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the Rev. E.S. Wright, D. D., of Fredonia,
N. Y. It is a subject of congratulation, says
the Evangelist, that our clergy are taking Aod of the subject of temperance in their own away af crimination and abuse of those who Have continued in the former habits of society,
which resulted in enomous evils, but in a spirit of love and kindness, ready to canvass
every disputed point, or to give light upon dark passages of seaipture as the gospel, in may afior. We are much pleased with thi model for temperance discosssion in the peried -claimed by the advocates of wine-drinking, as warranting the culture of the grape and the
ase of wine on Scripture authority; and show ing, that after all they fumish no objection -every individual and the highest interests of the Church and the world demand. the question whether the wines whose us seems to have been sanctioned in the Seription of but little practical importance to us, seeing that we have none other in our mar-
set than the intoxicating, and can have none cother without great diffculty and painstaking,
but he willingly allows that the, wines in use but he willingly allows that the, wines in use
-under the Old Testament dispensation were our nature to excess in all that pertains to animal indulgence, he argues the the increase of intemperance. Abundant ev idence is adduced to show that in wine grow-
ing countries there is, aad ever has been, a great amount ef druakenness. There is no
thing, therefore, on the score of temperance to favor our becoming a wine-growing eountry
There is no evidence that the introduction o the milder will lead to the abandonment of the stronger liquors. Men go not from the strong
to the weak for exhileration. The whole On the "wine qnestion", or the propriety
of using wine from Scripture authority, Dr Wright conceives that the difficulties of reconciling the apparent sanctions in the scriptures
of wines that may intoxicate, with the almost ontire condemnation of thew, with heavy Bible is a bistorical book, and ordinarily ex presses itself according to the opinions and
feelings of the age of which it speaks. Slave holding, under conditions, was spoken of as right; polygamy as right; wine as a blessing,
also as a curse to be looked at, but shunved. It does not violently interpose to break up an

[^0] examples to destroy them wherever existin in the growtiof a higher spiritual life. Chri himself did nof come in the resture and hal its of Johan the Baptist; be interfered diree formed a miracle, it was in connection with

## THEAMERICANLUTHERAN

## Foreign Immigration

"We're flowing from our native hills
The olessing of our "Fatherland,"
A daily paper says, that "more than ly arriving in New York." This affords a approximate idea of the immense flood that pouring in upon us from the Old World.
has no parallel in the past history of The Hebrews crossed the desert, and the Pi grims crossed the sea: the Tartars swept dow acons sought beneath the sunny skies of A dalusia a peaceful home. But nothing in the experience of past ages equals this grand ex
odas-this steady, irresistible stream of immi gration that is flowing in upon us from Ire
land, and from Central and Northern Europe Iand and a painful fact that admits of no doubt
Ithat the immigration of such immense multitudes of human beings, from the poorer and
more virtous classes of the Eastern Continet results in many deplorable evils, but at the many important and lasting benefits. was apprehended that there was a lack of d the land of their adoption. This fear ever, was dispelled, by a movis pected as it was glorious. As if by one hero impulse, the foreign population uproa the American flag. It was a sublime de stration, and triumphantly refuted the libels of their opponents,- a refutation, which, in
four years of bloody carnage, has been writ en out, and endorsed in the life's blood os more than one hundred thousand foreigners battling in defense of our cherished institu tions. When the first bugle blast of war rang through the land, the frish and Germans a once rushed to the rescue. They were among
the first to endist heart and hand, in the des perate condict with the foe. Wherever the strife, the blood of these men has wet the soil, and their bones lie mouldering away beneath the grassy sod.
Does conduct such as this betoken a lack Does it manifest a want of manly courage, or of self-sacrificing devotion to freedom? Le the great battle fields thunderous tones, their vindication of the he
roio dead! Murfieesboro, Corinth, Shiloah, Vieksburg, Chattanooga, the blood-stained fields of the Penninsula-wherever brave men have fought and died-wherever the banner, of the Union have been borne, the foreign el
ement has signalized its loyalty and valor by the strongest proofs that can be given. To
take one's life into his hand and go forth to offer it ap for the welfare of his country and his home is noble and Godlike; more than Is there anything in history or in romance to compare with the famous charge of Zogly
oni's German band at Springfield? When oni's German band at Springfield? When will fade the glory of the renowned defense of Lexington, under Col Mnlligan with his lit-
tle band of dauntless Irishmen? History shows nothing like it, unless, indeed it wa shows nothing like it, unless, indeed it wa
the immolation of the three hundred noble souls at Thermopylae, upon the national altar of patriotism and honor. Their fame wil
glow brightly on the historian's page, and glow brightly on the historian's page, and
burn with radiant, celestial fire, in the inspirations of the poet.
Not only have the sons of Erio, and of the "Tatherland" stood up bravely in defence of freedona and union, but, Hungarians, Poles flict, and have aided to achieve the victory over the armies of the Rebollion, from the A
latatie to the Rio Grande. This is not ex latitie to the Rio Grande. This is not ex travagant eulogy, but it is
tien that is justly merited.
But, are we forgetul of the splendid achiev
citizens to be shorn of their laurels to decorate the brow of the stranger and the alien. Good
forbid it. The memory of their glorious deed of daring and heroism on every field of mat
tal cambat can never die, Bunker Hill, Trenton, and Monmouth, have a name amo eulogisw ; the great battle-fields of the Re would be infamous to detraict one iota of th glory so nobly won, from the greatest, nobles
freest race of men, under the broad canopy of Heaven! A thousand years from to-day, the generation of that remote period, will read of prowess and walor-of almost supperhuman prodigies of skill and daring, performed on "Wilderaess" Irederieksbarg and Richmond Nor will be forgotten the gallant spirit of ands of foreiga birth, to risk their lives and fortunes in sustaining the cause of Americen Union. They left their native homes in the Old world, and in search of the glorious boo of freedom, landed upon our rock-bound
shores; they enlistod in our armies, many
them, sad to relate, only to be mangled with
shot and shell, and finally to be laid to rest beneath the green turf of Southern plains and valleys, -on cloud-capped mountains, and in
deep, dark ravines. The sound of wailin has been heard in many ar humble cot in o Ireland, for those slain on American battle fields. German maidens have wept among
the vine-elad hills of their native land for ing vision, nor send them a love-token of the It is a marrory of the past.
It is a marvelous fact, that nearly two-third oreigners, or their immediate descendants How "passing strange" it is that these mon hould have manifested such a surprising and which we fought so long and manfully to sus tain? More than this, we owe them another
debt of gratitude : they have constructed out railroads, dug our canals, and with patient
labor have developed our vast mineral resources. Coal and iron that have lain for centurie ried out by them and sent to distant markets. Above and over all, they have cordially, aye
most enthusiastically united with our citizens of American lineage, in sustaining the grea
principles upon which our republican govern liberty, education, morality, and religion. These great primal facts demonstrate to giving warm, encouragement to foreign immimay lead still greater numbers to seek homes on the American Continent. As a fita a practical testimonial of our hich esteem, let us freely open out to them in bounteous West, and receive them as friends and broth ers. Then all ! to that vast tide of immi gration that is making this country, the great-
est, grandest, mighiist, an the face of the est, grand
globe!
THE DOCTRINAL POSITION OF THE
SOUTHERN LUTHERANS There seems to be considerable diversity of
doctrinal views among ar doctrinal views among our brethren in the
South. At their Gen. Synod some months ago they changed their doctrinal platform making it more symbolical, takinga platform
elause which allowed the right of private judgment in nonessentials. This seems also
perfectly consistent; for what is the use o private judgment in matters of religion whe
they have bound themselves soul and body to the symbols, and every thing in
articles is declared to be fundam
the southern church can not be symbolized b give up the convictions of theire whole live live
without reflection and investigation. Already We begin to hear voices speaking out against
the spirit of intolerance which characterizes
the symbolie system. A very cood article on this subject we find in the "Luthoran Visitor,"
a monthly magazine, edited by Rer. J. I
Miller, of Staunton Miller, of Staunton, Va. He pleads eloquent
ly for toleration and charity in minor point
and wants nothing more than the "Aussburs Confession without note or comment," on
which he evidently claims the right of mak. ing his own notes and comments for himself
We copy the whole article for the benefit o our readers. It reads as follows:

## Our Wants.

## Another important want among us, and in

 or harmony. This is the sina qua non to ourrapid and healthful progress. That there will be diversities of sentiment and views in mino points, we must expect, None but a visionary minor differences furnish no good or justifiable grounds for reproaches and crimination
Where is the Church whose ministers and members are an unvarying unit with regard
to all the points of poliey and doctrine, which that partieular Church holds? Do you find such oneness of view and feeling amongst
Methodists? We are sure that this is not the ease. As regards the doetrine of sanctificatio as taught in that Church, there is diversity of
opinion. But are such held up to reproach, de unworthy the name they bear? How is with
und Presbyterians? Do they all subscribe, exani
mo ex corda, to every doctrine in their Con
fession of Faith? Who does not know that as it regards "election," there is a wide diver
sity in their renderiag of this doctrine? On believes and teaches it in its strongest and mo:
literal aceeptation-another adopts in a meod ified and qualified sense. Yet neither un
churches the other. They mave on harmoniously and unitedly. By commoz consent the agree to permit each to think for himself, so
long as he does not reject the doetrine itself long as he does not rejeet the doetrine itself.
Look to the Baptist Chureh as an example of harmony and coneiliation. The practice of "ciose communion" in that Charell does not
receive the united approbation of its ministers and laymen. The great and good Robert Hall It is agreed, however, among the
that individual members may entertains.diffes ent siews on this :and other poizts without for Ceiving their claim to the name and character The sampist.
man Reformed. They may hold various shade
of sentiment with regard to some of thei
eading leading tenets, and
inational character.
If such things be true of other denomina tions, why may we not tolerate minor differences among ourselves? When the various and form, and fragrance, an unvarying oneness then may we expect the humau mind to con
form to one mould of thought and sentiment But this we know, whilo ever He remains th ane, who gave to the material universe such ill never be Hoers, trees, stones, anims hough in ther orent structure a nity, ye in their size, hue, form, strength, \&e., are trangely diverse. Let us learn, then, to exect diversity in the operations of the human
nind, and prepare órselves to make allo ance for shades of difference, even amoug hat whilst the right of private jud. We fea matters of faith and practice, is one of the chief glories of the Reformation Church, yet in practice we have less of it than any other
eading denomination of the land. There is followers of Luther. Every one is ready to cut of the ecclesiastical head of the other who cannot frame to pronounce his Shibboleth.
We do not adrocate criminal diversity in doo trine-we do not say take away all restraints,
and fraternize with every one, no matter what and fraternize with every one, no matter what
shameless absurdities he may profess and prac ice, just so he calls himself Lutheran. By means. We are more than everlyconvinced
that the true and only course for our Chureh, f we would succeed, is to adopt the Augaburg onfession, withourd of faith. But whilst we believe our andard of faith. But whilst we believe, and believe that when any theological seminary, or party, or college of bishops, or D. D.'s say tha it is to be interpreted thus and thus, and he who aoes not receive their view or expose is displayed, which for yeers has been the bane
of the peace and prosperity of ou $r$ beloved Zi-

The Augsburg Confession is a human prouction, and as perfect perhaps as human pro-
nution evar was. But to elaim for it infalliaction evor was. But to claim for it infalliits phrases are so expressed as to admit of diversity of interpretations, and who, no matter what may be our learning or piety, dare
say that our explanation of these is the true fallibility? If then in the very nature of hings, there can be naught else but diversity wise as to clamor for perfect conformity in very
minutia? God forbid. Let us honor our noble excellency ; but let us do it in a spirit of charity owards those who may, in all honesty, differ in methings from us. This is the only way to
nite the different parties of our Church in America on one common platform. To denounce
is schismatics, heretics and defamers of the pure doetrines of Lutheranism, those whos sentiments conflict with ours, is the very best
course to confirm them io their views and'deepen their antorisa tarards chose so denounc ing them.
Wage war against an enemy, and right or Wrong, he will entrench himself and resist to the death. But seek by kindness and the ex and sucess is much mim to truth and duty efforts. The day is yet in the distaut future when the several parties of our Church can be made to see cye to eye ; and when it does come it will be alone through the influence of a spirit of forbearance and conciliation-when Melanc thon's motto, "In essentials, unity; in non-es sentials, diversity, and all things clarity," is
he key note to all our words and actions. We londly hope that we who have united in a new ever prosper, unless we study those thing hat make for peace. Let us by an intolerant Fearful success is at an end.
Fearful examples of the effect of dissention ur minds. Will we profit in things ecclesiastisal, from these examples, or will we drive
to ruin through means of the same mad and fery stoeds?
"O shame to men ; Devil with Dsvil damn Of creatures rational, . . Of creatures rational, though under hope
Of heavenly grace, and God proclaiming

## peace $\begin{aligned} & \text { Yet live in hatred, enmity and strifa }\end{aligned}$

 A Costly Dinner,- The entertan resident Johnson and the attending party hundred and fifty persons, so that the cost as one hundred dollars for var mars ded eosting from ten to twenty dollars a bottle. A new standard for ascertaining the relative greatness costs to feed them.

An Article for Rich Mell "How hardly shall they that have riches ater into the kingdom of Heaven." So said the Saviour on that occasion when a certain ich man asked him, "What shall I do that I that he was to sell all and follow Christ, went away sorrowful. The extreme difficulty of expressed by God himself, should set every man of wealth to serious and prayerful reflec-
the danger of their case ; and for their benefit I will notice a few of the charac-
teristics of their peeuliar situation and responteristies of their peeuliar situation and responFirst. Rich men are the favored ones of
the earth, and so far as temporal possessions, honestly aequired, are concerrned, the favored
ones of God. If thy wealth is the sy superior business tact, who gave thee that
special talent? I answer, God. If you posspecial talent? I answer, God. If you pos-
sess superior physical strength, it is a gift
from God. If you possess superior meehaniall skill, it is not the result of thine own forefought or wisdom! but comes from the hand
a bountiful giver. Have you had the efits of a liberal legaey left you by your ances-
tors, it comes through them as a bounty of high Heaven. In short, in the language of
Paul I ask, "What hast thou, that thou didst ot receive." Observe also, that Christ lays of him shall much be required." The rich man is therefore brought under additional re-
sponsibilities as his wealth increaseth. These esponsibilities he can no more shun than th mosphere which he breathes. He can n more get away from them, than
way from an omnipresent God.
Now one of the peculiar sins
hat they of not peculiar siss of rich men is responsibilities as they should. There are some indeed who are willing to confess this the their lips, but when put to the test, they lips. This they do when they refuse to give ealth.
Sxcondly. Rich men monopolize the recurees of the country. Is it an agricultural distriet; the principal wealth flows into the ity. The land is in their possession. They e the first and principal partakers of its ben efits. Nay further, they "add house to
house," and "join land to land," as says the rophet, until there is no more left for the oor, unle
Is it a mining district of rich treasure, its of the rich.
Thirdis. Rich men monopolize the Thirder. Rich men monopolize the mon of the country. It must ever flow at thei
idding, or ruu in the channel in which the direct it.
It has been said, and very truly said, "money is power." This power is in the hands of
the rich, and is wielded at their will indered by some Divine interposition. Fourpely. Riches tend to political and
moral corruption. This may not always be pparent in our dealings with our fellow me but is nevertheless a fearful and a solemn $r$ but is
ality.
Not
Not very long since I heard a good old min isterial brother say, "When my penple were comparatively poor and considerably involved
in debt for churches they had built I had no rouble to raise missionary funds; but now that mey people are rich, I have to fairly dig
it out of them when I want a little", And it not universally true that, "the more a man has the more he wants to have.
Fifthly. Rich men are for the most part ppresss you and draw you before the judyment honest, upright men, who with a little indulgence and help on the part of their wealthier neighbors might be in possession of comforta-
ble homes; who to-day are houseless and
homeless because they have fallen into the hands of some money sharks. A rich man
once levied on the only cow of his tenant in order to recover his rent, the day and hour
of sale was advertised according to law. The landlord's little daughter asked her father to
give her fifty cents. What do you want with he fifty cents, said the father playfully. Why said the little girl, I want to buy Mr. As
cow when you sell her. And what will you do with the cow? Why said the little girl, want to give her back to Mr. A. so that he
can have milk for his children. The cow was can have
not sold.
"Sixthit.
Sixthix. Rich men are often guilty traud. "Behold!, says James, "the hire of hich you have kept back by fraud crieth entered into the ears of the Lord of Sabbaoth. To take a man's labor withopt giving him fall equivalept for his services is fraud in th sight of God. Oh! how many there are who reduce the wages of their omployees to that
point which will afford them a bare seanty
subsistence, whilst they (the employees) are
growing wealthy by the labor of those in their Seloyenthiy. Rich men mostly are guilty frobbery I Malachi 3: 8-9 says, "Will a man rob God?" and then answers, "yet ye
have robbed me,-in tithes and in offerings,e have robbed me even this whole nation. When I coutrast the meagre support of the
mass of our Western ministers with the growing wealth of our communities, and especially our Western communities, I feel that this
becoming a national sin with us. hough not national with us as a church ind ur denominational sin that we do not sup port, neither our ministers nor institutions as whould. When I look at some of the al-
most illimitable corn fields, the droves of horses, herds of swine, cattle and sheep,--the
numerous wheat and oats stacks, and the tately maasions of some of our Western farmrs and think of our meagrely supported pas-
ors, and our sickly Theological seminaries I eel sad, yes very sad, not so much of the
poverty itself, but because of the fact that a church of so much wealth, and at the same
ime of so much penury cannot expect the lessing of Heaven. Allow me dear reader, or refer you to a few passages of Scripture
which I trust you will carefully ponder Malachi $3: 9$, says, curse. What a fearful curse! cursed with a penuriously miserly spirit. It cleaves to you
ike the leprosy of Naaman to Gehazi. Cursd with barrenness of soul. The riches of w orld choking the good seed.
men, weep and howl for your miseries, that rupted, and your garments are moth eaten Your gold and silver is cankered, and tho ust of them shall be a witness against you,
and shall eat your flesh as it were fire. Ye and shall eat your flesh as it were fire. Ye
ave heaped treasure for the last days. These ar reader, are solemn words, words of God.
$\qquad$ E. F.

Drunkerness in high places.-If the papers our ueighbors across the border are to be
redited, it is to be feared that the morals of me of the Canadian officials are not mueh etter than those of some who are a reproaeh
the people of the United States. The Monreal Glabe in referring to some of the minisWest we crown says: "Altorney General West was so drunk, on several occasions dur-
ing the last session, as not to be capable of speaking rationally or attend: $\boldsymbol{n}$; business, and
Mr. Macdonald, Minister of Militia, is often incapable, from the same cause, of giving the whereby the Adjutant General has been hindof the country demands." The Montreal Wi:ys : says: "On many occasions during the late halls of a free and enlightened people. Miuisters of the crowm often came to their desks in a state of beastly drunkenness, and acted confidential advisers of her majesty's representatives. And, to their shame.be it said, the ted applause!" The reader will be strikingly reminded of the days when similar displays of rum-drioking and manners, were made upon
the floors of our own Congress. Unhappily he shadow of those days is not yet wholly liftians should tians should sustain only men of habits of com-
mon decency. Drunkenness, with its unvaying low state of moral per ceptions, has been he everlasting bane of legislation.

Keer in the Current.-In these days of revival, when large numbers of converts
are uniting with the churches, the homely advice of the colored preacher in Alabama is
appropriate, and should command general atention: "My bredren," said he, "God bless your souls, 'ligion is like the Alabama river !
In Spring come fresh, an" bring in all de ole

THEAMERICANLUTHERAN

THE AMERICAN LUTHERAN. $\xrightarrow[\text { Selinsgrove, Pa., sept, } 27,1 \text { 1s66. }]{\text { HAT EXTRAORDINARY INSTANCE }}$ THAT EXTRAORDINARY
IN COLUMBIA, PA is attracting some attention in the church pa-
pers. A writer in the Luth. and Miss. tries to bluat the edge of Rev. J. H. M's scathing few weeks appeared in the Observer of a Rew weeks ago, and in this weeks Observer
Rev. Brobst comes out in his own vindication. He tells us that his Zeitsehrift is not a Dutch but a German paper, and moreover that the
German of his paper is as good as the Eng lish of the Observer. In addition he thinks that the moral tone of his Keitschrift is as
pure as that of the Observer. These comparpure as that of the Observer. These compar-
isons strike us as rather doubtful compliments to the Observer. He seems to think it no disparagement to his paper that it is read in and even the Bible, he says, are read there too. But we doubt whether the Bible or any At any rate they could not be read there by drunkards and rationalists as arguments agains said to have been read in such places. . vivals of religion and also of protracted meetings, but these protracted meetings must only be held three times during the year, namely,
at Advent, during Lent, and at Whitsuntide, at any other times they would not be Luthersays there was a great revival in Dr. Sihler church in Ft. Wayne during the session of count br. Brobst must be a backslider, for to our certain knowledge he did not attend Dr val was going on, but attended and commun ed at Rev. Bauman's church, which is in connection with the (S. C.) Gen. Synod and
whom Dr. Sihler does not acknowledge as Lateeran minister. What he calls protracted name, they are never so called by those wh name which by the common acceptation of the term means something different.
tirely shirked by Rev. Brobst. The question is not whether the congregation in Columbia decreased in the number of its members during a given time, but it is, what was the cause
of that decrease? He had declared it in his Zeitschrift as the fruits of that new-measure system, so highly recommended by the Luth-
eran Observer and the American Latheran And he warned his readers against thest mea "Brethren, watchmen on Zion's walls, warned by these instructive examples, and
help to sweep out the leaven of new-measures, that has done so much harm in our church! Here he asserts that the new measure sys and also stated that he could give a great masame thing. Now, instead of substantiating his assertion and bringing forth his numerous ver a long rigmarole about the "Dutch" language, his view of protracted meetings and tone of his paper. Bring forward your proof, br. Brobst, and stick to your text.

## Editorial Corresponden

## Dear Bro. Anstadt!

 Dear Bro. ANSTADT! You will oblige an"Old Friend" by giving him space enough in your paper for a few words. In your issue of
Sept.13, you favor your readers with a lengthy
editorial under this editorial under this caption: ",The Prospects
of the New Symbolic Synod." In the course of your remarks, you refer to
the action of the Miami Synod on the question of the difficulty between the Gen. Synod
and the Synod of Pennsylvania, and direct special attention to the faet, that when that
question came up in the Miami Synod, my
voice and vote were on the side of the minority, and in condemuation of the course pursued
by the Gen. Syno.. You reter to my position on that occasion as significant of a tendency,
in me, for which you are not prepared. You
say, half playfully, I know, but still with a say, half playfully, I know, but still with a
mixture of seriousness: "We should be ex-
ceedingly sorry to see our old friend and class-
mate, D. Steck, cast his lot with the Symbol mate, D. Steck, cast his lot with the Symbol-
ists, \&c.
There is here a pleasant allusion to our forThere is here a pleasant allusion to our for-
mer relations, to the kind partialities of the
days when we were both young men. This mays when we were both young men. This
avowal of personal regard is recognized with
and great pleasure, and at the same time most
heartily reciprocated. Nor is it necessary, I am sure, in order to the continuance of our
mutuar respect and good will, that we should
moincter coincide perfectly in opinion on all the great
questions Fhich recent events have thrown
into the foreground, and which to every thoughtful mind, are so important as to make one's consideration of
option, but or necessity.
You infer, that my course, at the late meet-
ing of our Synod, indicates a leaning, on my part, adversely to that phase of Lutheranism of which your paper is the best, because the
most honest exponent. The Observer in its most honest exponent. The Observer in its
wordy search after what it calls the "golden mean," keeps its readers enveloped in everok, dialeetics and motapyhsicss, majors and mi-
nors, ideals and reals, and all that, the poor

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 conjecture my inclination rightly or not,
need make no answer. But if, by symbolism, you miean the opposite of that form of Radical
ism which involves the destruction of ever ism which involves the destruction of every
thing peculiar to the Lutheran system, and.
I am to make my choice between the two the 1 am to make my choice between the two, theo
my decision need not be looked upon as doubt ful. We have reached an important crisis i
the history of our own church in this country and as for myself, I can only say, that it will
be my aim in the future as it has been in the past to do what I can to promote her welfare
The way that I take shall be chosen by the light of truth. In any event, and under
all circumstances, my course will be in the di rect line of miy convictions of right and duty.
There is another reference in your article which I wish I could regard as a mere stroke of pleasantly, and not desigued to effect mo
injuriously, in the good work which is no
upon my hands. You allow yourself for the second or third. time, to coonnect with the con-
gregation I have the honor to serve the gregation I have the honor to serve, the name
of a geutleman against whom it has ben fash-
ionable among politicians of a certain class, to ionable among politicians
say many hard things. Y
derstand that Mr. V. is derstand that Mr. V. is a deacon in his (my)
church." Knowing that there exists agains chureh." Knowing that there exists agains
the man to whom you refer, no small amount of predjudice, you seem annious to make that
predjudice tell against the success of your

## But not to enlarge here, I will make a state-

 ment, not for the purpose of causing you tothink more favorably of me, but rather for the purpose of saving you from all further temp-
tation of publishing to the world what is not
true true: Mr. V. is not a deacon in my church
neither is he a member. I am happy to inform you, however that he is somewhat regular in
his attendance upon our servie, and I am told
that he speaks in rather exalted terms of the preaching he hears. One thing is certain preaching he hears. One thing is certain;
he knows what good preaching is, a fact which
Andrew Jackson considered an important Andrew Jackson considered an important
qualification for office. Ask Bro. Hutter to
tell you the aneedote that fits in here ; he will do it, unless he has quit telling anecedotes since
they have made him a Doctor of Divinity. do it, unless he has quit telling anecdotes since
they have made him a Doctor of Divinity.
No ; Mr. V. is not a member of my church.
And here you will permit me to say that while
I am not his eullopist and may not 1 am not his eulogist, and may not see eye to
eye with him politically; yet Id on ot hesitate
to venture the statement that morally, as well to venture the statement that morally, as well
as intellectually, he is head and shoulders a-
bore thousands who traduce him. The best oove thousands who tradace him. The best
of our churchess would have nothing to lose
and mueh to gain by the avecssion of such as he to their membership. Whether, in case
he should become a member of my church, ,
would he should become a member of my church, he
would throw the weight of his influence in ta-
vor of the movement you seem so much to vor of the movement you seem sol much o
dread or not, I cannot, postively tell, ;ut a he
is strongly anti-radical on the political situation is strongly anti-radical on the political situation Better posted as a poltician than any public
man'of my acquaintance, he is also an excellent theoiogian; and, although reared in the Pres-
byterian churches, he is throughly at home on he doctrines and usages of the Lutheran Church, and thinks there ought to be a speedy return to them on the part of the whole dehaps it does. It is at any rate all I can now say in order to
this question,
But not to extend this article further, I would merely add, in closing, that I do not fail to recognize in the manner of your allu-
ions a stroke of clever wit, and that amuses me: and then on the other hand I do not fail to notice in them, at the same time, a stroke of very different sort, and that vexes me a-
bout as much, and thus I am in a strait bewist two conflicting emotions. And now as you have had your say and sent it, abroad a
mong your readers, it is only fair that mong your readers, it is only fair that
should have mine and that you should send it abroad among the same readers. The Teles-
cope of this place, and the Observer of Baltimore, some time ago printed a few prosy parare news papers, as there are men, which it is not always dignified to compliment with a too formal notice ; and yours I am not willing to put into this category. Please then let this
article go into your American Lutheran and that will make the matter between us even.
Wishing you good health, and hoping that you may live long enough to see your paper,
which I always read with interest, become the recognized organ of American Lutheranism I remain as heretofore sincerely, yours
$\begin{array}{ll}\text { Dayton Sept. } 18,1866 . & \text { D. S. }\end{array}$ Remaris by the Editor.-We cheerfully give place to the above communication How much better is it to keep cool in the dis cussion of controverted points, than to work
ourselves up into a passion, and apply abusive epithets to our adversaries. Whilst we thank bro. S. for the compliments which he pays the
American Lutheran, we would not be under American Lutheran, we would not be under-
stood as endorsing everything he says about stood as endorsing everything he says about
"Radicalism" and in praise of Mr. V. But, tinuance of our $m$ utual respect and good will that we should perfectly coincide in opinio the Observer are rather severe, but we presume the editors of
defend themselves. When he speaks of that "phase of Luther-
anism the west exponent, he of course means
now
that "phase" which we both for many years labored and prayed to promote, he, perhap
more earnestly and successfully than we. Bu if he now denominates this same "phase"
"Radicalism which involves the destruction everything peculiar to the Lutheran system,"
then we fear that there is not only a "leaning then we fear that there is not only a "leaning
adversely," but a total revolution of views
against the doctrines and usages which he has held for the greater part of his life. by the symbolists as peculiar to the Lutheran system? They are privcipally these: Bap-
ismal Regeneration, the Corporeal Presence, lerical Robes, Responses, Images, Wax can Dr. Sihler says distinctly that the Missouri Syood would never tolerate any Lutheran
Synod that does not beliere and practice these "peculiarities of the Lutheran system." But ver advoeate and practice these peculiarities, or that he will ever become a confirmed sym-
bolist. It isn't in him. What! D. Steck in gown and bibbs! and solemnly gysymbolic service!! The idea is too ridiculous to entertain for a moment.
As regards Mr. V., it seems we were mis
aken; he is neither a deacon in his congro gation, nor a member of the Lutheran church. Now, we really do not know whether we are
glad or sorry for this mistake. On the one hand, to have a man of such profound erudition and extensive travel as Mr. V. a member
of the Lutheran church would be an honor, and therefore, we are sorry he is not; but o weight of his powerful influence agaiust us, vould be deplorable, and hence, we are gla
he is not. Thus "we are in a strait betwist wo confficting emotions."
In conclusion, permit us to assure you, bro do that we had not the remotest intention to which we think it has done, for it has "brought you out," and given you an opportunity
state your position before the church. trust our friendship shall continue to the end
of life, and especially do we hope and pray of life, and especially do we hope and pray
that you will never become a symbolist, but continue to be what you have always been since we knew you, an American Lutheran, a zealous revivalist, laboring and praying and
preaching for the conversion of souls and the upbuilding of believers in their most holy faith.
The Lena Charge, under the pastora care of Rev: W. H. Schoch appears to be in Northern Illinois met there lately and appear to have produced a good impression. Since
the meeting of the Synod, we understand the pastor has received three whole families into the church. Since he has been in the charge,
something over a year, he has admitted 40 members. They have also repaired thei church very handsomely, which was rededi-
cated during the meeting of the Synod. They cated during the meeting of the Synod. They
have in addition purchased a $\$ 250$, Mason \& Hamlin Cabinet Church Organ. The con gregations are large and
hear the word of truth.
Rev. S. received his
Rev. S. received his theological training in
the Missionary Institute of this. the Missionary Institute of this place, and
rejoices us especially to hear good news from the men who go out from this Institution. We feel sure also that bro. S. will not forget his alma mater, and that he and his people wind
soon do something handsome for the endowment of the Kurtz Professorship.

For the Americau Lutheran.
UTION OF THE LUTHERA SOLUTION OF THE LUTHERA
BOARD OF PUBLICATION.

The Lutheran Board of Publication strueted the undersigned, at its late meeting,
to publish in the church papers the followin resolution, passed at its meeting held on th third of July, last
Whereas, through the active and self-
denying exertions of Rev. B. Keller, the for mer General Agent of this Board, followed up by corresponding efforts by our present
General Agent, Rev. P. Willard, an interest has been awakened in our church for furnish
ing it with a more extended Sunday School Literature, and special subscriptions to this object having been made, and others promised
and it is very desirable that these most praiseenergy and zeal, be it therefire
energy and zeal, be it therefire
Resolved, That the ministers of the Evangelical Lutheran Church, as well as its laity,
who possess the ability to write and translat suitable Sunday School books, be kindly and most important department of practical piety scripts to the Board.
The above action of the Board needs comment. The importance of the object pro posed is apparent to all, and it is hoped that commendable zeal for
speedily be manifested.
J. H. HECK,
Cabinet, Pa., Sept. 21, $1866 . \quad$ Rec.

For the Amorican Lutheran.
THE PERRYVILLE CHARGE.
Whilst it is true, that we should not let our ight hand know what the left is doing, yet
we believe there are times when it is perfectly proper to give publicity to acts of kindness. ville are doing, and have done will perhaps be interesting to the many readers of the Ameri-
can Lutheran. We have been recently called to abor in this Vineyard. As one of the churches is situated in the country, we were much
need of a horse. We were not obliged to feel this want long, for the good people soon presented us with a beautiful young horse.
This is not only a very serviceable, buttalso a ery valuable present. But in addition to this set of harness was needed.
Arrangemants were accordingly ${ }^{\text {and made }}$ and
soon a set of silver-mounted harness anpeared The next step was to provide for our own com ort. The congregation made every effort to
ender their pastor's situation pleasant and
omfortable.
of the churd
of rooms in the parsone soon fitted up hey were tastefully furnished and provided with all the neccessary conveniences as wel ume the responsibilities of "Keeping house," many and varied are their acts of kindness It is due to the good people that these acts of It is due to the good people that these acts of
kinduess should be acknowledged, with the rayer that God may reward them abundantly and induce others to imitate their praiseworthy
example.
T. C. PRITCHARD.
an Important Rumor.-Among the des patches by the Ocean Telegraph a few days
since, there was a report from Paris that the since, there was a report from Paris that the
Italian Government was about to treat dir ect-
ly with the Pope for his yielding up his tem-
poral dominions, and the immediate establish
ment of Rome as the Capital of Italy. If thi ment of Rome as the Capital of Italy. If this
is carried out, as every thing now indieates that it will be at some early day, no one it in the beginning of the long predicted and ex pected end. Shorn of his temporal power and without Swiss guards and bristling bayonets,
and the cannon of the Fortress of St. Angelo and the French army (which is to be witheld in September,) to hold him up at home, and
without Austria or a single country on the Continent to sustain him abroad, he must fall back on that spiritual system which, over thousand years ago, felt it could not stand kept up only by the temporal power that was then assumed by it.-CH. Iner.
The PAPACY BANKRUPT.-The Papacy
is in an utterly bankrupt condition. It ha is in an unpacy bankrupr.-The bapacy
been steadily running in debt. Sition. It has
Iome months since, the Pope undertook to contract a loan
of $60,000,000$ francs. The call was in vain;
no one wishes to take the loan. The Bishops, no one wishis, exhort the people to open the
far and wide
purses for the relief of the Holy Father, wh is on so short an allowance; but their argu
ments and entreaties do not avail. There is
kind of instinct among the people, that th Papal ship of state is. sinking, and they do no Wish to entrust their fortunes to it. Mean
while the Viceerent of God on earth, wh
has the keys in his hand, is in a really poo and suffering condition: and Protestants may
yet be asked to contribute for his support, as
they have long been accustomed to do for may of his ignorant subjects.
SPECIAL NOTICE.
Female students attending Towa Lutheran
College \& wishing to board in the college build ng will be required to furnish their own bed
ding except Mattresses $\&$ Beadsteads. These will be furnished.
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town every WEDNESD AY, and from New York AY. $\begin{aligned} & \text { Seerage Passage from New York, } \$ 30 \text {, to New } \\ & \text { ork at Low Rates, payable in Currency. }\end{aligned}$. ports at very low rates.
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f citizens and visitors, at Selinsgrove,fPa., May
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luding postage. For sale by


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The Work is already Bound and furnished at less than the binding of those that come in numbers costs. For our new and beautiful work,
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Just read below and see what our agents are doing, you who want to do good in your day and generation, your pockets. Why be satisfied with your pockets. Why be satisced with a mere pittance, when you can b making Greenbacks in plent
The following letters show with what sucoess
our Aggents generally meet in commencing the sale
of the "Do mestic Bible."

## Millersburg, Dauphin County Pa. A. SRRET, Dear Sir -I have for the St   Ipsville, Montgomery County, Pa. Srrerr ; Dear Sir -I have just made was out two days and got fifteen suba begining-was out two days and got fifteen sub- sreibers, and do ont foel much discouraged yet; will make full report at he nd of the week. Lewisburg, Union County, Pa. Mr. H. A. STrest ; Dear Sir-1 have taken so anty names in all for all kinds of bindinge, will or der in about two weeks. SAMUEL MLLER.  ed twenty-six Family $B$ Bible, feel encourage caully, and value it man towards its itcul moping thereby Lo be the means at ne it most cirulatio reby to at the

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& \text { By Benjamin Kurtz D. D., L. D. } \\
& \text { NEW AND IMPROVED EDITION, } \\
& \text { Witha Fine Steel Portrai of the Author }
\end{aligned}
$$

The rapid sale of this work, and the marked fa-
or with which it has heen received by the charch
 ith Pryer Book has ben prepared mainly
in thie Enylish language
or the Engyish portion of the Lutheran church, for the English portion of the Lutheran church,
yet it it seliiered nothing will be found in it topre-
vent its free use in any Protestant Christian family In the German language we are abundantly sup-
pite with such helpp, but in English, ageeral
and nomplete Prayer Book, addapteit dind devo-
tion, to specian
 enterprise."- Axtract from author's s reface
TThe following is a synopsis of the contents
A VALUABLE TA BLE for the regular per

## -A HIST OF REFRERENCES to select portions of the Holy Seriptures, prepared with much care.





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printed on large, clear type, and bound in various
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abive rices to those buying by the dozen or large
quantity


Clfiloren's 7 duntment

 Down drops, on the ground, the much coreted
Which heses fox, snapping up. carries off at his




## A Boy who was a Martrr.

They are called Martyrs who have died cruel death rather than deny Jesus Christ,
or say they did not love him. About tirree hundred years sego, the Roman priests sent bad men one night to break into a house in
Holland, and bring to prison a man and his wife fand two boys, because they would read the Bible, and pray to Jesus.
They soon took the fathier and his ellest boy out to burn them alive in the open street.
When they got to the place the boy looked up and said: mook, my father! all heaven is and I see ten hundred thousand angets joying
over us. Let us be glad ; for we are dying for the trath.'
They kept the mother and the other boy in prison seven more days; and then, when they
found that they would not deny Jesus, they brought them out, too, and parted by wicke
tshes shhes. And so this family, prarted by wicked
mendor a few days on earth, soon met again in heaven, to live that eternal life whieh Je. ${ }^{2}$ Froum burring pains to endless jogs, ${ }^{2}$ (2) On fiery whels they roce, And strangely washed their grypents white
In \$esus dying blood:
And not only in Holland, but in
aboutt the samee time, in the reign protethed woman, Queen Mary, mapy women, and young people were put th
for the same things by the Romish In Spain, hundreds upoi hundreds were
burned; and now, though they dare not bur them, they send them to prison for reading live in America now

## The Cirens.

A circus came to town, and every body
knows how the musio, and the grand tent and horses set alt the initile boys agoing. ©
ters of dollars and shillings ane in great
mand $j$ and many a choice bit of money the circuus-riders carried away, which
meant for better purposes. meant for better purposes.
$A$ ilitile boy. was scen loking around the premises with a great deal of curiosi
uHalloh, Johnuy ! $!$ said man
man
 like 'em,",
" 0 , well, Tlll give you money to go, John ny." said the man. Jolinns, go for once, and Tll pay for your
Weil, tieket," sir," answered Johnny, "my father
wovld, five, me money if he thought it were
woll best ; besides, I've got $t$ wenty-five cents H my strong box, -twice enough to go,
"TTd go, Johnyy, for once;
it's wonderfu the way the horges don,", said the man. "Your
faither neednt," know it . "Now, whh?" asked the man L. Casse, w, "said Johnne, twiring
toce tin the sand, "after Tve been tons in the sand, "after I've been, I coul
niul low, my father right in the eye, and
coul wow,"
SABBATE-SCHOOLS IN GERMANY




 through the Sunday-schools." "No matter,
they are only fit for our beer-shopss nay, it wey thence you $\Delta$ mericans and English im-
por ed them." "But we have baptized them. best rusicie, ,he devil must not have all of the best mhusis, . . Hk, we senght relief ty stating the case to
an Americau pupil of the great organist of

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| three or four thousand paying subseribers, and is more than self-sustaining. Knox. |  |
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| of basiness, and live miserabiy only to die magnificently and rich. |  |
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| countrynan whom he met: |  |
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| honest friend ; pray, are not peopp sometimes?" "Losi ? no sir, I |  |
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