

# The American Lutheran.

PRICE, \$2.00, IN ADVANCE  
AFTER 6 MONTHS \$2.50

NO. VII

P. ANSTADT, Editor.  
C. LEPLEY, Associate Editor.

VOL. V.

DEVOTED TO RELIGION, EDUCATION, AND TEMPERANCE.

SELINSGROVE, PA. THURSDAY, FEBRUARY 18, 1869

## Communications.

For the American Lutheran.  
Some Account of Expelled and Forgotten Sects.

The Roman Catholics reproach the Protestants for their sectarianism. A Roman Catholic writer has hunted up over a thousand different sects, which he very unfairly lays at the door of Protestantism. Although Protestantism has produced a good many sects, yet Romanism has produced a good many more, as our curious catalogue will show. It will be seen that more than two thirds of all the sects that have disgraced the church, arose, and flourished, and died long before the Reformation. The names of sects originate mostly from the men who started them. Thus in our own age we hear of Duncanites, Hopkinstons, Emmonites, Campbellites, Winebrians, and Albrights. These wicknames, which are intended as terms of reproach, generally die out with the generation that gave them birth. And so we presume it was in former times. Thousands of such names have been obliterated, and only a few, like the fossil remains in the solid frame work of nature have been preserved on the pages of history. To these we now direct the attention of the readers of the AMERICAN LUTHERAN as a matter of curiosity, amusement, and instruction. This catalogue will give a striking picture of the vagaries of the human mind, and will convince us that no amount of church authority, or no number of creeds or confessions, or no vigilance of the state, can prevent men from thinking, and even from sometimes thinking wrong. We have;

1. The Artotrites. From artos, bread, and turos, cheese. Because they celebrated the Lord's Supper with bread and cheese. They admitted women to the priesthood.
2. The Ascolutes, a kind of ancient Quakers, who rejected all outward symbols and ordinances. They lived in the second century. Origin unknown.
3. Ascogrotes. From askos, a leathern bottle or skin, a sect of the 2nd century, who brought into their places of worship a skin filled with new wine, around which they danced, and at the close of their worship generally got drunk on this new wine.
4. Artemonites, a sect in the 2nd century, from a man by the name of Artemon who taught that a portion of the divine nature united itself with the man Christ at his birth. Little else is known of this sect.
5. Archontes, a sect in the 3rd century who, among other absurdities held that the world was created by Archangels.
6. Aquarians, a sect in the 3rd century who substituted water for wine in the Lord's Supper. This sect has not yet died out, it reports be true.
7. The Apotactia. (Perhaps from apotasso to renounce) A sect in the 2nd century who professed to renounce everything for Christ.
8. Aphartadotes, from aphartos, incorruptible. They held that the body of Christ was incorruptible, and of course not subject to death. They were a branch of the Eutychnians and flourished in the 6th century.
9. Apocrites, probably from apocharigo, to go out from, they held that the soul of man went out from God, and was a part of him. They sprang from the Manicheans, and flourished in the 3rd century.
10. Anthropomorphites, an ancient sect who taught that God had a human shape.
11. Angelites, an ancient sect who had a great veneration for angels, and who believed and taught that the angels made the world.
12. Alogians, from a, not, and logos, the word, a sect that denied that Jesus was the logos, or word. Here we see in the 2nd century the germ of Socinianism.
13. Adamites, an ancient sect who advocated the custom of going naked.
14. Basilidians, a sect in the 2nd century who followed one Basilides an Egyptian Gnostic. See Gnostics for particulars.
15. Beryllians, a sect in the 3rd century, who held that Christ had no existence prior to his conception in the womb of Mary.
16. Cainites, a curious sect in the 2nd century who were especially fond of all those persons in Scripture who were reprobated for their wickedness. They were partial to the wicked inhabitants of Sodom, loved Esau, and spoke well of Korah, Dathan, and Abiram. They had the highest respect for Judas Iscariot. Oh, the perverseness of human nature!
17. Cononites, a sect in the 6th century the followers of Bishop Conon, who taught that the body never lost its form. These errorists might have been convinced of their error by looking at a corpse, some months after death, or at a skeleton.
18. Cornorites, the followers of Theodore Cornbert of Holland, who taught that the Catholics, Lutherans, and Calvinists were all wrong—and that men could be good Christians without belonging to any Church. This man has a good many followers all over the land.
19. Dancers, a fanatical sect in the 14th century who danced in their worship until they were perfectly exhausted, then fell into a kind of religious trance and had visions of heaven. There are still some of these errorists in existence.
20. Diggers, a German sect in the 14th century who dug the places of their meetings under ground. They laugh at all ministers, and church ordinances. A good many of them are still to be found.
21. Ecietae, a very stupid sect in the 7th century which taught that prayer in order to

be acceptable to God must be performed dancing! It would seem that some of the Christians of the 19th century have the same absurd notion.

22. Effrontes, a poor, miserable, ignorant sect, which sprang up in the early part of the 16th century, in Europe, they scraped their heads with knives until they bled freely they then poured oil into the wound: this they called baptism! They also denied the divinity of the Holy Spirit.
23. Encratites, a sect in the 2nd century who abstained from marriage, wine and flesh.
24. Eoquinians, a sect organized by one Eoquimus, who taught that Christ did not die for the wicked, but only for the elect. A good many still think so.
25. Ethnophrones, a sect in the 7th century who joined all kinds of pagan rites and ceremonies with Christian worship. So do Romanists.
26. Flagellantes, or Whippers. This sect became very popular and numerous in all Catholic countries, the poor, deluded people marched through the streets with their backs bare to the waist and lashed each other with whips until the blood ran. The Popes and Emperors had to put a stop to this wild fanaticism.
27. Tanquelinians, a sect of errorists in Holland in the 12th century: they became very numerous, and denied the sacraments of Baptism and the Lord's Supper.
28. Stylites, or Pillar-saints, the disciples of St. Simon Stylites, who stood upon the top of a pillar 60 feet high for 37 years, night and day.
29. Petrojeannites. The followers of one Peter Joannes in the 12th century, who taught he alone understood the Scriptures, and that there is no grace infused by baptism. There are a good many at the present time who are of his way of thinking.
30. Petrobrussians. The followers of Peter de Bruys in the 12th century the most pious and Protestant sect before the Reformation. They taught;

- 1st, That no person should make a profession of religion before conversion.
- 2nd, That all crucifixes used as instruments of superstition should be destroyed.
- 3rd, That the real body and blood of Christ were not in the sacrament.
- 4th, That the prayers of the living could be of no advantage to the dead.

No wonder this Protestant divine was martyred at the stake.

Thus we have given you some account of the various sects that have disgraced the church, and filled the world with confusion. R. W.

## THE GENERAL SYNOD AND THE GERMANS.

DEAR BRO. ANSTADT:

I read with much satisfaction your just and interesting editorial in your last week's issue in reply to Pastor Brobst's reiterated charge of neglect of the Germans by the General Synod. And I thank you for it. It is time these slanders should receive their merited rebuke. How Pastor Brobst and others of his school can look General Synod men in the face without blushing, after reading your truthful article, I do not understand. And the tenth part of the truth is not told. I also am a German, and therefore not prejudiced against them. I have preached the German for upwards of twenty years. And I received my German training in the Institutions of the General Synod. But though such Germans as Pastor Brobst, after their opposition to, misrepresentation and abuse of the General Synod, had no right to expect that she should furnish them with funds to educate their ministers, support their missionaries and help to build their churches, nevertheless, the General Synod, through its district Synods and its English as well as German congregations has done all this and is doing the same even now. Who are the editors and leading men at the head of the new German paper—the *Kirchenfreund*—where were they educated? The three first mentioned were educated at Wittenberg, Ohio. Others prominent in the enterprise were educated at Gettysburg. Look also at the missions supported by the Synod and churches of the General Synod. Take, for example, the Alleghany Synod, that has not a single entirely German congregation in its connection, within its Geographical boundaries, to contribute to its benevolent funds, yet out of six noble missionaries sent to Nebraska, and supported at a heavy expense during these times of high prices, four were engaged mainly among the Germans, and her mission work among the Germans in that neglected field has been limited only by a want of suitable men and means. Had she the wealth of Rev. Brobst's Synod, she would have organized a "Nebraska Synod" composed in a majority, of Germans. The same is true of her aid in building churches. The Germans have not been neglected nor over looked.

The Pittsburg Synod which true to the General Synod and its connection supported quite a number of missionaries among the Germans in Texas, in Canada, in Western Pennsylvania and Ohio. Her great and noble mission work was chiefly among the Germans. But the money to support them came mainly from the English churches, as their minutes will show. Among their first and most enterprising missionaries sent to Canada to labor among the Germans were those educated on funds from General Synod churches, at Gettysburg. But now since they

have become established—and influenced by such fanatics as Pastor Brobst they have lifted up the heel against their benefactors. They call us hard names, and can no longer fellowship with us; though we have not changed a whit, either in doctrine or church usages, since they used to come into our congregations, call us "dear brethren" and plead with us for help on the ground that we were all alike children of the same faith. This is no fiction, it is history. Other Synods, no doubt, could produce a similar record. Is it then true that the General Synod is neglecting the Germans?

I do not say that she is doing as much as she could, nor as much as she ought for the Germans. Neither are the German Synods out of the General Synod; whilst they not only neglect but despise the English. I think we would risk little in challenging a comparison between the churches in the German Synod and those in this country, out of her according to their respective numbers and wealth, with reference to educating German ministers, supporting German missions and aiding to build their churches. I do not mean to disparage the German, I am much concerned for them. For years I circulated Pastor Brobst's paper, though I never did agree with his senseless ultraism. But I write this to vindicate the churches of the General Synod against these repeated and unfounded charges of neglecting the Germans.

## For the American Lutheran. A short trip and its incidents.

One of the most agreeable and pleasant visits it has ever been our good fortune to enjoy, was a recent flying trip to Altoona. Stepping aboard the Philadelphia Express (West) with that polite and obliging crew of which conductor Davis is the head, after a little over five hours ride, which seemed but a very short time, comfortably seated was I in one of the new luxuriant coaches, now in use on the Penna. Rail Road. We arrived safely at the above named place. The varied and beautiful scenery along the line of the P. C. R. R., has so often been attempted to be described, that we will not like many others make a failure in attempting it, but merely add that a sun rise along the beautiful waters of the "Blue Juniata" is a thing that can never be forgotten, for to say it is beautiful, and glorious are almost meaningless words.

What strange and varied thoughts arise in one's mind as they travel through a car filled with strange faces. Two or three and yet fellow mortals like ourselves journeying somewhere, and for some purpose, and all, surely, at last to arrive at one place, and that is before the judgment seat.

To make even a pen picture of such a motley group, seems almost an impossibility, and would take up much more space in your paper than I am sure you would allow me, but you will permit me to just notice sitting opposite to us, those who are in deep sorrow and distress, and do you ask why? The story is soon told. In the baggage car ahead of us, lies, confined in man's last sleeping house, all that remains of one who once lived as we now live, who has gone to that bourne from whence no traveller ever returns. Yes, we are having a funeral procession upon our train; strange, sad sight! May it remind us that far more rapidly than this moving procession, is our destiny being written upon the time table of Eternity.

Upon our arrival at Altoona we soon found our way to that justly celebrated, and popular stopping place, the Logan House, where after a few hours rest, and a splendid breakfast we felt refreshed and invigorated.

It being the Sabbath, we started forth to seek the Lutheran Church, which we were not long in finding, located as it is in the central part of the city. Being half an hour too early we had an opportunity to look through the audience room, in course of remodeling. This room when completed will compare favorably with many of our best churches, and bespeaks for this good people a liberality and enterprise worthy of emulation. The room will, we should think, comfortably seat from five to six hundred persons, is well ventilated, and it is to be lighted with two of Frink's Patent Gas Reflectors; with a fine sky light immediately over the pulpit. A feature we liked in this room was the choir gallery, it is in the rear of the church, and elevated, we should think only about six or eight feet above the level of the floor, not pitched high up toward the ceiling, where as in some churches the choir praise God in one style, while the congregation have a different style. Not so here. The gallery has been built with a view evidently that the choir may join with the congregation in that delightful part of our worship of singing God's praise. The congregation at present worship in the rooms built for Sunday School purposes. These rooms are large and will comfortably seat from four to five hundred persons; and we were pleased to learn that always, as it was the Sabbath we were there, the place is crowded with devout worshippers.

The pastor of the church, Rev. H. Baker, were pleased to learn, is held in high esteem and greatly beloved by his people, and is accomplishing a great work, having, as we learned subsequently, the largest congregation and Sunday School in the city.

Bro. Baker preached the last of a series of sermons from Isaiah, 55, 13, and although he was suffering from a severe cold, yet as the

burning, searching words fell from the lips of the eloquent divine, and we noticed the marked attention of the audience, we could not help but feel that his labor of love among this people would indeed be "for an everlasting sign that should not be cut off."

In the afternoon we visited the Sunday School, and though we know our letter is already too long went you indulge us this time, while we tell you of some things we saw and heard, presuming we hear you say, go ahead, we will.

The school at present is under the management of D. K. Ramey, as Superintendent, with Geo. W. Patton, Esq., as assistant, Mr. H. Delo is the leader of the singing, while Miss L. Baker, the accomplished daughter of the pastor, presides with signal ability at the Cabinet organ.

The Infant School is under the management of Mrs. Mason, Mrs. Miller and Miss A. Haddock. That we were most agreeably disappointed, and surprised at what we saw, we are ready to confess; and we almost made up our minds that every member of the church was impelled by some motive to be at work, such work, as you will say our "AMERICAN LUTHERAN" advocates, a live, active, working religion. None of your cold symbolisms, formalisms, or any isms you choose to call them. And, by the way, since we see you intend setting apart a special place for Sunday School in your paper, we would most heartily recommend the "AMERICAN LUTHERAN" to our friends at Altoona, knowing that it would do them, as it has often done us, good, and has often sent us on our way rejoicing. As we sat watching the children, young men and young ladies, pouring in by scores, and hundreds, we began to think there was to be some big thing going on, but when somebody at our side remarked "that's the way it always is," we made up our minds there was a *live* Baker about, and no heavy, idle dough rested in his hands. As we sat wondering what made this large school, our surmises were soon put to rest, by seeing, just before the Superintendent announced the hymn, the librarians passing around and distributing to every class the singing books.—After this the Sup't, in a clear, distinct voice announced the page and hymn to be sung, the leader of the singing, after a word of explanation led the school in praise to God, and such singing we have never heard in any Sunday School. All sang, not here and there a few, while the others were talking or doing something else, no, the teachers sang, and they paid attention to see that their own minds as they sang would just as surely as we have never heard this equal in leading the singing of a school, with a voice as clear as a bell, and the real good old German pitch, he leads all along, and one cannot help it, they must sing. This is one of the secrets of the success of the school.—This being Missionary Sunday the usual lesson was dispensed with, and the time was occupied in singing, prayer, reading the Scriptures, announcing the collections, and what ought to have been a short address by the writer, and if (as Patapoco has it) he had quit when he was done, would have been.

Altogether we never have spent a more pleasant, or seen a better managed school anywhere than we had the pleasure of seeing connected with Bro. Baker's church at Altoona, and that the Lord may still more, and more abundantly bless both pastor, church, and school, with all the friends we made upon our recent hasty visit, is the prayer of your

## For the American Lutheran. The True Test

The apostolic theory is, that *personal excellence* is founded upon the measure of faith. God has given to every man. This is the only reliable test of christian character. In the ultimate sense, the Divine Supremacy is absolute. *Love* given by each, *love* received by each, but his place, and regulates his intellectual as well as his moral nature. Contemplated with regard to his constitutional endowments or his acquired abilities, whether strong or weak, high or low, every follower of Christ, if he "thinks soberly," must say to himself, "By the grace of God I am what I am." As we possess nothing which we have not received, there is no room for pride, and boasting is excluded.

In strict accordance with this view, and as resting upon the same authority, is the rule requiring that "each esteem others better than himself." And this is not affectation. Truth may not justify the assumption of inferiority in all cases, yet knowing ourselves as we cannot know others. We must be conscious of imperfections which we cannot impute to them and hence feel that we are "best of all" and most unworthy of all. As a consequence, real merit is always associated with true modesty.

## For the American Lutheran. Pleasant Valley.

This beautiful valley is situated in Richland county, Ohio, about three miles south of Lucas. Lucas is a small village on the P. Et. W. & C. R. R., seven miles east of Mansfield. Between Lucas and the Valley there is a succession of very high hills. The Valley is about three miles long, extending east and west, and about one-half mile in width. A stranger, in looking at the beautiful mansions, and casting his eyes over the well cultivated farms, would involuntarily exclaim, "Pleasant Valley."

This is a beautiful brick structure, Gothic in style, capable of accommodating about three hundred persons. It is built near the center of the valley, on a little knoll, at whose side gurgles forth a stream of clear, laughing, living waters. The church-yard is enclosed by a neat fence, and planted with evergreens. Thanks to sister Tucker, whose love of the beautiful manifested itself in endeavoring to reproduce Eden.

The house itself was placed there to supply a felt want in the hearts of the people of the valley. They were hemmed in by lofty hills, so that church-going was much neglected. They felt the necessity of a stronger and more constant religious influence and expressed this feeling in a tangible form. They built the house and secured the pastor. In the fall of 1867 I dedicated the Pleasant Valley church to the Triune God. As the year autumn leaves sought their places among their fallen fellows, a song of praise went forth "another temple for the living God."

## THE CONGREGATION.

On the day before the dedication of the church, I organized an Ev. Lutheran congregation of 23 members. A truer, and a nobler band never joined hands and hearts.

Two of the 23 have already joined the church triumphant, Father Craig and Sister Oler are with us no more.

During the winter of 1867, with the assis-

tance of Bro. D. A. Kuhn, and the blessing of God we increased the membership to 50, six of whom have since been dismissed, having removed.

I continued to preach for them until the last of September, and as I was only a supply, serving them but once a month, I resigned in favor of Bro. J. M. Emerson of Selinsgrove, Pa.

THE PRESENT PASTOR.  
Bro. Emerson took charge of the Pleasant Valley congregation Oct. 1st, 1868. Soon after he moved into their midst and commenced active labors in the pulpit, prayer-meeting, and Sabbath-school. No minister of the gospel is better used and more beloved, than he by his dear people.

Thus did they obtain one of the most eloquent and earnest preachers in our church. He, the counterpart of his father, Bro. W. A. G. Emerson, will yet, by the grace of God, make the kingdom of Satan tremble, and our beloved Zion will hail a glittering star in her crown.

## A REVIVAL.

Four weeks ago Bro. Emerson commenced a protracted meeting in his church. The meeting continued three weeks. It was a glorious time in Pleasant Valley. Crowds, mostly young people, flocked to the house of God to hear the Gospel. All seemed pervaded with a feeling of responsibility to God and their fellow-men. I had the pleasure of assisting Bro. Emerson in the meeting. During the meeting and at its close 28 members were added to the church, consisting of heads of families, and promising young men and young women. A number more expect to unite next Sabbath. Bro. Emerson will soon commence a class of Catechumens and thus instruct, in the doctrines of our holy religion, those who have united and others wishing to learn the way of peace and eternal life. So, my dear Editor, have I written down a few rambling thoughts about Pleasant Valley and the interests of our church in that place. They may be interesting to some of your readers, if so, 'tis all I ask.

D. J. FOURT.  
Crestline Feb. 5th 1869.

## For the American Lutheran. The True Test

The apostolic theory is, that *personal excellence* is founded upon the measure of faith. God has given to every man. This is the only reliable test of christian character. In the ultimate sense, the Divine Supremacy is absolute. *Love* given by each, *love* received by each, but his place, and regulates his intellectual as well as his moral nature. Contemplated with regard to his constitutional endowments or his acquired abilities, whether strong or weak, high or low, every follower of Christ, if he "thinks soberly," must say to himself, "By the grace of God I am what I am." As we possess nothing which we have not received, there is no room for pride, and boasting is excluded.

In strict accordance with this view, and as resting upon the same authority, is the rule requiring that "each esteem others better than himself." And this is not affectation. Truth may not justify the assumption of inferiority in all cases, yet knowing ourselves as we cannot know others. We must be conscious of imperfections which we cannot impute to them and hence feel that we are "best of all" and most unworthy of all. As a consequence, real merit is always associated with true modesty.

Teachers in Sabbath-schools appear to have become very anxious for the conversion of the children of their classes, and many requests for prayers for God's blessing upon them have been presented during the week. They plead that the children may be converted: "My class," says one, "is composed of boys from thirteen to sixteen years of age, some of whom appear to feel their need of the Saviour; pray that their hearts may be given to Christ now in their youth. The Lord is with us by his Spirit, moving the hearts of the children who have been called to love him, and touching others who have not yet tasted of his love in the pardon of their sins. Oh! pray for greater manifestations of God's love."

Another said: "Will you plead earnestly in behalf of a young man who believed himself to be a Christian, and two years ago united with the church, but has lost his way and gone back to the world. He was a young man of promise. Do pray for him."

"Again," said another, "I ask your fervent prayers for my household, and especially for a wayward son. Daily do I pray for him and am striving and hoping that God will hear me, and I ask you to pray that a parent's heart may be made glad in his conversion, and that they all may hold fast to their profession."

On a subsequent day a stranger said: "I was here yesterday, but found no opportunity to speak, and have stayed until to-day for no other purpose than to attend this meeting. I have been a professor of religion for a number of years; but I am in great trouble now; there is a load on my soul, and great darkness. I believe there is mercy for me; that I am feeling the hand of our Father in heaven, who I believe loves me, though I have grievously sinned. I wish you to pray for me, that I may be delivered and saved."

Another said: "Although I have been a member of a Christian church for nearly forty years, I have never been fully persuaded that I was a child of God, and my walk has been very uncomfortable. Doubts and fears have continued to perplex my mind. I request that you will pray for me."

A brother said: "The large number of those who are in a cold or backslidden state, and whose appeals for the mercy of the Lord, and the prayers of his people, are so often and so feelingly brought to our notice, encourages the hope that the Holy Spirit is blessing the means which are used to awaken the careless

flashy ministry we shall have a fluctuating ministry. It is only as we build on a solid foundation, of imperishable materials—build on the only foundation, which is Jesus Christ—build of 'gold, silver, precious stone,' that our work will be of lasting utility. And such movements, though slow, are sure as the triumph of truth. And here is where the work of faith requires the exercise of patience. It seems to be a law of the divine economy, that the growth of the different varieties of a given department, is gradual in proportion to their value and durability. Controlled by impulse—as, alas! too many are—it is difficult to recognize and be regulated by this principle. In our gratifications we are impatient of delay. But time will certainly correct all hasty blunders. Even the thoughtless masses, when they see the monument of folly, built upon the sand, swept away, while the winds and the floods make no impression upon the house founded upon the rock, will commend the wise man who built it there.

## SELAH.

## Practical.

## The Fulton Street Prayer Meeting

An affecting incident occurred one day in the application of a young man for prayer. He seemed to struggle hard with emotion as he said: "I once was a Christian, or thought I was; but I have fallen, and am on the brink of ruin. This morning I determined to cease striving to do better, and give myself up to the service of the devil as fast as I could. I was passing down Broadway, and went into Trinity Church as the bell was striking the hour for prayer. My heart was hard, but the service there softened me a little, and I came here to ask you to pray for me. My sins have ruined me. I am destitute and out of employment." Prayers were offered for him. At the close of which many were gratified to hear the voice of a gentleman who stood erect in true Christian dignity, and said: "I will give that young man employment if he is worthy of it." Although appeals for charity are not allowed in this meeting, the response in this instance was so prompt and hearty, that, as a brother said, it needed no apology.

Another young man said: "I hope you will pray for me, that God would please receive me again in his favor. Four months ago I had hope in his mercy, and experienced his love in my soul. I joined a Christian church, and was happy in the service of the Lord. But about two weeks ago I was induced to wander away from God, and I fell into sin, and have brought misery upon myself. Yesterday I was here, and a brother prayed for a prodigal's return to his Father's house, where there was bread enough and to spare, and wondrous love and mercy for poor sinners; and a ray of hope sprang up in my soul that there might be mercy and forgiveness for me, though I had grievously wandered; and I come again to-day to ask your prayers for the mercy of God to me."

Teachers in Sabbath-schools appear to have become very anxious for the conversion of the children of their classes, and many requests for prayers for God's blessing upon them have been presented during the week. They plead that the children may be converted: "My class," says one, "is composed of boys from thirteen to sixteen years of age, some of whom appear to feel their need of the Saviour; pray that their hearts may be given to Christ now in their youth. The Lord is with us by his Spirit, moving the hearts of the children who have been called to love him, and touching others who have not yet tasted of his love in the pardon of their sins. Oh! pray for greater manifestations of God's love."

Another said: "Will you plead earnestly in behalf of a young man who believed himself to be a Christian, and two years ago united with the church, but has lost his way and gone back to the world. He was a young man of promise. Do pray for him."

"Again," said another, "I ask your fervent prayers for my household, and especially for a wayward son. Daily do I pray for him and am striving and hoping that God will hear me, and I ask you to pray that a parent's heart may be made glad in his conversion, and that they all may hold fast to their profession."

On a subsequent day a stranger said: "I was here yesterday, but found no opportunity to speak, and have stayed until to-day for no other purpose than to attend this meeting. I have been a professor of religion for a number of years; but I am in great trouble now; there is a load on my soul, and great darkness. I believe there is mercy for me; that I am feeling the hand of our Father in heaven, who I believe loves me, though I have grievously sinned. I wish you to pray for me, that I may be delivered and saved."

Another said: "Although I have been a member of a Christian church for nearly forty years, I have never been fully persuaded that I was a child of God, and my walk has been very uncomfortable. Doubts and fears have continued to perplex my mind. I request that you will pray for me."

A brother said: "The large number of those who are in a cold or backslidden state, and whose appeals for the mercy of the Lord, and the prayers of his people, are so often and so feelingly brought to our notice, encourages the hope that the Holy Spirit is blessing the means which are used to awaken the careless

as well as to convert sinners. Many besides these who make their desires known to us in the meeting, are found to be in a careless state. He was lately in a meeting where half a dozen of this class acknowledged their cold, lukewarm state, and requested their brethren in the church to pray for them, and it appears that the Lord answers such prayers in many cases. He could point his finger to several such cases among his acquaintances. And in his own experience he could declare that the Lord had shown mercy, and increased greatly his desire to labor for the glory of his Savior. And he would request Christian friends and brethren to pray for him, that he might have grace to stand firm in faith, and in the use of his faculties and means in the cause of the Lord."

The room has been crowded all the past week and the blessing of the Lord appears to be with his people.—*Chr. Intelligencer.*

## THE RED PEPPERS.

In a basket of seeds and vegetables that had just arrived from the country was a string of bright red peppers, which immediately attracted the attention of James Anthon a boy of four years, who had come in with his mother while I was unpacking the basket.

"O mamma!" he exclaimed, "what shining red things! How very pretty they are! May I have them to play with, mamma?" "They are not playthings, my dear," she answered: "neither are they good for little boys. Besides, they are very hot."

James opened wide his big black eyes. "Hot, mamma? Why there is no fire!" and reaching out a chubby finger, he softly touched one of the peppers, as though he feared it might burn him: exclaiming, in a triumphant tone: "There, mamma, the pretty red thing is cold! May I not hold it in my hand one little minute?"

Now, I am sorry to say that James, like a great many little boys and girls I know, loved to have his own way; and it was very hard for him to give up anything he had set his heart upon. So he persisted in begging for the red peppers. "Oh! if you would give me one—just one 'twenty, twenty, one, mamma' he said, in a coaxing tone. On his mother telling him it would burn his fingers, he gave a quick laugh, saying: "How can a cold thing like that burn me?" Then she explained to him that they were hot in themselves; and that if he got any of the pepper on his hands or his face, it would smart terribly, and he would quickly find out what she meant when she called them hot.

As the subject was dropped. I was called from the room, and Mrs. Anthon was busy with her sewing; when all at once I heard a loud scream from James. He had slipped up to the table, and had taken possession of one of the scarlet play things he had so long been coveting, and was speedily finding out, to his bitter cost, what his mother meant when she called them "hot." His plump little hands were smarting as though they had been plunged into the fire, and big tears were rolling down his cheeks. Suddenly he stuck both fists into his eyes, and then with a howl of pain, threw himself into his mother's lap, crying out: "O mamma! how it hurts! how it burns! O mamma! can't you do something to take away the naughty pain?"

I got a basin of cold water, and dipped into it a soft linen cloth, which I laid again and again upon his flushed and swollen face and burning hands; his mother telling him, that, another time he must remember she knew better than he did what a little boy ought to do, and that now he was punished for being disobedient, and for persisting in having his own way.

I did not see James Anthon for several years after that little adventure—not till he was a tall, manly-looking lad. I asked him if he had forgotten the red peppers. He blushed scarlet, and turned toward his mother with a tender smile. She answered for him: "I am happy to say he never has forgotten them; and whenever he has attempted to have his own way, and to set up his will against mine, I have said, 'Red peppers, James,' and he has instantly given up."—*Child at Home.*

The great stirring power of growing trees is illustrated in the cemetery at Old Cambridge, Mass. A small tree has grown thro' a chink between two stones, lifted another heavy tomb-stone some inches, and pushed a stout iron railing off the perpendicular by the force of its growth. A still more interesting account is in circulation, of a filbert tree, which growing up through the hole of a millstone, has filled it, and has raised the stone off the gound. The millstone is five and a half feet diameter and seven inches thick.

Bringham Young has telegraph wires leading to his office and connecting with every hamlet in Utah. The line is 500 miles long in all. Every settlement of half a dozen houses has a telegraph office, with a female saint operator, in a charge of a bishop of the Mormon Church, who reports all that takes place to Young. From his private office in Salt Lake City, if the watchman in the fire telegraph, the Mormon-chief may give an order or ring alarm from Idaho to New Mexico.

Practice flow from principle; for as a man thinks, so he acts.



## An Appeal.

DEAR FRIENDS!

You would do us a great kindness by sending in your subscription to the AMERICAN LUTHERAN. Those of you who owe for the last year or two, do not delay sending it, we beseech you, and let every one that has paid up to the first of January, send us in two dollars to pay for the year 1869, in advance. Send something even if it is no more than a dollar.

If you have not got a dollar with you, borrow one from your neighbor. A dollar is a small amount to you, but there are more than one thousand such dollars owing to us, scattered all over the country, and we need every one of them just now. We will enclose a receipt in the next paper, so that you will see that we have received the money and how far it has paid.

## Editorial Items.

We publish this week a second article upon the subject of establishing in our paper a column devoted especially to the interests of the Sunday-school, as our correspondents seem to be in earnest in the matter we shall in our next number begin such a column, and we would most cordially invite Pastors, Superintendents, Teachers and all who can, to forward us sketches of lessons, short, well written articles, incidents, or anything that will be of benefit to the Sunday-school cause.

We have received from Mrs. C. L. Beckman, two dollars; one of which is to go to the "Students' Houses," and the other to Albert Bridges, the young colored man who is preparing himself in the Missionary Institute here, as a Missionary for Africa.

SEWING MACHINE.—We direct attention to the advertisement of Secomb & Co. in the advertising columns of this paper. They offer the genuine improved common-sense family sewing machine for \$18.

OLD COLONY NURSERY.—We have the catalogue of this institution containing a large list of flower and garden seeds, as well as select fruit and ornamental trees. Persons wishing any of these should send for a catalogue, which will be sent gratis to all who may apply. See advertisement in another column of this paper. Address B. M. Watson, Plymouth, Mass.

## Legacies to Churches and Church Institutions.

In looking over the Reports of the Benevolent Societies, of our land we find an unusual number of legacies. How does it come to pass that we see so few of our Lutherans disposed to remember the Church and her institutions in their wills? Do they love their church less than those of other denominations? It is very seldom we hear of a legacy left to the Lutheran church. Why is this? May it not be owing to the fact that the attention of our wealthy members is not called to this subject? God requires us to give him a part of our wealth, not only before we leave it behind to others, but while we live. Few rich men ever do anything like their duty while they live, and if they do nothing in their wills, they will come far short in their future account. How often is their property, which they have hoarded with so much care and anxiety squandered by their children! How much better if they would give a part of it to God, that would at all events be safe.

We have our mind just now on two wealthy Lutherans who died a few years ago. One of them was worth over \$200,000, the other over \$100,000. They left nothing to the Church and most of their property is already squandered, and there will go also. Now, how much better it would have been, if the one had left \$20,000 to the church, and divided the other \$180,000 between his four children, giving each one over \$40,000, that is enough to ruin any child. The other one might have given \$10,000, 10 per cent on his whole estate, just what God demanded of the Jews. Both these men loved the church while they lived, and we presume still love it. Would it not afford them more pleasure now than any amount they left to their children? If they had given 10 per cent to the Lord it would still be doing good, and although they are dead they would still be speaking. We have thousands of good honest rich men in our church, and hundreds of them are dying every year, all passing on to the judgement seat of Christ and how seldom do we hear of even a small legacy left to the church. Some of our Theological and Literary Institutions are languishing for want of funds, and the church has the men who have millions hoarded up that they never can or never will use, and when they die not a dime goes to the church! This ought not so to be. Let our wealthy Lutheran Christians while they are setting their houses in order for the other world, not forget that it was God who gave them health and strength to "gather up," and prudence to save, and that they owe a part of what they have to God. Let them remember, too, that wealth is a talent God has committed to their hands, and they will most certainly have to answer for the use they have made of it, at the bar of God. Let every rich man who reads this, think, and reflect, and act. And let him not defer the making of his will until he is so far weakened by sickness and infirmity as to make it doubtful whether he was competent to make a will, which is often the case, and then more money is spent in law than the legacies amounted to. But make your will while you are well and of a sound mind. For it is well known that irreligious and avaricious heirs will always sooner spend legacy money in law than to see it go to the church.

## CONVERSATION IN THE SANCTUM

BETWEEN PETER, JAMES AND JOHN.

Peter—Will we have an interesting paper this week?

John—I think we shall. The paper will be principally taken up by original articles, and all of them well written and interesting as regards their contents. On the first page we have "Some account of exploded and forgotten sects," by R. W., which I think will be read; then an article on the "General Synod and the Germans," in which the writer thanks you for your editorial on that subject week before last; he co-incides with you and confirms your statements; then "A Trip to Altoona," written in a lively style from which I am glad to see that the Lutheran congregation and Sunday school under the charge of our beloved brother Baker are in a flourishing condition; then we have two well written articles on "The True Test," and "Pleasant Valley." On the inside we have several accounts of church dedications, a continuation of the "Address to the converted," and an article highly approving of your intention to devote one column of the paper, entirely to the interest of Sunday Schools.

Peter—The idea meets with much favor, and by next week I expect to have the materials at hand for this column, and I hope to be able to continue regularly. I expect to make it interesting and useful especially to Sunday School teachers and superintendents. I have the aid of a S. S. teacher and superintendent who has had much experience in this work and who is himself a good writer.

John—But the article that takes my attention particularly this week is the one headed "Those Statistics." That's a keen writer who goes to the bottom of things. It seems some of the "leading minds" have been writing in the *Luth. and Miss. Observer*, and Review, on the statistics of the Lutheran church, and that the General Council claims a larger membership according to these statistics than the General Synod. All parties seem also to have acquiesced in this. But our correspondent shows conclusively that the General Council men have thus far successfully humbugged the almanac makers, editors and statisticians, by making them believe that they number from 30 to 40 per cent more of a membership than they actually have. He remarks: "It is really amusing to see how some of them splurge" among these figures.

James—I have often heard it said that "figures cannot lie," and yet I see that our correspondent says, "The figures in these statistical reports have been made to lie most egregiously."

Peter—O you blockhead! Don't you see that the man is speaking figuratively? It is not the figures that lie, but the men who wrote down the wrong figures and published lying reports of the number of their communicants.

James—In the beginning of this article he uses some Latin words which I would like to have explained, namely the word *Ursa Major* and *Ursa Minor* in connection with Patapasco. Now is the word *Ursa Major* of the same meaning as the word Patapasco?

Peter—Oh, no! Patapasco is the name of a little stream that flows near the city of Baltimore and which is no doubt visible from his garret, but *Ursa Major* means a Big Bear, *Ursa Minor* means a Little Bear, and he signed himself by that name, probably, because he fancied some kind of resemblance between himself and that wild beast. These are also the names of constellations, and you may see them on any celestial map in the northern hemisphere. Have you any thing else to present that is of interest?

John—I have been looking at the German paper, and I am gratified to find that brother Severinghaus is a very good American Lutheran after all, perhaps without knowing it. No. 6 of the 5. Feb., contains an editorial from which I will translate a paragraph for the edification of our Sanctum.—

The editor says, "We do not live in the 16th century, but in the year of grace 1869, and moreover we do not live in Germany, but in America. To reproduce a Germany in America would be neither desirable nor possible. Our ecclesiastical life must gradually conform itself to the circumstances of this country.—Our foolish prejudices may succeed for a while in resisting the Americanization of the external form of the church, but we may meet the fate of that mad bull that undertook to stop rushing rail road train, namely to be crushed. Churchly and orthodox we will remain, but it is the greatest nonsense to set up the second half of the sixteenth century as a pattern of perfection." &c.

James—That has the right ring. I wish we had brother Severinghaus with us here in the Sanctum for an hour or two; I would like to take him by the hand and congratulate him on the correctness of his views and the happy manner of expressing them. It is just what we have advocated all along.

Peter—It is truly gratifying to hear such sentiments from the editor of our German paper. Sometime ago he said in an editorial that he did not want to be an American Lutheran, but it seems he must be one in spite of himself. Any man with common sense must also see the correctness of the views expressed by him in the above paragraph.

For the American Lutheran

## A Suggestion answered.

DEAR BRO. ANSTADT!

I was much pleased with the article in your last number of the AMERICAN LUTHERAN in relation to Sunday School, and headed "A Suggestion," and although I am entirely unaccustomed to "rushing into print" to express my like or dislike of things, yet I was so much pleased, that being like R., permit me to express my approbation of such a place in your paper.

I hope you will not hesitate to establish the proposed column in the paper, but then, if we remember correctly, sometime ago there was begun such an idea, and after a little while it suddenly changed its heading.—Now we would suggest, let it be renewed with

earnestness, kept going, and that lively too. Like R., we are satisfied there is plenty of Sunday School talent in the church, at present, lying idle, which if worked up, could bring forward something rich and good every week, either original, or selected, that would make your paper, and that column sought for by very many teachers, and others.

Is there any one who can doubt the propriety of having such a place in the church paper? What, we would ask, in this our own land, or any other, has come so near the root of the matter of winning the young to Jesus, as the Sunday School? The weekly gathering together of children, many of whom never hear of Jesus or Heaven at home, and for a short hour and a half teach them of Christ and his religion, is this not important?

Each one of these little creatures has a heart, that is being tossed about upon the cold waves of sin and misery, but not yet beyond recovery, if pressed to warm, loving christian bosoms. We do not believe there is any child's heart so hard that it may not be reached, none who are yet in the spring-time of life, but some thought or word may be found that will reach their heart, that is growing more callous and indifferent as strength is added to their physical nature.

May we then not, yes, ought we not bring to our aid all the helps possible to win these boys and girls, who very soon must take their places, for Jesus?

Let us say then to every Sunday School teacher in the land, come, let us take as our magnet the loving story of the Cross and of Jesus; let us lovingly draw that magnet across one of these tender hearts, and we will soon see its tender spots attracted and clinging to it, as we unfold the simple story of Calvary, with a tenacity unknown to the cold steel.

And may we not even hope that the creating of such a column, and vigorously conducted, will not only be an aid to the teacher, but that many others who may read its weekly pleadings, who are now at ease in Zion, will arouse from their lethargic sleep, and feel there is work enough for all, feel, that God calls every man to work in His vineyard, until every one who claims to be a christian, shall feel that he is commissioned by the great Captain of our salvation, to take some of these little ones, and by Divine aid, drill and equip them for the battles they must win in this life, and for the crown of glory they may receive hereafter.

SUPERINTENDENT.

For the American Lutheran.

## Susquehanna Synod.

SPECIAL SESSION.

The Susquehanna Synod convened in obedience to the call of this President, in the Lutheran church at Muncy, on Thursday evening, February 11th 1869. The opening sermon was preached by Rev. S. Domer, from Eccl. 7: 10.

The following ministers and delegates were present:

CLERICAL.—Revs. Hemperly, Focht, Domer, Sharretts, Eicholz, Shindel, Shoup, Hillpott, Lentz, Rhodes, Beckner, Horne, Adams, Winton, Griffith and Alteman.

DELEGATES.—John Haas, George Weiser, P. Heilmann, S. Poust, M. Kleckner, J. M. Sander, G. Unger, J. Miller, J. W. Eder, H. Rantz, S. Baldy, Wm. Luers, J. Hertz, J. Engel and J. Beidleman.

ABSENT.—Revs. Rice, Keller, Born, and Neff. Revs. Rice and Keller were excused. Rev. U. Graves, was received by certificate from East Pennsylvania Synod. Rev. J. Wampole of Synod of Pennsylvania, Rev. Ask of the M. E. Church, and Rev. Drake of the P. E. Church were received as advisory members.

The special business of the Synod was, 1st. The adoption of the proposed amended constitution of the General Synod.

2nd. The election of delegates to the next annual meeting of that body.

The adoption of the constitution elicited considerable discussion. Objections were made to the construction of Sec. 4, Art. II., and Rev. Horne was appointed a committee, to call the attention of the General Synod's committee on constitution, to the same. The correction proposed was, the substitution of the words "to send," or "of sending," instead of "sending;" referring to Synods which shall decline to send delegates to the General Synod. But the main discussion was based on the explanation of Sec. 3, of Art. II., in which we have the doctrinal basis of the General Synod. Very eloquent speeches were made by Revs. Domer, Hemperly, Sharretts, Focht, Horne and Graves.—

Of course there was a difference of opinion. One brother could swallow the confession without alteration or compromise, because he believed it to be just what the Section declares, "a correct exhibition of the fundamental doctrines of the word of God." Yea move—a commentary of the Holy Scriptures, and that they ought to be explained by it.—Another brother took an intermediate position and compromised, in some way, the 10th Article, of the confession with this doctrinal basis. Others were more radical because they are American Lutherans. Their consciences are not lorded over by the Fathers, nor fettered by confessions and creeds; but breathing the pure atmosphere of religious liberty, as God meant they should, they reason for themselves and in this case, declared that in so far as the confession agreed with the word of God, they would receive it as a correct exhibition &c., but they were to determine how far this agreement extended, they claimed the right to determine this correctness.

This discussion, however, though it brought differences, was conducted in a christian manner; no hard words, no bitter feelings, and when the time arrived for the vote of Synod, there was such an agreement of opinion, that the amended constitution as a whole, was unanimously adopted. It seemed to me that, our Synod was never more harmonious, than after this discussion, all seemed to honor the confession, love the church of our Fathers, and above all, there was love and peace among the brethren.

Synod then proceeded to the election of

delegates to the General Synod, which resulted as follows:

CLERICAL. LAY.  
Rev. G. Hemperly, Mr. J. Engel,  
" S. Domer, " M. S. Rissel,  
" M. L. Shindel, " J. Beidleman.

ALTERNATES.  
CLERICAL. LAY.  
Rev. U. Graves, Col. H. C. Eyer,  
" D. Beckner, Mr. John Haas,  
" A. W. Lentz, Stephen Baldy.

Synod then adjourned to meet in Bloomsburg on the first Thursday in June 1869.

## NORTH BRANCH CONFERENCE.

Agreeably to appointment this conference held a short session in the lecture room of the church. An election for officers for the ensuing year was held, which resulted as follows:

Pres. Rev. A. H. Sheris. Sec. Rev. B. Alteman, Tres. Rev. D. Beckner.  
Rev. Rhodes was excused as Essayist and Rev. Shindel appointed in his stead.

Subject.—What can our Lay-men and Lay-women do for Christ?

Rev. S. Domer was appointed to look after our interests in Wilkesbarre. The following resolutions were adopted:

1st. Resolved, That the Secretary write to the committee on Constitution for conference, and ascertain what progress they have made.

2nd. Resolved, That this conference request the President of Synod to appoint a chairman on the education committee.

3rd. Resolved, That we hold our next session of conference in the Luth. Church at Millville in Bro. Sheris' charge on the first Monday in May 1869. Conference then adjourned to meet with the W. B. Conference in joint session after the adjournment of Synod.

## UNION CONFERENCE MEETING.

On Friday evening, after a discourse by Rev. U. Graves, the Conference met in joint session for the transaction of business not embraced in the special call for the conference of Synod.

Rev. Graves was appointed to fill the place of Rev. J. Evans, deceased, on the Education Committee.

The Committee on Education and Home Missions reported an empty treasury and new applications for aid, to which the brethren, though few in number, very quickly replied, by the contribution of \$250.00. No one expected that anything could be done when we first heard the report, but our good brother John Haas, of Sunbury, soon dispersed our doubts, and inspired us with courage. So we went at it bravely and won the battle.

Rev. Winton then reported, the division of the Jersey-Shore charge, and in consequence, his own pressing wants. Bro. W. is a faithful man, and his petition was enough, our little band soon secured to his support the sum of \$100.00, and our liberal brother Haas from Sunbury, added one card-load of coal, free of charge, which increased the amount to \$120.00.

Mr. J. M. Focht, of Lewisburg was examined by the Education Committee, and on their recommendation was received on the funds of Synod.

After requesting the President to return our heartfelt thanks to the good people of Muncy for their kind hospitality during our stay in their midst, we adjourned to meet according to resolution of Synod at Bloomsburg, on the 1st Thursday in June 1869.

SEC. PRO TEM.

For the American Lutheran.

## To the Christian Convert.

No. II.

MY YOUNG FRIEND:—According to promise, I now wish to point out some of your duties, as well as some of the trials you doubtless have before you as a professor of religion. As a sinner, wholly given up to sin, you had your own trials and difficulties; for that "the way of the transgressor is hard," no one will deny; but now you have new duties, and with them new trials.

As a sinner, you considered it duty to satisfy every desire of your unregenerate heart, but now you are required "to mortify the deeds of the body," and in so doing you find not only one of your first duties, but with it, perhaps, your first trial; for after all, of all enemies we have, none give us more trouble than self. Although your sins may have been forgiven, and yourself by grace made to know God, "whom to know aright is life eternal," yet the defects of your fallen nature will appear, perhaps more hideous than ever before. You will find that sin has taken, not only deep root, but with difficulty yields, even to the prayerful soul. Do not be alarmed at this statement; for powerful as is sin's dominion, it must yield to the more powerful influence of Divine Grace.

Your first duty then, is to conquer self. This you can only do by the fullest consecration of yourself to God, your ever blessed Master. This consecration is commonly put off to some time remote from that of our earthly trial, as if it might be easier, at some time in the future, than now. This is a great mistake. If the grace which justifies, be so sweet, what must be the pleasure of the enjoyment of a heart wholly consecrated, to the service of the Master? God is not only a God "that justifieth the ungodly," but He also has promised to "sanctify us through the truth." God designs to have a tried and holy people. Not only that they may get to heaven—as some falsely suppose—but that they may become lights in the world, and the "salt of the earth." It is utterly impossible for a man who is not born again to love and to follow the commands of his Lord. To one whose heart remains unregenerate, no religious duty can be sweet. O, that you as a beginner in the school of Christ, would take every liberty to become, what the grace of God in Christ Jesus, can and will make of all who will without reserve, give themselves to the blessed Saviour; a soul saved, both deep and high for trial and eternity.

But, to do this, will discover the secret spring of your soul's depravity, and without doubt cause you no small amount of unrest. It is only when our eyes are fully opened by the power of God's spirit, that we can fully appreciate the mighty distance between ourselves and the truth as it is in Jesus. It is at this point, that we so often doubt the genuineness of our previous hopes. The hope so fondly entertained by you, that you were a child of God, now seems to fade from sight, and you very seriously ask yourself, how you came to indulge any hope of forgiveness, since now there seems to be so little evidence of grace in the heart. My young friend, believe me, God did forgive you, and now he asks you to "work out your own salvation with fear and trembling." Let me assure you, that as you were saved by grace from the condemnation of sin, when you found yourself "far from God by wicked works," so now, must that same grace work in you by the power of the Holy Ghost, a renewed nature: one altogether the Lord's. This can only be done when without reserve you lay your all at the feet of Jesus: Surrender, therefore, your will entirely to that of your Father's who is in heaven, and He will make you just what you should be.

Here now me to say, my brother, is the great mistake of those who professedly embrace the faith of the gospel. They are unwilling to be wholly the Lord's. Like one of old, they keep "back a part of the price," and like him thousands die and are damned.—There is no space between justification and on our part, consecration. Whatever, in the economy of God's grace, may be the process, by which He may bring us in the realization of the grace which saves from sin, we certainly are not at liberty to stand still a single hour looking for a convenient time when we may more intelligently give ourselves fully to God.

To consecrate, means to give all into the hands of Him, who alone can make such fallen and miserable sinners as we are, such creatures as shall be well pleasing to Him, to whom we owe our all for time and eternity. Do it at once, my brother, and when the process is set at work whereby the gradual development shall be seen, do not withdraw the subject because the ordeal seems to be painful to the flesh. It will cost right eyes, and right hands; it will prove every old wound, and drive deep the plough-share of His truth, but never mind it all, the Master understands this business, and will bring all out in the end well, both for His glory and your eternal well-being.

Be determined, my dear brother, that you will not be a dwarf in the kingdom of Christ. Stand up for Jesus, and whosoever He lead there follow, never missing the master's voice, nor once turning aside from the heavenly path. Trials must and will beset your steps, but through them all Jesus will open the way, and lead you on. Have you already yielded in any particular; then like Peter weep and retrace your steps, making even such mistake, ever in the future a warning to your oft misguided footsteps. "If we sin, we know we have an advocate with the Father," Jesus is your friend; cling to him through all trials and conflicts, and He will bring you through. I will write you again. IOTA.

For the American Lutheran.

## Those Statistics.

The subject of church statistics seems to be exercising some of the writers and Journalists of the church at the present time, and is really amusing to see how some of them splurge. The *Luth. and Miss. Observer* has the vast numerical strength of the General Council and draws very flattering conclusions, which seem to reach even "PATAPASCO" in his garret, and elevate him a degree or two higher. Patapasco, however, sees at the blunders of the Almanac makers, and gives a growl—I believe *Ursa Major*, in Astronomy, means the Great Bear—whereupon some Little Bear (*Ursa Minor*) growls back again, and shows his teeth. Meanwhile the *Lutheran Observer*, spreads these official and reliable statistics, touched for by *Ursa Minor*, in its columns, to enlighten the members of General Synod. These statistics are considered of so much importance, that the Editor of the *Evangelical Review* works them over once more, and puts them into that accurate and learned journal for reference. We repeat, it is really amusing to see learned Editors of papers, and Reviews, and correspondents, who pride themselves on their accuracy and ability to detect the least blunder in Grammar, Rhetoric, or Mathematics, splurging with these figures. It is not very surprising that Almanac makers should find some trouble in getting accurate statistics, or that the *Luth. & Miss.* should eagerly parade these numbers for a purpose, or that even the *Ec. Review* should, in its desire to please, gratify the ambition of the General Council to appear great; but it is strange, very strange, that when Patapasco was attempting to expose the blunders, he should strain out a gnat and swallow a camel, and that the *Lutheran Observer* claiming to represent the General Synod, should blindly follow such guides, and allow its readers to rest under such delusions and deceptions.—We are in danger of being laughed at by other churches for the style in which our statistics are published. Let me call attention to a few facts.

1. In looking at Kurtz's Almanac for 1869 it will be seen that while there is some attempt at numerical accuracy in the statistics given of Synods in the General Synod, there is not even a show of this in regard to Synods in the General Council. Out of 21 Synods in the General Synod every Synod but one ends with a unit, whilst in the General Council even fifties and hundreds are made of no account. Out of twelve Synods in the General Council more than one half disdain to count by less than thousands—and we have 12,000, 50,000, 9,000, 10,000, 5,000, 7,000, 3,000, as if these round numbers really exhibited the numerical strength of the Synods. The utmost that can be pretended is that they approach the truth within thousands! This, of itself, must cast "ominous conjecture" on the whole of this statistical table of the General Council. Can any reliance be placed upon the statistics of Synods that make no account of even hundreds—or that reckon only by thousands? But this is not all, nor the worst.

2. The last minutes of the synod of Pennsylvania, by actual count, foot up 42,866.—But the compiler of the Almanac (and *Ursa Minor* complacently assures us "that statistics have rarely been prepared with so much care as these,") just makes this in round numbers 50,000. This is only an addition of some 7,000 or 8,000, and then that large Synod does not care about having odd numbers published. Why not say 60,000 or 80,000 just as well when at it, and count that many more Lutherans? It may perhaps be said that the compiler, from "private correspondence" learned that all were not reported. If so, why not give some Synods in the General Synods this benefit, instead of publishing them some thousands under their actual numbers?

3. But this enlargement from 42,866 to 50,000 does not still tell the whole story of how numbers are swelled in the General Council. As the readers of the AMERICAN LUTHERAN may not understand the process, I will explain. It is a very common practice in many of the churches to count the same communicant two, three, or four times, and thus swell the number two, three, or four fold. Thus, if a pastor has 200 entitled to commune, and 150 of them actually commune four times during the year, he reports 600 communicants. This has long and commonly been practiced in the German Churches. I will give cases from minutes of 1864, 1865, and 1866. G. F. J. Yaeger 1200 entitled to commune, 1642 communion, that is 442 more communion than were entitled. J. Ehrhart 250 entitled to commune, 600 communion. C. A. Fritz 500 entitled to communion, 865 communion. Here in three churches we have 1176 more reported as communicating than were entitled. If this be true, these pastors cannot follow the Augsburg Confession not to receive any to the Lord's table unless they are examined and absolved. This needs the attention of the General Council.

It is easy to see how numbers are swelled by this process, as most of the pastors thus report. A few more cases will illustrate the swelling round numbers. Thus Dr. Geissenhainer has had for many years the round numbers of 1200 or 1300 alternating—though I am told his church does not belong to the Synod of Pennsylvania. Dr. Greenwald reported in 1867, according to former rule 800. With large additions in 1868, he reported 600. Other churches vary at pleasure 200, 300, or 500 from one year to another. Let any one examine the minutes of the Synod of Pennsylvania for two years, and he will be satisfied of what I say. I do not single out this Synod as wishing to hold it up, but because I happen to have its minutes. And I now affirm from a somewhat careful examination that its statistics in this respect are not worthy of the least credit. Indeed they convey an utterly false impression as to the actual number of communicants. From all we know we have no reason to believe that it is any better with most of the Synods in the General Council. If their 8,000, 10,000, 12,000, were examined, they would be found not even to be shadowy guesses at the truth, but large round numbers set down to swell up statistics' tables. If some churches report 2000 or four times as many communicants as they actually have, and these Synods add to make round numbers, 30 or 40 per cent, we can soon swell our numbers to any extent desired. We now challenge any one to show that the Synod of Pennsylvania, or any other of the Synods reporting by thousands, has more than 66 per cent of the numbers given. Give us the facts, and cease this humbugging. No intentional injustice has been done any individual or Synod, and if any one will show that we have not written even within bounds, due acknowledgement will be made. We believe the facts are much stronger than stated.

Just one word to all concerned. The figures in these statistical reports have been made to lie most egregiously. If you want the truth you must get at it some other way. If the Great Bear or the Little Bear will growl, let it be done, but they cannot cover up such gross impositions on our credulity, under any flimsy pretences. The *Lutheran Observer* should cease to parade such figures before an intelligent public, some of whom have felt wronged and insulted by the false position in which such misrepresentations place them and the Lutheran Church. We do hope the enterprising publisher of the Almanac in Baltimore will give us something nearer the truth, or else omit that part along with the account of the weather.

VERITAS.

MORE OF DR. EWER.—We find the following item in the New York Tribune:

"The *Evening Post* contains the following advertisement: 'For sale cheap, my pew N. O.—Christ church. It was a very desirable pew, and was in great demand before Protestantism was called a failure.'"

Christ church, in New York, is Dr. Ewer's church, and the pulpit therein is the place from which he has proclaimed the failure of Protestantism. Since he has made himself famous, a good deal of light has been thrown on his history, and the following from a California paper, shows what a desperate failure he himself was in that region. The editor of the *Pacific* says:

"We knew him when in Sacramento, he was one of the editors of the first democratic paper ever published there. In those days, being a graduate of Harvard, he was addicted to Emersonian poetry and philosophy, and regarded Christianity only as one of the religions and believed in Budh or Brahm as much as he did in the Trinity. He went to no church at all. After a few years he moved to this city, and here engaged in various literary and business pursuits. He was publishing here a not very brilliant magazine, upon the model of the old Knickerbocker Magazine, in 1856, and plunged into Spiritism when thatism first came along this way. He filled many pages of the magazine with the silly marvels of that beautiful faith. But the magazine died of it, and he himself declined from the power of it. The next we knew of him, to our surprise, we learned he was engaged in study, preparatory to taking orders under

## DIED.

In Huntingdon, Feb. 1, MINNIE ARMADALE, only child of Rev. J. J. Kerr and wife, aged 1 year and 25 days.

## Church News.

NORTH WILLIAMSBURG, CANADA.—Mr. Jacob L. Weaver writes to us under date of the 18th of February: "We have lately organized a small church in this place and have within a week engaged Rev. C. Ochampaugh, to preach for us." We wish these people the blessing of God upon their organization and hope bro. Ochampaugh may succeed in building up a flourishing congregation. Mr. Weaver is the authorized agent of the AMERICAN LUTHERAN in Canada, he has already sent some subscribers, and we hope he may be able to send many more.

HARRISBURG, PA.—We clip the following from the Harrisburg *Daily Telegraph*, of last Monday:

SERVICES YESTERDAY.—Yesterday morning there was a large attendance at the services in the First Lutheran church, the audience a chamber being filled to its utmost capacity. The pastor, Rev. G. F. Stelling, delivered an able and eloquent sermon to the B. Brotherhood of Locomotive Engineers, upon "The Battle Word of Human Life."

CALL TENDERED.—The congregations of the Centre Hall charge, Centre county, Pa., have unanimously extended a call to Rev. Jacob K. Miller, of Chambersburg, Pa., fixing his salary at \$1000 per annum, and a suitable residence, rent free.—*Observer*.

NEW BERLIN, PA.—We had the pleasure of spending last Sabbath in Bro. Kloss' charge in New Berlin. The Lutheran church in that place, which has been lately finished, is a beautiful structure. Since its completion the attendance has been much larger, both at the prayer-meetings and the preaching. Bro. Kloss is much encouraged with his prospects both at New Berlin and at Millville. He had just commenced a protracted meeting at the former place; already on Sunday there appeared to be a marked interest manifested by the people. He expected Rev. Folker of Ansonburg to assist him during this week, and we pray that their united efforts may be blessed to the edification of believers and the conversion of many sinners.

## Revival Intelligence.

CREAGERSTOWN, MD.—Rev. J. N. Unruh has just closed a meeting in his Creagerstown congregation which resulted in the conversion of over sixty







## Children's Department.

### Cradle Song.

Sleep, baby, sleep!  
Thy father watches the sheep,  
Thy mother is shaking the dandelion tree,  
And down falls a little dream on thee:  
Sleep, baby, sleep!

Sleep, baby, sleep!  
The large stars are the sheep;  
The little stars are the lambs, I guess,  
The fair moon is the shepherdess:  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Our Saviour loves the sheep;  
He is the Lamb of God on high,  
Who for our sakes came down to die:  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Else will the sheep-dog bark and whine,  
And bite the naughty child of mine:  
Sleep, baby, sleep!

Sleep, baby, sleep!  
Away! and tend the sheep—  
Away, thou black dog fierce and wild,  
And do not wake my little child!  
Sleep, baby, sleep!

Now, if any of you have a little baby brother or sister, try to find a tune for this song, and sing it to them. If you cannot find a tune, make one. It will be all the same to baby.

### The Happy Little Christina Girl.

A little girl one day met with an accident from fire, and was dreadfully burned. She was at once taken to a hospital, where she could be better attended to than at home. Her sufferings were great, yet she never complained. Amid all her pain she was very happy, and had no fear of death. One night as she lay in the ward, the rest all quiet, and the nurse absent, a little voice was heard singing:

"Jesus! the name to sinners dear,  
The name to sinners given!  
It scatters all their guilty fear,  
It turns their hell to heaven!"

And then a pause, and nothing was heard but the ticking of the great clock in the hall, when the little girl again sang:

"Happy, if with my latest breath  
I may but gasp his name;  
Preach Him to all, and cry in death,  
Behold, behold the Lamb!"

The singing ceased; the nurse returned, and, stepping up to the bedside of the little sufferer, looked upon the child, but she was dead—her spirit was in heaven; saved by the Friend of sinners, she went to be with him in his own glorious home forever.

### A Good Example.

A visitor once went to a Sabbath school, where he saw a little boy and girl on the same seat, who were brother and sister. In a moment of thoughtlessness passion the little boy struck his sister. The little girl was provoked, and raised her hand to return the blow. Her face showed that rage was working within, and her clenched fist was aimed at her brother, when her teacher caught her eye. "Stop, my dear," said she, "you had much better kiss your brother than to strike him." The look and the words reached her heart. Her hand dropped. She threw her arms around his neck and kissed him. The boy was moved. He could have stood against a blow, but he could not withstand a sister's kiss. He compared the provocation he had given her with the return she had made, and the tears rolled down his cheeks. This affected the sister, and with her little handkerchief she wiped away his tears. But the sight of her kindness only made him cry the faster; he was completely subdued. Her teacher then told the children always to return a kiss for a blow, and they would never get any more blows.—S. S. Visitor.

### Replace the Stone.

One day Gen. Washington and some of his officers, while staying at Boston, went to visit Chelsea. On their way they stopped to rest and refresh themselves at the seat of Mr. Dexter, a beautiful spot, surrounded by statelily elms and green fields. They alighted, and, after securing their horses under the trees, went to partake of the good cheer within. As they came out, one of the gentlemen accidentally knocked off a stone from the wall which ran before the house. Washington told him he had better replace the stone. "No," answered the officer, "I will leave that for somebody else." Washington then went quietly and put the stone up again, saying as he did so:

"I always make it a rule, in visiting a place, to leave things in as good order as I find them."

Our Little Baby is Dead.

"Our little baby is dead," said a child to his teacher in an infant class one Sunday.

"Jesus loves little children, and takes babies that die to his happy school in heaven," said the teacher; and then turning to the little boy she asked:

"Would you like to die like baby, Willie?"

"Not yet," replied Willie.

"What do you mean by saying not yet?" asked the teacher.

"Not till I get a new heart," rejoined Willie.

Dear little Willie! I love him for those words, but I wish he would go to Jesus at once and get the new heart Jesus has promised to give—yes, give us the word to "give a new heart" to all who ask for it, even little children. Go, then, all ye children whose hearts are troublesome, and ask Jesus to give you new, loving, and obedient hearts.—S. S. Advocate.

## New Advertisements.

### SYSTEMATIC! PERSISTENT! JUDICIOUS!

#### EVANS' ADVERTISING AGENCY.

106 Washington Street, Boston.

Is conducted on the principle of recommending to its patrons such papers as will repay their investment. Having special arrangements with all the leading Religious, Agricultural and Literary Papers in the country, we are enabled to offer SUPERIOR INDUCEMENTS to advertisers to give us their orders. Send for our Circular.

### Read the Following.

GENTS—This is to certify that I have found ALLEN'S Lung Balsam one of the best remedies in the world for diseased lungs. I have used it in my family for breaking up a troublesome cough with the happiest effect. I recommended it to a young lady who had a harassing cough, and was threatened with Consumption, and it cured her in a few days. I would recommend it to those predisposed to Consumption. Respectfully yours,  
A. A. HARRISON, Cincinnati, O.

STERLING DRUGS, Druggists, write from Carrollton, O., Jan. 27, 1866. "Send us six dozen Allen's Lung Balsam. We are entirely out of it. It gives more general satisfaction than any other medicine we sell."

PAIN is supposed to be the lot of our poor mortals as inevitable as death, and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on any emergency, when we are made to feel the excruciating agonies of pain or the depressing influence of disease.

Such a remedial agent exists in the "Pain Killer," the fame of which has extended over all the earth. Among the elements of the Polar region, or beneath the burning sun of the tropics, its effects are known and appreciated. The effect of the Pain Killer upon the patient when taken internally in cases of colds, coughs, bowel complaints, cholera, dysentery, and other affections of the system, has been truly wonderful, and it won for it a name among medical preparations that can never be forgotten. Its success in removing pain, as an external remedy, in cases of burns, bruises, sores, sprains, cuts, stings of insects, and other causes of suffering, has secured for it the most prominent position among the medicines of the day.

### NEW DRUG STORE.

Dr. ROBT. L. BOWES.

has opened a new Drug Store at his residence, two doors above the Keystone Hotel. He has laid in a new and fresh stock of  
Drugs, Medicines,  
Paints, Oils,  
Brushes, Varnishes,  
Glass, Putty,  
Lard Oil,  
Machinery Oil,  
Coal Oil,  
and all other articles usually sold in a drug store. They are all at the lowest possible market rates. pr 1608 ly

DEAFNESS, BLINDNESS, and CATARRH treated with the most success, by J. ISAACS, M. D., Oculist and Aurist, (formerly of Leyden, Holland.) No. 806, Arch street, Phila. Testimonials from the most reliable source in the city and country can be seen in his office. The medical faculty are invited to accompany their patients as he has no secrets in his practice. ARTIFICIAL EYES inserted without pain. No charge for examination nov 1 ly

### BENJ. & S. S. SCHOCH,

#### AT THE OLD STAND.

B. & S. S. Schoch continue to sell in their store,  
Dry Goods,  
Notions,  
Queensware Groceries,  
Hardware,  
Salt,  
Fish,  
and all kinds of Goods usually kept in a store. They are all at the lowest possible market rates. They also pay the highest market price for grain July 48 ly

### Lady's Fancy Furs.

#### AT JOHN FAREIRA'S

Old Established Fur Manufacturer, No. 718 Arch Street, Above 7th, PHILADELPHIA.

Have now in store of my own Importation and Manufacture, one of the largest and most beautiful selections of  
FANCY FURS,  
For Ladies' and Children's Wear, in the City. Also, a fine assortment of Gents' Fur Gloves and Collars.

I am enabled to dispose of my goods at very reasonable prices, and would therefore solicit call from my friends of Central Penna. Remember the Name, Number and Street.  
JOHN FAREIRA,  
No. 718, Arch St., above 7th, South side, Philadelphia.

### I HAVE NO PARTNER, OR CONNECTION WITH ANY OTHER STORE IN PHILA.

#### NEW SCALE PIANOS.

With Iron Frame, Overstrung Bass and Acoustic Bridge. Melodians and CABINET ORGANS.

The best Manufactured; Warranted for six years. Fifty Pianos, Melodians and Organs of six first-class makers, at greatly reduced prices for Cash, or one-third cash and the balance in Monthly Installments. Second-hand Instruments at great bargains. Illustrated Catalogue mailed. Warehouses, 481 Broadway, New York. March 23, ly. HORACE WATERS.

### The Christian, 60cts!

A large, live, 8-page monthly religious and monthly paper, containing incidents, records of providences, stories, music, poetry, true stories, pictures, reading for young, old, saints, and sinners. No sectarianism, controversy, politics, puffs, pills, or patent medicines. 60 cts. a year; 10 copies, \$5. For Sunday Schools, 10 copies \$4. Send 10 cts. for 3 specimens before you forget it. Vol. 4 for \$1. Address, H. L. HASTINGS, Scriptural Tract Repository, 19 Lindal street Boston, Mass. j28, 4t.

### C. W. SLAGLE & CO.,

#### General Commission Merchants

Nos. 118 & 133 North Street, Baltimore, Solicit Consignment of  
Flour, Grain, Seeds, and All  
Kinds of Country Produce.

Liberal cash advances made on Consignments. Salt, Fish, Plaster, Guanos, Jan. 28, ly. FOR SALE.

### H. C. ORTH,

#### DEALER IN

PIANOS, ORGANS, MELODEONS

ALL KINDS OF MUSICAL INSTRUMENTS, SHEET AND BOOK MUSIC,

Best Quality of Strings.

No. 336 MARKET STREET,

Next door to Adams' Express Office

mar 12 98 ly Harrisburg, Pa.

## THE STANDARD TWO PRIZE MEDALS

over 34 competitors at the Paris Exposition, 1867.

Be careful to buy only the genuine

FAIRBANKS & EWING,

Sep 10 ly. Philadelphia, Pa.

### BOWER'S

#### Complete Manure,

MANUFACTURED BY

HENRY BOWER, Chemist,

PHILADELPHIA.

MADE FROM

Super-Phosphate of Lime, Ammonia and Potash.

WARRANTED FREE FROM ADULTERATION.

This manure contains all the elements to produce large crops of all kinds, and is highly recommended by all who use it, by distinguished chemists who have, by analysis, tested its qualities.

Packed in Bags of 200 lbs. each.

And by dealers generally throughout the country.

DIXON, SHARPLESS & CO.,

AGENTS,

39 South Water & 40 South Delaware Avenue,

PHILADELPHIA.

WILLIAM REYNOLDS,

70 South Street, Baltimore, Md.

And by dealers generally throughout the country.

For information, address Henry Bower, Phila., Feb. 11, '69, ly.

### CHAS. B. MILLER.

ARCHITECT, CONTRACTOR AND BUILDER,

is at all times prepared to furnish Drafts, Plans and Specifications for all kinds of Buildings at the lowest possible rates and on short notice.

He is also prepared to contract for putting up buildings either by furnishing all the materials or otherwise.

Chas. B. Miller, Walnut St. Selinsgrove, Pa.

May 7-ly

### JOHN E. CHAMBERS,

Fashionable Barber, under Schoch & Bros. store, corner of Main and Pine streets, Selinsgrove, Pa., where he can at all times be both a preventive and cure for the diseases to which these organs are subject. It is a reliable FAMILY MANURE, and can be taken by either infant or adult with the same beneficial results. It is a certain, prompt and speedy remedy for DIARRHÆA, DYSENTERY, BOWEL COMPLAINT, Dyspepsia, Lowness of Spirits, Fatigues, Sick-Headache, &c. For CHILLS and FEVERS of all kinds, it is far better and safer than quinine, without any of its pernicious effects. It creates an appetite, digests a powerful digester of food, and will counteract the effects of liquor in a few minutes.

PREPARED BY

JACOB SCHEETS, Sole Proprietor.

N. W. Cor. Fifth and Race streets. Phila. Penna.

SOLD BY ALL DRUGGISTS.

### Burkittsville

#### FEMALE SEMINARY.

The Third Annual Session of Burkittsville Female Seminary will commence on September 1st 1868. Board and tuition five months \$100.00. For catalogue or further information apply to

Rev. W. C. WIRE, A. M. Principal.

May 14-ly Burkittsville Feed Co. Md.

### CRESLICK SOAP.

For Disinfecting.

For Deodorizing and Purifying.

It will exterminate Bugs, Ants, Roaches and insects of all kinds. The suds made from this Soap is a valuable wash for Fruit, Shrubs, entirely driving from them all hurtful insects.

For Sale by

SHINDEL & WAGENSELLER.

Aug. 27, 1868.

### S. S. BOOK STORE,

HARRISBURG, PENNA.

E. S. GERMAN,

Religious Book Store, Tract, Sunday School and

Dauphin County Bible Depository,

27 South Second Street, Harrisburg, Pa.

WHOLESALE AND RETAIL,

Supplies Ministers and Theological Students with

THEOLOGICAL AND TEXT BOOKS,

And SUNDAY SCHOOLS with

LIBRARIES,

PAPERS, MAPS,

MOTTO CARDS,

REWARD BOOKS,

PICTURES,

Helps and Illustrations for teaching the Divine Word, and with all requisites for conducting Sunday Schools, at

PUBLISHERS' PRICES

On hand and supplied to order,

FAMILY BIBLES,

and BIBLES and TESTAMENTS in every form and style, and every language;

HYMN BOOKS,

of every denomination, English and German; and will supply to order any book published in America and Europe; also

GERMAN BOOKS.

A good assortment of new, beautiful, and attractive

### Juvenile Books.

A good assortment of DIARIES for 1869. ALMANACS by the Gross, Dozen, or single of every Denomination. School Books, GOLD PENS, STATIONERY, &c.

Lockman's Writing Fluid, the best in the market, at the manufacturer's prices.

E. S. GERMAN, 27 South Second Street, Jan. 7, 1869. Harrisburg, Pa.

### CAROLIC

#### DISINFECTING SOAP.

For washing Horses, Cattle, Pigs, Dogs and other Domestic Animals. Frees them from insects. Improves the hair, cures Mange, and is invaluable for healing sores of all kinds.

For Sale by

SHINDEL & WAGENSELLER,

Aug. 27, 1868.

## MUSIC STORE.

SALEM AND BROTHER.

IANOS

The undersigned, having opened a Music Store in Selinsgrove, are sole agents for the celebrated

Haines Brothers' Pianos of New York, and can sell them much cheaper than they can be bought anywhere else. They are pronounced by good judges the most durable, first class Instruments made.

For beauty of finish, power of tone and keeping in tune, they are unsurpassed. We refer you to a few of our Patrons:

P. R. Wagenseller, M. D., George Schure, Pres.

First National Bank, Selinsgrove, Pa., S. P. Weaver,

Esq., S. B. Boyer, Esq., Miss Marion Durall,

Music Teacher, Sunbury, Pa., M. C. McKee, Wat-

son, Pa., James Sandus, Cashier First National Bank, Millburg, Pa.

PELOUBETTS ORGANS AND MELODEONS.

We warrant these celebrated Organs and Melodeons for five years, and if they should get out of order we are always here to repair or tune them.

Parties living at a distance from us, can address us by letter, send for a price list, and select the kind of Instrument they want and we will deliver the instrument free of charge.

VIOLINS, SHEET MUSIC, &c.

We always keep on hand, different styles of violins; prices varying from \$5 to \$20. We also have the best French Accordeons, Bass violins, Fifes, Flageolles, Flutes, Guitars, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, pegs, tail pieces, bridges, rosin, &c., at reasonable prices.

These musical and music books—can be had at our store. Teachers of music supplied at the usual discount. Music sent post-paid on receipt of retail price.

Special attention paid to tuning and repairing Pianos and Melodeons. Second hand instruments taken in exchange for new ones. Call at our music store when you come to town. We keep open every Wednesday and Saturday.

SALEM & BROTHER.

Selinsgrove, Snyder County, Pa.

July 4 67 ly

W. F. WAGENSELLER. M. L. WAGENSELLER

NEW BUILDING,

NEW FIRM,

NEW GOODS.

At the Old Wagenseller Store at the Canal.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, Notions, &c., &c.

Also, Coal, Salt, Plaster and Fish, all of which will be sold low for Cash or exchanged for country produce. Please give us a trial.

WAGENSELLER & SON

GREAT EXCITEMENT!

W. F. ECKBERT.

Having adopted the motto of The Bird in the hand is worth two in the Bush, he is now prepared to offer great inducements to cash buyers.

His stock has been selected with great care and at greatly reduced prices, so that he is prepared to sell his goods at a price cheaper than the cheapest.

His stock consists of a large and varied assortment of DRY GOODS, consisting in part of

Calicoes, Cassimers, Doe Skins,

Jeans, Satinets, French and

English Merinos, Alpaccas,

Woolens, Delains, Poplins,

Cambrics, Shavels &c.

A large Assortment of

Notions, Trimmings,

Buttons &c. &c.

Hardware, Groceries, Queensware,

Carpets, Oilcloths, Hats & Caps,

Furs, Boots & Shoes, Leather,

Shoe Findings, Wall Papers

in endless Variety.

The public are respectfully invited to call and examine his stock before purchasing elsewhere.

Selinsgrove, Nov. 7, 1867. W. F. ECKBERT.

Men and Boys' linen coats, pants and vests. They have the best stock of men and boys' fur and straw hats ever offered in Selinsgrove.

Notions of all kinds, Boots and Shoes in variety. Their stock of Ladies and Misses Shoes, is the best ever brought to Snyder county, which they are disposing of 15 per cent. cheaper than any store in town.

The public are respectfully invited to call and examine their goods before purchasing elsewhere.

Remember the place, Main street, Selinsgrove, Snyder county, Pa., opposite Shindel & Wagenseller's Drug Store. ap 23 68 ly

### ALBERT LIST.

Has lately removed from Norristown to Selinsgrove and has opened a

### FIRST CLASS BAKERY

on the Isle of Que where he bakes Bread, Pies and Cakes of all kinds and delivers them at any residence in the town and vicinity. His wagon passes through town every morning in time to supply families with warm bread or cakes for breakfast. He also manufactures

Candies at Wholesale and Retail

He is at all times ready to supply merchants and dealers in this and the adjoining counties at the lowest rates. He has also opened a