

New Library Location: 120 North Main Street, **Eureka, IL**
Mailing Address: P.O. Box 135, Eureka, IL 61530
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Heritage Center Foundation Newsletter

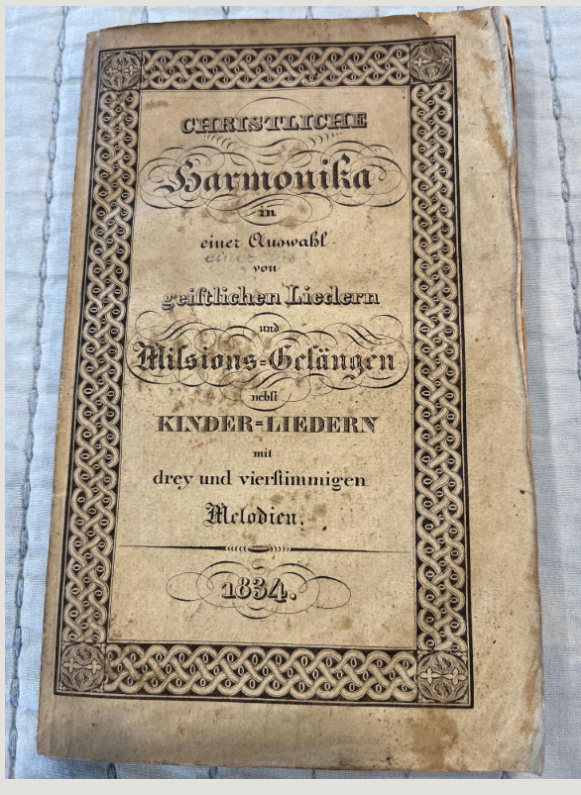
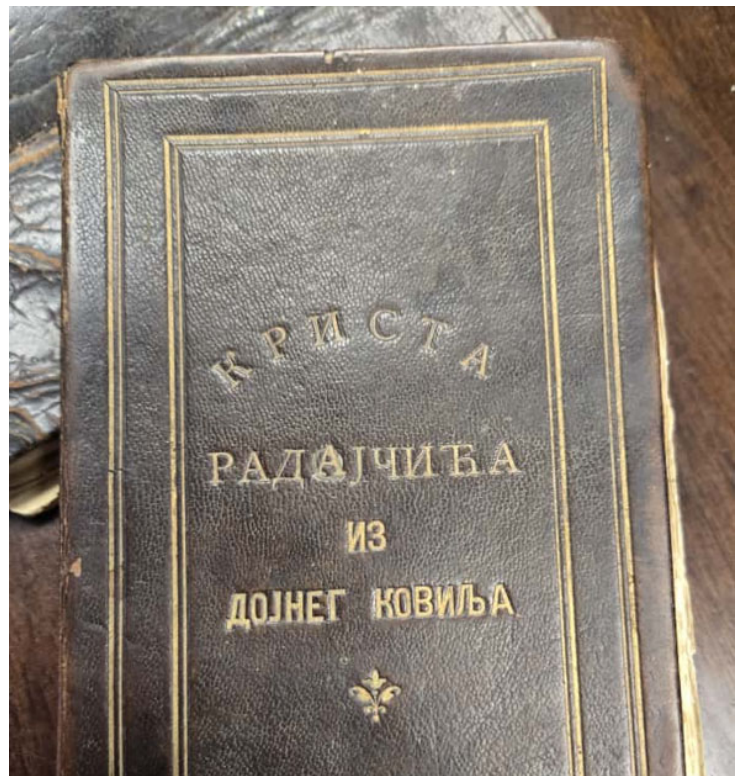
FALL 2025 | ISSUE 28

This is the heritage of the servants of the Lord,
and their righteousness is of me, saith the Lord.

ISAIAH 54:17

New Additions at the Library

We have received generous donations of several items: very early Heft and Zion's Harp Hymnals in the Serbian, Romanian, and even Portuguese languages. We have also received other rare hymnals that have been used at various times in our history – the Jugendpsalter, Zions Perlenchöre (partly included in the Zion's Melodies), and the Christliche Harmonika (1834) which includes the Songs for Youth collection we recently published. You can see all of these at the library.



Caterpillar Matching Donations

We would like to remind those of you who are Caterpillar employees that the Heritage Center is qualified for Caterpillar's matching donations program. Use the contact information at the bottom of this page with any questions.

Who Are We Missing?

We have discovered that there are a surprising number of people who are strongly interested in our heritage but are completely unaware of the Heritage Center.

If you know or find out about such individuals, please provide an e-mail or physical address of anyone who would be interested in receiving this newsletter or our catalog.

Stories of Faith & Courage I-IV Audio

There has been strong interest in the audio flash drives containing the complete set of Stories of Faith & Courage. Supplies were running low and we have now ordered a substantial replenishment. If you are interested in them for yourself or as a gift, you can order them directly from the Heritage Center or via meltheheart.com.



Previous assembly houses used by the congregations at Akron, Ohio (top) and Lester, Iowa (bottom)

A New Project, Your Help Needed - Froehlich Letters

Many have commented over the years that the "Evidence" collection of Froehlich's letters is very helpful as it includes his thoughts on practical day-to-day life and his counsel to believers.

There is an additional and sizeable collection of Froehlich's letters which has been preserved and available to the churches in Germany for many years but was not previously published in English. The letters are very easy to understand and amazingly applicable to our lives and struggles today. We would like to publish these in English along with some footnotes explaining some of the people, places and events referenced. An example of one of the letters is included in "A Selection from History" in this newsletter.

If you would be willing to donate toward the cost of translating and publishing this collection, please contact the Heritage Center (see contact information at the bottom of this page).

CAN YOU HELP?

- ❖ The Heritage Center is still gathering family histories, especially those detailing how the family became part of the Froehlich fellowship. If you have a written family history you can share, please send a copy electronically or by mail.
- ❖ There are discussions of Froehlich adherents assembling in New York City very early in the history of the fellowship. If you have any further information or documents, please contact us.
- ❖ In a future edition of the newsletter we would like to (anonymously) print experiences of those who have visited historical sites relevant to our church history. Please contact us to share experiences and any pictures you would like to share.

Contact: heritagecenterfoundation@gmail.com or call/text 309-249-6281

A Selection from History

Strasbourg, March 25, 1851. From Samuel Froehlich to Brother W___ in Bergzabern.



May God bless you, and may you grow in the new creature in Christ Jesus to the praise and glory of God! I just received your esteemed letter and want to answer you in haste although I believe that it will be too late anyhow for this time regarding the funeral. We have the same feeling that you wrote that you have that we accompany the bier to the grave. We do not participate in anything else: neither in their earthly meal, nor in their sermon of lies. If anyone asks us about it, then we do like the Lord said to His brothers who were still unbelievers: "The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil," (John 7:7).

Now those who were so struck by Jesus' testimony that they were offended at it (their so-called honor was insulted) and were outraged said, "... he deceiveth the people," (John 7:12). The way to salvation or to God that Jesus taught was so restricted and narrow, and He demanded such a pure heart, such a holy and righteous life to be able to come to God, that sinners were no longer able to get through and were not able to be saved according to this stringent doctrine. However, because they wanted to be saved in their old character and nature and on their own paths, they scolded and defamed Jesus and His doctrine, saying that it was false and deceived the people. However, they did not want to give place to the truth that Jesus taught to recognize that they themselves were deceived by the devil.

The world hates us when we testify to them in the name of the Lord, saying that they cannot be saved on the broad way because the broad way inevitably leads to condemnation. Then they shrug their shoulders, retreat nicely, and warn everyone about deception, making sure that no one sets foot on the path of life. Jesus' stringent doctrine, this precise way to God, was something completely new, strange, and unheard-of to men because He taught that it would cost a lot to obtain eternal life and that some external offerings and obeying self-chosen commandments of men were not enough to be saved.

Even if some had an outward faith in Jesus because of the amazing works that He did, His stringent doctrine of godliness (the extent that it would take to please God and come to Him) was much too offensive for them to want to go on His ways. His miraculous works meant so little to them because of their evil and hypocrisy that they preferred to say that He deceived the people with His doctrine so that they could assert their own lie. Many certainly came to Him and offered to follow Him (like the one in Matthew 8:19) or asked Him, saying Master what must I do to be saved or to have eternal life (like the one in Matthew 19:16). However, when they heard Jesus' answer about what was required to be His disciple and to come to God, they did not want to hear anything more about it and went back like many of His disciples did (John 6:66). The love for darkness that is in people is really shown when the true light comes and shines into the darkness in a very painful way.

O dear brother, the world, false Christianity, will never admit that Christ's doctrine is true, for fleshly men do not find their hopes fulfilled in Christ's doctrine. They also want to be saved but in their own way that yet is evil. There is no other way to come to God than the one way, which is Christ. The way that the Son was and walked in this world is also how the children of God must all be and walk in this world. Then the world cries out, "Oh no, that is deception; that is error; who could be saved that way?" O dear brother, all seek their own and not that which is of Jesus Christ (reference to Philippians 2:21). Jesus will never deceive the people with His truth. Only a few believe and follow Him, and they must suffer with Him.

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The Resurrection from Baptism

Zion's Harp No. 8, verses 7 and 8

Song Text Author Unknown, attributed to Samuel Froehlich

As Jesus died for all our sin, Thus by this Spirit-birth may we,
So all His own new life begin; Lord Jesus, have a part in Thee
Through baptism we renewed shall be, And show ourselves obedient, Lord,
And clothed in immortality. In love and faith unto Thy Word.

Hallelujah! Hallelujah!