during a series of meetings held by the pastor of the "County-Line" church in the aforesaid county. At that early age he was deeply impressed with the thought of devoting himself to the ministry of the gospel of Christ. In this he was encouraged by Rev. Biddle, who was always seeking out young men for this blessed work, and who was apt in discerning the qualities necessary to be an efficient preacher of the Word. Mr. Stultz at once eagerly sought the educational advantages which his circumstances permitted—and proved a diligent and faithful student. Blessed with superior native abilities, he made rapid progress in the city schools of Huntington, Indiana, and afterward in the Roanoke Seminary. He was, however, dependent upon his own resources, and he made his way by teaching school, selling books and working on the farm during the harvest season. In short he was willing to do anything that would bring him the proper means necessary to educate himself. His aim was the gospel ministry and he was pressing toward the mark with all the energy and enthusiasm of a thoroughly consecrated and devoted life. September 28, 1871, at Constantine, Michigan, his hopes were realized in his being licensed to preach the gospel for one year, and two years later he was ordained by the "laying on of hands" at Camden, Indiana. January 1, 1872, Rev. Stultz

accepted a call to the Emanuel pastorate at Wabash, Indiana, and served the same acceptably until August of the following year, when he resigned in order that he might accept a call tendered him by the Albion charge. Here he began his work on the first day of September, 1874. It was in some respects a difficult, but to him a delightful field, and he won his way into the hearts and affections of the people as only the earnest consecrated minister of the Word can do. God blessed his work and he became a means of leading many souls into the kingdom. He continued for three years, when he resigned and accepted a call to the pastorate of White Pigeon, Michigan, beginning his labors there October 1, 1877. In this charge he succeeded in building one new church and repairing the other two at considerable expense, but leaving them in a fair financial condition. He was a hard worker and for nearly eight years gave himself unselfishly to the needs of the church. He was successful not only in advancing the material interests of the charge, but also in increasing the spiritual. Many were added to the church during his ministry here and the improvement in every line of christian work was very marked. He resigned to accept a call to the Middlebury pastorate, which he served with great favor for a period of five years. He succeeded in freeing the charge of a debt of long standing and of adding greatly to its membership. His firm, positive, but aggressive christianity provoked some opposition, as it always will with those who are not so deeply rooted in the faith, or who have the interests of the church lightly at heart, but it only made him stronger and wedded him more closely to God's people. They loved him for his work's sake and ably assisted him in all the arduous toils for the kingdom. He was popular

with the masses, both within and without the church, and it was to him both a pleasant and a profitable pastorate. He resigned and accepted a call to Silver Lake, Ind., where he continued until he began the work at Goshen, Ind. Rev. Stultz has always been a true missionary and in the beautiful city of Goshen he saw a splendid opportunity for the General Synod Lutheran church and he determined that it must be improved. But for his missionary zeal no church of our type of Lutheranism would today exist in that city. His self-sacrificing labors here will never be fully known by the church. Some idea of what they were and what they accomplished may be obtained by a reference to the history of the Wells Memorial Lutheran church, but the record is only fully written in the "book of remembrance." In all his labors and sacrifices he has been ably assisted by his beloved "helpmeet," to whom he was wedded October 20, 1874. She is peculiarly fitted for the work which of necessity comes to the pastor's wife. Kind, sociable and consecrated, she always wins her way into the hearts of the people and has proved a very valuable and effective worker in the various congregations over which he presided. In the cause of missions she has borne her part. When the Woman's Synodical Society was formed she was elected as its first secretary and she has done much good work in the auxiliary societies of different pastorates.

The whole ministerial life of Rev. Stultz has been given to the church in this Synod. Being licensed and ordained by the Synod, and having labored in it continuously for all these years, it is to him his synodical home. There is perhaps no inducement that could be offered that would cause him to leave this field. He loves its churches and enjoys a large

acquaintance among their people, and is also deeply impressed with the boundless opportunities of our church upon this territory. He hopes to see the day when this vast field between the Great Lakes shall be dotted over with English Lutheran churches of the General Synod, and to accomplish this no labor will be for him too hard and no sacrifice too great. He is ready to "endure hardness as a good soldier of Jesus Christ" in order that this hope may be realized.

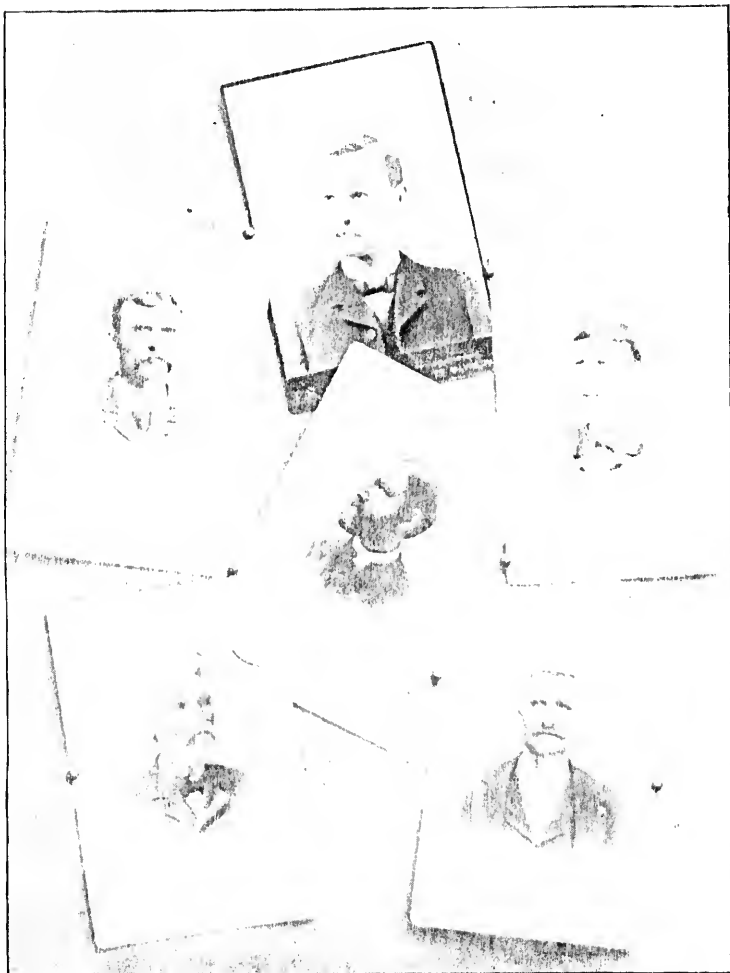
REV. E. W. ERICK.

Among the many successful ministers whose lives were largely spent in the service of the Lutheran church upon the territory of the Synod of Northern Indiana, the name of Rev. Enos W. Erick stands conspicuous. He is a native of Jefferson County, Ohio, was born in Springfield in the year 1835, and when a mere boy he removed with his parents to Huntington County, Ind. At the age of twenty-three he entered the ministry of the Methodist Episcopal church, and continued in her active service until the year 1862. Then the great civil war aroused the patriotism of his heart and he raised a company of volunteers and entered upon the service of his country. Soon he was unanimously elected chaplain of the 89th Reg. Ind. Vol., and won the esteem and confidence of his comrades in battle. He continued to serve in this capacity until the fall of 1863, when he resigned and returned home, much to the regret of those with whom he was associated in army life. He, however, was as true to the cause of the nation at home as when doing active service in that great contest. Warmly did he defend his country, and has always been

the special friend of the soldier. Scarcely has a memorial service since been held in any community where he resided in which his voice has not been heard as the principal speaker, and he loves to tell of the valorous deeds of "the boys in blue" during that dark period. Patriotism is a virtue which he believes should be cultivated, and no pastorate that he has ever served has been left without a deeper and purer love for their country being instilled into the hearts of old and young.

After his return from the army he found a number of circumstances combining to make it desirable to change his church relations. He was deeply impressed with the biblical teaching of the Lutheran faith, and believed in the conservative character of the church. Her doctrine he found in exact accord with his own interpretations of the scriptures, and he sought admission in her fold. He was received into her ministry and was elected pastor of the Massillon charge in the Synod of Northern Indiana. Here he labored with great acceptance and rendered valuable service to the church and her Lord. About the latter part of the year 1869 he received and accepted a call to the Spencerville pastorate, and remained there for eleven years. During all that period he was in favor with the people, and as the history of the charge will show his labors were abundantly blessed. Resigning this work he went to Middlebury, Ind., and served that pastorate until the spring of 1885, when he accepted a call to the White Pigeon charge in Michigan. The churches were in a fair condition, but he found the people widely scattered and the work laborious. He remained until the fall of 1888, when he resigned much against the wishes of the people. At the time of his retirement there was practical unity in the work, and there was probably not a

single member in the entire pastorate who was not grieved at his departure. He accepted a call to Silver Lake, Ind., and remained there for two years when he was persuaded to become pastor of the Albion charge. He remained for three years when he was called to the Springfield pastorate which formed a part of his work when located for eleven years at Spencer-ville. He entered upon this work October 1, 1893, and is now the pastor. The old friendships of years ago are renewed, and the parishioners who yet abide in the church militant are delighted with the services of the faithful pastor of former days. Rev. Erick has always been popular with all classes of people. The young rally about him because he always lives in sympathy with them. In spirit he is no older than the day he entered the ministry. The old find in him one who can enter into true sympathy with them, and who can bring to them the sweetest and best consolations of God's word. He is an efficient pastor, and is naturally adapted to the varied duties which the pastoral office brings. In the home, in the chamber of sickness, in the larger sphere of social life with its varied and multiplied demands he is never ill-at-ease. Suiting himself to the occasion he always fills his place with such acceptability as to win the esteem of all with whom he associates. He possesses also remarkable pulpit powers. Splendidly endowed by nature he is quick to turn to the advantage of the church every opportunity that comes in the preaching of the word. No man in the Synod is more universally loved and respected than he. His brethren in the ministry have frequently honored him with the highest places of trust. He served as president of the Synod for two years, and as treasurer for the same length of time. For four years he was Director to Wittenberg



COUNCIL OF LUTHERAN CHURCH,
COESSE, INDIANA.



College, and was sent as a delegate to the General Synod at four of its different biennial conventions. He was always true to the trust reposed in him and discharged his duties most faithfully. God has not only greatly blessed his labors to the good of the church, but has also given him the highest joys in his service.

REV. JACOB MILTON FRANCIS.

The subject of this sketch was born in Myerstown, Pa., March 4, 1865. His father died when he was seven years of age, but having a God-fearing mother he was early taught the principles of the Christian religion. When quite young he was apprenticed to the printing trade, and worked four years on the *New Bloomfield Times*. At the end of this time he returned to his home, made ready and entered the Preparatory Department of Gettysburg College, September, 1883. In the fall of 1884 he was admitted to the Freshman class at Gettysburg, Pa. Here he became identified with the institutions of the undergraduates and was a member of the Gettysburg College Glee Club, and one of the board of editors of the college *Monthly*. He was graduated in 1888 and immediately entered upon the final preparatory stage of his life work at the Theological Seminary, from which place he went forth with the degree A. M. in June, 1891, well equipped for the work of winning souls to Christ. Before graduation he received a number of calls to the various places which he had supplied as a student, but all of them he declined. In July, 1891, while on a trip to his home in Colorado Springs, Colo., he spent one week in Louisville, Kentucky, and preached to the little association of people known as St. Paul's. They

extended him a call which he accepted, and returned September 1, 1891, to organize and become the first pastor of St. Paul's Evangelical Lutheran Church of Louisville, Kentucky. This little church was organized with thirty-seven charter members and a Sunday school of fifty-two scholars and teachers. Under his faithful ministry it developed into a flourishing congregation. The Sunday school more than doubled itself, and a Young People's Society of Christian Endeavor was organized which became a strong auxiliary to the church. While pastor here he was often called upon to address various organizations and societies. Having broad and liberal views, he entered heartily into all kinds of Christian work for the betterment of mankind.

On November 18, 1891, he was married to Miss Elizabeth Martha Toot, a graduate of Kee-Mar College, and a resident of Gettysburg, Pa., who has proved herself to be a most earnest sympathizer with, and efficient coadjutor in, her husband's work.

In August, 1893, he received a unanimous call to become pastor of Grace Lutheran church of Columbia City, Indiana, which call he accepted and entered upon his work September 3, 1893. Various reasons made this new undertaking arduous, but trusting in the great Head of the Church, he entered heart and soul into his labors, and has been rewarded by seeing the work prosper in his hands.

ELIZABETH MARTHA FRANCIS.

Elizabeth Martha Toot was the eldest daughter of Henry S. Toot, a wealthy farmer of Gettysburg, Pennsylvania, near which historic town Mrs. Francis was born April 1, 1868.

While yet a young girl she was left to take her place at the head of the household and to become, through her mother's long illness, as far as possible, a mother to her brother and three younger sisters. The grave responsibilities of such a trying position were bravely borne, although involving the sacrifice of many pleasures; yet, without doubt, this experience better qualified her for the duties of her present life. Nevertheless she found time to devote to study, besides attaining the more practical accomplishments of good housekeeping.

She received her education at Kee-Mar College, at Hagerstown, Md., and graduated with the class of 1890, receiving the First Honor.

While still a very young girl she met Rev. Francis, then a sophomore of Gettysburg College, and after a lengthy engagement was married to him at Gettysburg, Pennsylvania, by Dr. Joel Swartz, now of the Congregational church, on November 17, 1891.

Soon after their marriage they removed to Louisville, Ky., where Rev. Francis was pastor of St. Paul's Lutheran church. Here Mrs. Francis entered very actively into the social interests and duties of her position, as well as participated cheerfully in all her husband's church work.

Since her removal to Columbia City, Ind., she has been more especially interested in the mission work, having been elected president of the Woman's Home and Foreign Missionary Society of Grace Lutheran Church.

MRS. AUGUSTA VIRGINIA HUNTER.

It would be impossible to be long in the presence of Mrs. Augusta Virginia Hunter without feeling that the many excellent qualities and charming characteristics which her friends ascribe to her are deserved.

Augusta Virginia Ireland, which was the full maiden name, was born February 5, 1849, and was the eldest child of Dr. Martin, a prominent physician of Columbia City, Indiana, and Mrs. Sarah Ireland, a woman of sterling worth and noble Christian character. Being born and reared amid healthful scenes, in a society free from sham and pretence, a society that believed in "Honest work for to-day, honest hope for to-morrow," all that was best in her character was very strongly developed.

Her early educational training was received in the public schools of her native city, after which she spent some time in the Seminary at Greenfield, Ohio. Leaving the Seminary she engaged in teaching in Whitley County, Indiana, for a number of years.

She was married September 23, 1868, to John W. Hunter, a leading druggist of Columbia City, Indiana, who died May 4, 1884, leaving her with one child, a daughter twelve years of age. This marriage proved an exceptionally happy one.

She gave her heart early to the Master, and united with Grace Lutheran church on her eighteenth birthday. Since then she has been active in every department of church work. She has been a faithful teacher in the Sunday-school for more than twenty-five years, and is at present its most efficient Assistant Superintendent.

Of late years she has devoted much of her time and thought to the cause of missions, being closely associated and connected, not only to her own church, but, with the Synodical and General work of the Woman's Home and Foreign Missionary Society. She was one of the founders and organizers of our own District Society of Northern Indiana Synod, and became its first President in 1882, which office she filled acceptably for nine years when other duties compelled her to resign. In 1883 she was elected a member of the General Executive Committee of the Woman's Home and Foreign Missionary Society of the General Synod of the United States, which position she still holds.

Mrs. Hunter is mostly known to the Lutheran church, not only of Northern Indiana Synod, but to the church at large, as the present honored and loved President of the Woman's Home and Foreign Missionary Society of the General Synod of the United States. She was first elected President at the convention which convened at Canton, Ohio, in 1891, and re-elected at Omaha, Neb., in 1893. As an officer she presides with grace and dignity, and her opinions on all questions pertaining to this great cause are sound and well received.

During the "Woman's Congress" at the World's Fair at Chicago, she was requested to prepare a paper on "Children's Work in the Church," which has been published, and has given her much prominence before the church and all Christian people for the very excellent manner in which she handled her subject.

LEVI MYERS.

The subject of this sketch was born in Adams County, Penn., April 19, 1820, died Nov. 25, 1881, aged 62 years, seven months and six days. When 14 years of age he moved to Ohio, where he remained till 1843. In this same year he was married to Miss Barbara Sleighbang, who died in 1846, leaving one son. In 1848 he was married to Miss Christena Vanmeter, to which union was born seven children. He was the instigator and founder of Grace Lutheran, church of Columbia City, Ind., and no one but God knows of the self-sacrifices that this devoted man made for the church when it was struggling along in its infancy and weakness.

The following entitled, "Honor to Whom Honor is Due," from the pen of "Father" Wells, is but a feeble tribute of this noble man of God :

"No man did more for good morals, Sunday Schools and vital piety in your community than he did in those days. To the utmost of his ability he prayed and labored and gave to build up the Lutheran church on a scriptural basis. That church in Columbia City owes to him a debt of gratitude for the many years of toil and liberal giving which he devoted to its interests. He always did cheerfully more than his part to meet any claim against the church and provided for its temporal and spiritual interests in those days when the church was weak and in great need of his help. Remembering his good deeds so well and having so often witnessed the substantial evidences of his church love, and knowing these things from intimate acquaintance and personal observation, the writer desires to pay this humble tribute to his memory. No man was

more willing to make sacrifices for the cause of Christ than he was; and in his religious services he was very earnest and devout. The older members of that church cannot forget how greatly he enjoyed revival meetings; when in demonstration of the Spirit and power, the word reached the heart, believers rejoiced, sinners wept and seekers thronged the altar pleading for salvation. For him these meetings were always closed too soon and no protracted meeting ever lasted long enough to suit him. At such times, day and night, his soul would mount higher and higher, so that he seemed to live and move in the atmosphere of heaven. The earnest voice of that dear brother, now sealed with a silence that none but God can roll away, will not soon be forgotten by those who enjoyed those happy seasons with him in that old church, and Brother Myers, though dead, speaks to the living by his earnest Christian example."

PETER BISHOP.

The influence and work of some of the laymen of this Synod can never be computed. Quietly and unostentatiously have they been serving the church and her Lord. They have not sought distinction and have tried to avoid public recognition for what they have done. Every pastor knows, however, that they have been "the power behind the throne" and that the advancement of Christ's kingdom has been largely due to their counsel and their faithfulness to the church. This is true of him whose life is here sketched. He has been unselfishly devoted to the interests of his church and has gained the love and confidence of the entire Synod. He was born near Gettysburg,

Adams County, Pa., October 18, 1823. At the age of sixteen he was converted and united with the church. He was earnest and aggressive in all that he attempted to accomplish and his labors have been crowned with success. Christianity has always been a subject of momentous interest to him, and it became the rule of his actions in all his career. His life exemplified his religion and intensified his influence among men. November 12, 1844, he was married to Miss Eliza Rudisil and shortly after they removed to what was in that day considered "the far west." In the year 1849 they located in DeKalb County, Indiana. The country was then comparatively new and sparsely settled. About two miles west of Spencerville he erected a cabin and diligently used the axe and saw, the mattock and the hoe, until he brought one hundred and sixty acres of heavily timbered land into a fine state of cultivation. Here he lived and labored until the year 1874 when he left the farm and located in the village of Spencerville, where he engaged in the mercantile business. Filled with the spirit of enterprise he soon enjoyed a lucrative trade. He gained the fullest confidence of those with whom he dealt because his religion served him in the store-room as in the church. He lived what he professed. He was an earnest christian and that made him an energetic business man and gave him a success which he could not otherwise have attained.

In his church work he was even more devoted and aggressive than in his business affairs. He was prominent in the organization and erection of the first Lutheran church in DeKalb County, and in it he is still a faithful and influential member. For more than thirty years he was the superintendent of the Sunday school and was unusually successful in

this line of work. His methods have always been such as were adapted to the increasing demands of the school, and his aim has been to hold the school in strict sympathy with the church. His musical abilities not only fitted him especially for this work but made him the leader of the church choir which position he has faithfully filled for a greater number of years than he has served as superintendent. The pastorate has repeatedly honored him in electing him as delegate to the annual meeting of the district Synod. His name appears early in the records of the Synod of Northern Indiana, and he was always an influential member in these annual meetings. Five times his Synod elected him as one of her delegates to the general Synod, and has frequently appointed him to other important positions and work. He is a careful, thoughtful man and in any work his counsel is appreciated. The best part of his history and life will not be written save in the "great book of remembrance."

GEORGE SPANGLER.

For many years one of the faithful and efficient laymen of the church in the Rock Creek pastorate was the subject of this sketch. He was born of German parentage in Adams County, Pa., October 16, 1816. Both his father and his mother were very pious and devoted Christians. They were active members and faithful supporters of the Lutheran church. They removed from Pennsylvania to Butler County, O., remaining there for many years and seeing their children all marry and found religious households of their own. George was married

to Julia Clark, August 15, 1840, and in 1855 they removed to Carroll County, Ind., where they purchased a farm upon which they continued to reside to the time of his death. He was the father of three children, all of whom are married, and which he had the pleasure of seeing unite with the church and becoming useful members therein. He had himself become identified with the cause of Christ by confirmation when sixteen years of age, and it was to him no ordinary joy to witness his three daughters following the same course. Amid the vicissitudes of this life there are no sweeter thoughts and higher pleasures that come to the parent who truly loves Christ than those inspired by an entire household consecrated to the Savior. The home in which Jesus dwells and where he is honored by all of its inmates is one of the garden spots of the world's true happiness and joy. There is no place in all this wide world of beauty and of toil so near to heaven. Through it there are often wafted the sweetest songs of praise, and from it there daily rises the blessed incense of prayer. Golden bonds unite the hearts of all, and when timely relations are broken by the hand of the destroyer the ties of a pure and sanctified love remain and make them one in thought in character and in destiny.

The work of Mr. Spangler for the church was of a very substantial and helpful character. He shrank from no duty and never tried to evade any responsibility. He did not aim, as do some, to see with how small a portion of service or of means the church can be served, but rather, always, how much he could do, how much he could give for Him who had done, and who had given, so much for him. In the congregation of which he was latterly a member he served in an official capac-

ity from 1856 to 1882, and during all that period was never absent from a council meeting, nor from a business meeting of any character in the pastorate. The larger part of this time he was secretary and kept an accurate account of all the proceedings of the church. For many years he was the efficient superintendent of the Sunday school and acted as chorister of the church until a few years before his death when failing voice compelled him to relinquish the work. Through his instrumentality a prayer meeting was started and maintained in the church, and he was seldom absent from it. Most of the time he served as its leader and succeeded in helping others start on a career of usefulness for Christ, "His face was always seen, his voice always heard, and his presence always felt in the congregation of which he was a member." Rev. J. L. Guard who was his pastor for sixteen years said, "He was the one person whom I almost felt constrained to counsel to remain away from church on some extremely bad days." He was as liberal as he was faithful and regular in his attendance. His money was always ready to assist in any church enterprise whether local or general. He purchased and held for years a scholarship in Wittenberg College, and was a reader of the Lutheran *Observer* from the first publication to the time of his death. His life was a quiet, even one wholly tempered by the spirit of Christ. It was "a living epistle" that many "read" to their edification and spiritual up-building. His influence was wide-reaching and he commanded the love and respect of all with whom he came in contact. He died at the age of 65, March 28, 1882, in the blessed assurance of the Savior's presence and care.

NOTES.

The fortieth annual convention of the Synod was held in Columbia City, Indiana, October 9-14, 1894, on the very place where the Synod was organized. The little frame church in which the first convention was held yet stands, but on the opposite side of the street and has been converted into a feed store. On the place where it was built and where the fathers of the Synod met and poured out their hearts in prayer to God for guidance in their important work, there now stands a large brick structure, elegantly furnished, and very neat and churchly in its appearance. The contrast between these two buildings furnishes a very striking illustration of the growth and development of the Synod as a whole and can justly be applied to every department of the work.

* * *

President Fryberger's annual report showed that he had been a busy man during the year and that he had been diligent in looking after the interests of the churches, all of which were in a prosperous condition.

* * *

Notwithstanding the financial depression of the country, Treasurer Kiefer presented the best report ever made to the Synod. The largest amount was contributed for the various benevolent operations of the church and the Synod came nearest to the apportionment standard. A few more years of such work and this body will never fall below that standard. To the treasurer is due much of the credit for this excellent showing.

Rev. S. P. Fryberger was re-elected president and Rev. M. L. Smith secretary. Rev. C. J. Kiefer, much to the regret of the Synod, declined a re-election and Mr. E. L. McClellan, of Columbia City was selected to fill that office for the ensuing year.

* * *

The Synod gave a bond of *ten thousand dollars* for the endowment of Wittenberg Theological Seminary, agreeing to pay six per cent interest after June 1st, 1895. The entire amount is to be paid within five years from said date.

* * *

The "Rules and Regulations of the Board of Beneficiary Education," presented by the committee appointed at the previous convention and published in this volume, were amended as follows: Art. I, fourth line, strike out "three" and substitute "five (5) years, and so arranged that the term of one member shall expire annually." Art. VII, second line, strike out the word "written." Art. IX, ninth line, after "school year" add "and the Board is authorized, if necessary, to borrow the needed amount." Art. XI, (1) first and second lines omit "of the Board of Beneficiary Education" and after "General Synod" in seventh line add "but payment of the principal shall not be legally demanded from one who thus continues faithful in the Lutheran ministry of the General Synod, said payment being left to the beneficiary's own conscience and knowledge of his ability." Art. XVIII, first line, insert after "of" the words "the Board to request." The form of obligation was made to read as follows:

\$.....

.....18....

I promise to pay....., treasurer of the Synod of Northern Indiana of the Evangelical Lutheran church, or his successor in office,.....dollars on the following conditions, viz.: That if I continue my studies under the direction of said Board and enter and continue in the gospel ministry of the Evangelical Lutheran church of the General Synod, then this note shall be payable as soon as I may conveniently feel myself able, but if I do not continue my studies under the direction of said Board, and do not enter and continue in said ministry, then this note shall be payable at once with six per cent. interest from date. Value received.

.....

The reception tendered Synod by the young people's society of Christian Endeavor was a very pleasant affair, and the "speeches" of the evening touched almost every phase of life.

The anniversary services of Synod held on Sunday afternoon at three o'clock were presided over by Rev. Hugh Wells, the first President of Synod. Addresses were made by Revs. W. Waltman, D. F. Kain, E. W. Erick and W. L. Tedrow. Rev. Waltman was one of the charter members of Synod and spoke of the first convention. Rev. Kain spoke of the pioneer preachers and Rev. Erick of the people. Rev. Tedrow presented the resources of Synod and its future prospects. It was a very interesting service.

On Sunday evening four young men, graduates of Wittenberg, were licensed to preach, and one ordained to the gospel ministry.

Pastor Francis and people made the convention an unusually pleasant one with their royal entertainment, and Synod adjourned with heart and soul expressing the familiar words:

“Blest be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above.”



DEC 74



N. MANCHESTER,
INDIANA

