

The American Lutheran.

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every variety and style, will be printed at short
notice.

Poetry.

GOD EVERYWHERE.

I read God's awful name emblazoned high
With golden letters on the illumined sky;
Nor less the mystic characters I see
Wrought in each flower, inscribed on every
tree.

In every leaf that trembles to the breeze,
I hear the voice of God, among the trees,
With Thee in shady solitude I walk,
With Thee in busy, crowded cities talk;
In every creature own Thy forming power,
In each event Thy Providence adore!

THE TRUST FRIEND.

There is a friend, a secret friend,
In every trial, every grief,
To cheer, to counsel and defend--
Of all we ever need the chief!--
A friend, who watches from above,
When'er in error's path we tread,
Still sought us with reproving love;
That friend, that secret friend, is God!

There is a friend, a faithful friend,
In every change and change of fate,
Whose boundless love doth solace send,
When other friendships come too late.
A friend, that when the world deceives,
And woe's cruel hand is laid on us,
Still comforts every heart that grieves;
That true, that faithful friend, is God!

How blest the years of life might flow,
In unalloyed, unbroken trust;
If man this truth would only know,
And love his Maker, and be just!
Yes, there is a friend, a constant friend,
Who ne'er forsakes the lowliest soul,
But in each need, His hand doth lend;
That friend, that true friend, is God!

Communications.

For the American Lutheran.
**Why Thomas was not at the
Prayer Meeting, John 20:26.**
Selected by Rev. P. Shedd, from the
Writings of Rev. J. Todd, D. D.

What do you suppose was the reason
that Thomas "was not with them?"
There must have been some reason, why
he doubtless thought a good one. It was a
prayer meeting in the evening of the
Lord's day, the very day on which He
arose from the dead. It was a meeting of
the "disciples"--not apostles merely--and
Mary who wept at his tomb, and the
mother of Jesus, and Martha and others of
the sisters were doubtless present.

It was a very remarkable meeting. It
must have been in a private house. The
doors were fastened for fear of the Jews,
who had murdered and feared their Master
up in the tomb, and who would now be en-
raged because he had risen from the dead.
While engaged in the meeting, the follow-
ing remarkable event took place:

The doors shut and fastened, Jesus came
and stood among them. They knew his
face, his form, his person, his voice.
The Saviour blessed them, "Peace be
unto you?" How did he know where he
found them? How did he enter the room?
He showed unto them his hands, and
through which the nails had been so lately
driven. "And his side," the only side that
had been pierced by a spear.

The disciples all now saw him, were satis-
fied that he had risen from the dead, and
their faith and joy were full. "Then were
the disciples glad, when they saw the Lord."
He blessed them the second time. Then
said Jesus to them again, "Peace be unto
you."

He commissioned them to preach his
gospel. "As my Father hath sent me,
even so send I you."
Then he breathed on them--how warm
and sweet that breath--and said, "Receive
ye the Holy Ghost."

He gave them power to declare sins for-
given. "Whosoever sins ye remit, they are
remitted unto them; and whosoever
sins ye retain, they are retained."

What a prayer meeting was that! How
doubts melted away; how fear fled from
them; how hope tumbled their songs; how
joy lighted up their faces; how life now
seemed worth having! Christ was in the
meeting; all were there except two--Judas,
who had gone out and committed suicide
and gone "to his own place," and one
more. It was a great and most important
meeting. "But," we are told, "Thomas,
one of the twelve, called Didymus, was
not with them when Jesus came." He
did not see the glorious face of his Master;
he did not hear his voice; he did not see his
blessing of peace; he did not see his hands
and his side; he did not feel his breath upon
him. He did not feel the power of Christ
dispelling his doubts and fears and cheer-

ing him from his disappointments; he
didn't have the report of Mary and the
women and of Peter, that He had risen,
confirmed with his own eyes. No; he
"was not there." There never was such a
prayer meeting held before; there never
will be another like it as long as the world
lasts. But Thomas was not there "when
Jesus came."

His absence cost him a great deal. His
doubts and unbelief all hung upon him;
say, they increased. It made him ill-
natured. When they all, with beaming
faces, told him what they had seen and
felt and enjoyed, and the very words of
Christ, it only made him feel worse, till he
declared that he would not believe, nor
believe he could put his fingers in the prints
of the nails and thrust his hands into the
side of the Redeemer. It cost him the
friendship of his brethren, whom he would
not believe. It cost him another long
week of doubts and darkness; it cost him
the reproach of his Saviour, and it might
have cost him his soul.

Why was Thomas absent from the prayer
meeting? If his excuse had been a good
one, I think it would have been mentioned,
or the bad consequences would not have
followed which did follow. It is a signifi-
cant fact that his absence is recorded for
all ages to read and know. I have been
trying to imagine a reason for this absence
of Thomas from the prayer meeting, and
it is very plain that it might have been
one of several reasons. 1. Thomas might
say, "The Sabbath is God's appointment,
and the service of the temple--the morn-
ing and evening sacrifices. But this prayer
meeting--it's a mere human thing; it was
set up by the brethren, and there's no evi-
dence that it is according to the mind of
God."

But, Thomas, is there no other way by
which we may come to the will of God, so
plain that it don't need to be put in the
Bible? Why do men eat at regular hours,
and sleep and rest at regular hours? Be-
cause it grows out of a necessity of their
nature. Very well; and the social prayer
meeting grows out of the necessity of our
moral nature. Good people in all ages,
have felt this necessity, and acted on it--
they did so in the oldest times when "they
that feared the Lord spake often one to
another," and the Lord hearkened and
heard it. They did so whenever they were
in distress, or when religion was in danger.
The disciples of Esther fasted and prayed
together. So did Daniel and his compan-
ions. We must have social prayer in
order to have spiritual life. It grows out
of our nature. You grow cold, you grow
unbelieving, you lose the comforts of re-
ligion without it. You have no formal,
explicit, divine appointment for family
prayer; but it grows out of the very
nature of the family relations, and God
will "pour out his fury upon the families
that call not on his name." You know
that Abraham prayed with and for his
family; so did David; so did Christ, who
has good men in all ages. The very con-
stitution of a family requires family wor-
ship, and you can't neglect it and not feel
that something is wanting. You don't
ask for the chapter and verse to find that
it is the will of God, nor do we that it is
his will that men shall attend the social
prayer meeting. But perhaps this "was
not the reason why Thomas was not there
when Jesus came."

2. He might have been a man of great
taste, one who loved the magnificent temple
service, one who enjoyed "the cymbals,"
and "the cornets," and "the organ," "the
trumpets," and "the shawms"--the voices
of the trained choir made Chanaanah the
master of song; but he could not enjoy that
prayer meeting. Why, they only read a
chapter in the Bible, and then they sing--
and such singing! Why, there was Peter's
rough, heavy voice, always out of tune;
and there was Matthew, always humming
on one cord; and there was Bartholomew,
always pitching the tune too high or too
low, sometimes almost breaking down, and
often drawing over the same old tunes--
Oh, if they could only have such singing
at the prayer meeting as they had at the
great temple. Alas, Thomas can't enjoy
such singing.

And then his taste is offended again at
the manner of conducting the meeting.
What time work they make of talking.
How they tell over the words which they
heard Christ speak, again and again. How
they tell of his calling them, again and
again. How Thomas has to hear about the
same thing over and over, when he wants
to hear something original, some
thing startling. Oh, if Gamaliel, or some
great doctor of divinity, could lead the
meeting and pour out an eloquent disserta-
tion; or some learned scribe would read
and lead the meeting and tell us all he
knew; but Thomas never enjoys meetings
conducted by laymen. He finds fault be-
cause they sing old tunes, when he knows
they can't sing any other. His taste is of-
fended because the brethren talk and pray
so uninteresting, when he knows that he
never set a better example of a rightly-con-
ducted meeting. The carriage is small, but
he wants a steam engine to draw it. Or
perhaps this is not the reason why
Thomas "was not there when Jesus came."

3. He might have said, "I have been
at work hard all day, and I am weary and
dull, and now if I go up half or three-
quarters of a mile to the meeting, I shall
get no good; and there will be enough
there without me; the meeting will go on.
I am sure that when one has been hard at
work all the day, he ought to be excused
from going up the dark street to find a
prayer meeting. Besides, if I want to go
to a meeting, I can just step into one of
the Synagogues near by; to be sure, they
might reject and scoff at my Master, but
they won't recognize me as a disciple, and
I shall be careful and not tell them. Of
course it can't be expected that working
people like me shall go to the prayer meet-
ing. To be sure, if I had had nothing to
do all the day but sit round and hear and

tell the news, I should go; but as it is,
I am tired, and don't feel very well, and very
likely that close room, with all the doors
shut, will give me the headache and un-
der the duties of to-morrow."

But perhaps that was not the reason
why Thomas was not at the prayer meet-
ing when Jesus came in and blessed it.
(To be continued.)

For the American Lutheran.

Desultory Thoughts.

Mr. Editor--God, in his infinite wis-
dom, has made the lot of the writer one of
partial seclusion from the active scenes and
duties of life; and, as a consequence, one
of thought and reflection, in a greater de-
gree than that of persons able and willing
to engage in the busy turmoil of energetic,
interesting--though they may not always
be profitable--pursuits of trade, mechan-
ical, or the more mental engagements of
professional life. In such a situation of
life, the Christian becomes, naturally, con-
templative, and the soul that loves the
Lord our God, would delight, constantly, to
bask in the sunshine of God's goodness to
a lost and ruined world; to view the beau-
ties of his handiwork around and above us;
and to live anticipatively, in the delights
of the blessed on high, while the body is
trammelled, bound, frequently pained and
pinning in this contracted, earthly sphere
of our existence.

But, from these "delectable" heights,
we must often again descend, and be re-
minded, not only by what we find of us
within ourselves, but frequently, much more,
by what we are compelled to see and
hear around us, in the world, that we "are
yet in the flesh!" And, however "good"
it may be to the soul that loves the Sav-
iour sincerely, "to be here," in this holy
"mount" of enthusiastic contemplation of
the "transfigured" image of that Blessed
One, is, nevertheless, the duty of all true
followers of Jesus to work, by their indi-
vidual influence, either silently by exam-
ple, or orally, by precept (if God gives the
ability) for the advancement of the Re-
deemer's cause upon earth, in their gener-
ation; and for the fulfillment of that time
and those precious promises, when "the
whole earth shall," indeed, "be filled with
the glory of the Lord," and all the world
rejoice in the knowledge of his Heavenly
Will. A contrary view of a Christian's
duty, who may become weary of the world's
vanities, or be shut in, as it were, by
God's mysterious Providence, from the
active duties of life, in any vocation, would
give too much sanction to the monastic
seclusion of what we think, "clad men
and women, however sincerely they, or
many of them, at least--may imagine that
such a seclusion will aid them in render-
ing a better and fuller sacrifice of them-
selves to the Lord, whose they are, and
whom they profess thus to serve more un-
reservedly, than they can "in the world." We
are, indeed, not to be "of the world," but
while life endures, we must be, and
should always act, as yet "in the world!"

In our own, rather peculiar condition of
body, we have often thought: "The Lord,
by his providential dealing with you, seems
to say: 'Be quiet; wait upon God, and be
at peace,' until you 'see as you are seen,'
and all your duty is done. Many of our
kind brethren in Christ, however, repeat-
edly urged us to make more use of our
pen, in aid of the great cause of the
Blessed Master; and, whatever we may
have thought, or said, of incompetency,
want of confidence in our own feeble ef-
forts, &c., the plea has not been taken,
and the urging has not ceased. The
responsibility of a writer for the public has
always seemed to us exceedingly great;
and should not be undertaken without a
pretty sure conviction, that what is written
may do some good to some one or more per-
sons; be the same for instruction, admoni-
tion, consolation, or amusement."

And as you, Mr. Editor, have often been
pleased to renew the request for your
AMERICAN LUTHERAN, we have, after con-
siderable hesitation, concluded to write
some short, plain and practical articles
(how frequently we cannot stipulate on
such subjects as may, from time to time,
seem seasonable to our own mind, leaving
you and your readers to judge of their worth
or fitness. Should we, at any time, differ
with some of our ministerial brethren, or
with yourself, Mr. Editor, in our views on
different subjects, let not such difference be
taken as born of a capricious or fault-finding
spirit, in a controversial sense, but as they
will be the sincere convictions of an humble
believer in practical Christianity, and the
simple, though divine, earnest teachings of
Holy Writ.

E. P.

For the American Lutheran.

Tressler's Orphan Home.

The examination of the children of this
institution took place on Tuesday the 19th
inst., in the presence of a number of visi-
tors, both ladies and gentlemen. The
examination was conducted, not by the
teachers, as is usual, but almost exclusively
by the strangers present. Among these
were a number who have been practical
teachers themselves, and hence capable to
conduct the examination. The teachers
simply named the branches studied by the
various classes and how far they had ad-
vanced in them, and then requested those
present to examine the children in any
part or part they had gone over. The
examination was both extensive and
thorough. The readiness and correctness
of the answers given exhibited the dili-
gence of the pupils and the fidelity of their
teachers. These children possess not a
simple temporary and superficial knowledge
for examination, but really understand all
they have studied. The examination re-
flected great credit on both teachers and
pupils.

There are several features of the home
which I desire to speak. A religious
influence seems to pervade the whole
school, from the superintendent down to
the youngest child. There is good order

and strict obedience. No noise, confusion,
or unseemly conduct was observed in the
school room during the whole day. The
children are all neatly and cleanly clad
and seem contented and happy. There is not
one sickly child here, but health and vigor
seem to glow on every countenance. The
nursery department also seems to be man-
aged with a mother's care, aiming more at
the health and comfort of the children,
than the gratification of unnecessary desire.
The beds and sleeping apartments are cer-
tainly all that can be desired--everything
being in the best of order and scrupulously
clean. In fine, the whole establishment,
both internally and externally, is such as
to make it an attractive, comfortable and
happy orphan's home. I do not think that
there is any similar institution anywhere,
in which more pains are taken, or greater
efforts made, both by the superintendent
and teachers, to render the orphans con-
tented and happy, than at the Tressler's
Orphan Home.

Rev. Willard, the superintendent, has
labored with unwearied diligence to make
the home attractive and pleasant, and to
express the gratitude and sympathy of every
friend of the orphan. The attachment
and affection of the children towards him,
shows that he is truly a father to these
orphan children. May the God of the
orphans bless him and all united with him
in the school, as well as the dear children
under his care.

A FREQUENT VISITOR.

July 23d, 1870.

The Pulpit.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

GLORIFYING GOD.

Friday Evening, July 15 1870.

One of the simplest things in the world
is the hardest both to understand and to
practice; viz, that which is commanded
in this passage, "Whether ye eat, or
drink, or whatsoever ye do, do all to the
glory of God." It seems as though it
were easy to glorify God in the pomp and
service of the cathedral. And when as-
sembled brethren, in more humble cir-
cumstances, gather together, and read, and
sing, and pray, and discourse on divine
things, we have no difficulty in believing
that they glorify God. And where mar-
tyrs bore witness, and sealed their faith
with their blood, we feel as though in some
they may be said to have glorified
God. But how one can glorify God in the
minutiae of life, and in things strictly
secular--especially in things so far re-
moved from any relation to piety as eating
and drinking--that puzzles men. Surely, there
is nothing more foreign to religion than
eating and drinking; there are no func-
tions that are more purely physical; and
if it were not that by habit we have clothed
these operations with so many genial
associations, so many tastes and affections,
so much of domesticity, there would be
hardly anything more animal, and more
repugnant to the higher feelings, than eat-
ing and drinking. As it is, however, we
have refined and enriched these grosser
offices by the associations with which
we have surrounded them. And yet, it seems
very hard to eat to God's glory, or to drink
to God's glory. It seems very hard, at
any rate, to serve God with our passions
and appetites. It seems hard to serve God
in any wise with our physical industry.

A man that stands in the counting-room
all day, and sums up columns of figures,
and is mathematically tired out at night,
does not exactly see how he can glorify
God with his arithmetic. The engineer,
who stands by his machine, and is watch-
ing it, and is using care, incessantly, can
understand how he can go away and pray
to God, and so glorify him; but how he
can glorify him with his engine, he does
not exactly see.

Now, it is as plain as any thing can be,
When Gen. Grant was in command of the
army in the last year of the war, he had an
enormous burden to carry all the time--
Whatever men may think of his capacity,
or of his military skill, nobody doubts that
he was disinterested during that year--
Our great generals, in the estimation of the
people, were then active, not from selfish
considerations, but from high patriotic im-
pulses. And Gen. Grant sought not his
own welfare, but the welfare of the country.
Yet it is not probable that he associated
the idea of the honor of his country with
every detail of life. He was totally dedi-
cated to the country. His design, and
desire, and power, and faculty, were so
entirely given over to the service of the
country, that he did not need to think
whether any particular part of his work
was, or was not, serving the country. The
whole man was given to it; and if the
whole was, why, the parts would take care
of themselves. If the great main purpose
of a man's life is overwhelmingly in one
direction, all the little purposes will have
to go the way the big one does. You can-
not start the great water-wheel one side
of the mill, and have the other way little
spindles running the other way inside of
the mill. They must go with the great
wheel.

And so it is in the dedication of ourselves
to life. If a man has dedicated himself
to the work of a student, and gives his
whole life and power to it, he is working
to become a student all the time, whether
he is asleep or awake. If he is taking
physical exercise, and it brings him into
jolly company, and his health is promoted
by it, it has a relation, at least remotely
and indirectly, to his scholarship. What-
ever builds him up, and makes him strong,
and gives him variety of power, or skill, or
accomplishment; anything that tends toward
scholarship, is honoring the end to which
he dedicated his whole life.

Take a more familiar instance, which
will bring this nearer to you--that of the
mother in the family--the good old-fash-

ioned mother, who did her own work--
Blessed days, that I am afraid we shall
not see again in our lifetime, were those in
which the simple old house was provided
with plain furniture, requiring not half
the nice treatment and rubbing as that of
modern houses, and in which people were
delivered from "help." Ah! I think our
Paradise is behind us! We have gone out
of Eden!

Well, you can imagine the good old-fash-
ioned mother, who arose earliest and sat up
latest of any in the house--who was soon-
est and longest at work. We can see her,
in the morning, getting the breakfast, and
then clearing off the things. Her chil-
dren, meanwhile, are all over the house.
At the proper time, she equips some of
them, and sends them off to school; and
some of them stay at home to help her--
By and by the dinner hour arrives, and
the absent ones come back. And most of
the care of the house comes on her. There
is a world of sweeping, and a world of dust-
ing, and a world of washing dishes, and a
world of cooking; but as all the domestic
work is for the man she loves best of all in
the world, and for the children that she
loves next best of all in the world, it is all
love-work. There is not a particle of it
that has not in it the flavor of joy. If she
enjoyed a reasonable amount of health and
strength, she could tell you that not a
thing happened in the house, so far as her
labor was concerned, that did not have some
reference to the welfare of the family.
She could say that all she did she did for
love. And if you questioned that she would
say, "Do you suppose I would slave here, as I do, if it were not for love?"
no wages would induce me to get up early
in the morning, and sit up late at night, as
I do; but that which I would not do for
money, I do for love." And her love sear-
sons the little things, as well as the great
things, that she does. The things that she
does not think about, are as much prompted
by love as the things she does think about.

When the mother sits up till ten o'clock
at night sewing the rips in the overalls of
her gettling boy, and wonders why he
will get over such a fence, or will
run against such a snag, I do not suppose
she is in a rapture of love just at that mi-
nute; but you know that it is love that im-
pels her, and that if she was to stop and
think a moment she could trace the con-
nection between that work and this grand
instinct, this crowning "being of love."

By taking such familiar instances, we
come back to the point from which we
started. It is quite possible for one to glo-
rify God, *pro ride*, he loves him. If one's
whole heart goes out toward the Lord
Jesus Christ in sincerity and in truth; if
his love for the Savior is not a special act,
but the generic habit of his life; if he
gives to Christ all that he has to give; if
he makes Christ everything; if his
whole power of body and soul is dedicated
to the Lord;--then it becomes very easy
for him, whatever he does, to do all to
the glory of God, whether he is in business
or pleasure; whether he is thinking
of religion or not. Having set before
yourself this glorious end, every part of
your life is working toward it; and so every
part of your life becomes consecrated.

Now, where this victory has been gained,
and there has been an absolute deliver-
ance of one's self in love and faith to the
Lord Jesus Christ's service, and the per-
son feels that, without material let or hin-
drance, he is moving in that way, another
thing falls out; he is able to get over many
of the partialities of experience. There
are a great many persons who think they
are religious when they are in meeting;
but when they get out of meeting, and for-
get the hymn and the exhortation, and
their fervor cools, they feel as though they
had left their religion behind, and com-
plain because they have lost warmth of
heart, and become cold. It is often the
case that persons do become cold, and sit-
tully so, under such circumstances; but a
person may relapse into coldness after he
has won away from a meeting without sin-
ning. Though in meetings the business of the
hour is emotion, and that is the proper
state of that hour, yet when you go away,
the business which God calls you to, the
secular work which you are called to per-
form is not inconsistent with religion--
The ordinary duties of life which de-
volve upon you, are, in their place, as
much testimonies to God, as feeling is in
its place. Sometimes you may be called,
in the providence of God, to think and
study, and then thinking and studying are
religious exercises. At other times you
may be called to experience emotion; and
then emotion is ministering to religion--
First see that your heart is bent on God
as the supreme object of your love and
desire; next see that you are in the sphere
of duty; and then, whatever you do--
whether it is traveling or staying at home;
whether it is pursuing this or that voca-
tion in life--you are still serving the Lord.

A man goes into a nursery, and seeing
that many of the children there are not
very happy, and that they are rather neg-
lected, he constitutes himself a nurse, and
gets down on his knees, and commences
frocking with them, and in a short time
the whole room is in a rumple, and all the
children are laughing and full of glee--
And some one looks in, and says, "That
man is a judge, and I saw him yesterday
on the bench; what a queer place that is
for him to day!" But it is not incompati-
ble with the character of a judge, or even
a deacon of the church, if he goes into a
nursery and sees that the children need
somebody to make them happy, for him to
bring himself down to their level for the
time being, and interest and amuse them.
And God knows that it is a religious act--
not a deistical act, but a religious one.

If I am consecrated to God, every fac-
ulty of my being is consecrated to him--
For instance, God gave me wit and humor
(I am not speaking of myself, but am put-
ting myself in the place of another); and
where I see that wit and humor will smooth

the way of life, will make persons better,
will keep their bristles down and their
claws in, and their hearts genial, then I
am serving God religiously in the exercise
of it. A man may be just as near the
kingdom of God when making a grotesque
and humorous remark, benevolently in-
tended, as when he is doing a work of kin-
dness among men. A man is as safe in
dying with a thing of that kind on his lips,
as in dying when he is reading the Bible
or singing a hymn. There is nothing in
these outward religious services which de-
termines your condition. That depends
upon the heart which you have behind
them. A man may die in battle, and die
a Christian. A man may die in a dungeon
far away from religious services, and die
a Christian. A man may die in the school
and die a Christian. A man may die in the
field, or in the shop, and be a Christian.
A man engaged in some worldly
pursuit may be suddenly killed by some ac-
cident, by some side-long blow, and be a
Christian. A man may be stricken down
in the midst of gaiety and mirth, and be a
Christian. A man is a Christian under all
these circumstances, so far as he is in-
spired by benevolent motives. If he is
acting wholly from an impulse to benefit
others, then what he does he is doing to
the glory of God.

Now is the time when many people are
going out of the city for their summer
vacation; and there are some who have scrup-
les of conscience about leaving their place
of duty in the church to go among stran-
gers, and who say, "I do not know what
I can serve God by resting as well as
by working. You ought to serve God by
sleeping as well as by waking. You ought
to serve God as well by laughing as by
crying; you ought to serve God by every
single function of life; in every situa-
tion where God's providence casts you;
in every mood, in all tenases.

"Whether ye eat, or drink, or whatso-
ever ye do, do all to the glory of God."--
That disarms life of its dangers, and over-
comes most of its difficulties, and destroys
half of the casuistical questions which vex
and burden weak consciences that are not
rightly instructed.

Practical.

From the Christian Intelligencer.
**The Fulton Street Prayer
Meeting.**

"AND A LITTLE CHILD SHALL LEAD
THEM."

An elderly Scotch Baptist clergyman
arose and said: "Yesterday being the Sab-
bath, I witnessed an illustration of the
truth of the above. A little girl five years
old had been admitted into a Sabbath
school, and as she became acquainted with
the truths of religion, she made these the
matters of conversation with her mother,
who was ignorant of all the great truths of
the gospel. The little child became ex-
ceedingly intelligent in these great doc-
trines which teach our lost condition by
reason of sin, and our way of recovery
and salvation through the Lord Jesus
Christ."

"The mother became very anxious to
know how she might be saved. And she
had to go to her little girl to learn the way
to Jesus. The little child had been taught
of the Spirit, while the poor mother groped
in darkness. The one walked in the light,
while the path of the other was shrouded
in darkness. She knew not at what she
stumbled. She often had to go to the
child to be taught what she did not know.
The child got her instruction from the
Sunday school lesson out of the Word of
God."

"Yesterday I heard that mother and that
little child tell their religious experience,
make public profession of their faith in
Christ, and receive the ordinance of bap-
tism and admission into the church."

"When the mother came to tell how she
floundered in all her ignorance of the way
of life to find it, and how she had to go
to her little child to know what she should
do in her perplexity, it was very touching,
and drew tears from many eyes. 'And
when I was striving to do something,' said
the mother, 'to have my child come to me
and say, 'That's not the way, mother.
Don't you remember what the hymn
says, mother:'

"Come lay your wearying down,
Down at Jesus' feet."
"All you have to do is to take to your soul
what Jesus has done. Don't you remem-
ber the hymn says?"

Jesus said it all.
All the debt I owe:
Nothing either great or small,
Remains for me to do."

All you've got to do is to believe that
mother. Can you believe that? So my
Bible and my teacher tells me. Jesus
has done it for me. 'Paid it all.' He has
taken the stumbling-blocks out of the way.
The path is all smooth, so that we can
run in it. Don't you see mother?"

"At length the mother did see. She
hugged the little preacher to her bosom,
and submitted to be led by her little child.
And when mother and daughter stood to-
gether hand in hand to take the vows of
God upon them, there was no dry eye in
all that great assembly. And no wonder!
Who could refrain! Who would! I
would not, others could not. The hearts
of the whole assembly melted within them.
It was not so much at what we saw as
what we felt. It was the fulfillment of the
glorious promise, 'And a little child shall
lead them.'"

An old sailor, in his red woolen shirt,
arose to pray,

The American Lutheran.

YORK, PA.

SATURDAY, Aug. 6, 1870.

REV. P. ANSTADT, EDITOR.

RENNESBURG, PA.—Mr. Samuel Frank is acting as agent for the AMERICAN LUTHERAN in Rennsburg and vicinity. He is authorized to receive backstanding subscriptions, and also subscriptions in advance from new subscribers.

SUNBURY.—Mr. J. H. Engel is agent for this paper in Sunbury and vicinity. We request all those who are in arrears for subscriptions to pay him. All who have not yet paid in advance for the present year should pay to him as soon as possible.

Very reluctantly we are compelled to drop some names from our subscription list, as all attempts at collecting the amounts due to the AMERICAN LUTHERAN have failed. As we cannot go on indefinitely in this way, we have been obliged to discontinue the paper. Of course we do not suppose that any subscribers mean to default us of just dues, but they will acknowledge that under present circumstances it is our duty not to furnish them any longer with the paper. We hope all will pay up, when we shall be happy to renew our weekly visits. Our creditors send us monthly statements, and we must meet their claims promptly. There are subscribers who have not paid us for five years, and give no attention to bills and letters. If any of them are really too poor to pay for the AMERICAN LUTHERAN, we shall try to make arrangements to furnish it to them gratis, as we are doing in several instances already. If they are able to pay, why do they not do so? Taxes, doctor's bills, the minister's salary, and the Church papers, these are often not considered to be debts in the same sense as other obligations.—But they are righteous dues, and we ask that ours be settled.

Photographs of the General Synod.

The Photographs of the General Synod which met in Harrisburg are all sold.—Several applications recently made could not be supplied. During a recent visit to Harrisburg we called on the artist, who has the negative of this picture still on hand, and asked him whether he could make more of them if they are called for in sufficient quantities. The price will be the same as before, namely \$1.25 each, instead of \$1.10, as heretofore. The picture of the General Synod in Harrisburg is the best that was ever taken of that body. It contains about 175 likenesses of the most prominent ministers and laymen of the General Synod, with their names and residences. Such a combination of interesting likenesses can never be produced again. As there were only 700 copies made, the church is still very inadequately supplied with these photographs.

If orders in sufficient numbers are sent in to us within a month, we will order a hundred or more copies to be printed, and send them free by mail to those ordering them at \$1.25 a piece.

Let all who desire to have this picture sent to us without delay and inform us how many pictures they desire. The money must be sent immediately on the receipt of the picture.

The War.

Last week it was reported that Russia had declared in favor of Prussia. There is at present no ground for that statement. Indeed, it is a very significant fact that all the powers of Europe are professing to maintain a neutral position. That they are determined to do so, is evidence that the old "balance of power" theory, on which Louis Napoleon seeks to rest the justice of his war, is exploded, and has no longer the respect of the nations. If there were any ground for restraining the growing greatness of Prussia, as likely to endanger the safety of other powers, it would have been the duty, on the European theory of rights, for France to have made common cause with Russia and England and Austria, against Prussia, as the common enemy of Europe. But those other powers have no such apprehensions. And the civilized world contemplates with horror the crime of one rash man, who, with no motive but personal ambition, plunges two populous countries, perhaps a whole continent, perhaps the whole world, into all the miseries of a cruel, bloody war.

In this sudden and unjustifiable outrage upon humanity, the nations of the earth cannot be disinterested. That they may find any practicable chance for interference is not probable, for we have not yet advanced so far in the march of civilization, as to be able to hold nations responsible to a common arbiter. But such a war as this furnishes the fairest possible illustration of the necessity of establishing a Congress of Nations, clothed by consent of these creating it, with powers to arbitrate and adjust international disputes, without resort to arms. In this case, how honorable it would have been for the French Government to have submitted to such a Congress its grounds of complaint against Prussia! How honorable it would have been for Prussia to say, "I will abide by the judgment of my peers in this matter. I have done my duty, as I understand it, and have refused to give pledges inconsistent with my sense of honor and safety; but if the Nations think otherwise, I will yield to their judgment." Such a decision would not compromise the dignity of either government. But the action of a Congress of Nations would preserve the peace of the world, and save rivers of human blood.

War is certainly a relic of barbarism that must pass away before the advance of Christianity. Yet one is compelled to pause with wonder before the stupendous truth that now, in the middle of the nineteenth century, nothing is so popular among the masses of mankind as war!—In the din of approaching conflict, the voice of Christianity itself is silent. If she speaks, the outcry of the world puts her down, and her prayers are reckoned as cowardice. But she will not be disheartened. Cast down, she is not destroyed; she will cry aloud and spare not, and lift up her voice like a trumpet, even in the midst of war, and pray against the needless waste of human life and happiness by these conflicts of the nations.

Men spend their lives in anticipations, in determining to be vastly happy at some period or another, when they have time. But the present time has no advantage over every other—it is our own. Past opportunities are gone, future are not com-

The Blunder Proclaimed.

The telegraph tells us that on Monday, July 13th, public proclamation was made in Rome of the dogma of infallibility. The fathers of the Council who had voted against it, concurred in the final vote, so that it was made almost unanimous, and great outward demonstrations of joy were made. The Protestants seem to be more pleased with the result than the Catholics. The latter know that their church has been weakened before the world by this rash step. All that was ever charged upon Popery of heresy, assumption and blasphemy, was nothing compared with this attempt to make a sinful man equal with his God! Protestants look upon it as the culmination of Popery and the beginning of its fall.

We do not suppose there is an intelligent American Papist who believes the Pope to be infallible. Ignorant immigrants may swallow it as a part of their spiritual food. But the enlightened of all lands will call it a blunder and nonsense. Yet we may expect in a few days to hear the note of preparation sounded for grand celebrations in honor of the newly discovered doctrine! The American Papists will vie with those of the Old World in doing homage to a principle they abhor, and from which their intelligence and manhood instinctively revolt. Apart from its historical and theological absurdity, the dogma of one man's infallibility voted by five hundred fallible men is so transparently ridiculous, that the genius of the American mind rejects it with scorn as only becoming the darkest period of the world's history. *Harpers Weekly* has a cutting cut suggested by this Papal blunder. The old Pope sits astride the limb of a tree, and he falls into a deep abyss below very appropriately named the Dark Ages. The saw in his hand is the present Council. That is his ruin.

The effect of the proclamation upon the Church will not be instantly obvious. In Europe, and, indeed, here also, the despotism of the Church will suppress all murmurs of disapprobation, and the world will be persuaded, if possible, to believe that the Romish communion believes in the infallibility of a man whose greatest blunder is that he has determined to be so declared.

The Outlook in Europe.

The great burden of news from Europe relates to the war. Each day the telegraph brings dispatches sufficient to fill several columns of our large dailies. Great activity prevails, and the preparations are upon a stupendous scale. How soon the first blow will be struck, it is still impossible to tell. The troops are being massed in immense bodies on each side of the dividing line between France and Prussia, and the terrible play will no doubt open as soon as either party shall consider itself sufficiently in readiness to strike the blow with the least peril to itself. That period may arrive on any day, or it may be delayed for some weeks to come. The longer the delay the more stupendous will be the shock when the armies meet, and the more decisive, probably, the results. Negotiations in the interest of humanity are, meanwhile, proceeding. Arrangements are making to prevent privateering, and to guarantee commerce against injury for a period long enough for all ships of the belligerents now on the high seas to become apprised that war has broken out. Proposals are also under consideration to dispense with explosive missiles in the war.—We have no distinct assurance that both parties will accede to this.

In France the strictest censorship is exercised over the newspapers, and army correspondence is totally prohibited. It is probable that the people of that empire will not be near so well informed of the progress of the war as those of England and the United States. The telegraph is under the same surveillance, and it will be impossible, of course, to transmit over the lines anything except what the government may approve.

Of the prospect of other nations becoming involved not much may be said at present. The reports are very contradictory, representing sympathy first on one side and then on the other. It is fair to suppose that none of them will suffer themselves to be dragged into the conflict as long as it is possible to keep out. Should one or two great battles bring about decisive results, as in the late Prusso-Austrian war, it is probable that no interference will be made by any other government. Should the war last longer it is difficult to see how such complications can be avoided.—*Telegraph.*

The Evangelical Alliance.

Since the outbreaking of the European war, it is very doubtful whether the delegates from France and Germany will be able to attend the sessions of the Evangelical Alliance which is to meet in the city of New York, in September next.—The delegates from England will have no difficulty, however, in coming to the meeting. It was the opinion of some that the meeting should be postponed till the conclusion of the war, in order that there might be a full attendance, but the committee think otherwise and intend to have the meeting held at the appointed time.—The following are the arrangements for the General Conference of the Evangelical Alliance:

The Committee of arrangements for the General Conference of the Evangelical Alliance, give the following notices and invitation:

The Conference will be held in the Hall of the Young Men's Christian Association, in the city of New York, commencing September 23d, closing October 2d, 1870.

A social meeting to receive the Delegates will be held on the evening of September 22d, at seven o'clock, and the General Conference will be organized at 10 o'clock A. M., on September 23d.

Christians in sympathy with the principles of the Alliance, are cordially invited to attend.

The evening meetings at the Cooper Institute and Steinway Hall, will be by free tickets to reserved seats.

Tickets, entitling to a reserved seat for the whole ten days session, will be for sale at the Association Hall on and after September 1. They will be furnished in the order of application, and the number to be sold is limited; price 85.

The Committee will provide hospitable entertainment for all delegates coming from foreign lands, and for all our own countrymen who have consented to prepare essays for, or to address the Conference, and of those coming timely notice has been received. Auxiliary Alliances in the United States will provide for their own delegates, and, if convenient, will also contribute to the general expense of the Conference. The Secretaries of the Amer-

ican branches are requested to forward before August 15th a certified list of all duly accredited delegates, that seats may be reserved for them.

Each auxiliary or local Alliance will send one delegate, and one for every fifty members—the whole delegation not to exceed ten in all.

HOWARD CROSBY, Chairman.
H. B. CHAPIN, Secretary of the Committee of Arrangements.

Susquehanna Female College.

The catalogue of this Institution which is located at Solingrove, Pennsylvania, has been received. Prof. W. Noeltling, A. M., is the Principal, assisted by the Misses E. and Augusta Daniels, graduates of Vassar College, Miss Julia E. Kirkland, and Miss Emma E. Rutherford, whose accomplishments as an instructor in music and other ornamental branches are well known. Seventy-one pupils were in attendance during the last year. The next session will begin on Thursday, August 18, when a large accession of new pupils is expected. The terms for board and tuition in this institution are \$180 a year. For further particulars (see advertisement in another column, and send for catalogue to Prof. W. Noeltling, Solingrove, Pa.)

In order to give our readers some idea of the principles on which this school is conducted we make a few extracts from the catalogue:

"The range of studies is sufficiently wide to reach all 'diversities of capacity and disposition.'—These diversities are too important to be neglected; and the attempt to train minds of different constitution in precisely the same manner, is not only unwise, but most unhappy in its results." For the first two years nearly all the studies are regular and required, in the third and fourth years, only a portion of them are designed to be pursued by the class. The regular studies will occupy about one-half of the college hours. The remaining hours are to be employed in certain optional branches, such as the higher forms of classics, of mathematics, and of physical sciences, selected in each individual case according to the circumstances, disposition and taste of the student.

No pupil, unless she has the natural aptitude, need take the entire course. She may, for instance, omit any two of the languages, and take the other two, whether both modern or ancient. This method will prevent unnecessary and excessive labor in departments for which there is no taste. The students are reminded at the outset: 1. That "there is no royal road to knowledge." 2. That education means more than merely committing to memory the language of the text books and repeating it to the teacher. 3. That the object of education is not so much to store the mind with facts as it is to strengthen and invigorate it. 4. That the only successful way of accomplishing the end designed is, by means of well directed self-exertion. 5. That the teachers will direct them "what and how to do," but that the principal work devolves upon themselves.

Progress is not estimated by the number of pages of text-book gone over, but by the amount of substantial work done. Nor are pupils permitted to proceed faster than they can thoroughly understand what they are doing.

The old or "blind" method of studying, which still prevails in many schools, blunts and deadens the inventive and investigating powers, while the method here pursued, being in perfect accordance with reason, not only awakens and stimulates those powers, but affords pleasure and satisfaction. Hence, "cramping of memory" is entirely discarded, and, instead, the young ladies are taught to think, and study understandingly.

In order to avoid all discouraging and fruitless efforts at study, the students, in the evening, meet in the study-hall to prepare their lessons in the presence of the teachers, who render all the assistance necessary to perfect recitation.

PROFESSION OF TEACHING.

The training in this Institution is such as to afford superior advantages to young ladies desirous of qualifying themselves for the profession of teaching. A regular course will be marked out for all such, and every opportunity given for thorough qualification in the most approved methods of instruction, government and discipline.

Special arrangements made for young ladies who are limited in means and desirous of obtaining an education.

The object is not to make the school large, but to make it good, that parents who wish their daughters thoroughly trained and taught, shall gladly avail themselves of its advantages.

The following Lutheran Synods have passed resolutions highly commendatory of Susquehanna Female College. The Susquehanna Synod, the Synod of Central Pennsylvania, and the Susquehanna Synod. We append resolutions of two of these Synods.

SUSQUEHANNA SYNOD.

Resolved, That we believe the Susquehanna Female College, under the direction of Prof. Wm. Noeltling, worthy of our confidence and favor, and that we recommend the members of our congregation to give it their patronage.

CENTRAL SYNOD.

Resolved, That we hereby recommend to the favorable notice of the members of our churches, the claims of the Susquehanna Female College, located at Solingrove, under the efficient management of Prof. Wm. Noeltling, in whose scholarly attainments and christian integrity we have implicit confidence.

Conversation in the Sanctum.

Between Peter, James, and John.

John.—Our brethren in the Gen. Council are not getting along as harmoniously as they should. Those famous "Four Points" are an apple of discord. The Council, it is true, has adopted them, but the Germans understand them differently from the English members. The Wisconsin Synod held the Council because it has adopted the "Four Points" in theory, but does not carry them out in practice. And quite recently the Illinois and Minnesota Synods met and declared that if the Council did not come out unequivocally and flat-footed on those "Four Points" they would leave also. Dr. Krotel, the President of the Gen. Council and some other members of the Old Synod of Pennsylvania, say they never will carry out those points literally, even if it breaks up the Gen. Council.

Peter.—I see Pastor Brobst in Allen-town talks sides with the Germans and intends to oppose "Insulanus," or Krotel

and others. Just listen to this from Brobst's *Zeitschrift*: (Reads.)

"Insulanus." "As soon as we shall be done with the Lutheran Almanac for 1871, we will discuss extensively the question of Church Union, the doctrinal basis of the General Council and the significance of the 'Four Points' and we will show why the Western brethren in the main are right nevertheless, and that 'Insulanus' and several other principal collaborators of the *Lutheran and Missionary* are wrong and should adopt another standpoint. The Word of God and the Symbolical Books shall guide us in this matter. At the same time we shall also let ancient and modern history, and the experience of our church in this country, give their testimony."

James.—Why that is a formal declaration of war against "Insulanus" and the editors of the *Lutheran and Missionary*.—And he gives them timely warning. He is not going to begin his attack on them till after he gets his almanac finished.

John.—When does he expect to have his almanac done?

Peter.—Some time in September, he says, so that we may look for this contest between Brobst and Krotel to begin about the first of October next.

James.—That is not such quick work as that between the French and Prussians.—With them the declaration of war is scarcely proclaimed before the war begins in earnest. But Pastor Brobst makes his declaration of war and then informs his opponent, that he will begin two or three months hence. This mode certainly gives the opponent a fair chance either to run away, or to throw up breastworks and prepare for his defence.

Peter.—Almost everything that is done or said by Pastor Brobst is a serio-comic air, that I don't know whether I should weep or laugh at it. Some time ago there were insinuations made in some of the papers that he was avaricious, actuated in his proceedings by the love of money and was getting rich. Brobst took this very much to heart, and a few months afterwards published a defence, in which he showed that he is actuated by the most disinterested motives, that he has not been making much money, that his almanacs and papers are only now beginning to pay him, and that the house in which he lives he got from his wife, and that if he were to die now he could leave his family very little beside his good name.

James.—If he is making money honestly it is nobody's business, and there was no necessity for him to make a public exhibition of his private affairs. As to his good name, I must confess that I have never heard of any outcroaking immorality of him, and I do not believe he drinks much larger beer than some other members of the General Council.

Peter.—When the General Council was formed they proclaimed with a great flourish of trumpets that they were going to unite all the Synods outside of the General Synod into one large and homogeneous body. But they have now fully discovered and publicly confessed it, that this was a grand failure. Not only did they fail to unite all the synodical Synods with them, but the German Synods one after another leave the General Council and affiliate with the Missourians. Even in the old "Mother Synod" of Pennsylvania there are symptoms of division between the Germans and the English members, as we see by Brobst's declaration of war against "Insulanus" and the editors of the *Lutheran and Missionary*. There will then be nothing left of the General Council except a few English ministers and their congregations in Pennsylvania and Ohio. I dare to say that any synodical General Synod, it will be most likely the Missouri and these German Synods associated with it.

Communications.

Williamsport Church Outrage.

DR. SIESS AND REV. FAHS NOW PARTICIPATE.

It has all along been clear enough to those who have given attention to this case, that Rev. Horne was aided and abetted in his disorderly and infamous doings at Williamsport by members of the Pennsylvania Synod. The repeated and one-sided announcements of the devoted "Watchman" of that Synod—the ready flight of Rev. Horne to that Synod when about to be dealt with by his iniquity—his prompt reception by that Synod, when under charge and citation for trial—and the grounds upon which its "Watchman" put the reception, all indicate that a plan of operation was previously laid and agreed upon by Rev. Horne and members of that Synod. The object of the plot was to get the whole of the Church Property, if that were possible; if not, to divide the organization and secure a division of the property, and thus found a General Council church. If this failed, then to distract and weaken the General Synod church.

Accordingly, now that Rev. Horne's violence and misrepresentation and petty trickery have failed to secure the end aimed at, two members of that Synod come to the rescue of the declining cause. Rev. Fahs, who once was pastor—missionary pastor—of the Williamsport Church is one of them. This man understands the matter, and is zealous in the undertaking. Indeed he may be regarded as one of the originators of the scheme. Many years ago, in 1858, while he was missionary pastor there—receiving aid from the Home Missionary Society of the General Synod, he attempted the same thing that Rev. Horne has recently attempted. He endeavored to take this same church out of the East Pennsylvania Synod, and to the Pennsylvania Synod, which always refused to co-operate with the very society that was aiding to support him.—This fact shows that the character of the man is suited to the work, and also that his sentiments are in favor of the object sought, and that he has a personal and practical knowledge of the matter in hand. This man has been at Williamsport some two weeks or more, and in the absence of Mr. Horne, attends to the details of the enormity.

But violence, abuse, low trickery and misrepresentation, have about run their course, and have brought on a reaction against the Horne-Pennsylvania Synod party, and it has become manifest that nothing short of the most imposing display of person and of manners—the most commanding presence—the highest professions of fairness and of a concern only for spiritual things—together with the most overwhelming and captivating oratory, can save the cause from utter failure. This heavy work Dr. Siess has undertaken. He

has been at Williamsport; he has preached; he has interviewed some of the members. Just before his visit to Williamsport there appeared in the editorial columns of his paper—the *Lutheran and Missionary*—some very flattering notices of himself. This accident was considerably in his favor inasmuch as some copies of that paper are taken at that place. These going before would prepare the way for his coming, just as his unusually liberal article published in the *Evangelical Review* a little before the convention of the General Synod at Fort Wayne, was designed to prepare the way for his election as president of that body—as was manifest by the manner in which his name was put forward in connection with that article, while the members of the Synod were gathered at Fort Wayne.

Whether to the persuasions of his eloquence, he added the argument of money, as he did some time ago at Littleton, Pa., I cannot now tell. Nor can I inform the reader what laudations the Williamsport papers have bestowed on his eloquence and presence, and voice and all that, but I suppose that in the absence of Rev. Horne, his efficient substitute, Rev. Fahs, would attend to this important matter. If any such notices have appeared, the reader may perhaps find them in due time in the editorial department of the *Lutheran and Missionary*.

What line of policy this Philadelphia doctor solemnly recommended to the few misguided men who still co-operate with Rev. Horne, does not yet appear; but a conjecture that he advised them to get rid of Mr. Horne, and quickly secure another man for his place, would perhaps be nearer the truth than some of Dr. Siess' labored calculations and conclusions have proved to be in regard to more momentous things. This may be a part of the plan which Rev. Horne did not hold to invent, but he may yet have to become subject to its demands.

The sage conclusion to which Dr. Siess came at the close of his interview with the members who have opposed Rev. Horne's dishonesty, he announced to them in these impressive words: "It is badly mingled and I don't know what to advise." How deplorable this! Not so much to see this church torn and distracted and its members distressed—for this in comparison is nothing—but to see this great adviser embarrassed and silent! That is indeed indeed! What a pity it did not occur to him beforehand that his advice was not needed at all in the matter! But there is no use now in indulging in fruitless regrets; the thing "is mingled." The Church organization has belonged to the General Synod from the first, and the Church property was obtained by the labors and contributions of General Synod men. Here the confusion begins! But more still; the property is secured to the General Synod by charter and the members want to remain in the Gen. Synod. This increases the confusion! Again one Court has refused to change the charter since a large majority—75 to 32—do not want it changed—and another Court has decided that Rev. Horne and part of the Council shall not expel that majority from the church in a manner contrary to its own discipline and to common sense and common justice. This is confusion compounded—in other words "It is mingled." But even more than this; the members of the Church cannot see the sinfulness of this state of things, though a Philadelphia doctor, laden with his Maine laurels, has preached to them, and has personally instructed them! No wonder he could not "advise." The case is as perverse as the multiplication table, or the Ten Commandments. They all seem to be against the doctor, and the Pennsylvania Synod.—But the reader will yet hear more about Williamsport.

YORK, August 2nd, 1870.

To the Ministers and Churches of the Maryland Synod.

Dear Brethren:—Allow us, as the officers of Synod, to address you briefly in regard to our finances, and to urge you to increased effort and liberality in order to meet the claims of our benevolent enterprises, all of which are seriously embarrassed by lack of funds.

At the meeting of Synod at Westminster, in 1868, a resolution was adopted "requesting each charge to pay at least ten dollars to the Synodical Treasury, unless excused by a vote of Synod." Of this resolution the Melancthon brethren, who united with us in 1869, knew nothing, and hence only two of them paid more than five dollars, the amount they had previously been accustomed to contribute, only eleven of the old members of the Maryland Synod complied with it, while four ministers, (some of them without charges however), and five vacant charges did not contribute a single farthing! The consequence is, a large deficiency which the treasurer has met by advances from his own purse. To pay this debt, and meet the demands of the recent Synodical year, not less than \$440, at the lowest possible estimate, will be required. Every pastoral charge is, therefore, expected to pay not less than ten dollars into our Synodical treasury at the approaching meeting of Synod.

EDUCATION.

The collections for Beneficiary Education have likewise fallen short about \$200, including those made and remitted during the current year. In addition to the Beneficiaries now on our funds we know at least of three new applications for aid to be presented at the next meeting of Synod. The amount required for the present year was about \$2,000, but having a debt of \$200, and being morally bound to receive every worthy applicant, the sum required for the next year will not fall short, if any, of \$3,000. That this amount can be raised we know, but will it be? Of \$1,495 66, the total amount reported for this purpose at the last meeting of Synod, eight charges contributed \$1,168 47, leaving only \$326 19 contributed by the remaining thirty-five, eleven of which are not credited with a single cent, though some of them have since made remittances. Will, now, our pastors and churches realize their obligation in regard to this matter and act accordingly? Or, will we hypocritically pretend to rejoice that God is raising up men with an earnest desire to preach the gospel, and withhold from them the means necessary to enable them to qualify themselves for the work?

On this subject, in view of its importance, we have the gloomiest, most discouraging record of all. We recognize the

binding obligation of the command to send the gospel to the benighted lands of the earth. We have been repeatedly told of the embarrassments of our missions and the sufferings of the missionaries themselves, on account of the lack of funds. And what are we doing to relieve them? The record is enough to tinge the darkest cheek with shame. We have 48 ministers and 43 pastorate on our roll. Of these only 12 reported contributions last year, the aggregate amount of which was \$671 83!—Of this amount one church contributed \$490 42, leaving \$181 31 as the amount for the remaining eleven, while three-fourths of the churches with an aggregate membership of 8,649, did not contribute a single cent! This is the way the Maryland Synod sends the gospel to the heathen lands and sustains our suffering missionaries. Brethren, upon whom rests the responsibility of this infidel record? Do the pastors faithfully admonish their people of their duty? If not, how do they expect to clear their souls of awful guilt? If they do, and their people stubbornly refuse to contribute, how can such people be called Christian? We hear that St. Mark's church, Baltimore, proposes to raise \$1,000 for this cause; what will the rest do? Let us at the next meeting of the Synod remove this reproach from us and never more let it fall upon us.

HOME MISSIONS.

Only 20 pastorate contributed to this object the past year, and the total amount was \$3,539 85. This appears to be liberal, comparatively, and in one view it is; but of this amount, eight pastorate contributed \$3,224 30, leaving \$315 55 for the remaining twelve, while twenty-three did nothing!

For this object three pastorate contributed the aggregate of \$3,330; the rest did nothing! Such an exhibit needs no comment.

PUBLICATION SOCIETY.

We direct attention to the following resolution in regard to our Publication Society, on page 15 of the last Minutes: "Resolved, That the claims of the Evangelical Lutheran Publication Society are recommended to the churches as an important arm of our ecclesiastical organization, and deserving the liberal patronage of our churches, and that hereafter a column be opened in our statistical table for the contributions to this Society."

IN conclusion, we invite attention to the fact that, in all pastorate from which liberal contributions to our benevolent objects have been received, some system of collections has been adopted regularly reaching every member of the church. At the last meeting of Synod some of the pastors stated that, owing to heavy rains a Sabbath or two previous, they had not been able to take up their usual collections, and hence were unprepared with contributions.—Brethren, the people will never learn benevolence by such methods. Were the same systematic efforts made by some of our pastors made by all, the amount realized would soon astonish us as much as do our present deficiencies and delinquencies.

X. J. RICHARDSON, President.
E. J. WOLF, Secretary.
D. MARTIN, Treasurer.

For the American Lutheran.

ST. LOUIS, MO.

Rev. J. B. Corbett reports 3 accessions the last quarter, and says: "My health is much better than when I wrote you last, and I feel very much encouraged. We are doing more than the report indicates. I will do the best I can and will leave the results in the hands of God."

LOCK HAVEN, PA.

Rev. J. W. Goodlin, of Tiffin, Ohio, has accepted a call to this important mission, and was to enter upon his work the last week in July. On the first Sunday in August (7th) the basement of the new church edifice will be dedicated. A number of ministerial brethren will be present. This basement room will be one of the most commodious and pleasant assembly chambers in the city of Lock Haven, and will fully answer the purposes of the mission church for a year or two to come.—With so pleasant and convenient a place of worship as this, and with the pastoral efficiency of such a man as brother Goodlin, who has been uniformly successful in the fields he has heretofore occupied, the mission can hardly fail to have large success.

KANSAS CITY, MO.

Rev. H. H. Steek, who has spent six months at this place, is operating in a thorough and systematic manner, and his efforts are attended with steady success.—He reports the addition of 3 members during the last quarter, and states that a number of others would unite at the communion to be held the next week. He also states that the sum of \$235 has been raised and applied in improvement of the church property. He says: "I feel encouraged in my work."

CONYNGHAM VALLEY, PA.

Rev. G. S. Battersby has succeeded brother Shoup in this field. He says: "In regard to the future prospects of this field of labor, I am encouraged to say that they are hopeful. At the present time I have three congregations. We have a prospect of taking up two other places, but not having a horse, I am not able to attend to them at present. I am in hopes, that by the close of this Synodical year I shall be able to report Conyngham Valley mission, a self-sustaining charge."

MANCHESTER, PA.

Rev. P. Warner, reports 14 accessions during the past quarter. A good attendance at services—six Sunday schools—seven weekly meetings for prayer—the prompt payment of salary, \$121.81 for benevolence; and his accompanying letter shows general progress in the field.

Hudson, N. Y.

Rev. W. Hull's last report indicates large success. Thirty-five members have been added. The salary has been promptly paid. The Sunday school is gaining—Prayer meeting is well attended. The strawberry festival netted \$200.

FISHERVILLE, PA.

Rev. E. Darron, whose field comprises 5 churches, reports 48 accessions, 12 catechumens, 5 Sunday schools, with 320 scholars, 4 weekly prayer meetings, \$50 for benevolence, \$500 for church property, and \$900 towards the erection of a parsonage. A good report.

WHEELING, WEST VA.

In transmitting his last report, Rev. S. B. Barnitz remarks: "I have nothing to add regarding the assurance of brighter prospects for the mission. The Chapel is now under roof, the scaffolding down, and the

structure is a real gem of beauty, strength, comfort, and economy. The work on the inside will be pushed with all possible dispatch. The people of other denominations have been very liberal and greatly encouraged me in the work of collecting." The report shows 5 accessions, 10 catechumens, 120 communicants, a good attendance at worship, 220 Sunday school scholars, 2 weekly meetings for prayer and lecture, and 3 candidates for the ministry.

CHRIST'S CHURCH, N. Y.

Rev. G. U. Wenner's recent report shows 42 accessions, 20 catechumens, one Sunday school with 187 scholars, 6 weekly meetings, \$53 to benevolence, \$86 for church property, and \$175 for current expenses. Also 1 candidate for the ministry. Brother Wenner says: "We are making steady progress, and see no reason yet for giving up the ship. Though our contributions are small it must be remembered that they are the offerings of a people many of whom are among the poorest of the poor."

YORK, PA., August 2nd, 1870.

For the American Lutheran.

On the Death of Prof. Steever.

Dear Brother Anstadt:—I have just read, in the Baltimore Sun, the death of our dear brother Steever, of Gettysburg, Pennsylvania. It seems he was on a visit to Philadelphia. This death affected me very much. How important it is, that what thy hand findeth to do, to do it with all thy might. I wished to write him on certain subjects, but now it is too late. He is gone. His labors on earth are done. His kindly counsels we will hear no more. His pleasant voice is now silent in death. His familiar countenance will have no more expression. With those whom we love, we do not wish to part.

But, by this time he has gone to the grave. Nay, I should rather say, he has gone up to the realms of bliss. To my mind there is nothing sad in his death.—Was he not a ripe shock, ready to be gathered into the garner of the Lord? I knew him from youth, and he seemed always good. He was gentle,—a sunny face. I never saw a ruffled spirit in him, and now he is more pure than ever. He has gone where the good men go. As to our loss, I feel sad, that one so useful, so congenial has left us, that we can see his face no more. Would that I had gone to the last Commencement! I could have seen him once again. But now he is hid from mine eyes. Oh, how mysterious! Our Father has done it. It is right. He has done his earthly work. There is a heavenly work for him to do. He is in that work now. It is more glorious. He was trained for it.

"He goes not down from the tomb, Where no sign of Specter Death, Where his shadowy plumes,"—but "Hope, beautiful and bright Spanning the arch above— Faith, gentle overcoming Faith, And Love, God's best gift, Love, This was his, God gave him it."

Yours,
C. L.

Hagerstown, July 26, 1870.

Sunday-School.

All communications intended for this Column should be sent to JOHN J. REBMAN, Harrisburg, Pa.

GOOD THINGS.—One good thing is to see the teachers and scholars all in their places, at the opening tap of the Superintendent's bell; and another good thing is for the Superintendent to be there in good time himself.

It is a good thing, and one of the very best signs of a teacher's teaching capacity, to see all the scholars in the class looking at the teacher while the lesson is being gone through with.

Good things are sure to follow the instructions of a teacher who is so interested in his lesson, that the bell to close finds him still absorbed in his lesson; and it will be said of him, as of an eminent Divine, when one of his hearers was asked why he liked him, he replied, "Why because when he was done he had lots more of the good talk left."

It is a good thing to see scholars, when dismissed, go out orderly and quietly, and teachers should see to this.

It is a good thing to see no empty chairs in this warm weather. Teachers, do you always find a substitute when you expect to be absent?

A VISIT.—On a recent "camping out" trip of several weeks, it was our pleasure to make a visit to the Sunday school connected with Mt. Zion Church, situated about two miles from Landsburg, Pa.

Rev. Sell is the pastor, who is serving this charge in connection with Leysville, or one or two other places. We very much regretted that the Sabbath we spent in the vicinity, his preaching service was at one of the other churches. From what we could learn the Rev. brother is doing a good work among this people, and is much respected and beloved, and it affords us pleasure to say that whenever possible he visits and encourages the brethren who have charge of the Sunday school.

Church News.

Rev. A. R. Smith has resigned the Sandville and Bolivar pastorate of the East Ohio Synod, which is now vacant. For information address Robert Minnis, Sandville; or John Ramsey, Bolivar, Tuscarawas county, Ohio.

WITTENBERG SYNOD.—The XXXIVth annual convention of Wittenberg Synod (Ohio) will meet in the English Lutheran Church in Mansfield, Ohio, on Wednesday evening August 17th A. D. 1870.

H. L. WILKES, Secretary.

PLUM CREEK.—The Lutheran congregation of Plum Creek, Northumberland county, Pa., held an ice cream festival, in their church, on Friday and Saturday evenings of last week. It was a decided success, they realizing about three hundred dollars.

The Rev. Daniel Steek, of Pottsville, Pa., has accepted the call recently tendered him by the Lutheran congregation of Middletown, Md., to become their pastor, and proposes to enter upon the duties of the charge early in September next.—*Lutheran and Missionary.*

The West Branch Conference, of the Susquehanna Synod will meet in the Nippeness church, on Monday evening, August 8th 1870. Coaches will be in waiting at the Jersey Shore Station to take the brethren over to the valley from the 6.30 P. M. train.

J. G. GRIFFITH, Secretary.

MIFFLINBURG, PA.—On Sunday, the 24th of July, the Rev. W. Heisler was installed as the pastor of the Lutheran churches of Mifflinburg and Dreisbach.—Rev. Prof. P. Born delivered the address to the people, and the Editor of the AMERICAN LUTHERAN delivered the charge to the pastor. The people are encouraged and pastor and people are working harmoniously for the building up of the church.

LANCASTER, PA.—The *Crossing the Altar*.—We clip the following from a Lancaster paper, which shows how things are done in the General Council:

APPROPRIATE ALTAR ORNAMENTS.—A number of the lady members of the congregation of the Zion Lutheran Church presented Rev. Wm. Hoppe, the Pastor of their church, with a handsome crucifix.—The cross, which is of wood painted black is about three feet in height and stands in a square base of the same material. The figure of our Saviour, which is of fine proportions anatomically, is about thirteen inches in length. It is of bronze and was imported from Europe. Above this figure are the letters "I. N. R. I.," being the initials of the Latin for Jesus of Nazareth, King of the Jews. Two out-glass globes with plated silver stems, accompany the crucifix. The gift is a handsome one, and occupies the altar in front of the pulpit.

LIGHTNING LIGHTING TANKS OF OIL.—We have an account of two tanks of oil being struck at Pittsburg, lately, by lightning. Both were struck by the same bolt, and in the language of an exchange:

Each exploded, and the oil, in sheets and torrents of flame, ran out over the earth in all directions. During the destruction of the works, the burning oil was running in streams down the river bank and along the line of the shore, carrying destruction with it. At times a considerable portion of the surface of the Allegheny River was a sheet of fire, where the oil had run upon it. The destruction along the track of the Allegheny Valley Railroad was very complete. The rails were bent into all kinds of shapes by the extreme heat, while the ties for several hundred feet were reduced to ashes. The tanks contained thirty thousand barrels of oil.

AFRICAN WINES.—It is not generally known that Cape Colony produces the most delicious wines grown on the face of the earth. A cargo received as a remittance by our neighbors Dr. J. C. Ayer & Co. contains several varieties raised there, among which the Constance commands the highest price of any wine in the world. Almost the entire crop of it is consumed in the palaces of Europe, this rare exclamation being sent to them in exchange for their medicines, which have long been the staple remedies of South Africa.—*Boston Journal.*

TAX ON COUPONS, DIVIDENDS, &c.—By an omission in the new tax bill, the interest revenue officials are prevented from collecting the income tax of 21 per cent. on coupons from Aug. 1st to Dec. 31st, 1870, but the department has ruled that the tax on the amount of all dividends of earnings, income or gains declared after July 1st, 1870, and on all undivided profits of any corporation which have accrued and been earned and added to any surplus, contingent or other fund, will be levied and collected in the year 1871.

REALLY IN DANGER.—We find in an exchange the following, said to have been received by a pastor, with a request to have it read from the pulpit: "The prayers of this congregation are earnestly desired for a man who is prospering in his worldly concerns." The pastor adds: "If he did this sincerely—and there is no reason to question it—the man showed good acquaintance with human nature; he had studied himself; he had observed others; he had also read his Bible to purpose."

The season for camp-meetings is at hand and from our exchanges we learn of active preparations being made among the members of the Methodist denomination all over the State. Meetings will be held during the present month in almost every locality. Camp grounds everywhere are being repaired and greatly improved, and the attendance at these meetings promise to be larger than for many years past, perhaps larger than ever before.

There is a mechanic residing at Augusta, Me., who lives in a house which he has constructed this season without any outside help, digging the cellar, framing the building, and in fact accomplishing all the work during his leisure hours.

Mrs. Sarah A. Grant, residing in Andover, Mass., died suddenly on Friday afternoon, from the sting of a bee. Immediately after she was stung she lay down on a lounge, saying, "I am dead," and going in convulsions, died in about two hours afterward.

If some of our young men about town who walk like a chicken over a hot grid-iron, want pedestrianism made easier, they must not attempt to force a number 8 foot into a number 5 boot.

Home News.

BOARD OF HOME MISSIONS OF THE GENERAL SYNOD, YORK, PA.
Rev. A. H. Lochman, D. D., President.
Rev. M. O. Snyder, Secretary.
Rev. E. G. Smyser, Esq., Treasurer.
Rev. Wm. M. Baum, D. D., President.
Rev. A. V. L. Menges, Secretary.
Rev. J. H. Menges, Treasurer.
Rev. Daniel Kraber, Esq.

OFFICERS OF CHURCH EXTENSION BOARD OF GENERAL SYNOD.
Rev. Wm. M. Baum, D. D., President.
Rev. M. O. Snyder, Secretary.
E. G. Smyser, Esq., Treasurer.
The P. O. address of the above Boards is York, Penna.

CHURCH DIRECTORY.
First Lutheran Church, (English and German), South George street, York, Pa. Rev. A. H. Lochman, D. D., pastor. Services every Sabbath morning and evening.

St. Paul's Lutheran Church, corner of King and Beaver streets, York, Pa. Rev. Wm. M. Baum, D. D., pastor. Services every Sabbath morning and evening.

Zion Lutheran Church, South Duke street, York, Pa. Rev. A. V. L. Menges, pastor. Services every Sabbath morning and evening.

Union Lutheran Church, (English and German), West Market street, York, Pa.—Rev. J. H. Menges, pastor. Services every Sabbath morning and evening.

St. Mark's Lutheran Church, Carlisle street, Hanover, Pa. Rev. George Parsons, pastor. Services every Sabbath morning and evening.

St. Matthew's Lutheran Church, Chestnut street, Hanover, Pa. Rev. Samuel Yingling, pastor. Services every Sabbath morning and evening.

To enable us to complete this directory, all the Lutheran Ministers of the County are respectfully requested to favor us with the names and location of their charges, time of services, &c.

Gen. Gregory, U. S. Marshal, has appointed David A. Wertz, Esq., of Chambersburg, to take the social statistics of Adams, Franklin, Cumberland, Dauphin, York, Perry and Lebanon counties.

The Baptist Church on George Street, which has been without a pastor for some time, has called Rev. Hay, of Greenwich, N. Jersey, at a salary of \$800. The reverend gentleman has accepted and will commence his labors in a few weeks.

Last week one day a little girl named Dilly, a daughter of John and Ann Knox, at the Orphan's Home, was swinging with some other children, when she became dizzy and fell, breaking one of the bones of her wrist. Dr. E. H. Ponts was called in to treat the injured member, and the child is now doing well.

The West Philadelphia Hose Co., of Philadelphia, will pay our borough a visit on the 10th of September next, and remain a few days. During their stay amongst us they will be the guests of the Vigilant Steam Fire Engine Company.—We anticipate for them a pleasant time, and assure them that our firemen will do all in their power to make their visit one long to be remembered.

A special meeting of the Manchester Sunday School Institute will be held in a grove, near Eisenhart's school house in Manchester township, on the 20th of August, about two miles from town. It is expected that ten Sabbath Schools will be present to take part in the exercises. All the ministers of the Gospel, in York and the surrounding country, and Superintendents and friends of Sabbath schools, are invited to be present. Interesting exercises will be held.

The Union Fire Company will hold a Fair and Festival, on the grounds of the York County Agricultural Society, commencing Monday, August 8th, and to continue one week. Cakes, Ice Cream and other refreshments will be offered for sale, and several barrels of flour, tons of coal, &c., be chanced off. A band of music will be in attendance. We hope the public will patronize Festival as the funds are to be devoted to the liquidation of the debt yet remaining on the Steamer lately purchased by the company.

On Wednesday evening, the 27th ult., the barn of John Harber, in Washington township, was struck by lightning, and with the entire crop of the farm was destroyed. One horse was burned up, the balance were rescued.

On the same evening the barn of Jacob S. Bentz, of Carroll township, this county, was struck by lightning, and together with the whole of the present year's crop, destroyed by fire. The property was insured in the Paradise Insurance Company for \$700.

Peter Jenks, an employee at the machine shops of H. S. Myers & Co., of this borough, lost three of the fingers on his left hand, on Tuesday, the 26th ult.—He was at work with a circular saw, which accidentally caught his hand, cutting one of his fingers clean off, which flew clear across the shop, and the other two were left hanging to the skin. The poor fellow walked coolly up to his bench and cut the skin through with a chisel, which held them.

Mr. Jenks only commenced work at this establishment on Monday. He is under the surgical treatment of Dr. J. W. Kerr, Democratic Press.

According to previous announcement, Mr. Jas. A. Dale, of the firm of Dale & Hart, Druggists, of this place, made a balloon ascension from Centre Square, on Saturday afternoon last. The balloon used on the occasion belonged to Mr. Chas. Wise, of Lancaster. The process of inflating was commenced at 10 o'clock in the morning, and the occasion drew together a large crowd of people from town and country.—About twenty minutes before 2 o'clock, the balloon was ready for its aerial flight, when the Doctor stepped into the basket accompanied by Gates B. Weiser, Jr., of this borough, the ropes were detached from their fastenings and the balloon was soon soaring through the air in a south-easterly direction, and when at the height of about 3000 feet, a live cat, attached to a parachute, was dropped from the basket, and alighted in perfect safety about one and a half miles from town. The ascension was a most magnificent and successful one. When the parties reached the farm of Mr. Hildebrand, near Winterstown, in Hopewell township, the balloon came down to terra firma, where Mr. Weiser stepped out.—After a short delay the Doctor went up again, crossing over Hopewell and the Maryland line, coming down at precisely eleven minutes past 4 o'clock, in a corn field, in Harford county, about ten miles from Delmar, Maryland, having sailed about 40 miles, his journey occupying two hours and a half, including the stoppage at Winterstown. The aeronauts reached a tremendous altitude, and are both highly delighted with their trip among the clouds.

MARRIAGES.

On the 28th ult., at the residence of the bride's father, by Rev. J. H. Menges, assisted by Rev. A. W. Lilly, Mr. Harry C. Pentz to Miss Aggie A. Jameson, both of this borough.

In the festivities of the occasion the printer was kindly remembered by being made the happy recipient of a large and delicious supply of rich wedding cake, for which the happy couple will please accept, as an insignificant return, our humble, but grateful thanks, together with our warmest congratulations upon their newly-found happiness, hoping, at the same time, that as they journey through life, they shall have many a bright and happy day, and that a cloud may arise to mar, or in any manner disturb, that harmony which the matrimonial relation always brings with it, if entered into as is designed by the Almighty. May the matrimonial chain which binds them so closely, never be severed by earthly dissension or trials, but may it be the great blessing of their life, and may they advance in the pilgrimage through this world; and thus may they ever, in reality, be.

"One—in the common aims of life;
One—in the glowing hope to live;
One—in the glow of mortal strife;
One—all that all that earth can give.

Thus, when the varied scenes of terrestrial life shall have closed to their mortal vision, when their common journey through life shall have terminated—when every which binds them to this world shall have been cut asunder by the ruthless hand of death—they enter, gloriously and triumphantly, the realms of heavenly bliss, beyond the grave, and there dwell with God and the redeemed of all ages, throughout eternity's ceaseless years.

On the 24th inst., at the Evangelical parsonage, by Rev. J. G. Parsons, assisted by Rev. A. H. Lochman, D. D., Mr. Samuel H. Long to Miss Elizabeth King, all of this place.

On the 10th inst., by Rev. C. J. Delinger, Mr. Daniel J. Fryberger of Conowingo, to Miss Maggie S. Quick, of Manchester.

On the same day, by the same, Mr. George A. Eyster, of West Manchester, to Miss Eliza Remond, of North Carolina.

Selfishness, by its own law, not only moves in simple circles, but is short-lived. What men do for themselves is soon expended, and is soon forgotten. Even the monuments which men ostentatiously build for themselves refuse long to carry their names, and often subject them to contempt, rather than to praise or to memory. Only that part of a man's life which includes other men's good, and especially the public good, is likely to be fit for after he himself is dead.

A large number of naval officers are now being ordered to vessels fitting out for duty. Admiral Porter intends to put every vessel in service as soon as possible, and several that are now not in commission will soon be, so far as the ships themselves are concerned, ready for sea service, and many of them will go to Europe. The principal difficulty, and the one that draws forth the greater number of regrets, is the inability of the Navy Department to obtain seamen with which to man the vessels now fitting.

NEW LEGAL TENDERS.—The new five hundred-dollar legal tender notes now being printed in the bureau of engraving and printing, at Washington, are, thus described: On the upper left-hand corner is the representation of justice, and on the lower right-hand corner an engraving representing John Q. Adams, one of the deceased Presidents. They are printed under the act of March 3, 1863, and will be put into circulation the latter part of this week.

An Eminent Divine says, "I have been using the Peruvian Syrup. It gives me new vigor, buoyancy of spirits, elasticity of muscle." J. P. Dimson, 35 Day St., New York, will send, free, a pamphlet of 32 pages, containing a full account of this remarkable medicine, to any one sending him their address.

The only surviving member of "Lafayette's escort" lives in South Carolina. "He says" a good many things which people are asked to believe. His story is as likely as those of most prodigies who are discovered when the day that distinguished them are beyond every one's memory.

One of the English princesses, when her tutor, a bishop of the Church of England, said to her, "I find that my instructions have made you but little better," replied, "Ah, but my lord, you do not know how much worse I should have been without them!"

"Oh, that mine enemy had written a book," said Job. "What do you suppose Job wanted his enemy to write a book for?" a pupil asked her teacher, who had something of a literary turn. "Why, my dear, Job wanted to review it, of course, and cut it up."

In Meadville, an Irish lady's reply to the census taker when asked how old she was on her last birthday day, was, "To the devil you say: and why would you be after asking me that, sir, when you must know my last birthday day hasn't come yet."

In order to prevent mail and other parties who may have occasion to travel between Fort Buford and Stevenson, D. T. from getting lost in storms, and mounds, six feet high and in sight of each other, are to be raised along the route.

Horatio—Nobody minds the heat when he is in Wampanoag & Brown's Steam car, but the thing gets him when he is out of it, and the low prices are as refreshing as ice cream and soda water.

Job Printing.—We have purchased a new Job Press and a large variety of new type to constitute a first class Job Office. We are now prepared to do all kinds of printing in the neatest style and at short notice, from the smallest label to the largest hand bill. Any of our readers who have printing of any kind to do, will please send their orders to us and they shall have them promptly and satisfactorily attended to.

OBITUARIES.
On the 21st inst., in this borough, Henry Oerman, aged 7 months and 12 days; and on the 22nd, Edward Oerman, aged 7 months and 13 days.

On the 21st inst., in this borough, Mr. William Rodwig, aged 43 years, 1 month and 5 days.

On the 27th inst., in this borough, infant child of Mr. Sibbet.

On the 26th inst., in this borough, Genevieve Margaret Scharf, daughter of Daniel and Mary L. Strine, aged 1 year, 3 months and 22 days.

On the 28th inst., in this borough, Anna Kate, daughter of Philip and Amanda Rostetter, aged 2 months and 29 days.

On the 27th inst., in this borough, Mr. John G. Knodt, aged 75 years, 7 months and 17 days.

On the 28th inst., in this borough, Mr. Daniel Butt, aged about 40 years, died of cholera, and a half, including the stoppage at Winterstown. The aeronauts reached a tremendous altitude, and are both highly delighted with their trip among the clouds.

New Patent for a new kind of paper, called "Cotton Paper," is now being made in this country. It is made of cotton, and is said to be superior to any other paper now in use. It is made in sheets, and is sold by the pound. It is said to be very durable, and to be very cheap. It is made in this country, and is sold by the pound.

On the 18th inst., in Chancery, Mrs. Margaret Blouse, aged 63 years, 2 months and 21 days.

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BALTIMORE MARKETS.
Howard Street Super and Cut Extra, \$6.00 to 6.25
" " High, 6.25 to 6.50
" " Family, 6.25 to 6.50
" " Super, 6.50 to 6.75
" " Shipping Extra, 6.50 to 6.75
" " Choice Extra, 6.75 to 7.00
" " Family, 7.00 to 7.25
" " Super, 7.25 to 7.50
" " Shipping Extra, 7.50 to 7.75
" " Choice Extra, 7.75 to 8.00
" " Family, 8.00 to 8.25
" " Super, 8.25 to 8.50
" " Shipping Extra, 8.50 to 8.75
" " Choice Extra, 8.75 to 9.00
" " Family, 9.00 to 9.25
" " Super, 9.25 to 9.50
" " Shipping Extra, 9.50 to 9.75
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EASTWARD.

ACCOMMODATION TRAIN leaves Chambersburg at 5:00 a. m.; Shippensburg, 5:29; Newville, 5:57; Carlisle, 6:25; Harrisburg, 7:00; arriving at Harrisburg at 7:30 a. m.

MAIL TRAIN leaves Hagerstown at 8:00 a. m.; Gettysburg, 8:30; Chambersburg, 9:00; Shippensburg, 9:40; Newville, 10:14; Carlisle, 10:50; Mechanicsburg, 10:22; arriving at Harrisburg at 11:00 a. m.

EXPRESS TRAIN leaves Hagerstown at 12:00 a. m.; Greenacres, 12:38; Chambersburg, 1:15; Shippensburg, 1:37; Newville, 2:10; Carlisle, 2:40; Mechanicsburg, 3:18; arriving at Harrisburg at 3:50 a. m.

MIXED TRAIN leaves Hagerstown at 2:05 p. m.; Greenacres, 4:15; arriving at Chambersburg at 4:55 p. m.

☞ Making close connections at Harrisburg for New York, Philadelphia, Baltimore and Washington.

O. N. LULL, Superintendent.

RAILROAD OFFICE.

Chambersburg, Pa., April 30, '70.

DANVILLE, HAZLETON & WIKES R. R.

Leave Sunbury 5:25 a. m.; 3:50 and 7 p. m. Arr. at Sunbury 11:35, 6:20 and 11 5 p m.

Leave Sunbury 10:45 a. m.; 5:30 and 10:15 p. m. Arr. at Sunbury 1:15, 6:00 and 10:45 p. m.

This road makes close connections at Sunbury, going North and South with the P. & M.