

# The American Lutheran.

REV. P. ANSTADT, Editor, Selinsgrove, Pa.

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

S. H. SPANGLER, Publisher, York, Pa.

VOL. VI.

YORK, PA., SATURDAY, OCTOBER 15, 1870.

NO. 40.

## The American Lutheran.

IS PUBLISHED  
EVERY SATURDAY,  
BY  
**ANSTADT & SPANGLER,**  
AT  
No. 18 West Market Street,  
(One door west of the Post Office),  
YORK, PA.

TERMS:—Two dollars per annum in advance.  
Single Copies, Five Cents. If not paid within  
Six Months.  
No subscription discontinued, unless at the  
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A failure to direct the continuance of the publica-  
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notice.

## Poetry.

### TO THEE.

I bring my sins to thee,  
The sins I cannot count,  
That all may cleanse me  
In thy once-opened font.  
I bring thee, Saviour, all to thee;  
The burden is too great for me.  
My heart to thee I bring,  
The heart I cannot read,  
A faithful, wandering thing,  
An evil heart indeed.  
I bring it, Saviour, now to thee,  
That fixed and faithful it may be.  
To thee I bring my care,  
To thee I cannot flee;  
Thou wilt not only share,  
But take it all for me.  
O bring me, Saviour, now to thee,  
O bring the load that weighs me.  
I bring my grief to thee,  
The grief I cannot tell;  
No words shall needed be,  
Thou knowest all so well.  
I bring the sorrow laid on me,  
O suffering Saviour! all to thee.  
My joys to thee I bring,  
The joys thy love has given,  
That each may be a wing  
To lift me nearer heaven.  
I bring them, Saviour, all to thee,  
Who hast procured them for me.  
My life I bring to thee,  
I would not be my own;  
O Saviour! let me be  
Thine ever, these alone!  
My heart, my life, my all I bring  
To thee, my Saviour and my King.  
—SUNDAY MAGAZINE.

## THE SOUL ANCHORED FAST TO CHRIST.

Tossing on the billow,  
Rocking in the blast,  
Sickening on the pillow,  
Yielding to the last—  
While the tempest rages,  
To the Rock of Ages,  
I'm anchored fast.  
Slies all clad in sable,  
Storm-clouds scudding past—  
Clinging to the cable,  
I'm anchored fast.  
Gone each earthly treasure,  
Vanished each maid,  
Cautious earth's pleasure,  
Still I'm anchored fast.  
Sorrow multiplying,  
Prospects overcast,  
Weeping, groaning, sighing,  
Still I'm anchored fast.  
Swift to my grave-bed,  
I'm making haste,  
Trembling 'neath the death-dread,  
Still I'm anchored fast.  
—ANON.

## OUR HEAVENLY PILOT.

"So He bringeth them unto the haven where  
they would be."—Ps. ciii. 30.  
God bringeth us unto our haven  
In many and varying ways,  
And often were faith only clearer,  
Our mourning would change into praise;  
But dimly our vision discerns Him,  
Through eyes overflowing with tears,  
When clouds of affliction overshadow  
The present and future with fears.  
We watch and we long for the morning,  
Whose brightness our path shall illumine,  
And know not the Lord's still guidance,  
To that eternal and happy home.  
To night of our sorrow and weeping  
Will prove but the prelude to day,  
If trusting His love and His guidance,  
We follow where He leads the way.

In pain and in weakness often  
Our footsteps may falter and fail,  
Through the sin and the doubting of error  
The light around our pathway grow pale;  
But, true to His word and His promise,  
Our safety He'll ever provide,  
If unto His care we commit us,  
Our Father, our Saviour, our guide.  
—M. NIKELS.

## Communications.

### The Antichrist.

Mr. Editor:—You have had some dis-  
cussion about the Antichrist. It seems  
that Dr. Siess has all along regarded Na-  
poleon as the Antichrist, but I think with  
Luther that the Pope is the real Anti-  
Christ, and this view is fully sustained by  
the following thesis by Rev. Korner,  
and you will do me and your readers a fa-  
vor by publishing them in the AMERICAN  
LUTHERAN:—  
P.

THESES CONCERNING THE ANTICHRIST.

By Rev. Chr. Korner, Norwich, Conn.

I. Notwithstanding that the doctrine  
concerning the Antichrist is not a funda-  
mental article of the Christian creed, the

knowledge of which is necessary to create  
and preserve saving faith, it is still of great  
importance.

II. In accordance with the usage of the  
Scriptures, the word Antichrist is used by  
the writers of the Lutheran Church in a  
wider and in a narrower sense. 1 John  
2, 18. In the wider sense it generally  
signifies errorists and heretics; but in a  
strict sense it signifies the great Anti-  
christ. At the same time our fathers  
again speak of an oriental and of an oc-  
cidental Antichrist; and of an Antichrist  
without and within the Christian Church.  
Of the latter we here treat.

III. The following passages of the Holy  
Scriptures treat of the great Antichrist:—  
1 John 2, 18-22; 4, 3; 2 John 7; 2  
Thess. 2, 3, 4; Dan. 11, 36, 37; 1 Tim.  
4, 1-3; Rev. 13, 17-18.

IV. Human opinions greatly differ as to  
who this great Antichrist is.

V. The Lutheran Church teaches in her  
Symbols, as well as in the private writings  
of her authors, that the Romish pope is  
the Antichrist.

VI. The principal objection made against  
this doctrine is, that the Antichrist would  
be a single or an ideal person. But ac-  
cording to the teachings of the Scriptures  
we must rather think of a collective person.

VII. If all the characteristics of the  
Antichrist, given in the Scriptures, are  
found in a collective person, we are in duty  
bound to hold such a one to be the Anti-  
christ, even if not all the characteristics  
may be shown with equal plainness in ev-  
ery single person.

VIII. Among the characteristics of the  
Antichrist we quote as the first: the Anti-  
christ has departed from the faith. 1 Tim.  
4, 1; 2 Thess. 2, 3, 11; Dan. 11, 36-38;  
1 John 2, 18 sq.; Rev. 17, 18. This  
must be asserted of the pope.

IX. The Antichrist denies salvation  
through Christ. 1 John 2, 22; 4, 3; 2  
John 7. This is done by the pope.

X. The Antichrist is a blasphemer.—  
Dan. 11, 36 sq.; Rev. 13, 12, comp. with  
v. 5, 6. Even so the pope utters blas-  
phemies.

XI. The Antichrist institutes a new  
worship. Dan. 11, 36. The pope does  
this.

XII. The Antichrist usurps the suprema-  
cy over the Church. 2 Thess. 2, 4.—  
The pope does this.

XIII. The Antichrist exalts himself a-  
bove all that is called God in the Scrip-  
tures. 2 Thess. 2, 4; Dan. 11, 36. Even  
so the pope does.

XIV. The Antichrist magnifies himself  
above God. Dan. 11, 36-37; 2 Thess.  
2, 4. This the pope does.

XV. The Antichrist acts as if he were  
God. 2 Thess. 2, 4. This is done by the  
pope.

XVI. The Antichrist would not be sub-  
jected to any law. Dan. 11, 36; 2 Thess.  
2, 8. This is the aim of the pope.

XVII. The Antichrist seeks terrestrial  
goods, and appropriates them. Dan. 11,  
42-43; Rev. 13, 3, 4. The world-mind-  
edness of the pope is sufficiently known.

XVIII. The Antichrist is a man of sin.  
2 Thess. 2, 3; Dan. 11, 36, 37; Rev.  
17, 5. Such is the pope.

XIX. The Antichrist is a deceiver who  
leads into all kinds of sin. 2 Thess. 3,  
10; Dan. 11, 36, 37; Rev. 13, 11, 12;  
17, 2, 4, especially v. 5. Even so the  
pope.

XX. As a means of leading into sin we  
find the Antichrist despising and forbid-  
ding marriage. Dan. 11, 37; 1 Tim. 4, 3.  
Even so the pope does.

XXI. The Antichrist commands to ab-  
stain from meats. 1 Tim. 4, 3. Does not  
the pope command this?

XXII. To deceive men into the accept-  
ance of his false doctrine, the Antichrist  
performs all kinds of wonders. 2 Thess.  
2, 9; Rev. 13, 13, 14. The pope glories  
in his wonders.

XXIII. To deceive people the Anti-  
christ even makes use of means of com-  
pulsion, partly hindering those who will  
not follow him in their temporal callings,  
partly killing them. Rev. 13, 16, 17;  
Rev. 17, 6. With this character the  
Romish doctrine and history brands the  
pope.

XXIV. Upon those who faithfully assist  
him in establishing and spreading his false  
worship, the Antichrist will bestow honors.  
Dan. 11, 39, comp. with Rev. 13, 8. Such  
is true of the pope.

XXV. The Antichrist's power of de-  
ceiving is rendered still more dangerous,  
because he is a great hypocrite. 1 Tim. 4,  
2; 2 Thess. 2, 7; Rev. 13, 11; 17, 4-5.  
Great indeed is the hypocrisy of the pope.

XXVI. The Antichrist wrought al-  
ready in the time of the Apostles, but then  
something withheld him yet. 2 Thess. 2,  
6. This applies very well to the pope.

XXVII. The Antichrist must be looked  
for within the Christian Church. 2 Thess.  
2, 4; Dan. 11, 45. And where else do  
we find the pope?

XXVIII. The Antichrist reigns be-  
tween two seas at Rome. Dan. 11, 45;  
Rev. 17, 9, 18. In Rome the pope has  
established his seat.

XXIX. Whatever the Scriptures say of  
the mark, name and the number of the  
Antichrist, Rev. 13, 16, applies very well  
to the pope.

XXX. The Antichrist should be reveal-  
ed and consumed. 2 Thess. 2, 6-8; Rev.  
18. Especially through Luther has this  
befallen the pope.

XXXI. The reign of the Antichrist will  
continue until the last day. 2 Thess. 2,  
8; Dan. 12, 1-2.

XXXII. We should diligently use the  
Scriptures, for by them the Antichrist is  
consumed, 2 Thess. 2, 8; while, on the  
contrary, if we despise them, we may easily  
again be brought under the power of the  
Antichrist 2 Thess. 2, 10. Of that  
we should beware. Rev. 18, 4, 6.

Are you old? Bestow all the time you  
can spare from the necessary business of  
this life, in preparing yourself, and those  
about you, for their entrance into a better  
life.—Wesley.

## For the American Lutheran. A Vindication.

The following communication is sent to  
us in reply to an article in last week's  
*Observer*. We know nothing of this ser-  
mon that was preached, not having heard  
it. But the principle is wrong and dan-  
gerous to publish resolutions affecting the  
most sacred interests of a brother, when  
those resolutions were not even entertained,  
much less passed by the Synod. On that  
principle no one would be safe. Because  
any indisposed person might offer the  
most damaging resolutions, calculated to  
blast the character and destroy the repu-  
tation and usefulness of a brother and then  
publish them in the papers whether the  
Synod adopted them or not. For this reason  
we think it fair that brother  
Ehrenfeld should have an opportunity to  
vindicate himself.

In the *Lutheran Observer* of September  
30, under the head of "Ordination sermon  
condemned" is published a paper, offered  
at the late convention of the Allegheny  
Synod concerning the ordination sermon  
preached by the subscriber. You will  
give me space for a brief statement.

1. The place which is given in the paper  
in the *Observer* and the shape in which it  
appears give the impression that the  
Allegheny Synod really took such action;  
while the fact is that the paper was not  
even entertained, but was cast out of  
Synod, with only two votes in favor of  
considering it, and one of those votes was  
cast by myself, because I was ready to  
meet it, and desired the opportunity to ex-  
pose the wickedness that begat the ugly  
document.

2. I utterly deny what is charged in the  
paper, which, it will be seen, is without  
any specifications to sustain the charges  
for the very good reason that no such  
specifications could be truthfully given.—  
That its authors felt they could not sustain  
them is clear from the fact that, as appears  
in the paper itself, they were determined  
to exclude debate and allow me no word of  
defense. It is true indeed that I did not  
take my text from the Augsburg Confes-  
sion, but was concerned only in bringing  
out the teaching of the Word of God.

3. I repeatedly told them to institute  
regular charges of heresy and arraign me  
according to the constitution and I would  
be happy to meet them, but this they have  
not undertaken. Doubtless these brethren  
are gifted with that discretion which is the  
better part of valor. And I now say to  
Rev. J. Q. McAtee, J. P. Hentz, R. A.  
Funk and any others concerned in this  
business, that if they wish to go into her-  
esy hunting and wish to arraign me on the  
question of soundness of doctrine, I am  
their man.

4. I will return these men good for evil  
and shall not therefore particularize as to  
the motion that animated them, but will  
only say in general that it is the work of  
a clique whose character is well under-  
stood in the Allegheny Synod. I shall  
say nothing further unless compelled in  
self-defense.

5. These men have gotten up this paper,  
a paper calculated to injure a minister be-  
yond estimate, and to stand in his way in  
obtaining fields of labor, and rob him of  
the thousands which in the coming years  
he might earn in the toils of his profes-  
sion; and they take this paper, which has  
no official character, which was rejected by  
the body before whom it was offered, and  
they print and publish it far and wide, so  
that it finds its way as an item in the se-  
cular papers, and the *Lutheran Observer*  
itself (I do not say willfully) is made a  
medium and publisher of the slanderous  
document. I will say no more now.

C. L. EHRENFELD.

## For the American Lutheran. Close of the West Pennsylvania Synod.

From the seat of Synod, I gave you a  
brief sketch of some of the more impor-  
tant acts of synod up to Monday morning.  
I will now pen a few impressions which  
were made upon my mind on the last day.  
That last day may be called the great  
day of the Synod—the best day of the  
feast. Business of an unpleasant charac-  
ter occupied the attention of Synod for a  
considerable portion of the day, and yet  
that very business of the Synod exhibited  
the influence of divine grace which per-  
vaded that body of Christian men met for  
the transaction of the business of the  
Church as much, perhaps more, than the  
ordinary routine of business. There, it  
was apparent that Christian men could re-  
strain their passions and act with calmness  
in settling differences of opinion between  
excited contending parties.

But the chief point to which I wish  
now to allude, is the gracious influence—  
the divine, the heavenly power—which  
took possession of the hearts of the mem-  
bers of Synod in the last meeting on Mon-  
day night. Indeed, it was a precious time.  
The devotional exercises each morning dur-  
ing the whole Synod had been unusually  
interesting and impressive, but the last  
night transcended all preceding exercises  
by its impressive solemnity and fervent  
devotions. "The power of the highest  
overshadowed" the assembly—the spirit of  
love, of joy, of peace, of good will and  
of forgiveness took possession of all hearts.  
Every speaker was imbued and influenced  
by the same divine affluence. As one of  
the speakers said, it was good to be there  
—like Peter upon the mount when he  
wished to rear three tabernacles and re-  
main with his divine Master and the two  
testifying visitors from heaven.

Humility was a prominent trait in the  
meeting. The spirit of forgiveness mani-  
fested itself prominently. If anything  
had been said in debate to wound the feel-  
ings of any one, they were all ready both  
to ask and to grant forgiveness. Christ  
said, "Except ye be converted and become  
as little children, ye shall not enter into  
the Kingdom of Heaven," and truly, the  
child-like spirit filled the vast audience in

the Lutheran church in Mechanicsburg on  
Monday evening, the 26th ult. There  
was a contribution of heart, an humble-  
ness of spirit, a melting tenderness of feel-  
ing, dissolving all the hardness of the  
stubborn will.

The report on the state of religion with-  
in the bounds of the Synod was read, and  
concluded with a couple of resolutions in  
which we resolved to re-dedicate ourselves  
to God and his sacred work; and I am  
inclined to think that we scarcely ever  
felt more like carrying a resolve into full  
effect, than we did on that occasion.

Such was the close of the meeting of  
West Pennsylvania Synod in 1870. And  
why should it not always be so with the  
meetings of our Synods and Conferences?  
Business will be done better and with far  
greater dispatch. It is quite a mistake  
that we should suffer our meetings to be  
mere business meetings, without sustaining  
the devotional part well. We are minis-  
ters of the Word, and the mere regular  
routine of business transacted, does not  
compensate the loss which we sustain, if  
the devotional parts of our meetings are  
not well sustained.

The full congregation that night sat  
spell-bound from 7 to 10 o'clock, and many  
said they would gladly have sat another  
hour if the meeting had continued.

J. B. A.

## For the American Lutheran. Letter from York Springs. No. 1.

The borough of York Springs is situated  
in the North-east corner of Adams  
county, Pa., containing a population of less  
than five hundred inhabitants. It is so  
named because of the celebrated York  
Lutheran Synod which is adjacent to the  
little borough. The old name of the place  
is Petersburg. While it was an uninco-  
porated village this was the only name by  
which it was known, but as there was  
another Petersburg in the State which had  
secured the post office of that name, it be-  
came advisable to have the name of  
the post office and that of the borough  
identical—hence, York Springs.

We have here three churches—Presby-  
terian, Methodist, and Lutheran. Of the  
York Springs Lutheran Charge, we pro-  
pose to keep your readers advised. This  
pastoral district embraces four churches—  
York Springs, in the place, Upper Bern-  
ard four miles Northwest, Mt. Zion, six  
miles North, Northwest, and Chestnut  
Grove, two miles North, Northeast. At  
this latter place, we have just dedicated  
a new and handsome church capable of seat-  
ing comfortably about four hundred per-  
sons.

The dedication service was held on Sat-  
urday and Sunday the first and second  
days of October inst. Rev. J. H. Menges  
of your city of LITTLE YORK, that prince  
of money-getters among us, was expect-  
ed, but the great flood of rain which fell  
out with such fury on Friday the last day  
of September prevented him from getting  
here. But the Rev. Blackwelder of Mil-  
fordsville, the former pastor of this Charge  
made his way through the great storm and  
was on hand. Saturday there was a good  
congregation on the ground. We met in  
the old church, which has not been taken  
down, at 10 o'clock and brother Blackwel-  
der gave a brief reminiscence of what  
had been accomplished in the old house,  
and now, said he, "without relinquish-  
ing any right or title which we hold in the  
old house, we moved into the new and  
commodious building which we have erect-  
ed." Thereupon the congregation moved  
out of the old house and took possession  
of the new one, which is well named  
Chestnut Grove, as the new edifice is  
deeply embowered in a thrifty grove of  
young chestnut trees. Rev. Blackwelder  
preached both on Saturday and Sunday,  
and it being ascertained that a debt of  
\$400 or \$500 not provided for by cash or  
reliable subscriptions still rested upon the  
new house, and that the liturgical form of  
solemn designation of the church would  
not take place until that provision was  
made, pledges for its liquidation were  
then in order. The work went bravely on  
for a time, when the givers seemed to think  
that there was enough. A count was  
lacked, and it was discovered that there yet  
lacked \$80. In a very short time that  
stock was all taken, mostly in cash, and no  
further delay was necessary. Rev. Black-  
welder then pronounced the Dedication  
Service, and we now call it God's house.

Two persons were confirmed, one infant  
baptized, and the Sacrament administered  
to the communicants present.

Whenever anything worthy of note oc-  
curs in our corner of the Vineyard, your  
correspondent will write.

ANTHIZO.

It is obedience that proves our love—  
Gregory.

Meditation is the mother of devotion,  
but the daughter of retirement.—Suckling

We feed upon what we read, but digest  
only what we meditate upon.—Hall.

It is not enough to break with sin, un-  
less you break with sinners too.—Living-  
ton.

To those who live and pass away life as  
they ought, all parts of it are equally pleas-  
ant.—Addison.

Meekness is a virtue by which a man  
may tell a Christian better than by his  
name.—St. Chrysostom.

We know not how much we love the  
world, till we find pain and difficulty in  
parting with its good things.—Wilson.

God will not share the heart with mam-  
mon. He sent no manna till the provi-  
sion of Egypt was spent.—Parsons.

Not to murmur and complain at the  
mysteries of God's providence, but to  
mildly and patiently to perform our duties,  
is the will of God concerning us. We may  
the more reasonably expect him to clear  
up mysteries when he sees us careful what  
soever he saith unto us, to do it.—Ford.

## The Pulpit.

From the Christian Union.

### Lecture-Room Talk.

BY HENRY WARD BEECHER.

### THE YEAR TO COME.

We have entered, I trust, upon a year  
of accomplishments; a year of labor and  
ingathering; and I want to say to you,  
to-night, a few words in respect to your  
work: first, your work personally; and  
second, your work upon others. Nothing  
is, in my judgment, more glorious, in a  
church, than one of those periods which  
it pleases God at times to bring, like Sum-  
mer and all its fruits, in the reviving of  
the whole community. You cannot make  
a poorer use of this transcendent blessing  
than by being in such a state of mind or  
feeling as to refuse to work, or to prepare  
for work. Too often our desires for a re-  
vival of God's work may be translated in  
this form: "I will go to work if you will."  
For there is a condition of each man's la-  
bor upon the labor of others, not only, but  
there is a sort of tacit implication and con-  
fession that he has not the courage, or  
preparation, or spirit, except it be given  
him by sympathy with others, who are  
moving in that direction. While it would  
crown the year with goodness to have a  
whole Summer-arch of blessings to your  
brethren, yet there is enough in each one  
of us, in our families, or in our neighbor-  
hoods, for our thought and our labor, and  
for our most abundant rejoicing, in this  
year. And prior to every other thing, it  
seems to me, should be our attention to our  
personal character as before God. And we  
ought to propose to ourselves such modifi-  
cations, such restraints and up-buildings,  
as the case seems to require.

These faults and sins which spring from  
what may be called our circumstances—  
that is, too much care, or over-engagement  
in worldly things; those sympathetic bias-  
es which draw us in this way or that;  
those courses which are in the main Chris-  
tian, or which are too much overlaid by  
society—I ask you to look out of these  
things. But I will only tarry a moment  
on them, because I mean to strike deeper  
at those fundamental dispositions on which  
your happiness and influence in the main,  
turn.

First, let us consider the kinds of mo-  
tive from which we should labor in the  
year that is to come. None of us can take  
the example of Christ, or the simple em-  
bodiment of the Christian religion, "Thou  
shalt love the Lord thy God with all thy  
heart, and with all thy soul, and with all  
thy mind, and with all thy strength, and  
thy neighbor as thyself," and measure  
man by it, and not feel ineffably inferior.  
I will not say to Christ, but to the only  
true ideal and proper model of himself.

I look back into my own year that is  
just passed, to see what I would change.—  
I see a great deal of the exterior of virtues  
than I have hinted at, but a great deal  
more of radical dispositions. And though  
benevolence and love have not been want-  
ing, yet there has been wisdom and pride  
in abundance. I see that pride has often  
been painful. I see how pride has often  
taken the place of kindness. I see how  
firmness has often been the result of pride  
instead of conscientiousness. I see many  
things in which I have positively offended.  
I have tried people. I have not been fruit-  
ful of happiness as I might have been if  
I had maintained a better carriage of pride.  
It is a divine injunction that we should be  
"easy to be entreated." There have been  
many times when I might have been per-  
suaded by a word, and made others happy;  
but I was indisposed to yield, and I allowed  
myself to be swayed from ready acquies-  
cence. I rather sought importunity as a  
kind of offering to oppose wounded pride  
or vanity. I see how often I have violat-  
ed that precept of easiness to be entreated.  
Then there is that precept full of good  
fruits, "Confess your faults one to another."  
I see how often I have violated that.  
I do not like to be found fault with. My  
first impulse is, and always has been, to  
defend myself—particularly when a per-  
son has right in the mark the first time,  
and I know it. The secret consciousness  
of past practice, of correct aiming, rouses  
up a feeling of pride. The thought of  
having been struck where one is fallible  
and weak is not agreeable. If somebody  
could have come before hand, and put me  
on my guard, I might have braced myself  
so as to have been magnanimous and borne  
the blow gracefully. And then, it was  
not a superior, but an inferior. Besides,  
it was not in a lovely, but in an unlovely  
spirit. It was a jab—not even a thrust;  
and it cut and hurt. And so I was false  
—false to my own convictions, and false to  
the Christian spirit—in this regard, that I  
returned evil for evil, and refused to ac-  
cept that which was painful, although it  
was most wholesome to me. How we hide  
ourselves behind our excuses, as if thus  
we could hide our sins from God, who  
knows them just the same whether we de-  
ny them or whether we do not.

And as I go through the matter of self-  
ishness—not selfishness in great things,  
but selfishness in little things. I find that  
as I grow older I have more and more a  
disposition to take advantage of my posi-  
tion. If I am to be as careful of the com-  
mon person, as of any one; if my life is to be  
a diffusion of goodness and an example of  
goodness toward men; if there is to be no  
distinction of persons, and all men that  
are sentient and sensitive are to be under  
my watch and care; if I am an almsman  
of kindness to those who are round about me  
then I find that I have been controlled  
more or less by a sort of insidious self-  
ishness in many things, some minute and  
some great. I was tired and I did not  
feel able; or it was too early in the morn-  
ing, or too late at night. And there were  
endless things which I might have done,  
but which I did not, that would have made

life smoother to others, and made me more  
an example of Christ Jesus. And so I  
have been selfish in a multitude of ways.  
And I find as every man must who ex-  
amines himself thoroughly, that I need to be  
forgiven in every one of my faculties.—  
When I look my character over, I feel as  
though I never had so much occasion to  
bow down before Christ as most unworthy,  
as his child, of his patience, as now. I  
never before felt that I needed so much  
love from God because I had so little.

I do not speak my own experience sim-  
ply. I speak for one and for all. I am  
speaking representatively. It is your case  
as well as mine, that I have been describ-  
ing.

Now is it to be so in the year to come?  
Shall we let this year go with general im-  
pulsion as hitherto, or shall it be a year of  
accomplishment? The apostle says, "I  
beseech you, brethren, by the mercy of  
God, that ye present yourselves living sac-  
rifices, holy, acceptable, unto God." In  
all the appeals that the apostle makes to us,  
he does not say, "You will have self-gul-  
ture and a more symmetric nature if you  
follow out these importunities of the Gos-  
pel," he does not say, "The penalties of  
the moral law are as real as those of phys-  
ical laws." He does not say, "If you  
trespass in such and such ways you will  
have sorrow and suffering." He does not  
say, "God will be angry if you do not do  
so and so." He says, "I beseech you by  
the mercies of God." So great and noble  
and deserving is our Master that the mo-  
tive that should impel us to seek to erad-  
icate faults and establish virtues, is to  
please him, who deserves infinitely more  
than we can accord to him.

Now, I beseech you to make yourselves,  
in the year to come, more estimable and  
gentle and pure and disinterested, and to  
begin in your personal individually, in the  
family, in the school, and among those  
who have the least reason to expect it, to  
show yourselves most perfect where you  
were most faulty before. And do it from  
this noble motive of generosity and love  
towards Christ. Do it because it is to  
please him. When you go home on Thanks-  
giving or Christmas, you seek to carry  
with you things that will please father, or  
mother or both; and on the way you won-  
der how they will receive them, and an-  
ticipate the pleasure that they will take in  
them; or, if it is not father or mother,  
then some friend or child, or brother, or  
sister, or neighbor. You carry your gift  
to them, not from any fear or grudging;  
but with genial, generous gladness at the  
thought that it will be worthy of them,



The Proposition for 100 Names.

The proposition of a layman to be one of one hundred individuals to secure five subscribers each between this and the first of January, is meeting with some responses. We have received the names of about ten persons, laymen and ministers, who promise to secure five or more subscribers for the AMERICAN LUTHERAN. Among these we would mention especially brother Startzman, of Hagerstown, Md. He has not only sent his name by which he obligated himself to secure five new subscribers, but he sent four names at once and the fifth one he says will soon follow. Are there not others who will follow his example? It will require nothing more than an earnest effort from each one to accomplish this object. Invaluable good might be accomplished by such a general effort.

The following are specimens of letters received on this subject:

"I will make an effort between this and the first of January next to secure you five new subscribers to the AMERICAN LUTHERAN, and more, if I can. I am, sir, your friend, and your paper, and heartily wish its success."

The following is from a layman: "You certainly may claim me as one of the true friends of the AMERICAN LUTHERAN. I assure you that I shall lead every aid to increase the circulation of your paper, the Church's paper, the General Synod's only true exponent. I love it, and shall work for it. God bless you for the good work done, and sustain and strengthen you for what is yet to do. Count me."

Similar letters we might present to our readers for their encouragement, but this may suffice for this time.

European War News.

M. Gambetta the French Secretary of the Interior, in a proclamation to the people, states that there are now in Paris four hundred thousand of the National Guard armed; that one hundred thousand mobiles and sixty thousand regulars are at the fortifications casting cannon; that the forts around the city are manned by marines, and are supplied with 3,800 guns of the greatest excellence, served by gunners the first in the world; that Paris, in a word, is impregnable, and there is no danger of sedition or starvation, which the Prussians have counted on. He does not appear quite confident, however, of the provinces, and says that they must "resist terror and panic," and invokes them to resolute action. A London telegram asserts that the Tours government is beginning to prepare the public mind for a cessation of territory to Germany, and one of the leading newspapers hints at the acceptability of a "rectification of the frontier" near Weissenburg.

Garibaldi announced in a speech at Tours, Sunday, that he would command all the volunteers in the French service, and expressed a belief that France would be redeemed from the invaders. A considerable force of Franco-Prussians, said to be composed of gentlemen from the south of France, have arrived at Tours, bearing a black flag. The village of Abres was burned by the Prussians on the night of the 7th, on account of the alleged treachery of the inhabitants, who caused an attack to be made upon them. Fourteen Prussian soldiers, captured near Tours recently have been shot. Prince Frederick Charles is reported sick with typhus fever at Ferrières.

A dispatch, stated to be official, from Berlin, briefly announces that the government of Prussia, unable to recognize the actual government of France, will not restore the Bonapartes. A note from the Prussian government informs the powers that Paris threatens to hold out until starved, and that Prussia disclaims the responsibility of such an extremity.

The Italian government has issued a formal decree annulling the Roman papal vicines to the Kingdom of Italy. The Pope preserves his dignity and the inviolability of his personal prerogatives as a sovereign.

The Rev. James S. Shock, D. D.

The following report which we find in the last number of the Lutheran and Missionary, will no doubt be interesting to our readers, and therefore we copy the article entire as we find it there.

Rev. James S. Shock, D. D., who disappeared so mysteriously from the city of New York, and from all knowledge of his friends, a few years ago, is reported to be alive and residing with a mysterious community on an island in the South Pacific Ocean. This report is brought by an old English seaman by the name of John Ross now lodging at the Frankfurt House, New York city, whose story is given in full in the New York Sun of September 10, 1870. We cannot vouch for the facts, but give them as they are stated.

John Ross sailed from Liverpool in June 1863, in the schooner *Belle Hope*, to attend a whaling ship which was to await the schooner's arrival at Honolulu. On reaching Honolulu, the whaling ship had gone, leaving orders for the schooner to follow, which it did; but failing to find the ship at the place indicated, it turned about for Honolulu again, and was wrecked by a storm on an unknown island. The Captain, Mr. Ross, and three of the crew, reached the land; but the Captain died the first night, from the anxiety, labor and exposure he had endured. Ross and his three companions, after recovering their strength, turned upon a tobacco plantation, and approached the house of the planter, who refused to give an account of the place. He took the wrecked men to a sort of town a few miles off, where an assembly of persons came together, separately from Ross and his companions, and gave him permission to remain, if he would engage to obey the rules of the "community." Upon agreeing to this, he was taken back to the plantation, and there employed on various kinds of work about the tobacco sheds, being directed to ask no questions but wait for such information as he would gradually obtain.

From an intelligent negro servant on the plantation, who had been in England, Ross learned that the island was about 60 miles long by 12 wide, and to be one of the Galapagos, but really 600 miles distant from the nearest of that group; that it was inhabited by about 300 men; that there was nearly always a dense fog hanging about the shores of the island, rendering it almost impossible to see land at any distance; that in the seven years this servant had been there, seven vessels had been wrecked on the island; and that the "community," consisted of planters, a few tradesmen, and their servants, with no women or children.

Ross reports the climate as delightful, and the temperature even, during the entire year. The plantations are fully stocked with domestic animals; and nothing is wanting to make the place attractive. Much tobacco is produced, but what is done with it he could not learn. He was told of a secret harbor at one end of the island, and of two or three vessels trading for the "community," but whether they sailed he could not ascertain. From conversations overheard among prominent planters, he was led to infer that there are secret societies in England and the United States which know of the existence of the island, which make it their business, when any of their members desire to separate themselves from the rest of the world, to send them here in some mysterious manner. He saw numerous servants on the island, but he knew as little about where they came from as where they were.

In visiting the town, as he was soon permitted to do, Ross says he met men whom he did not know, but whose names he had seen published, as those of persons who had mysteriously disappeared from their homes. He remembers a few of them: Lord Amberg of England, John J. Mc Intire of New Orleans, Charles Mayday of San Francisco, Melvin Powers of Chicago, and Rev. James L. Shock and William alias Boss Harrington of New York. "Ross asserts most positively," says the *Sun*, "that he saw these persons, and says they were looked upon as old residents of the island." Can this be true?

Ross says that his mind was made up to make his escape from the island upon the first opportunity; that for this purpose he visited the shore whenever the fog rose sufficiently for him to see any distance out; and that finally a small boat of Portuguese sailors, whose ship had been burned at sea, landed in search of fresh water, with whom he embarked, reached Lima in safety, found an opportunity to work his way to San Francisco, and thence came to New York.

It will be remembered that Dr. Schoek, in the letter he left behind, requested his relatives not to grieve, that he was going in search of rest. Did he go to this mysterious island for it? Mystery added to mystery.

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

John—Here I have received a very spirited little German paper from Reading, Pa., which requests us to exchange with it. Shall we send the AMERICAN LUTHERAN in exchange for it?

Peter—What is the name of the paper and who is its editor?

John—The name of the paper is, *Der Pilger* and it is edited by Rev. Kuendig.

Peter—Oh, I know Bro. Kuendig. I became acquainted with him at Gettysburg while he was a student in our Seminary there. He comes from Switzerland, and coming over to us from the Reformed church he was no bigoted symbolist, but liberal and evangelical in his views. He is a man of considerable talent and, I understand, has been remarkably successful in building up a large and flourishing German congregation in Reading. I have no doubt he will also publish an interesting and able German paper. If there are any of our subscribers who desire to have a German secular paper I would recommend the *Pilger*. Does the number in your hands contain anything of interest for discussion in the Sanctum?

John—Yes; he alludes in strong terms to our conversation recently in regard to an assembly of Germans in Reading, and a so-called "Secret Concert" of the Germans in Chicago, and says he cannot and will not apologize for abuses.

Peter—I knew he could not; he is a man of too much sense and piety to apologize for such abuses as that carnival on the holy Sabbath day which those Germans of Chicago mis-named a "Secret Concert," and I trust he will continue to exert his powerful influence against all such and similar degenerations. The Germans, taken as a whole, are a noble nation, are a brave and courageous people, and are evident from their present war with the French. And we sympathize with the German Fatherland with all our heart, rejoicing that they have driven the insolent invader back, and are likely to obtain guarantees against any future French invasion of their borders, although in the interest of humanity I wish that the war could now stop and a permanent peace be established. The Germans are an educated people and are celebrated for their University studies, and learned men. There have been and still are many pious men and women among the Germans, who are an honor to their race and nation, who are as the salt of the earth and the light of the world. Would to God that we had many hundreds thousands of such in this country! But there are, especially in the cities and larger towns, a set of beer drinkers and infidels, who make a great noise and create the impression that they represent the whole German population in this country, whilst the great body of the German population who live quietly and peaceably in the country, ("Die Stille im Lande") are ignored and overlooked. But those beer-drinkers and infidels disgrace the whole German people in the eyes of the American people, and I hope Bro. Kuendig will help us with his *Pilger* to expose and denounce them. As a minister of the Gospel of Jesus Christ he is under the most sacred obligations to testify against ungodliness whether prevailing among Germans or any other class of people.

James—Don't you think the German language will die out in this country pretty soon?

Peter—Not in your or my lifetime yet. If the German immigration should stop, then the German language would gradually cease to be spoken among the people, but it would still be studied in our Colleges and Universities on account of the rich mines of learning imbedded in the German literature. But there is no indication that the immigration from Germany will stop, but every year it seems to increase. Hence the German will continue to be a spoken language for generations to come.

James—But I notice that the children of these Germans learn the English language, and after a while forget their mother tongue, or even become ashamed of it.

Peter—That is no credit to them, and to the ashamed of their German origin, and the immigration of these Germans more and more to the westward become Anglicized.

John—But has not the tenacious adherence to the German language in those churches where English was necessary for the rising generation done our Church in this country immense injury?

Peter—Yes; I think this was a great mistake committed by the fathers of our American Lutheran Church. The Lutheran Church might be the strongest and most influential Church in the cities of New York, Philadelphia and Baltimore, if they had permitted the preaching in the English language in their churches. But as it was, the young people became English and connected themselves with other denominations, and thus hundreds of thousands of members have been lost to our Church.

John—Yes; and this thing is still going on in the General Council as well as in the General Synod. The reason that used to be assigned why the Anglicized children of the Germans do not connect themselves with the English Lutheran churches is, that they did not regard the English churches of the General Synod orthodox, and therefore they preferred to join Methodists, Presbyterians and Episcopalians. But I see the General Council is no more successful than we were in this respect. I think it was "Inauspicious" who complained that the German brethren were constantly complaining that the English churches did not do enough for the Germans in the way of supporting missions and education, but he had never heard of an instance where a German pastor had advised the children of his congregation, who prefer English preaching, to join an English Lutheran church rather than some other denomination. And they are agitating the project of establishing a German Seminary, although the General Council professes to be orthodox to the hub, having adopted the whole of the Symbolical Books.

Peter—The trouble is not on account of doctrine, but on account of a prejudice of some German pastors and people against the English language, who think that true Lutheranism can be propagated only in the German. Hence they adopt regulations in their constitutions like this, that no other language shall be allowed in the Church but the German, "so long as water flows and the moon shines."

James—There is one thing in the German congregations which our English people would do well to imitate, and that is their singing. I was in a German congregation lately, and the singing was truly overwhelming. It appeared to me like a mighty rushing wind, and like the roaring of Niagara.

Communications.

"And be not Conformed to this World."

How wonderfully are the teachings of the Holy Bible, adapted to the condition of mankind, in all ages of the world! Indeed we regard this feature of Divine Revelation as a marked evidence of its heavenly origin. Well has the Apostle Paul, who is, also, the inspired author of the admonition at the head of our article, said: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Other books may be come stale, inapplicable to other periods except those for which, or in which they were, especially, written and called for; or, sometimes, entirely obsolete. This Book of books remains fresh, new and applicable to all classes and conditions of readers, now, though its latest authors have passed through the "dark valley and shadow of death" more than eighteen hundred years since; and the sincere Believer in Jesus can feast upon its precious contents, daily, as though it were a new revelation, beneficently given for his own immediate benefit.

Doubtless, when Paul was "moved by the Holy Ghost" to write the admonition to the few Christian converts at Rome—"And be not conformed to this world," there were heathenish surroundings, many heathenish, idolatrous customs, and sinful practices were daily witnessed, and had been formerly engaged in, by them against which the Apostle found it highly necessary to admonish them, in their newly-found faith and profession. The Jewish converts, too, were strongly attached to the ancient forms and ceremonies of the "Old Covenant" which (or many of them) at least were no longer compatible with the dispensation instituted by the Saviour, to whom they had, now, given their hearts and whose religion they professed to have adopted. These, also, the Apostle urges in this admonition, to abstain from, unless, by conforming to them they might bring disrepute upon their new faith, or run the risk of being again entangled, through their conformity to this world, in the meshes of these empty and vain ceremonies, and, thus, lose the reward promised only to those who are faithful to the end. And yet, who can read these few words of divine instruction without being struck with their peculiar applicability to the Christian world, even now?

There are very many professors of religion—believers in Holy Revelation—members of Christ's Body, the Church, who, by their conduct, cannot be said to have greatly heeded the divine admonition of Paul. By reference to the preceding verse of the chapter from which this admonition is taken it will plainly appear that the Apostle's words have application, chiefly, to the "bodies" of Christian believers. This, we fear, is very often, too much overlooked by new converts especially, and by the majority of church members, generally, in pursuing this important passage of scripture. So important did Paul deem this bodily non-conformity to the world, that he beseeches his newly-converted Jewish and Gentile "Brethren" "by the mercies of God," that they should present their "bodies" as "living sacrifices, holy, acceptable unto God," as a proof of the earnestness of their professed change. Does it not frequently, now, seem as if men believed the body had nothing at all to do with their conversion? As though man could be wholly renewed—"transformed by the renewing of the mind"—without manifesting that renewal by any bodily change. This, according to our view of the Apostle's admonition, "and be not conformed to this world," is incongruous with the

original meaning and intent of the passage.

"By their fruit ye shall know them," and how can the worldly mind be wholly "transformed" without a corresponding change in the outward appearance—the general conduct—which certainly includes the "body" in all worldly respects? For instance, should a man or woman, wholly given to the world, in its so-called "pleasures," in fashion's follies and extravagancies of dress and luxuries, be made a subject of redeeming, converting grace, and profess to have given the heart to God, in faith and love, and yet, continue in all these external worldly forms and follies, that any sane, Christian person believe that man or woman sincere in his or her profession of a "change" of heart? We protest not. And yet, if not a majority of those, who profess the religion of Jesus Christ—the "meek and lowly" Saviour of the world—Oh! how does the genuine believer's heart often grieve to see, to all human appearances, so much conformity to "this world," even the "house of God"—the place where His "honor" alone, should "dwell"—in those who go there (or should go there) professedly, to worship Him, in His holy Sanctuary, "in spirit and in truth." Read, my Christian brethren, the whole of Paul's 12th chapter to the Romans, "and be not conformed to this world."

E. F.

The Synod of Central Pennsylvania.

This Synod met in Lock Haven on Tuesday evening, the 4th inst., in the English Lutheran church, of that place under the pastoral charge of Rev. J. Goodlin. In the absence of the President, Rev. A. L. Guss preached the synodical sermon on 1 Cor. 14, 15, 16.

At the last meeting of the Synod at Perryville in June last it was resolved to change the time of the annual meetings from spring to fall. It is therefore only four months since its last meeting. The attendance of the members was, however, very good, very few ministers being absent, and quite a number of visiting brethren from other Synods.

On Thursday morning the Synod was organized in the usual way, Rev. Guss opening the session in the absence of the President.

The President's report was read by Rev. Guss. It contained nothing unusual except a recommendation to elect the officers of Synod at the close instead of the beginning of the annual sessions. Such a course he thinks would certainly secure a preparation and efficiency on the part of officers rarely if ever enjoyed by Synod in the present arrangement.

The election of officers resulted as follows: President—Rev. E. Studebaker. Secretary—Rev. H. C. Schindler. Treasurer—Rev. W. H. Divon.

Thursday afternoon was mainly occupied in the discussion of educational business. The Synod resolved to support six beneficiaries during the current year, and earnest efforts were urged to raise the necessary funds.

As there are two Lutheran congregations in Lock Haven, an English and a German, Synod resolved to divide its time between the two churches, preaching every evening in both churches, and on Thursday morning the Synod commenced its sessions in the German Lutheran church in charge of Rev. Lintz. The morning session was consumed in discussion on the subject of Home Missions. The business was left incomplete to be taken up at a future session.

The proceedings on Friday and Saturday related, among the usual routine of synodical business, to the cause of missions and education. Synod resolved to support six beneficiaries during the coming year for which nine hundred dollars will be necessary. Other sums are also required to carry on the missions in the bounds of the Synod. A committee appointed to report on the financial condition of the Synod reported that \$2,500 were necessary to pay off the indebtedness and carry on all the present benevolent operations of the Synod during the current year. This amount was distributed among the different churches at the rate of 41 cents to every church member. Those ministers and laymen present pledged themselves to raise their proportion, and the secretary was instructed to inform the absent brethren of the amounts they were expected to raise. It is hoped these sums will be promptly raised and forwarded to the treasurer, so that the benevolent operations of the Synod may not be interrupted.

Nearly a whole day was occupied in adopting a revised constitution. One of the brethren proposed some radical changes, such as the abolishment of the license system, and the setting aside of the ministerium, but neither of these changes were adopted.

The election for delegates to the General Synod resulted as follows: Clerical—Rev. Dr. H. Ziegler, J. K. Miller, J. Haeckenberg, and H. C. Schindler.

Lay Delegates—Messrs. Kessler, of Lock Haven, Sam, of Millintown, Hamilton, of Lewistown, and Wolf, of Bellefonte.

The next meeting of this Synod is to take place at Millintown, Pa., in the charge of Rev. Keilgo, on the last Thursday of September, 1871.

Interesting religious exercises were engaged in during the sessions of Synod. On Friday evening the anniversary of the Missionary Society was celebrated. Rev. Copenhaver made some very appropriate and impressive remarks in the English language, and the writer of these lines made some remarks in German.

On Saturday evening the Education Society was addressed by Rev. H. C. Schindler in English and Rev. D. Sell in German.

Mr. M. L. Keipeler was on Friday evening licensed to preach the Gospel. He has been called to the pastorate of the Lutheran Church of Duaneburg, Pa.

On Sunday morning the Sacrament of the Lord's Supper was administered both in the English and in the German churches. Addresses were also delivered before the Sunday schools, both in the English and in the German congregations.

The churches of the place are nearly all large and beautiful. The Presbyterians and Methodists are building magnificent structures. The English Lutheran congregations have built a large and beautiful church, of which the basement is finished and dedicated, which makes a large and airy audience chamber. The upper part, we trust, will also be finished in due time. This is a mission congregation and they deserve much credit for the self-denial and liberality with which they prosecute this work. The Germans also exhibit a commendable zeal in the maintenance of their church. They have had their church beautifully frescoed and intend to have it all painted inside and outside. We know of no handsomer church in the bounds of the whole Synod, than the German Lutheran church of Lock Haven.

P.

For the American Lutheran.

"So Dull."

So said a sprig of humanity of, perhaps, sixteen summers. From his stature he might have been mistaken for a man. This cloth he wore was fine enough for a Gentleman, though the style of his dress showed the dandy, if not the fashionable loafer.

There was a musical convention of some interest in the town. This young exquisite was present much of the time; not, of course, as a member, nor as seeking improvement by observation, but as affording a poor sort of pastime. It was a smart little village in which he lived, with plenty of business for those who wanted business, and the usual amount and variety of amusements; enough, at least, of the latter to satisfy the ordinary cravings of the pleasure-seeking throng. But either with the quantity or quality he was dissatisfied, as the above expression clearly shows.

The convention was having a recess. Interested groups here and there were eagerly discussing certain features in the performances or some arrangements respecting the anticipated concert. But our hero was concerned about none of these things. In the companionship of one slightly his senior and of questionable habits, he gave vent to his disgust in regard to the "whole thing," expressing the hope that somebody would "get up" some entertainment, and give as a reason for the wish, "So Dull." Life, under such circumstances, at sixteen, "So Dull!"

There are two questions here, worthy of being asked and answered.

1. Why to this lad was life "So Dull?"

He was a fast boy. He had dashed ahead at an awful rate. He had exhausted the ordinary pleasures of youthful frivolity. The mysteries of inquiry, accessible to those of his age had already dried their fascinations for him. The excitement, which usually satisfy mankind, were to him perfectly insipid. His moral nature was debauched, his aspirations were vitiated. Hence where innocence found the keenest relief, life with him was "So Dull!"

The breaks were not applied at the right time. There was something of a fortune upon which he made dependence, whether the fruit of fraud or of a speculative marriage—second marriage was a question upon which different opinions were entertained. At all events, it was held loosely and made the occasion of parental indulgence.

The boy had no employment. He might have had, but to him business was "So Dull," and his father thought it was not well to "draw the reins too tight."

He had barely a decent common education for one of his age. He might have gone to school, but study was "So Dull," and here as in regard to business, it was not thought best to "draw the reins too tight."

Before asking the second question, look at this lad carefully where he now is! Sixteen, fast. Permitted to have his own way. Without employment. With a poor apology for an education. In the midst of the exigencies of an enterprising village, everything was "So Dull!"

2. What was the end? Alas! the end is not yet. Or rather, there have been several sad ends.

He went to the great city and through the influence of friends secured a desirable situation in business. Here he encountered three difficulties. It was "So Dull." He was not qualified. His salary was insufficient. The end here came speedily.

Appearance and the aid of friends gave him favor in the eyes of a respectable family. A daughter's hand was obtained in marriage. The deception of appearances was soon discovered. So was his lack of qualifications. Increasing responsibilities, without means, without employment, superintending a state of things of a desperate character; and he soon found married life "So Dull" and abandonment was the end of that affair.

All that is known of his subsequent condition may be expressed by a single word—WRECK! And this, too, he will find "So Dull!"

There are two events yet future which may not be found "So Dull!"—DEATH! JUDGMENT!

PHILO.

Sunday-School.

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

HAVING AN AIM.—By John S. Hart, L. L. D.—Much of the efforts of good people comes to naught because those efforts are put forth without deliberation or distinctness of purpose. The fleet-footed youth Ahimsa is a fair representative of many well-meaning people nowadays. There had been a great battle, and he was in all haste to carry the news to the king. In his zeal he actually outran the more sober-minded Cushi, and was the first to enter royal presence. But when asked his tidings, he could only say, "I saw a great tumult, but I knew not what it was." So the king said to him, "Turn aside and stand there." Thus, too often, in their zeal to be doing something, people rush out into the thicket of the turmoil without knowing exactly what it is that needs to be done, and without having formed for themselves any definite plan of action. Such proceedings are worse than a mere waste of energy. They are often positively injurious. Paul says, "So fight I, not as one that beatech the air." When he gave a blow, he was careful to take him. He wished to hit somebody, and to hit the right one. These people who thrust out at random not only beat the air; they often hit and hurt the very ones whom they seek to benefit.

The teacher, of all persons, and the Sunday-school teacher, of all teachers, should seek distinctness of aims. The work is one in which mistakes are so easy, and so mischievous. Children, in consequence of their inexperience and their pliability, are more easily led astray than grown people. The interests at stake are more momentous than those which concern merely the loss or gain of money. Another thing which makes it particularly important that care and right methods should be used, is that the Sunday-school work is not so well organized as the work of the week-day school. In a well-organized public school a bungler has not half the power of mischief that he would have in a Sunday-school.

It is the duty of every teacher, therefore, to spend some time in reflection. Less action and more thought is sometimes the true wisdom. If the teacher would have a full measure of success in his work, he should occasionally pause, and take time for consideration. He should fix upon certain definite ends to be accomplished, and then keep these steadily before him.

Let the teacher aim distinctly to teach something. This may seem a very simple rule, hardly worth uttering. Yet many make a serious mistake just here. They occupy the teacher's chair, they go through a certain routine of duty from week to week, but they do not teach. Let it be remembered that talking is not necessarily teaching. Hearing recitations is not teaching. Teaching is making some one know what he did not know before. Let the teacher, when the hour is over, ask himself this question: Did my class know anything which they did not know before? or have they merely exhibited to me what they had learned in preparing the lesson? Have they gone away with a distinct, positive addition to their spiritual knowledge? This will be found a searching and critical question, and the teacher who can answer it in the affirmative will find himself surely gaining; it will hold upon his scholars. Nothing so effectually secures good attendance as the consciousness on the part of the pupils that they are learning. But the teacher who would reach this end must aim at it with distinct purpose, and must habitually raise the question, whether he has really been teaching. If he does not, he may depend upon it that much of his labor is going to waste. He is working, but doing nothing.

THE BLACKBOARD.—In the common schools of our day the "Blackboard" is made the watchword of progress. Once, and not many years ago, it was used only to demonstrate mathematical problems, but now it is brought to bear in the study of almost every branch.

One great cause for this, is found in the fact that educators have learned that the mind can be reached far more easily through the eye than through the ear. A pupil requires quicker, understands better and remembers longer that which reaches the brain through the eye than he does that which is taught orally. It is therefore with pleasure that we copy the following excellent article from a recent number of the *Sunday-School Teacher*:

Anybody can use it.—There is a mistake in idea nobody can use a blackboard, but person of great ingenuity, or one who has considerable skill in drawing. There could be no greater mistake. The more ingenuity and skill you have, the more useful you will make your friend; but if you can write legibly you can interest and instruct a Sunday-School with the blackboard. You can write a text that embodies the prominent thought of the lesson. Suppose, for instance, your lesson is the curing of the barren fig tree. You can write upon the board these words, "Nothing but leaves," and then, in a few remarks, call attention to the sin of unfruitfulness. Or, if your lesson was concerning the call of Peter, you would write

LEAVE ALL.

FOLLOW JESUS.

IMMEDIATELY.

And your remarks would bear on these three points. There are many ingenious exercises that might be suggested, but it is our purpose at this time to give such as might occur to any person of ordinary ingenuity. In this, as in all else, "practice makes perfect." After a month or two of such exercises in a school, one finds it very easy to devise still better plans for blackboard lessons.

In the Infant Class.—Here the blackboard is invaluable. Schools that have infant classes in separate rooms must have a blackboard if they would succeed best in interesting and instructing the little folks. Here, drawing is of great importance, though it may be ever so rude. For instance, if the barren fig tree is the lesson, draw a tree, though it may be a very rude one. If you talk of a strait gate and narrow way, and the opposite—how is the impression increased in force by drawing the two ways on the board? Here is a narrow (strait) gate—and a narrow way ascending. There is a broad way running down to destruction. Your drawing may be rude, but the children will get a visible representation of truth. We have suggested simple exercises, and others of the same kind will occur to every infant class teacher.

Don't Stop the School.—The time is at hand when many Sunday-schools stop for the winter. Why? Is there any reason which will not apply with equal force to any and every moral and religious work—to any social or educational movement as well? If there is such a reason let it be presented. But do not stop the school without it.

Religious privileges and influences will be few enough this winter; do not stop the Sunday-school, and so make them less.

Temptations and influences for evil will be rife; the children and youth are fearfully exposed. Do not stop the school and take away this safeguard.

Disease and death will take away some out of our schools and classes. Do not stop the schools, and let them go to judgment, complaining that we did not care for their souls.

Reveries, hope and trust, will be extensively enjoyed this winter. Let us prepare the way of the Lord, and hold our dear ones constantly in the position to receive the coming blessing.

Teachers and Sunday-school workers need this work to do for Jesus to keep our souls alive. Do not stop the school, and be idle as rusty in harvest field. Which pity must demand.

Much of the work of the past will be lost, if the school stops; much of the good we hope for we shall never see, if we stop the schools this winter.

Every consideration of wisdom, prudence, and Christian love, calls us to work on, doubling our diligence, and forbids us to stop our school.

The children do not want to stop; parents who think on these things do not wish it; angels hover over, watching the progress of this work, cannot wish it; Jesus, our Master, certainly does not say stop. Why should the school stop?

Satan and wicked men may rejoice in the open field we leave them to compass the ruin of our dear ones. All else cry do not stop the school. No! it must not stop. Let us redouble our efforts; add new attractions; spend more time, if it is necessary; pay more money, if it is needed; pray more earnestly, and believe more fully; for in due season we shall reap, if we faint not.

I will do all I can; write me freely; press forward; by no means stop this school.

Yours in love,

J. B. BAUGHMAN,

Missionary Am. S. S. Union.

THE BOYS WHO ARE TOO BIG.—Gather them into a class by themselves, and put them under the care of the kindest and most judicious man that can be found. Not a long-winded man, who will weary them with tedious preaching; not a dismal man, who will drive them away with his doleful exhortations; not an austere man who will shake his head and make grim faces at them; but a good, warm-hearted Christian, a man of tact and enterprise. One that remembers that he was once a young man, passing through this critical state, will do better than one of the stately sort, who never was young.

TACT AND TALENT.—Since the time when the work of the Sunday school first began no time has equalled the present in tact and talent.

The tireless energy of the noble host of workers has been brought to bear upon this precious, fruitful sphere of labor fully worthy of the cause. The loss, lack of method day has passed away, and is succeeded by a period, in which







## Household and Farm.

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

September 16th. Our pictures came back with those of our party who remained behind to visit Yo-Semite, the Geysers, and the Big Trees.

"What were you thinking about, Aunt Betsey?" said Mrs. Lester. "There's such a funny expression on your face."

"Well, you know, we were down to the Cliff House the day before," said Aunt Betsey, "and I couldn't get the roar of that thundering surge or the barking of those sea lions out of my head for days and days; but that morn'g in particular, I was thinkin' 'bout it, and felt sort of solemn and frightened too, 'twas so mighty."

"It's a very handsome groupin'," remarked Dr. Lester, "and admirably done. Of course in so large number, some of the faces will be exactly in focus, and others a little out of it, and therefore less perfect; but, on the whole, I am delighted with the picture."

"I enjoyed the scene immensely," said Mrs. Lee. "When we were being set. Those bright-eyed, accomplished photographers, with all their artistic tastes and faculties, working at the very 'top of their bent,' and each member of the party anxious to make the best possible appearance: the nice adjustment of light and shade, the careful posing of heads and shoulders, the arrangement of draperies and the final moment when the black cloth was removed from the camera—altogether, it was an occasion not soon to be forgotten."

"Mr. Hulston certainly understands his business, and has placed us all under the greatest obligations. How we shall cherish this memento of our Pacific trip!" said Mr. Hudson, who just that moment came up.

We were all resting in the Refreshment-room of the Buxley Fair, whither we had gone for instruction and recreation, when this conversation took place.

"Won't you sit with us?" asked Dr. Lester. "We've just given our orders—oysters, chicken, tenderloin—what will you have?"

"I have a crow to pick with Aunt Betsey," said the old lady looking up with a queerly mingled expression of surprise and inquiry. "I was perfectly astonished," continued Mr. Hudson, "that you accepted port wine out there on the Pacific slope. I thought you were a strict temperance woman."

"So I am, indeed," said Aunt Betsey, just a little nettled. "But I've been a nut for twenty years, and don't I know how good port wine is in case of sickness? Not a mixture of logwood and drugs, but the real genuine article, and 'at that' what they gave me 'n I took it very thankful. I carried some to poor old Mrs. Tibbets—she's been complainin' all summer, and it cheered the good old creature mightily, and did her a deal of good."

"A little wine for her stomach's sake, you know," laughed Mrs. Lee.

"Well," said Mr. Hudson, elevating his eyebrows and shrugging his shoulders, "I believe the world would be a great deal better off without it. But you should have said and gone with us to 'Oak Knoll,' where Mr. Woodward entertained us with princely hospitality—the same one that took us through his gardens in San Francisco, you remember."

"A very pleasant afternoon we spent there," said Mrs. Lester. "How I would like a window from my dining room looking into one of those elegant conservatories."

Then while the gentleman talked finance, we discussed our flowers and domestic matters.

"I have been looking everywhere," said Mrs. Lester, "for canned pumpkin and squash, but in vain. I wonder if it is put up like tomatoes and corn."

"I have found a very good way to preserve it," said Mrs. Lee, "is to stew it till done, then spread thin on earthen plates and dry in a moderate oven. It will keep thus all winter, and when soaked in milk, and prepared just as though freshly stewed, can hardly be told from pumpkin just off the vine."

"I wish," said Mrs. Lester, "some one who knows would tell me just how to can it so it will keep."

September 17th. Called at Mrs. Hull's to-day, to see her sick child—and no wonder it is so ill. There it lay in a little bedroom between the sitting-room and kitchen with no window in it, and two doors opening out of it. Of course neither the sun nor fresh air ever can penetrate the dismal little hole; yet father, mother, and two children sleep there winter and summer.

"It's so handy," said Mrs. Hull; "I can see to the children with so little trouble."

"Handy to the graveyard," thought I, but I only suggested gently that the sitting-room would be a much better place for the little patient, and offered my help in moving the crib to that sunny and airy room. It was accepted, and I was glad to leave the sufferer where with skillful nursing, she may recover. It is strange that people with good commonsense about most things will ever allow such rooms to be built in their houses. We can not admit the sun and the air too freely into our dwellings. The walls and carpets of our sleeping apartments become saturated with effete matter from the lungs and other pores of the body, and sunshine alone will remove it. It may swell the cost in building to make ample provision for ventilation and sunlight, but we have no right to sacrifice life and health to that we may save a sordid dollar. When I came home I could not rest till I had gone through every room in the house, and satisfied myself that no neglect of these fundamental laws of physical comfort was being tolerated. I did find in the cellar some half-decayed egg-plants, and a plate of cold meat that had been carefully put away and forgotten, till the mould in rank growth covered it. Too many of us are careless about keeping our cellars scrupulously clean. We forget that the air is constantly rising from them through the floors and permeating every room in the house. Decayed wood or vegetables will emit noxious gases. These we breathe day and night, and thus the seeds of disease, and long, dumb, apparently causeless sicknesses are planted in us. The use of lime, copper-ware, dilute sulphuric acid, or carbolic acid will, to a great extent, repair the evil and prevent its consequences.

September 18th. Before the fall rains set in, we are having supplies of fuel laid

up in stores. It is so trying to get up of a cold morning in winter, or a wet morning in autumn, and try to kindle a fire with green wood! We make this provision from motives of economy in money as well as in patience. Two cords of thoroughly seasoned wood will go more than twice as far as four of green. Every housekeeper who has tried to bake with green wood knows that four sticks of wet oak, or ash, or hickory, will not begin to make impression on bread in the oven as two of dry. The experiment has been tried, and the results are all in favor of a wood-pile at least six months old. Gussie and Willie put it away neatly in the woodhouse, where we can have access to it without going out doors. This "Sheltering fuel" beneath a snow-bank in winter, and under a thunder-cloud at other seasons of the year, is not at all to my taste.

Mrs. Tremaine was in this afternoon with her baby. The little fellow is now so plump and rosy, one can hardly believe that only three weeks ago we feared the next funeral would be in his mother's parlor.

"So you don't like writing for the newspapers," I said, when baby's hat and cloak were removed, and we had talked him all over.

"Like it! I guess I don't," ejaculated she with energy, "why, I wouldn't be a literary woman for any thing in the world—that is, with all my babies to see to. When would the stockings mended, and the buttons be sewed on, and the ten thousand other things be done, that keep me every moment busy from early dawn till late bedtime?"

"You'd have to give up embroidering your children's clothes, and let some things go, you know."

"It's no use talking," said she, "my hands are full. Yesterday, I went to the city, and made my purchases for fall and winter wear. I've tried buying cheap things to my heart's content. Now I get every thing of the best quality—muslin, calico, flannel—and have it made up in the most thorough manner. My baby is now wearing garments that were made for the older children, three and four years ago, and they are just as good for every day as new."

"I wish everybody would come to those conclusions," I replied. "In the matter of flannel, I find yard-wide, all wool Shaker flannel is the best I can purchase, and I seldom buy any other. Do you do all your own cutting?" I inquired.

"Yes, indeed, I can cut more economically than any sempstress. I get the garments all ready, each rolled up separately, with tape, buttons, thread, and whatever else will be needed to make them, and when my sempstress comes, she dispatches the work fast. There go my children home from school—hungry as wolves. I must go and get supper."

"So I am, indeed," said Aunt Betsey, just a little nettled. "But I've been a nut for twenty years, and don't I know how good port wine is in case of sickness? Not a mixture of logwood and drugs, but the real genuine article, and 'at that' what they gave me 'n I took it very thankful. I carried some to poor old Mrs. Tibbets—she's been complainin' all summer, and it cheered the good old creature mightily, and did her a deal of good."

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