

The American Lutheran.

REV. P. ANSTADT, Editor, Selingsgrove, Pa.

A Family Journal--Devoted to Religion, Education, Literature and Temperance.

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TERMS--Two Dollars per annum in advance.

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Ich kan sie heut noch sehen steh

Die Schatzkammer in der Hand;

Die Schatzkammer in der Hand;

O wie sie doch so stund!

Dort gab ich ihr mein Perleweil,

Und weinte als ich's gab;

Sie war's letzte mal in der Welt,

Das ich ihr gewaß!

Before ich wider kommen bin

Werde ich in ihrem Grab!

Now was ich ein mamee denk

Un' mamee ich det sie seh,

Sie steht sie an dem Riegel dort,

Un' weint sie allei' wie ich!

Ich seh sie im Schooche-Stuhl,

Net an dem andern Ort!

Ich denk an sie als im Grab!

Yuscht an dem Riegel dort!

Dort steht sie immer vor mein Hertz

Un' weint noch Liebreich fort.

Was machts das Ich so dorthin gik,

An selb' End von der Bank!

Wescht du? Mie Hertz ist noch net tod,

Ich weis es--Gott sei dank!

Wie machts das Ich mit Tatty dort

An Sommer Nachmittag!

Die Handen von der Schoos gekreitt--

Sie Stock bei selb' Leig!

Was hot er dir in stilla denk!

Wer moecht es wisen--sag!

Verleitet es es kindheit's Traum,

Das ihn so sticht bewegt;

Oder is er Yangling yet!

Der schoone Plann leig!

Er hebt sie Auga of just now,

Un' gukt weit ueber's Feld,

Er seht veltlich der Kirchof dort,

Der seht die Mamma haad!

Er seht veltlich noch seiner Ruh

Dort in der besser Welt!

Ich weis net soll ich net in Haus--

Ich zitter an der Tahr!

Es is vol allei' finde,

Un' docht treiblich das Haem-geheul

So stark wie alle Welt;

Nord stark Ich ewa ab, un' geh!

Un' Owa schon geseh!

Wie machts das Ich komm zum Ziel,

For Eppe in mein Hertz werd leiz

Un' thut mir kreislich weh.

Der letzliche Havel spring Ich kan,

Un' es Ich drom bin.

Streck Ich mich of so hoch Ich kan

Un' guk mit luecht hin;

Ich seh selb' die Stiehus durch die Baeme,

Un' wot Ich wer schon drin.

Guk wie der Kueche Schanste schmok't,

Wie oft hab ich selb' geseh!

Wann Ich drum in die Felder war,

A Bawele yung un' kle.

O senecht die Fenscher schobe dort?

Sie gucke roht wie Blut;

Hab oft consider--doch net g'wisst,

Das selb' die Sonn so sticht;

Ya, manches weis ich kund net--

Wann det, weis's net gut!

Wie gleich Ich selb' die Baeme,

Sie stehn wie Bruder darr;

Un' un' Gippel--g'wis Ich leh!

Hook! alleweil es Starr!

S'Gippe buegt sich, guk wie's gausched,

Er hecht sich ueber freest,

Ich seh selb' die Flaga plain

So weis's net net wie wist.

Wann er selb' die Baeme geseh!

Es war da's Traver's grietlich bang

Sie gucke was verzeht;

Ke g'werr--er hot paa' mol gegaunt,

Nord is er un' gekert.

Alles is schill!--sie wissat net

Das Eppe Fremdes komat,

Ich den der alte Watch is Tod,

Schonst wer er raus gumpet;

For er hot selb' verschont brunt

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REV. P. ANSTADT, EDITOR.

A GREAT RITUALISTIC REVIVAL.
A New York daily paper contains the following item of intelligence:
"An immense number of Episcopalians have applied for tickets to witness the grand ritualistic service in the Saint Sacrament Mission to-day. The church, however, cannot accommodate more than six hundred, and the congregation will necessarily be limited to that number. It is understood that the Scotch Office of the Holy Eucharist, as embodied in the Book of Common Prayer, recently approved by Bishop Doane, of Albany, is to be used by Father Bradley, the officiating priest. This Office sets forth the 'real presence' in the Sacrament in a 'heavenly manner' as it was set forth in the Liturgies used in the times of Queen Elizabeth and Edward the Sixth. Nearly all the High Church clergy of this city have received cards of admission."

The European War.

By the latest dispatches received there is news of several minor collisions at several points in the vicinity of Paris, indicative of the gradual closing of the Prussian corridor around the city. In view of the impossibility of holding Vincennes in case of attack, the French have blown up the forts there and devoted themselves especially to the defense of the capital, retarding the approach of the Prussians as much as possible at all practicable points in the meantime. At Bordeaux and Lyon, however, the raising of new armies is in progress for operations in the field.

Although military movements are active on both sides and the mission of M. Thiers is reported to have been a failure, another report, coming from London, with an official semblance, asserts that the prospects of peace are better now than at any time since the beginning of the war; that Lord Lyons, the British minister at Paris, and Bismarck, and that a brief armistice has already been arranged.

The news from Italy is to the effect that the foreign troops threaten independent resistance to the entrance of the Italians into Rome; that a delay of twenty-four hours has been granted before a final movement by the latter, in order, if possible, to avoid bloodshed, and that at the latest accounts the capitulation of the city was hourly expected.

"Voices for Lutheran Union."

Under this heading the *Lutheran Observer* of week before last contains an editorial to which we direct attention. The Pennsylvania Synod had scarcely seceded from the General Synod at Fort Wayne and taken the initiatory steps for the formation of the General Council at Reading.

"Voices" were heard for a re-union. Among these voices were those of the *Lutheran Observer*, for instance of their efforts to work on the union movement of the Synod Conference, which ended so far, that all were ashamed of it.

Plan and plan for Lutheran Union. The *Observer* is based upon some vague notions of three clerical members of the General Council, Krotel, Brobst, and an unknown layman. Joint Synod of Ohio, writing *Lutheran Standard*. Let us briefly examine these longings in the order in which they are presented to us.

That Dr. Krotel should feel himself ill at home in the General Council and long for a re-union with the General Synod is not at all to be wondered at. Indeed there was not the least reason for men like him to leave the General Synod at all. He may be somewhat more high church in his doctrines and usages than some others in the General Synod, but he enjoyed perfect liberty to entertain his views and carry out his practices. And it seems, he is himself disposed to let every one enjoy this liberty of conscience, and hence is unwilling to carry out the provisions of those notorious four points. He invites ministers of other denominations to preach in his pulpit when he sees proper, and welcomes Christians of other denominations to his communion table. On this account he has been accused by Brobst, as not standing on the doctrinal basis of the General Council and of being guilty of un-Lutheran practice. No wonder, therefore, that he does not feel himself at home in the General Council and longs for some other church connection. But even he does not propose to secede from the high symbolic doctrinal basis of the General Council, nor hope for a peaceful union between the divisions of our Church in this country, but indulges the vague hope that just as the present European war overwhelmed calamity may compel the different opposing Synods of the Lutheran Church to unite.

From such a necessity for union we may well pray with the Episcopalians, "Good Lord deliver us!" His language is, "Perhaps the day will come when some common danger will compel the belligerent parties in our Evangelical Lutheran Church to forget their synodical and other differences, and to stand up as one united and all-powerful Church, here and everywhere, to do the work which God has committed to her hands. There was a time when German unity, on the field of politics, seemed impossible. The day of a true union in the great Church of Germany may also be ushered in by God's time."

There is therefore evidently nothing very cheerful to hope from Dr. Krotel's "voice for union."

Next "voice for union" comes from Rev. Lampe of Wheeling, Virginia. He states that there are three Lutheran churches in Wheeling belonging to three different Synods who will have nothing to do with each other. One of them is the Mission church of Rev. Barnitz in connection with the General Synod, the other is his own German church in connection with the General Council, and the third must be another German church belonging either to the Missouri Synod or to the Joint Synod of Ohio. He expresses the wish very pathetically that these three churches might be united more than mere lip in name. He seems, to himself, quite liberal in his condition for union. He says: "It seems to me quite sufficient if Lutherans place themselves upon the broad platform of God's Word, as it is explained in our church's confessions." How liberal! It is quite sufficient for

union among Lutherans if they receive the Scriptures as they are explained by the confessions, namely the three Ecumenical Creeds, the Augsburg Confession, the Smalcald Articles, the Small and Larger Catechisms, and the Formula Concordia. That's all! What Lutheran can be so bigoted, as not to get upon this platform for the sake of union? He concludes with this prayer: "The Lord Grant that the General Synod, too, may soon stand upon the true platform of our fathers." The plain English of this is, the General Synod is lamentably heretical yet; the Lord grant that she may soon stand upon the platform of the General Council.

In order to estimate the value of his voice for union it is enough to state that this very Lampe is the first member of the General Council who has publicly declared his intention of carrying out in practice those notorious four points, and exclude all members of secret societies from the Lord's table and church privileges. He has also been the most persistent enemy of our English Mission in Wheeling under the care of Rev. Barnitz and done all in his power to defeat it. There is certainly nothing very attractive to an American Lutheran in Mr. Lampe's "voice for union."

The next "voice for union" comes from the redoubtable S. K. Brobst. His language is very pathetic: "I long with all my heart for peace, union and co-operation for the good of the Church and the salvation of immortal souls. To unite the Lutheran Church, I would be willing to be spit upon, bear all manner of obloquy, yea, lay down my life! What a martyr spirit is here exhibited on paper! And yet, strange to say, this very Brobst has been and is yet the most persistent promoter of division in the Church. He opposed most bitterly in his paper, and also voted against the union of the Synod with the General Synod, while the very same man was continually agitating against the General Synod and her institutions and took a very active part in promoting the separation at York and Fort Wayne. What he takes so much to heart now, is not that the Pennsylvania Synod has gone out from the General Synod, but that the General Council is now in a state of disintegration, that the Missouri and Ohio Synods, which they hoped to draw into their organization, have turned against the General Council and become their most determined opponents, and that those Synods which have joined them are leaving them one by one. To prevent this, and to bring the Missouri and Ohio Synods back, he is not only willing to be "spit upon," but he makes himself now, a lick-spittle to the Missourians. This is evident from his attack in the last number of his *Zetzkchrift* on Dr. Krotel's liberal principles. He accuses Dr. Krotel of not being a true Lutheran and says he does not stand on the basis of the General Council, because that admits of no toleration to those who differ from us.

We will omit the voice from the standard and proceed to note the voice of Dr. Conrad himself. He says among other things: "The longing for union among the laity is general, if not universal." We hold on the contrary, that the laity in the General Synod do not wish a union with the General Council, and if the real doctrines and usages taught in the basis of the General Council could be presented to the laity of the Council they would repudiate them in disgust. This we have seen tried on a small scale. The laity in the General Synod desire no union with symbolism and ritualism; there are only a few ministers in the General Synod who have such longings.

The doctor concludes his editorial by the following eloquent climax: "The obligation is imposed upon the Lutheran Church in America to leave no means untied to find a basis of union, so orthodox in doctrine that no heretic can stand upon it, and so scriptural ecclesiastically, that no Christian holding the fundamental doctrines of Christianity, and approving of the distinguishing characteristics of the Lutheran Church, shall be excluded from it."

From this it appears that the doctor is willing to give up the present basis of the General Synod for the purpose of finding another more "orthodox." What that basis is to be we are left to infer from another clause in this climax, "the distinguishing characteristics of the Lutheran Church." We know what these characteristics are in the mouths of certain brethren; they are Baptismal Regeneration, the Bodily Presence in the Lord's Supper, and Private Confession. We hope it will be a long time before the General Synod adopts these "distinguishing peculiarities."

In a subsequent article we hope to show that union with the General Council is undesirable, and that the agitation of this subject is injudicious and fraught with mischief.

Conversation in the Sanctum Between Peter, James, and John.

John.—It seems the General Council don't see eye to eye any more. At Fort Wayne they reported that they saw eye to eye. But here Mr. Lampe is reported in the *Lutheran Observer* as saying, "It is a hard thing to see eye to eye in all particulars; it was hard for Paul, Peter, John, and James; how much more for us!"

James.—Why does he speak of us in this way? I am sure we generally get along very harmoniously in our sanctum.

Peter.—O, he don't mean us Peter, John and James in the sanctum, but he means the Apostles Peter, John, and James.

John.—Well, but that don't harmonize either; for although Paul and Peter had a little dispute once, yet Peter, James and John always got along very agreeably, so far as I know.

James.—What was the difficulty between Paul and Peter?

Peter.—The Apostle Peter sided with the Jewish Christians, who although converted to christianity still observed the ceremonial law and insisted that the Gentile Christians should be circumcised. For this Paul reproved him to his face and contended that it was not necessary for the Gentile Christians to be circumcised and to keep the ceremonial law.

James.—I'll tell you how this thing strikes me. St. Peter was a of a symbolist and St. Paul was more of a progressive and enlightened Christian. Just like our present symbolists St. Peter wished to go back to the views and practices of the Jewish fathers, insisting that it was essential to observe and believe them, so our present symbolists say it is essential to adopt the views and usages of the sixteenth century; if we don't, we are

soon. "Dat 'ill satisfy you." Old Hundred was again omitted last evening, but No. 5 on the programme answered, as it was loudly *encored* and repeated.

So the Germans in Chicago spend their Sabbaths.

James.—I was in hopes Chicago was improving according to a modern legend that I heard related in this wise: "A citizen of Chicago having died, came up to the door of heaven and knocked for admission. St. Peter came to the door and asked the man his name and where he came from. The man told him his name and said he came from Chicago." "Chicago," said St. Peter, "I never heard of such a place." He then brought a map and requested the man to point it out to him. The man pointed him to the spot on the map where Chicago is located, when St. Peter was compelled to admit that there is such a place as Chicago. "But," said he, "you are the first man from Chicago that ever knocked at this door for admittance."

Peter.—That legend was no doubt invented by some one who had not the most favorable opinion of Chicago. But there are a great many good Christian people in that large Western city, although it must be acknowledged that those Germans desecrate the Sabbath most awfully with their picnics and their "Sacred Concerts."

John.—(Reads:) "A. D. N. IN A LAGER SHOP."

A society of Germans recently held a meeting in Luther's lager beer shop, at Reading. Among others, according to a report of proceedings published in a Reading paper, who participated, was "Rev. B. M. Schmucker, D. D., who made a speech. The report says 'He needs no encomium. His scholarly efforts and the masterly style of oratory which characterizes him are known to every one. He spoke of Napoleon,' etc."

James.—Well, I am really astonished and mortified that Dr. B. M. Schmucker should come down so low as to address a German society in a beer shop and thus give even our secular papers an opportunity to speak contemptuously of our ministers.

John.—A German lager beer salon is no place for a minister to be seen, much less does it become him to be making political speeches in such a place to the beer drinkers.

James.—Maybe he was making a temperance address and selected just exactly the place where he could reach those who needed most to be instructed on the subject of temperance.

John.—Not very likely, for it says, he spoke of Napoleon.

Peter.—I think we should make some allowance for my friend, Dr. B. M. S. I have known him for many years; he was my classmate both in college and seminary and therefore I wish to put the most charitable construction upon his action that I possibly can. You see this is a time of unusual excitement among the Germans on account of the war between Prussia and France, and Mr. S., though usually very staid and dignified, seems to have been carried away by this excitement and followed an unparaphrased sermon on his action that he believed in attaining, more and more, that purity in body and spirit, of which the Apostle here, as also the blessed Gospel throughout, so earnestly speaks. Much, as might, thus, be raised, in a fortnight, to supply the needed aid so earnestly appealed for by our empty Missionary Treasury, we have another plan, by which yet more might be done in that short time, without at all encroaching upon anything sacred by those concerned, for the maintenance of their families or themselves, and which, therefore, could not be *opposed* to the laboring man, or mechanic, whose place, when asked to contribute to the benevolent operations of their church, often is, and perhaps often truthfully, under the circumstances, that they need all they can earn for their own and their families' support.

We feel convinced that we will not be too high, if we estimate, that of the 100,000 communing members of the General Synod Lutheran Church, one-tenth (10,000) are in the habit of *using* brewed, vinous, or distilled liquors, more or less needlessly, without the very remotest idea of being thereby, in danger, or doing anything inconsistent with their profession of Christianity, as members of the Church of the Redeemer. We have, now, no man in our mind's eye, as coming under our present "plan," who *drinks to excess* and becomes *drunk*. These, though we are ashamed to acknowledge that there may be, here and there one whose name stands on a church book are a disgrace to any organization, much more to any church, and should at once be ignominiously expelled, if they are members! Our "plan" embraces only church members, against whom no charges of public immorality or open vice can be produced, and who, from custom, believed, by them, to be entirely innocent and *justifiable*, will take a drink or two per day, without counting the cost, or thinking of the amount of *good* they might do, by devoting that money to the promotion of their Redeemer's Kingdom upon earth. These persons, generally, would scorn to keep liquors in their houses as a *beverage*, and, consequently, we make our calculation by the "drink," to arrive at a fair estimate of the sum thus expended. A drink of the cheapest kind of liquor will cost, at least, five cents; distilled liquors, mostly ten cents; and if we average the cost per man, of the 10,000 church members, at ten cents a day (Sundays of course excepted, as it is *unlawful* to sell on that Holy Day!) we would have sixty cents a week for every man of the ten thousand. This, in two weeks would give us, again, the \$12,000 which the Board of Foreign Mission Managers say is needed "immediately" to prosecute the foreign mission work of the General Synod properly.

Brethren! Members of our beloved Lutheran Zion! You, who have solemnly vowed and pledged yourselves (though you may not have signed a Temperance Pledge) to abstain from the Lord's sake and His cause, and for your own immortal interests, to dedicate yourselves—body and soul—to God, as a "reasonable" sacrifice; to use all your powers of body, as well as of mind, and to devote your substance *severally* to religious duties, at home or abroad; to "deny," or abstain from, all fleshly, sensual lusts (embracing, no doubt, unnecessary, luxurious and dangerous habits) appetites, *think of these things!* We are, by no means, of the number of clergy or laity who would be "dunning" or pressing the poor in the Church, to give what they *really* need for themselves or their families, for any other purpose, but the very fact, that this tobacco and liquor money is not so devoted, shows that the Lord has so far "prospered" you, that you might contribute this money to His Cause, and you and your families have none the less for your needed support.

This sort of doctrine, we know, is not popular with the class of church members who it concerns; but, brethren, we are not asking "hard things" of you. We ask but that, which, if you are Christians, as you profess to be, you should most cheerfully (give) to the Lord *loveh* a "cheerful" (give) to Him, who gave Himself for you. The church to which you belong, needs these small offerings; because the large gifts of the wealthy are all needed in the endowment of our Colleges, Seminaries, &c. Bless yourselves, brethren by helping others!!

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Communications.

For the American Lutheran.
How Easily More Might be Done.

Mr. Editor:—We rejoice to know that Ecclesiastical Bodies—among them the Lutheran Wittenberg Synod of Ohio—are passing resolutions against the "practice" of chewing, smoking and snuffing tobacco, *supervacane*, even, among church members—those to whom the words of Paul to Timothy are specially applicable, as the professed people of God: "Keep thyself pure." From our last article we can form some idea of the amount which might be saved for the Lord's Treasury if these resolutions were carried into effect; besides the benefit resulting, personally, to the believer in attaining, more and more, that purity in body and spirit, of which the Apostle here, as also the blessed Gospel throughout, so earnestly speaks. Much, as might, thus, be raised, in a fortnight, to supply the needed aid so earnestly appealed for by our empty Missionary Treasury, we have another plan, by which yet more might be done in that short time, without at all encroaching upon anything sacred by those concerned, for the maintenance of their families or themselves, and which, therefore, could not be *opposed* to the laboring man, or mechanic, whose place, when asked to contribute to the benevolent operations of their church, often is, and perhaps often truthfully, under the circumstances, that they need all they can earn for their own and their families' support.

We feel convinced that we will not be too high, if we estimate, that of the 100,000 communing members of the General Synod Lutheran Church, one-tenth (10,000) are in the habit of *using* brewed, vinous, or distilled liquors, more or less needlessly, without the very remotest idea of being thereby, in danger, or doing anything inconsistent with their profession of Christianity, as members of the Church of the Redeemer. We have, now, no man in our mind's eye, as coming under our present "plan," who *drinks to excess* and becomes *drunk*. These, though we are ashamed to acknowledge that there may be, here and there one whose name stands on a church book are a disgrace to any organization, much more to any church, and should at once be ignominiously expelled, if they are members! Our "plan" embraces only church members, against whom no charges of public immorality or open vice can be produced, and who, from custom, believed, by them, to be entirely innocent and *justifiable*, will take a drink or two per day, without counting the cost, or thinking of the amount of *good* they might do, by devoting that money to the promotion of their Redeemer's Kingdom upon earth. These persons, generally, would scorn to keep liquors in their houses as a *beverage*, and, consequently, we make our calculation by the "drink," to arrive at a fair estimate of the sum thus expended. A drink of the cheapest kind of liquor will cost, at least, five cents; distilled liquors, mostly ten cents; and if we average the cost per man, of the 10,000 church members, at ten cents a day (Sundays of course excepted, as it is *unlawful* to sell on that Holy Day!) we would have sixty cents a week for every man of the ten thousand. This, in two weeks would give us, again, the \$12,000 which the Board of Foreign Mission Managers say is needed "immediately" to prosecute the foreign mission work of the General Synod properly.

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Household and Farm.

From the Hearth and Home.
Mrs. Kate Hummel's Diary.

A week to do California in is all too short, but even a week is better than no visit. It is impossible for any body to form an adequate idea of the vast extent of our country until he travels over it from east to west and north to south, as Abraham travelled over Palestine—only we go in palace cars, while he probably went on foot. But we talked with many people who had been to the Yosemite, to the Geysers, to see the big trees, pieces of whose bark we saw on the streets of San Francisco; and we examined pictures of California scenery, and specimens of her productions, till we felt that we knew a great deal more than we could have learned from ever so much reading in books. And such hospitality as we received, so kindly and abundant! Far from being among strangers, so long a distance from home, we met the warmest friends. We read HEARTH AND HOME every week, and feel well acquainted with Mrs. Hummel, "would come from lips whose tones we heard for the first time," and in five minutes we were talking with as little reserve as though we had been friends for years.

Aunt Betsey was astonished at the warmth with which she was received. The dear old lady had more tea presented her than she knew what to do with. Among the cunning little mementoes given her was a teapot in a basket, with a non-conducting substance fitted and fastened in all around it, and a padded cover. In this china pot she can make her tea and keep it warm several hours. "I tell you what," said she, "I'll never drink green tea any more. I'd no idea it was made with prussic acid—deadly poison; but that Flourey Pecos' Mrs. Carr gave us, warn't it?"

On Sunday we attended church twice, morning and evening, and in the afternoon went to a Chinese Sunday-school. What a lot of Christian scholars! One hundred and fifty-five scholars, nearly the same number of teachers, each teacher and scholar with a New Testament, studying the language in inspired words! In the chapter was read through, the pupils occupied the middle seats, and the teachers sat on the sides of the lecture-room. The Ten Commandments were recited by individual scholars—various psalms and passages of Scripture, the multiplication-table, the days of the week, months of the year, and the different states in the Union; then they sang:

"I was a wandering sheep."
"All hail the power of Jesus' name."
"Yes, 'twill gather at the river."

They flock eagerly to the Sunday-schools, remember every thing they are taught, and will gradually become thoroughly Christianized. Some members of our party were quite overcome by a spectacle so grateful, so affecting to Christian hearts. The tears in Mrs. Lester's eyes as she sang:

"O Lord, I have heard of thee,
With sacred song
And over the surrounding city,
Oh! if we can meet
Thy people as they land on shore,
And teach them by word and deed
Of love and hope,
And with vast expense
Of patience and self-denial sending
Angels over the sea to labor for them,
Every returning Chinaman will be
A missionary, many of them far more
Efficient than any American can possibly be.
We visited, on a week-day, a school for little Chinese girls, where they are taught—what they never learn in their own country—to read and write; to this is added the usual branches of a common-school education. The school is supported by private benevolence, costs about a hundred dollars a month. When we went in, the pupils were sewing. Some were patch-work, others were working with words. Some of the ladies interested in the enterprise began calling samples of dry-goods dealers, and by such means keep the scholars in sewing, stimulating their skill and industry by presenting them the fruits of their labors when they are completed.

At the photograph-gallery where we all had our pictures taken, Mr. Ruphophon showed us an English dictionary which the Chinaman who brought in the "plate" when it was called for was translating into Chinese. The curious character which represent the corresponding English word were made on the margin by strokes and marks and dots so carefully that one had to look closely and carefully to detect them all. They reminded us of those elaborate and intricate carvings we sometimes see wrought by this patient and ancient people. Well trained in American ways, and familiar with the details of our house-keeping, they make the most invaluable and trustworthy of servants.

We heard some curious comments on "woman's work" by lodgers at the "What-Cheer House." In this hotel, there is not one single cringing—not one Baking, scrubbing, ironing, sweeping, scrubbing, cleaning, and chamber-work are all done by masculine hands, and well done too; that this house is the favorite resort of all single men (who are women-haters). How painful to add that it is always full! Alas!

The polite steward of the Occidental, a remote kinsman of the great American Hercules, and bearing the same name, showed us all through the kitchen, the bakery, the laundry, and the grocery of that noble establishment, and here we saw men—no men—at work. There were one or two long-necked-looking fellows who are kept in the laundry to do the fine duffing; but they didn't seem at home. It looked strange to see great stout men ironing ladies' skirts and dresses, polished bosoms, folding napkins, and pressing flannels; but, for my part, I was glad to see it. Ironing is hard work; let men monopolize it.

We were introduced to the head cook—a Frenchman, of course, with a high paper-cap on—and complimented him on excellent soups and roasted stews. But with an experience reaching over thirty-five years with every thing to do with, and only means to look after, why shouldn't he get up perfect dishes? Just suppose he had, in addition to his soups, to produce first-class bread, delicious pies, well-cooked vegetables, set the table, and then preside at it, as some of us housekeepers do, how would he get along then? It is marvelous,

when one thinks of it in the light of hotel cuisine, how much one pair of feminine hands is responsible for and actually accomplishes every day in thousand of households!

Of course we rode out to the Cliff House, and heard the mighty thundering of the ever-roiling surge, dashing with tireless energy on the unyielding rocks. Nine thousand miles of surf-line—waves that come from shores ten thousand miles away, and over depths that plummet shall never sound!—type of the Infinite, the Unchanging, the Omnipotent!—shall we ever forget the grand music of that mighty shore? The sea-lion barked and swam and gambled in uncouth frolic on the sharp rocks just out from the shore—the heavy mist came pouring in from the ocean wastes—now lighted up, revealing great masses of swelling waves, now settled down close to the land—and drenched us with moisture; we hastened to fill our bottles with Pacific water, and gather seaweed and feathers of ocean-fowls that had washed ashore, and break forth the century beaten off a memento for the boys at home. It was dark when we reached "Lone Mountain" on our return, and the stars were twinkling through the fog when we arrived at our hotel.

Children's Department.

LITTLE LIPS.

Little lips, so gently pressing,
Little fingers, soft caressing;
Oh, the bosom of a mother
Knows more joy than any other!

Little feet, so early straying,
Little wills soon disobeying;
Oh, the bosom of a mother
Knows more care than any other!

Little knees, our stiff knees shaming,
Little lips, the father naming;
Oh, this father's heart a mother
Knows more truly than another!

Oh, the love links of a mother,
Stronger far than any other;
God has welded every chain
In the infant's heart and brain!

The Tiger, Brahmin and Fox.

A HINDOO STORY.

A tiger, prowling in a forest, was attracted by a bleating calf. It proved to be a bull, and the tiger found himself trapped in a spring cage. There he lay for two days, when a Brahmin happened that way. "Oh, Brahmin," pitiously cried the beast, "have mercy upon me, and let me out of this cage."

"Ah, but you will eat me,"
"Eat you! devour my benefactor!
never could I be guilty of such a deed,"
responded the tiger.

The Brahmin being benevolently inclined, was moved by these entreaties, and opened the door of the cage. The tiger walked up to him, waved his tail, and said, "Brahmin, prepared to die; I shall now eat you."

"Oh, how ungrateful, how wicked! Am I not your saviour?" protested the trembling priest.

"True," said the tiger, "very true, but it is the custom of my race to eat men when we get a chance, and I cannot afford to let you go."

"Let us submit the case to an arbitrator," replied the Brahmin; "there comes a fox; the fox is wise; let us abide by his judgment."

"Very well," agreed the tiger.

The fox, assuming a judicial aspect, sat on his haunches with all the dignity he could muster, looking at the disputants, said, "Good friends, I am somewhat confused by the different accounts which you give of this matter; my mind is not clear enough to render an equitable judgment, but if you will be good enough to act the whole transaction out before my eyes, I shall attain unto a more definite conception of the case. Do you, Mr. Tiger, show me just how you approach and entered that cage; and then, do you, Mr. Brahmin, show me precisely how you liberated him, and I shall be able to render a proper decision."

They assented, for the fox was solemn and oracular. The tiger walked into the cage. The spring door fell, and shut him in. He was a prisoner inside. The judicial expression faded from the fox's countenance, and, turning to the Brahmin, he said, "Now you are all right, you silly Brahmin; I advise you to go home as fast as you can, and to abstain, in future, from doing favors to rascally tigers. Good morning, Brahmin—good morning, Tiger."

That One Name.

A dear little girl was once deeply engaged in the temperance work. She had her little pledge-book always with her, and tried hard to induce every one she could to sign it. Her father was a drinking man, but the little girl offered it to him the first one.

A blow which levelled her to the floor was the reply, with the words, "I'll teach you to be saucy to your parents!"

But the child picked up her pledge, and bore all meekly, as our Saviour bids us take all injuries.

She induced her teacher and most of her school-mates to sign the pledge, and when she had time, went around in the neighborhood and got signers there also. The father had been uneasy ever since that blow. He saw what his child was doing, and it could not but impress him. For two weeks he remained at home evenings, and did not drink a drop; a thing which had not happened before for years.

One morning he asked kindly:
"How many names have you got to your pledge now, Mary?"

"I'll bring it and see father," said the child with delight.

He counted them up and said: "You have a hundred and fifty."

"Dear father do you sign it now," she said sweetly, clinging to his neck, and kissing his haggard cheek; "then there will be a hundred and fifty-one."

It was what had been on the poor man's mind these long weary days, and he burst into tears as he said "I will sign it."

Oh! that one name was more to little Mary and her mother than all the rest of the hundred and fifty—*Youth's Temperance Banner*.

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of the latest styles,

neatly printed at this office.

Orders from abroad promptly attended to.

THIS PARAGRAPH ALONE

Subscription Price
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For a Whole Year.

Ten years of hard work and hard knocks, have organized in Philadelphia the largest and most complete Clothing House in America, if not in the

By constant endeavors, we have avoided all the old ruts and antiquated methods of the trade, until now Oak Hall is universally acknowledged to be

AN EXCEPTION

The Reasons are:—

1. We have built a house for our business, covering nearly 1/2 an acre.
2. Instead of wedging it in between other buildings, making it dark, and obscuring the goods, it is built on a corner of three streets, and any one may count in it 251 windows.
3. We employ skilled workmen, One Hundred and Fifty of whom may be seen under our roof by any one having time and curiosity to visit our Establishment, and besides these 1400 to 1800 sewers are employed at their own homes.
4. We make up no imperfect goods.
5. We thoroughly sponge and shrink ALL our goods.
6. We purchase our goods at first hands, in large lots,—sometimes in bills of over \$100,000 at one time.
7. We set our faces against every species of unfair dealing, and will dismiss any employee in any way guilty of it.
8. We have such enormous sales that we are content with a profit far below the trade margin.
9. We warrant all our goods, and will give every possible guarantee to purchasers at Oak Hall.

The above are facts that no one can truthfully dispute, as the examination we so cordially invite, will fully prove.

We ask the encouragement and support of all classes of people, feeling sure that in establishing in Philadelphia the

Largest Clothing House in America,

We enlist the patronage of all who are interested in the prosperity of our Commonwealth.

Wanamaker & Brown,
OAK HALL BUILDINGS,
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Nos. 532, 534, 536 Market St.
1, 3, 5, 7, 9, 11, 13 South Sixth St.

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IMPORTERS AND JOBBERS.
Hosiery, Gloves, Shirts and Drawers, Suspenders, Hoop Skirts, Umbrellas, Traveling Bags, Wall Paper, Groceries, Handkerchiefs, Ribbons, Fancy Goods, and NOTIONS generally.

Manufacturers of Brushes, Looking Glasses, and Dealers in Oil Cloth, Ropes, Twines, Yarns, &c.
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Ayer's
Hair Vigor,
For restoring Gray Hair to its natural Vitality and Color.

A dressing which is so agreeable, healthy, and efficient for preserving the hair. Faded or gray hair is soon restored to its original color with the glow and freshness of youth. This hair is thickened, falling hair checked, and baldness often, though not always, cured by its use. Nothing can restore the hair where the follicles are destroyed, or the glands atrophied and decayed. But such as remain can be saved for usefulness by this application. Instead of fouling the hair with a pasty sediment, it will keep it clean and vigorous. Its occasional use will prevent the hair from turning gray or falling off, and consequently prevent baldness. Free from those deleterious substances which make some preparations dangerous and injurious to the hair, the Vigor can only benefit but not harm it. It wanted merely for a

HAIR DRESSING,
nothing else can be found so desirable. Containing neither oil nor dye, it does not soil white cambric, and yet lasts long on the hair, giving it a rich glossy lustre and a grateful perfume.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
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Ayer's Cherry Pectoral,
For Diseases of the Throat and Lungs, such as Coughs, Croup, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine has any thing so widely and so deeply won the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among almost all the nations, it has become better known, its character and power to cure the various affections of the lungs and throat, have made it a household name, and it is now a household name in every family. It is a safe and reliable remedy for the most effective remedy that can be given for the most common and dangerous affections of the throat and lungs. As a protection against the most common and dangerous affections of the throat and lungs, it is a safe and reliable remedy for the most effective remedy that can be given for the most common and dangerous affections of the throat and lungs.

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Is completed and running from Richmond, Va. to the celebrated White Sulphur Springs in West Va., 227 miles. It is being rapidly extended to the Ohio River, 200 miles further, making in all 427 miles.

It is progress Westward, it penetrates and endures up to market the Wonderful Coal Deposits of the Kanawha Region in West Virginia. And thus brings the superior and abundant Coals of that section into communication with the Iron Ores of Virginia and Ohio, and the Western, South Western and Eastern markets.

When completed it will connect the superior iron facilities of the Chesapeake Bay, with the profitable East and West Trunk Lines of Railroad in the country and command a trade of immense value.

The completed portion of the Road is doing a profitable and increasing business, and is fully equal in value to the whole amount of the mortgage upon the entire line—(\$15,000,000).

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Who desire to make their investment with the most satisfactory assurance of positive and undoubted security.

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Every Instrument is warranted for five years. Dealers, Agents and Ministers of the Gospel, are invited to correspond with us and send order price list. We are also Agents for the best New York and Philadelphia Pianos.

Violins and Accordeons from \$3 to \$15. Violin Strings, Sheet Music, Picture Frames, &c., always on hand.

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