





## THE AMERICAN LUTHERAN

REVS. P. ANSTADT &amp; C. LEPPLEY, EDITORS

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Some communications came too late for this week's paper. They shall appear in our next.

## THIS NUMBER

Completes the Third Volume of the American Lutheran. We entreat all those who are still in arrears, to send in their subscription money without delay, as we need it most urgently. We also trust our friends and agents will go to work now in good earnest to get new subscribers. This is the most favorable time in the whole year to get new subscribers when a new volume begins, and the long winter nights are employed in reading.

We would especially remind those, ministers who have been getting the paper gratis for their agencies, that they should send in at least three or four new subscribers, otherwise we cannot afford to send them the paper gratis.

Who wants Lange's Commentary? Lange's Commentary is one of the best for ministers and Sunday School Teachers. It has been pronounced the most comprehensive and important Biblical work of the age. We offer this Commentary as a premium for new subscribers. There are now four volumes of this Commentary published, namely one on Matthew, one on Mark and Luke, one on the Acts, and one on the Epistles of James, Peter, John and Jude. By an especial arrangement with the publisher, we can offer this Commentary cheaper than we have yet seen it offered as a premium in any other paper. The price is \$5.00 a volume. For six subscribers with the pay in advance, \$2.00 each, we will send any one of the four volumes; for 12 subscribers we will send two volumes; and for 24 subscribers we will send the four volumes.—What more suitable Christmas or New Year's present could a congregation make to their beloved pastor, than the four volumes of Lange's Commentary?

## THE ROMANIZING TENDENCY OF THE GENERAL COUNCIL.

The symbolists in the Synod of Pennsylvania have complained that we did them great injustice by accusing them of a Romanizing tendency. We will say nothing of the fact that two or three of their ministers have gone over to the Roman Catholic church, that they are erecting crosses on their church steeples, and placing the images of the saints inside of their churches just like the Romanists. These are but the outward trappings which indicate the inward and downward tendency toward Rome.

When we accused them of this, however, they called it slander and attributed it to ignorance and prejudice. What will they say now, when their own friends the Missourians accuse them of the same tendency? They will hardly dare to brand them as slanderers, or maintain that their assertions proceed from ignorance or prejudice.

The December number of the *Lehrer und Wehrer*, the Theological monthly journal of the Missourians containing an article from the pen of Dr. Sihler, of Fort Wayne, in which he reviews an article in the *Lutheran and Missionary*, containing the following passage:

"Now we have a certain religious organization, which calls itself, 'The General Synod of the Evangelical Lutheran Church.' Even its friends admit, that it has only a shadowy existence, that it possesses no legislative, executive or judicial powers, that it cannot, for instance, license or ordain any one, define doctrines or exercise any authority whatever. It is simply by its own confession an 'advisory body,' that is to say, it may, like any private individual, give advice, that is all."

On this passage Dr. Sihler puts a number of questions to the editors of the *Lutheran and Missionary*. We will translate a few of them for the benefit of our readers.

1. "Where," asks Dr. Sihler, "is it written in the Word of God, and where is it taught in the Lutheran Confessions that any ecclesiastical body possesses a legislative power?" Such an assertion is directly opposed to the gospel and the nature of the New Testament evangelical church. This church consists under its Head and Lord, of all brethren, who are governed outwardly by His Word, and inwardly by faith, as the Lord says:—"One is your Master, Christ, but ye are brethren." The Church of Christ knows nothing and desires to know nothing of any other law than that which God himself has written upon the heart and which is contained in the Ten Commandments, &c.

The assumption of a 'legislative power,' of an ecclesiastical body transforms the Church of Christ into a state where the enactment and execution of definite, positive civil laws is perfectly proper, but here we do not find faith and love, but fear of punishment and the spirit of bondage. At the same time such an assumption in ecclesiastical affairs is a downward and backward movement toward Popery, and is entirely un-Evangelical and un-Lutheran."

2. What are we to understand," continues Dr. Sihler, "by the executive power? Doubtless that the Synod has the right to impose ecclesiastical penalties and punishment upon those who disobey its laws. But this would also be a declaration from the gospel, and a falling back into the civil, or Old Testament, or popish penal government; for as the Church of the gospel has no laws to give, so it also has none to execute."

3. "What is the meaning of the assertion that to the Synod belongs the judicial power?" The gospel says, "The spiritually minded judges all things, and is judged of no man." And St. Paul writes: "Judge ye what I say." Is not the written Word of God clear and plain enough, to judge and determine in given cases? Does not every congregation possess

the right and power to act according to this Word, for example, in cases of Church discipline, according to Matthew 18. Or is the congregation bound by God's Word to delegate this, her right and power, to the Synod? 4. "What is wrong in the principle that the General Synod is merely an 'advisory body?' Would to God there were nothing else to blame in her. In this particular she is altogether right."

Thus Dr. Sihler goes on proposing questions to the editors of the *Lutheran and Missionary*. We hope they will answer his questions. And in addition, we beg of them in future not to be displeased with us when we charge them with a Romanizing tendency, until they have satisfied their own symbolic friends of the Missouri Synod that they teach the true Evangelical Lutheran doctrines.

## Conversation in the Sanctum.

Between Peter, John and James.

James.—But this is cold weather and such a deep snow; I have seldom seen winter set in so soon and so severely.

John.—Yet winter has its enjoyments and its pleasures as well as summer. How beautiful the newly fallen snow appears. In its unsullied whiteness it is an emblem of purity.

James.—And just as easily as the snow loses its whiteness, so easily do some men lose their moral purity.

Peter.—One of the most joyful seasons in the whole year occurs in winter, namely Christmas; it is a season of universal joy to old and young. To brighten the feeling of universal joy it is customary to give presents, parents to their children, children to one another, friend to friend, and congregation to their pastors.

James.—Do the readers of the church papers ever remember the editors at Christmas or New Years and send them valuable Christmas gifts?

Peter.—I have heard of instances, but I believe they are rare. I believe if we could be more among our readers personally there would be a greater cordiality between editors and readers. But we are mostly far removed from our readers and personally unacquainted with most of them. Hence the proverbial, "Out of sight, out of mind." An editor's heart would, however be equally cheered with other people's by a valuable Christmas or New Year's gift. The most acceptable gifts to an editor, however, are lists of new subscribers with the pay in advance; nothing can please him better than that. On the contrary, nothing is more disheartening to an editor, than when he opens a letter and finds those dreary words, "Stop my paper."

James.—I think it is a bad sign when a christian man orders his church paper to be stopped. What do you think is generally the cause when people stop their paper?

Peter.—The usual excuse is that they cannot afford it. Occasionally people get into straitened circumstances, and then begin to retrench their expenses. But instead of beginning with some of the luxuries in which they habitually indulge they begin first with stinting their immortal souls and the souls of their children. They first stop their church for the sake of a dollar or two; then they withhold their contributions to benevolent purposes; then they reduce their annual subscription to their pastor. In this way the work of retrenchment goes on till they have nothing more left for the cause of God in any way.

John.—It seems to me those pastors are pursuing a suicidal policy, who do not try to get their people to subscribe and pay for a good church paper, for fear it might diminish their salary.

Peter.—Sometimes also people stop their church papers, because they have lost all interest in them. They have become immersed in politics and the world, and they have no more time nor inclination to read religious papers. So when I get a letter from a subscriber who orders his paper to be stopped, I begin greatly to fear that he is declining in piety.

John.—What do you count among the luxuries that ought to be dispensed with before a man stops his church paper?

James.—They are too numerous to mention in detail, but I will instance only the article of tobacco. I have known christian men to spend from \$50 to \$100 in a year for tobacco. With this they might not only have paid their church paper, but also supplied all the poor in their neighborhood with the church periodicals, and thus cause the widow's heart to sing for joy. This would have done them infinitely more good physically, intellectually, and morally, than all the tobacco they can chew, or smoke or sniff.

Peter.—You are right, James. But let us now change the subject. John, what's the news from the General Council this week?

John.—The Missourians and those of the Joint Synod of Ohio, are opening their batteries upon it in good earnest, and in real symbolic style. The "Lehrer und Wehrer" of December, has three articles, in two of which it charges the Philadelphia symbolists with Romanism, and the third one condemns the proceedings of the Council at Fort Wayne. The *Lutheran Standard* of the 15th inst., is also down on the Council, and the editors of the *Lutheran and Missionary*. I will read you a few extracts from the *Standard*.—

(Reads.) "We will not conceal the depressing effects which the reading of these resolutions in connection with the reported debates on the subject, has done upon our mind. To say the truth we have no respect for the formality which, upon the plea of order shirks questions of conscience. To give an account of their faith and offer a reason for the hope that is in men is their right, which no Constitutions have any business to infringe."

"It is a little uncomfortable to deserve the implied censures upon us as being mere outsiders, for presuming to ask questions the answer to which was desired for the purpose of clearing the way, that we might not remain mere outsiders."

"We still hope that the day is approaching when we will be able to unite. Nor do we resign this hope because of the grief which we feel on account of the Council conduct in reference to our English District. The Joint

Synod of which that District has hitherto been a part: refused to unite with it for the present. In this action one half the Pastors belonging to the English, heartily concur."

"The Joint Synod cannot take it kindly that the Council saw fit to receive a small portion of our Synod. In spite of the declaration of the whole that they could not now unite.—Probably no one in the Council thought it could be taken as a kindness to make us trouble of this kind, which could have been so easily avoided. Possibly some saw how this matter would increase the difficulties in the way of our union with the Council."

"Upon this, in connection with an editorial in the *Lutheran and Missionary* which will surprise many in the General Council as it did us, and for which we trust the Council would not like to be held responsible, we shall have something more to say in a future number."

## THE AMERICAN LUTHERAN FOR 1868.

We are making arrangements for some decided improvements in the AMERICAN LUTHERAN for the year 1868. We intend to improve its typographical appearance, buy a new heading, &c., and we will engage some of the best writers in the Church as regular correspondents and contributors to its columns.—We will also devote our time more exclusively to the paper, in selecting suitable reading matter, and writing editorials. We hope in some respects to be able to make the AMERICAN LUTHERAN the best paper in the Church.

Will the friends of our paper, the advocates of American Lutheranism, sustain us in this work? Friends and Brethren, now is the time to begin the work of canvassing for subscribers. Let all go to work in earnest. Let ministers recommend it to their people from the pulpit, and take it with them in their pastoral visits, show it to the people and get them to subscribe; it will do their people good. Let the present subscribers show the paper to their neighbors and urge them to subscribe.

Any person, minister or layman, lady or gentleman, who will secure four new subscribers, with the pay \$2.00, shall receive the paper one year gratis.

We also offer the following premiums to those who will engage to raise clubs of subscribers for the AMERICAN LUTHERAN.

Lange's Commentary.—We have made special arrangements with Scribner & Co., for procuring Lange's Commentary as premiums for subscribers, and can afford to sell them lower than we have seen them offered as premiums in any other paper. For six (\$6.00) new subscribers with the money (\$2.00 each) in advance, we will send any one volume of Lange's Commentary; for twelve subscribers we will send two volumes; for eighteen we will send three, and for twenty-four subscribers we will send the four volumes that are now published. This affords a first-rate opportunity for congregations who desire to make their pastor a present of a most desirable Christmas or New-Year's present. What congregation will be the first to send in 24 subscribers, to get one of the best Commentaries as a Christmas present to their pastor?

To those who desire to receive other premiums, we can offer Sewing Machines and Melodeons.

For 50 new subscribers, with the advance payment (\$2.00 each) we will send a first-class Family Sewing Machine, the retail price of which is \$60. Then they can take their choice and select an Empire, Howe, Wilcox & Gibbs, Finkle & Lyon, or Grover & Baker Machine.

For 60 new subscribers with the pay in advance, (\$2.00 each), we will send one of Pelouet's Melodeons, 5 octave, rosewood cases, &c., retail price, \$110, or any other Melodeon or Cottage Organ they may select. For a less number of subscribers, a lower priced instrument will be sent.

The way is now open for all men, women and children to earn a premium, and at the same time, to extend the circulation of the AMERICAN LUTHERAN. Let all go to work in good earnest, and give us the joy of adding 1000 subscribers to our list with the beginning of the next year. It can be done.

## Church News.

Rev. J. S. Heilig, pastor of the church in Martinsburg, West Virginia, is laboring with great success. Since his connection with that charge he has added sixty-two members to its communion.

Rev. Irving Magee, of Baltimore, Md., has accepted of a unanimous call to the church at Chambersburg, Pa., and will enter upon the labors of his new charge in January.

The church at Waynesboro', Pa., has refused the resignation of Rev. A. Buhman, which involves the withdrawal of his acceptance of the call to the charge in Middletown, Md.

The widow of the late Rev. Mr. Thorne, late of Carlisle, Pa., has left by will \$2,500 to the Theological Seminary, at Gettysburg, Pa.

Illinois State University, by resolution of its Board of Trustees, is to be sold on account of its debts, and all parties to its endowment are released from their obligations.—*Ev. Luth.*

The pastor of St. John's Church, Allentown, Pa., expects to gather by personal visitation a thank-offering from every member, baptized child, pew-holder and friend of his church, during the Jubilee year, to be devoted to Muhlenberg College.—*Ev. Lutheran.*

ANGUSVILLE, N. Y.—Rev. J. R. Sikks writes from his new field of labor in Angusville, N. Y., as follows: "I have found at Angusville, a comfortable and pleasant home; a kind, intelligent, pious, and appreciative people. Their kindness does not consist in mere words, but is manifested in a more substantial form which gives comfort and strength to the body, as well as to the soul. Myself and family are well pleased, and the people seem to be so too."

HARTLETON, Pa.—The Lutheran congregation of Hartleton, gave their pastor, Rev. D. Kloss, a donation, consisting of wheat, corn, &c., to the amount of about \$68.00.—These manifestations show a kind feeling of the people to their pastor, for which he has reason to feel very thankful.

PINE GROVE MILLS, Pa.—Rev. D. Sell writes: "We enjoyed quite an interesting revival at Centre Line, an outpost in my charge. There were some 14 or 15 professed conversions, the majority being heads of families. The meeting continued over three weeks.—Rev. D. W. Kinsel assisted me during the meeting, and rendered very efficient aid.—This brother's health is so far restored that he will soon be able to preach again regularly."

For the American Lutheran.  
Danville, Pa.

Mr. Editor:

On last Sabbath it was my privilege to assist Bro. G. M. Rhodes at a communion season. He had held a series of meetings in his church which continued about five weeks, during which a very extensive spiritual awakening took place. It was evidently a very precious season of "refreshment from the presence of the Lord" to this young pastor and his people. The ecclesiastical ingathering was quite large. Fifty-one members were added to the congregation on Sunday at the morning service. Among these were eleven heads of families. From home age to sunny youth, through all the intermediate periods of life, this new accession of members was taken; and as they stood before the altar covenanting formally with their God to live and die in the faith and fellowship of christianity, the moisture gathered in nearly drops in many eyes that witnessed the scene, and I suppose angels were glad in jubilee because of these trophies of redeeming grace. The Lord's supper was administered in the evening; and between two and three hundred gathered around this crucifixion scene in obedience to the Saviour's dying command: "Do this in remembrance of me." It was good to be there.

Brother Rhodes ministry has been crowned with great success among these people since he has taken charge of the congregation. He has been in Danville only about a year and a half, during which he has added something like seventy or eighty to the church.

It is not a difficult matter to account for our young friend's success as you understand the facts in this case; and believing that Bro. George will excuse me for the personal reference, and not find any occasion for feeling vain from what I may remark, I offer the following interpretation:—He is utterly absorbed in his work, scarcely thinks about anything else but his congregation. He has great faith in the power of prayer, goes into the pulpit from his knees, and realizes in his inmost soul, as he humbly and gratefully acknowledges with his lips, that he himself is but the feeble instrument whom God uses in this glorious work, in order that the greater glory may redound to the Master's name. His people all love him and earnestly unite with him in the work of honoring God. They love him, and justly so; for he endeavors to merit their love by being as lovable as possible: intensely faithful to them, he acts on the principle of christian kindness in all his associations with them, and thus actualizes the truth, that if a pastor can get along with his people in kindness, he can not get along with them at all.

Now as Dr. Ziegler our young friend's teacher has recently uttered a caution in your paper against praising preachers, I trust I may not fall within the limit of his censure in the present case. I feel satisfied that Geo., the young pastor, appreciates what I say, without being led to imagine for a moment, that he ought to be made a D. D., immediately by some one of our colleges. I think he is like Spurgeon in this one respect at least, he wishes Christ to be everything and George Rhodes nothing in the work of saving souls.

The Lord still more largely bless my dear friend George and his kind people.

River Brother.

For the American Lutheran.  
THE AUGSBURG CONFESSION.

The Reformation of the sixteenth century brought to light again, and was accomplished in the name of a spiritual principle. It proclaimed for its teacher, the word of God; for justification, faith; and for kings, Jesus Christ; and by these means rejected all worldly elements. Rome had been established by the law of a carnal commandment, the Reformation by the power of an endless life.

If there is any doctrine that distinguishes Christianity from every other religion, it is its spirituality. It is a heavenly life brought down to man. But what its founders had separated, had soon come together again; the Church had fallen into the arms of the world; and by this criminal union it had been reduced to the sad and deplorable condition in which we find it at the era of the Reformation.

Thus one of the greatest tasks of the reformers was to restore, to bring to light again, the true spiritual element of the Gospel. It was a great work. Having to wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, they took unto themselves the whole armor of God—the shield of faith, the helmet of salvation and the sword of the spirit. God was with them. Of this too they were confident. They had laid their hands to the plow and they dared not look back.

The influence of their work was soon felt throughout all Christendom. All Europe was in a blaze. The pope, cardinals, bishops, and priests, seeing the mighty fire, kindled by Luther and his coadjutors, became alarmed. They were enraged and growled like caged lions when surrounded by fire. For twelve years they had seen this work steadily increase, and now they were determined that it must be crushed. Accordingly they beset the young Emperor, Charles the V. by day and by night, in order to induce him to take

measures for subduing and destroying the heretics, as the reformers and their followers were called, by force of arms. The horizon became hourly more threatening. It was the crisis of the Reformation. Luther wrote, "We are balanced in the hand of the Lord as a ship upon the sea, or a cloud in the sky."

On the 21st of January, 1530, the Emperor, Charles V., issued a proclamation from Bologna, appointing the 8th of April as the day for the assembling of the Diet at Augsburg. This date was afterwards changed to the first of May, though the first meeting of the Diet did not take place till the 20th of June. The object of the Diet was to provide means for prosecuting the war against the Turks, and also to consider the religious questions of the day, with a view of restoring peace and unity to the church.

This proclamation was received by the elector of Saxony on the 11th of March. On the 14th he sent a copy of it to Luther, Melancthon, Jonas and Bugenhagen, with the request, that as the Diet was to take the place of a general council, or national assembly, they should draw up articles on those doctrines and practices, on which there was any dispute, so that they might know definitely what course to pursue in the discussion of the religious questions before the Diet. As the elector expected the Diet to meet very soon, he requested them to prepare the articles immediately and bring them to him at Torgau on the 21st. These articles are commonly called the Torgau articles, because they were presented to the Elector at that place.

On the 3d of April the Elector left Torgau for Augsburg, taking with him Luther, Spalatin, Jonas and Melancthon. Luther, however was left at Coburg, while the rest continued their journey, and arrived in Augsburg on the 2nd of May.

The Emperor did not come to Augsburg as soon as was expected, and the Diet did not open till the 20th of June, seven weeks after the arrival of the Elector. The original intention of presenting the Torgau articles was therefore changed, and new articles were prepared which were afterwards called the Augsburg Confession. For these new articles the Schwabach and Torgau articles, which Luther helped to prepare, constituted the basis.

As regards the author of the Augsburg Confession, it is clear that Melancthon and not Luther, as is claimed by some, was its real author. Luther never claimed to be the author of it, nor was it ascribed to him during the Reformation. Luther himself repeatedly calls it Melancthon's Apology—it was then generally called *Apology*. D'Aubigne says, "At Coburg Melancthon had already put his hand to the task, and traced out in the first part the doctrines of the faith according to the articles of Schwabach; and in the second, the abuses of the Church according to the articles of Torgau, making altogether quite a new work. At Augsburg he gave a more correct and elegant form to this confession." The Confession was completed on the 11th of May.

While the struggle was thus preparing at Augsburg, Luther at Coburg, on the summit of the hill, 'on his Sinai,' as he called it, raised his hands like Moses towards heaven. He was the real general of the spiritual war that was then raging. His letters ceased not to bear to the combatants the directions which they needed, and numerous pamphlets issued from his strong-hold, like discharges of musketry, spread confusion in the enemies' camp. "I shall weep, I shall pray, I shall never be silent," wrote he, "until I know that my cry has been heard in heaven."

Every friend of the reformation was aware of the dangers that threatened, and many went to Augsburg with downcast eyes and sinking hearts. But Luther, full of faith and without fear, greatly revived the courage of his friends by composing that beautiful hymn, since become so famous, "Ein feste Burg ist unser Gott"—(Our God is a strong tower). This hymn was sung during the Diet, not only at Augsburg, but in all the churches of Saxony, and its energetic strains were often seen to revive and inspire the most dejected minds. These were the days of travail for the gospel truth which was about to appear in the world with a might destined to eclipse all that had been done since the time of St. Paul.

The Emperor at first refused to have the Confession read before the Diet, but as the Protestant princes insisted on it, he finally consented to it and fixed the 25th of June as the day on which it should be read. This was destined to be the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of mankind.

As the chapel of the palace place, where the Emperor had resolved to hear the Confession, could contain only about 200 persons, long before 3 o'clock the hour fixed for the reading of the Confession—a great crowd was to be seen surrounding the building and thronging the court, hoping by this means to catch a few words. Charles took his seat on the throne, the electors, or their representatives, were on the right and left hand; after them the other princes and states of the empire.

They had prepared two copies of the Confession, one in German, the other in Latin.—Chancellor Beyer, holding in his hand the German copy, advanced to the middle of the chapel, and standing before the throne, began to read the Ev. Confession, slowly, seriously, distinctly, with a clear, strong and sonorous voice which re-echoed under the arched roof of the chapel, and carried even to the outside this great testimony of the truth.—The reading occupied two hours. The effect which it produced on the minds of the princes was most marvellous.

The Confession of Augsburg will ever remain one of the master-pieces of the human mind, enlightened by the spirit of God. It does not usurp the right of the Word of God; it desires to be its hand-maid, and not its rival; it does not found, it does not regulate the faith, but simply professes it. Our churches teach, it says, and Luther considered it only a sermon, preached by princes and kings. Had it desired more, as has since been maintained, by that very circumstance it would have been nullified.

We may, however, ask, Did the Confession

in all things follow the exact path of truth? We may be permitted to doubt it. That the fundamental doctrines of the Word of God are taught in a manner substantially correct, in the doctrinal articles of the Augsburg Confession, is believed by all in the Lutheran Church, and in my humble opinion, it should never have been received differently into the General Synod.

"This Confession is justly styled the mother symbol of the reformation." It has been adopted by the greater part of all Protestant Europe, and has been the standing symbol of Lutheranism for more than three hundred years. That it will continue for three centuries more to be the symbol of Lutheranism, we have no doubts, but we feel confident, that when the circumstances, under which it was composed, are taken into consideration, it will always be regarded by the literati of future generations even to the end of time as one of the most wonderful productions of the human mind.

DANIEL KLOSS.

For the American Lutheran.

## What constitutes a Man a Lutheran?

This question is agitating the church in the country and the city. If you were to admit the testimony of those who adopt the language of "you must crush them," or the metaphysical conglomerate of the numerous communications of some Doctors of Divinity, who, in the language of a certain Princeton Theological Professor, have bestowed upon the titles D. D., because they "need them," one is compelled to conclude that blood and royal descent, or a sectarian bigotry, not a liberal faith, are the essential prerequisites for the formation of a Lutheran. This man may be the height and depth of some professional minds, and it may give them joy while it plays into their sectarian and prejudiced expositions of truth; but it is as un-Lutheran as Pope Leo's Bull of excommunication. And why? We answer simply because it is un-Scriptural. If the writings of Luther, if the classic pages of Melancthon; if the moving of God's Spirit through the Reformation of men as divinely appointed instruments—teach anything to the student, the philosopher or the theologian, it is that to be a Lutheran is to be a Bible christian, or pre-millennialist. In short, an independent man and an independent christian believer in God and His Revelation in its original and literal purity. If this be false, then Martin Luther was a revolutionist; if this be untrue, then Melancthon and his co-conspirators were conspirators; one a disturber of the political and social order, and the others aiders and abettors and also fomenters of a wicked crusade against the recognized civil and religious governments of those times. But as we intend to write more anon, we simply close with the assertion, that to be a Lutheran is to be a receiver of the Scriptures as the only infallible rule of christian faith.

## INCUMBENT

## JERSEY SHORE CHARGE, SUSQUEHANNAH SYNOD.

A brief account of the condition of this charge, and the glorious work of Divine Grace experienced in our midst, during the pastoral year now closing, my first in this charge, may be interesting. Four churches constitute the charge, one of which, the Jersey Shore, was organized this year.

A series of meetings were held in the churches in Nipponese Valley, during last winter, which were protracted until nearly the 1st of April. The results of these meetings bear the seal of the Divine approval, and furnish additional testimony in support of the propriety of these measures. The churches became awakened from their spiritual slumbers, "shook themselves from the dust, put on their strength—put on their beautiful garments" and became a power for good. As the interest of these meetings increased, many were awakened to a sense of their lost condition, and began to inquire, what they must do to be saved. Many were hopelessly converted, and 101 were added to these churches by confirmation and by letter from other denominations. A new and beautiful church edifice was completed by the congregation of Limestone township, at the cost of \$3,000, and was dedicated to the worship of God on the first Sabbath in May. It may be said truthfully, of the churches in the Valley, that they are now in a prosperous state, with a hopeful future before them.

## PINE CREEK CHURCH.

On the first Sabbath in October a special meeting was held in this church, and was continued for six weeks. Never, in the history of this church, was there such an extensive awakening. They came from far and near, to hear the glad tidings of salvation. These meetings were deeply solemn. All minds seemed alive to the consciousness that God was nigh. Entire households turned to God. Ninety precious souls were "translated from the kingdom of darkness into the kingdom of God's dear Son," and sixty-seven were admitted to membership by confirmation.

## THE POWER OF PRAYER.

During the meeting of the Synod of East Pennsylvania, in Pottsville, by invitation, in company with my delegate, I attended the "Union Prayer Meeting" of that place. On Sabbath morning we repaired to the house of prayer and found it well filled with worshippers, the Evangelical churches of Pottsville being all well represented. We had not tarried long in their midst, until we felt that we had met with a body of Christians, who worshiped God in "spirit and in truth." It was good to be there. I requested their prayers in behalf of my approaching meeting. Twenty, at the Throne of Grace, was this in earnest held before God, and His special blessing asked upon it. Having assurance, that the "effectual, fervent prayers of the righteous avail much," we doubt not, but that these devoted Christians helped us in promoting this precious work of grace.

## JERSEY SHORE.

It would have been well for the Lutheran church in this place, had it been planted here many years since. We have lost much by the long delay, yet we are encouraged to believe, that the day is not entirely lost to us. On the 20th of April a Lutheran church was organized with twenty-six members. A small beginning, but shall we "despise the day of small things?" Regular service has been held here every alternate Sabbath, the congregation worshipping in a large hall. Immediately on closing my meeting at the Pine Creek church, I commenced one here, which has been in progress for four weeks. It is my joy to record that in Jersey Shore our Father in Heaven has given renewed manifestations of His power to save sinners. Up to the time of writing, 25 have been received into the church by confirmation, making 36

additions since we organized, more than doubling our membership. Thanks be unto God, the Church of the Reformation lives in Jersey Shore!

Bro. Fletcher, of Lock Haven, spent one week with me at this meeting, rendering acceptable and valuable assistance. Our people here are keenly alive to the importance of building a church, which is essential to permanent prosperity. They are moving in the right direction. Eligible lots have been purchased, on which to erect a church edifice and parsonage, and in twelve months more, at furthest, we hope to worship God under "our own vine and fig-tree." The tangible sympathies of our dear people in the way of "green-backs," will cheer us in this good work.

## THE SUMMING UP OF THE MATTER.

Nearly six months of the twelve have been devoted to revival meetings, and over 300 have professed conversion to God, of which number 213 have been received into Church fellowship.

It is due my people to say, that they have manfully stood by their Pastor, giving him their sympathies, aiding him in their prayers, and co-working nobly with him in all the work pertaining to the charge—not neglecting, meanwhile, his temporal wants, paying his salary, and, over and above that, sending "sunshine" to his house in the way of liberal donations. With such a people, what Pastor has not a heart to work with a will?

H. B. WINTON.

Jersey Shore, Pa., Dec. 20, 1867.

## MARRIED.

On Dec. 10, 1867, by the Rev. J. E. Honeycutt, Mr. G. H. Wannacker of Danphin, Pa., and Miss Susan C. Livingston of Watt tp., Perry Co. Pa.

Also at the same time, by the same, J. H. Whitwell of Marysville, Pa., and Miss Annie M. Bixler of Watt tp., Perry Co. Pa.

In Mount Carmel, at the residence of Peter Persing Esq., on Tuesday evening, December 24th 1867, by Rev. J. A. Adams, Mr. Sebastian Moya, to Miss Elvira Zimmerman, both of Mount Carmel, Pa.

In Milroy, Nov. 21, by the Rev. J. F. Dietrich, Mr. Samuel Weiner, of Juniata co







## Children's Department.

## Gems for the Little Folks.

## BABY BROTHER.

O baby brother Louis!  
You are fairest of the fair,  
There's nothing half so beautiful  
In earth, or sea or air.

O baby brother Louis!  
You are sweetest of the sweet;  
With breath as fragrant as the breeze  
When spring and summer meet.

O baby brother Louis!  
You are fair, and sweet, and wise;  
The angels, mamma says, look out  
Upon us from your eyes—

The angels, pure and innocent,  
Who're near unto the Lord;  
I read about them yesterday,  
While reading in your Word.

And I am sure it must be so,  
For every one can see,  
When gazing on your heavenly eyes,  
A heavenly mystery—

A mystery of love and peace,  
What better can I say?  
There is no power in human words  
Their meaning to convey.

Oh, darling baby brother!  
If angels are so near,  
That, while his face beholding,  
They're dwelling with you here.

How gentle and how loving  
Should all our actions be!  
How tender and how truthful  
E'er spoken word to thee!

(From the Riverside Magazine, December.)

## Three Wise Little Boys.

(CONCLUDED.)

So the three children dressed hurriedly in the dark, Peter much wondering in his puzzled head whether John, when he got through, was going to take to his bed and die, like Parson Dawes. They groped about, talking to each other in loud whispers, and putting on their clothes in all sorts of new ways. At last all were dressed, except that Peter could not lace his shoe, so he let the lacing go dragging after him.

'We can't get our hats,' said John. 'I tell you what. We'll take blankets.'

So each of the children took a blanket off the bed and wrapped it round himself and over his head, and so with suppressed giggles the three little blanketed figures stole down stairs and out of doors. There was no snow on the hard ground; there was no moonlight either, but the bright stars were shining as they stepped forth, shutting the door noiselessly behind them.

'Parson Dawes had a stick,' said Peter, 'with which he pounded when the children sang. You haven't got any stick, John.'

'Yes, I have,' said he triumphantly, showing a heart-bush which he had concealed under his blanket. 'I thought of it. I'm Parson Dawes. Now, children, when I begin to pound, we must all sing.'

They were standing under the window of the room where they had bade their father and mother good-night. The curtain was dropped, but a bright light was behind it. In vain, however, the children sang, and Parson Dawes pounded. No one came to the window.

'Papa! mama!' shouted Peter. 'See us! we're Parson Dawes and the children.'

'Oh?' said little Jacob. 'That isn't the way. Let's go to Mr. Lirry's.'

Mr. Lirry lived next door, and again did Parson Dawes and his choir sing and pound in vain. They tried the next street. A wagon drove by, and the men in it stopped and turned to look at the three queer figures.

'I'm afraid,' said Peter, beginning to run down a side street. John and little Jacob were not afraid, but they ran after him, and the man in the wagon drove off in another direction, but they thought he was chasing them, so they all ran in good earnest; but the noise of the wheels died away, and they came to a halt by a stone wall.

'O Peter, what made you run?' said John, all out of breath.

'Where are we?' said Peter. But it was so dark, and they had got so bewildered with the run, that the poor little things could not tell.

'We must turn round and go back,' said John, clinging to his heart-bush, and determined, like a brave little fellow, that he would defend them. They began to sing again, and somehow the stars shone so brightly, and the music sounded so sweetly, that they walked along without fear, and even Peter began to chatter about many things.

'This is just the night,' said little Jacob, 'to find a babe in. I shouldn't wonder, no, I shouldn't wonder one bit, if we were to see some shepherds, and should find a babe, and there in the manger would be a babe. Only think of it. Wouldn't Becky be glad?'

'She said there was a star over it,' said Peter, 'a bright star, and it was right over the place. I don't see where we are, and I'm cold.'

'I see a barn,' said little Jacob. 'Yes, I see it plainly, and oh! what a bright star, and it is growing brighter too.'

And indeed just at that moment it did seem as if a particularly bright star shone above the barn. The children were all alive with eagerness as they came up to it.

'What if we should go right in and find him there?' said little Jacob, his eyes starting out of his head. 'Johnny, we must sing the song.'

Then they stood by the barn and sang the verses, Peter holding on to little Jacob, and John striking the ground with his stick like Parson Dawes. They lifted the latch of the door and peered in. It was darker in there than out, but it was warmer, and so, creeping in, they closed the door after them. Peter close to little Jacob, and now as they stood there, their little hearts beating, a light began to fill the place gently, and their eyes becoming accustomed to the darkness, they began

cheerfully. 'They're taken care of at some farm house, you may be sure; nothing but honest folks live down there. Come, Henry, jump out, and Mr. Olds, you and Mrs. Olds take the wagon and drive down that way, so's to bring them home nicely.'

'No,' said Mr. Olds. 'We don't know how long we may have to look. Henry's horse has been to Compton and back, and is tired. I shall harness my horse in the carriage and take every thing that may be needed. Becky, go back to the house and get cordials and blankets. Give me the lantern—Rachel, you will follow me.'

They turned back, and were soon by the house again, when Becky went in, but Mrs. Olds would stay by her husband. He carried the lantern, and they went out to the barn.

'Rachel,' said he, as she clung to his arm, 'it could not be that our children should suffer any harm on Christmas. I'm not superstitious, but it's Christmas, you know.' Just then the clock struck twelve in the clear air, and at once, too, the bells were merrily rung, to usher in Christmas-day.

'O Jacob,' said she, bitterly, 'what right have we to expect God will take care of our children? Hark! and she seized his arm convulsively. They stood dumb upon the threshold of the door.

'They found a babe'—It was little Jacob who had suddenly waked at the sound of bells, and sung the words that were last on his lips. It was their father's barn to which they had come back in their wanderings. He sang both verses clearly.

'Rachel,' said Mr. Olds, 'I dare not go in, and he sank down on the floor. But at that moment, the other children waking, began talking and crying together, and Mrs. Olds, opening the door, cried, as she looked into the darkness—

'My children, my children!'

'Here are, mamma,' spoke up little Jacob. 'Oh, I thought perhaps the babe had come. Do you really think he will come to-night? Nurse told us about him, but it was a secret. There was one who was found just so, when the angels sang to the shepherds, and He was good to people, and He died.'

'And Johnny was Parson Dawes,' broke in Peter, who was crying and was very sleepy. 'Why didn't you hear us when we sang?'

'I did,' said John. 'We sang loud, and I pounded with my stick. This is the way we did, and the children now wide awake, and standing on the barn-floor, sang once again their Christmas carol. And Becky, who had come, said nothing, and could not even sing with them in her old cracked voice.

The next day was Sunday and Christmas. The three wise little boys did not know much about the King of the Jews whom they went to worship. But they went, nevertheless, and they carried, though they did not know it, some very precious offerings.

## Pennsylvania Central Rail Road

## WINTER TIME TABLE.

EIGHT TRAINS DAILY TO AND FROM PHILADELPHIA AND PITTSBURGH, AND TWO TRAINS DAILY TO AND FROM ERIE. (SUNDAYS EXCEPTED.)

## ON AND AFTER MONDAY, NOV. 24, 1867.

The Passenger Trains of the Pennsylvania Railroad Company will depart from Harrisburg, and arrive at Philadelphia and Pittsburgh as follows:

**PHILADELPHIA EXPRESS** leaves Harrisburg daily (except Mondays) at 2:45 a. m., and arrives at West Philadelphia at 7:00 a. m.

**PITTSBURGH EXPRESS** leaves Harrisburg daily (except Mondays) at 9:10 a. m., and arrives at West Philadelphia at 9:25 a. m.

**MAIL TRAIN**, with connection from Hollidaysburg only, leaves Altoona daily (except Sundays) at 2:50 p. m., and arrives at Harrisburg at 3:30 p. m.

**DAY EXPRESS** leaves Harrisburg daily (except Sundays) at 1:50 p. m., and arrives at West Philadelphia at 6:10 p. m.

**CINCINNATI EXPRESS** leaves Harrisburg daily at 9:25 p. m., and arrives at West Philadelphia at 12:5 a. m.

**HARRISBURG ACCOMMODATION** leaves Harrisburg daily (except Sundays) at 4:10 p. m., and arrives at West Philadelphia at 9:40 p. m.

**LANCASTER TRAIN**, via Mr. Joy, leaves Harrisburg daily at 8:15 a. m., and arrives at West Philadelphia at 10:00 p. m.

**DILLERVILLE ACCOMMODATION**, via Mr. Joy, leaves Harrisburg daily (except Mondays) at 6:30 a. m., and arrives at Lancaster at 10:5 a. m., connecting with Lancaster Train east.

**WESTWARD.**  
**ERIE MAIL**, west, for Erie, leaves Harrisburg daily (except Sundays) at 9:20 a. m., and arrives at Erie at 9:45 a. m.

**ERIE FAST LINE**, west, for Erie, leaves Harrisburg daily (except Sundays) at 4:20 p. m., arriving at Erie at 9:45 a. m.

**CINCINNATI EXPRESS** leaves Harrisburg daily (except Mondays) at 12:15 a. m., arrives at Altoona at 4:47 a. m., and arrives at Pittsburgh at 9:20 a. m.

**PHILADELPHIA EXPRESS** leaves Harrisburg daily at 2:45 a. m., arrives at Altoona at 8:25 a. m., takes breakfast and arrives at Pittsburgh at 2:00 p. m.

**FAST LINE** leaves Harrisburg daily (except Sundays) at 4:15 p. m., arrives at Altoona at 9:00 p. m., takes supper, and arrives at Pittsburgh at 2:00 a. m.

**MAIL TRAIN** leaves Harrisburg daily (except Sundays) at 1:50 p. m., arrives at Altoona at 7:30 p. m., takes supper, and arrives at Pittsburgh at 1:30 a. m.

**EMIGRANT TRAIN** West (to which a First Class Passenger Car is attached) leaves Harrisburg daily (except Mondays) at 7:35 a. m., arrives at Altoona at 3:05 p. m., takes dinner and arrives at Pittsburgh at 10:40 p. m.

**DILLERVILLE ACCOMMODATION** west leaves Harrisburg daily (except Sundays) at 3:15 p. m., leaves Mount Joy at 3:50 p. m., and arrives at Harrisburg at 6:00 p. m.

**SAMUEL A. BLACK,**  
Sup't. Middle Div. Penna. R. R.  
Harrisburg, Nov. 23, 1867. ap27-dtf

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TREASURY DEPARTMENT, WASHINGTON, D. C., April 18, 1867.—Office of Internal Revenue.—Having received satisfactory evidence that the following well-known citizens of Pennsylvania and New Jersey are desirous of contributing to the Washington Library Company will be devoted to charitable uses, permission is hereby granted to said Company to conduct such enterprise, exempt from all charge, whether from special tax or other duty.

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PHILADELPHIA, PA., May 20, 1867.  
To the Officers and Members of the Washington Library Company.

N. S. READ, Secretary.  
GENTLEMEN:—On receipt of your favor of the 15th inst., notifying us of our appointment as Receivers for your company, we took the liberty to submit a copy of your Charter, with a plan of your enterprise to eminent legal authority, and having received his favorable opinion in regard to its legality, and sympathizing with the benevolent object of your Association, viz: the education and maintenance of the orphan children of our soldiers and sailors of the Riverside Institute, we have concluded to accept the trust, and to use our best efforts to promote so worthy an object.

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On and after April 28, 1867, trains will leave Harrisburg as follows:

**ERIE FAST LINE**, leaving Harrisburg at 8:15 a. m.—Daily, (except Sunday), arriving at Elmira at 12 noon, Canandaigua 3:15 p. m., Rochester 4:15 p. m., Buffalo 8:15 p. m., Niagara Falls 9:00 p. m.

**7:20 p. m.**—Daily, (except Sunday), stopping at all stations, arriving at Elmira at 11:05 p. m.

**4:50 a. m.**—Daily, stopping at principal stations, arriving at Harrisburg at 8:30 a. m., Baltimore 12:30 p. m., Washington 5:05 p. m., Philadelphia 1:00 p. m.

**8:25 a. m.**—Daily, (except Sunday), stopping at all stations, arriving at Harrisburg at 1:15 p. m., Baltimore 6 p. m., Washington 9:00 p. m., Philadelphia 5:40 p. m.

**10:10 p. m.**—Daily, (except Sunday), arriving at Harrisburg 2:50 a. m., Baltimore 7:00 a. m., Washington 10:10 a. m., Philadelphia 3:00 a. m.

**3:20 p. m.**—Daily, (except Sunday) arriving at Harrisburg at 8:30 p. m.

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Lackawanna & Bloomsburg Railroad.  
On and after May 28, 1867, Passenger Trains will run as follows:

**SOUTHWARD.**  
Leave Scranton, 5:50 a. m.; 10:00 a. m.; 7:10 p. m.; Kingston, 6:55 a. m.; 11:20 a. m.; 8:20 p. m.; 6:40 p. m.

Rupert, 9:20 a. m.; 8:17 p. m.  
Scranton, 9:54 a. m.; 8:30 p. m.  
Arr. Northumb'g, 10:30 a. m.; 9:35 p. m.

**NORTHWARD.**  
Leave Northumb'g, 7:00 a. m.; 5:20 p. m.; Danville, 7:40 a. m.; 6:00 p. m.; Rupert, 8:15 a. m.; 6:35 p. m.; Kingston, 10:50 a. m.; 2:50 p. m.; 8:30 a. m.; 9:05 p. m.

Arr. Scranton, 12 m.; 4:00 p. m.; 9:35 a. m.; 10:15 p. m.  
Trains leaving Kingston at 8:30 a. m. for Scranton, connect with Train arriving at New York at 5:20.

Passengers taking Train South from Scranton at 5:50 a. m. via Northumberland, reach Harrisburg 12:30 p. m., Baltimore 5:30 p. m., Washington 10:00 p. m., via Rapid reach Philadelphia at 7:00 p. m.

H. A. FONDA, Sup't.  
Kingston, March 21, 1867.

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