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The Other Side.

We dwell this side of Jordans' stream, Yet oft there comes a shining beam Across from yonder shore; While visions of a holy throng, And sound of harp and scraph song, Seems gently wafted o'er.

The Other Side! ah, there's the place Where saints in joy past times retrace
And think of trials gone; The vail withdrawn, they clearly see That all on earth had need to be, To bring them safely home.

The Other Side! no sin is there To stain the robes that blest ones wear, Made white in Jesus' blood; No cry of grief, no voice of woe, To mar the peace their spirits know, Their constant peace with God.

The Other Side! its shore, so bright, As radiant with the golden light Of Zion's city fair; And many dear ones gone before Already tread the happy shore;
I seem to see them there.

The Other Side! O, charming sight! Upon its banks, arrayed in white, For me a loved one waits. Over the stream he calls to me,
"Fear not, I am thy guide to be
Up to the pearly gates."

Tne Other Side! his well-known voice And dear bright face will me rejoice; We'll meet in fond embrace. He'll lead me on until we stand, Each with a palm branch in our hand, Before the Savicur's face.

The Other Side! The Other Side! Who would not brave the swelling tide Of earthly toil and care; To wake one day when life is past, Over the stream, at home at last, With all the blest ones there.

Men & Things as I saw them in Europe. LETTERS FROM AN AMERICAN CLERGYMAN. XXIV.

In leaving the city for Turin, we had an enchanting view of Genoa and its harbor. On our way out we passed one of those horrible funeral processions, such as we had met in Naples and Rome, in which persons are covered with sheets, with holes only for their eyes! As we passed through the gate of the strong wall that guards the city, we turned back to read the inscription over it, from which we learned that "The most blessed Virgin" is its guardian goddess! Soon we came to a point where we took our last view of the Mediterranean, and turned into a valley of beautiful cultivation, and pursued our way to the foot of the Apennines. The day was hot and the road dusty, and it was quite primitive and refreshing to see men scattering water on the highways with shovels from the little streamlet that flowed on either side of them! No ideas of laborsaving machinery have yet reached Italy, save those which pertain to the doing up of confessions, and forgiving sins, and and getting money. In inventions for these purposes, it leads the world,

We ascended the Apennines by a winding road of stupendous workmanship, which is at no point steep, although it winds up a mountain which seems to possess no more inclination from a straight line than does the leaning tower of Pisa. As we looked up we could see nothing but wall above wall, and arch above arch, as high as the eye could reach; and yet drawn by twelve horses driven and ridden by quite a guard of postillions, we ascended full trot to the summit; and as we looked down, we could see carriages and men as pigmies in the profound depths below! On the very summit of the mountain, where nothing but monks and goats can live, we found a monastery whose bell was tolling as we passed it. The sound recalled far distant lands, and a well-remembered house of prayer, and a beloved people accustomed to repair to the sanctuary at the call of the church-going bell! We thought, silently prayed, and passed on. And if we went up the Apennines in a full trot, how can I describe the manner we went down it? A full gallop does not express it as we felt it. And amid clouds of dust, the jabbering of postillions, the baying of dogs at our John Gilpin career, we traveled down, and

They were tunneling the Apennines for a railway from Turin to Genoa, which, when completed, will be an affair for Sardinia. And armies of women were engaged in making these tunnels! With a pannier of peculiar construction, made to fit the back, they entered the tunnel at one side, and e merged, laded, on the other side; bent down like beasts of burden, they followed each other in rows to the end of the embankment, where each turned round; there a man drew a pin which let the bottom fall out, and the stone, gravel, or

some hours there waiting the cars. The my journal in reference to this place is, "At Novi we dined at the table d'hote, and most filthy it was." Here we took the railway, and found it a most pleasant change from the diligence in which we came rushing down the Apennines like an avalanche. We flew over a plain of boundless extent, level as our salt meadows or Western prairies, reaching from the Apennines to the Alps, crowded with villages under magnificent cultivation, and irrigated from both ranges. We were informed that by means of irrigation three crops are annually raised on this plain. In the midst of it stands the city of Alessandria, which has a history. This city is near the junction of the Tanaro and Bormido, and the country around is often overflow by these rivers, and may be overflown by them at any time when necessary. It was this fact which led to its selection for a fortress in the days of the Guelfs and the Ghibellines. It was called Alessandria after Pope Alexander of blessed memory, who, it is said, placed his foot upon the neck of the Emperor Frederic, appropriating and quoting the text "Thou shalt tread upon the lion and the adder." The Emperor answered, "Not to you, but to Peter;" the Pope replied, "To me, and to Peter." But the great interest of this place to the modern traveler is, that the famous battle of Marengo was fought in its vicinity, one of the great battles of Napoleon. On that extended plain, on the 13th of June, 1800, met the Austrians under Melas, forty thousand strong, and the French under Napoleon numbering only twenty thousand. The battle was protracted and desperate. The French ranks broke, and were retreating, when Dessaix appeared in the distance. Riding up to Bonaparte, he said, "I think this a battle lost." "I think it a battle won," was the reply. Thinking they were masters of the field, the returning upon them unexpectedly, drove all before him. Hundreds were slain—thousands were taken prisoners. The Bormido was bridged with the dead bodies of horses and at these few precious facts for a moment: men, and rolled red with their blood. And there, under our eyes, lay the extended plain, bearing the most luxuriant crops, where this warrior with confused noise, and garments rolled in blood," had never been there fought. The way in which the Little Corporal gained did not lose, and rarely did he gain so complete a victory. But it was gained at the expense ranks of the French. His body was embalmed and carried to the hospitium on the St. a noble act? It is essentially a nation of savages, and should be so regarded and treated. incarnate. It would seem as if the highest welfare of our race and especially the true. social regeneration of Europe, require that it

toward Turin. Soon the Alps, which lay all man's proud heart. He wanted to be healed day in dim outline propping the sky, became clearly visible. As the intense glare of the sun faded away on the approach of evening. they became clearly defined. As we approached them the oppressive heat of the day gave in your heart, which says, "Give me some way to a chilly atmosphere, which rendered an overcoat quite comfortable. As the dusk of the evening fell around us, we crossed the Po, and under the dazzling glare of snow-clad mountains, on which a bright, full, cloudless your mother; love me. You can not atone moon was shining we entered the city of Turin for your own sins; but I have tasted death and soon found ourselves comfortably located that your sins might be forgiven. Your heart in the Hotel l'Europe- We were now in the beautitul capital of the kingdom of Sardiaia.

At a station between Alessandria and Turin two brawny yet well dressed Italians came, jostling each other, into our car. Soon they commenced an excited conversation, which became an intense scold. There would be an occasional lull, but they would commence again with increased fury. We expected a fight; but it was all words, and the less clay fell out of the basket! And hundreds of interesting because we could not understand women were working in this way at this bestial them. My traveling friend had a severe employment! Lime-kilns, in great number, line headache, which was not made better by the the road; and the women were quarrying the noise of our neighbors; and when suffering was stones, carrying them to the kilns, and send- no longer a virtue, he jumped convulsively to

ing away the lime! Whether these women his feet, and poured such a torrent of indignawere convicts, or the wives and daughters of tion in English upon them as perfectly astoundthe peasants, I know not; but they wore no ded them. Napoleon at Marengo made no criminal badge. This was the lowest state of more bold or sudden attack! They looked female degradation I ever beheld. Can the at my friend, and, after exchanging an indigworld furnish a lower? And in these parts of nant glance at one another, the war ceased. Sardinia there are no "godless schools" to vex the priests or to pervert the people.

Not another word did they utter. Soon one of them left us; the other accompanied us to Out of the large cities, the inns of Italy are wretched. We dined at Novi, and spent reached the station there. And when in our subsequent wanderings we met with any people looked extremely poor, and the town thing unpleasant I frequently advised my extremely dirty. All the memorial I find in friend to try the virtue of a bluster in English thing unpleasant I frequently advised my Judging by the effect on this occasion, our language must possess great energy to those who do not understand it.

The Door Open-Salvation Easy.

In a glen of the Scotch Highlands lived a poor widow, whose only daughter had been decoyed to a large city, and into a life of profligacy and shame. The mother went after, sought after, and pleaded with her to come home. She relented, and was returning home, when a new temptation assailed her, and she went back to her dark eareer of sin. The mother cast herself for help on the widow's

Late and lonely sat the poor widow one nigdt, watching the flickering embers on the hearth, when suddenly she heard the door creak and the sound of a bare foot on the cabin floor. She turned to see, and lo! her daughter! As soon as the heart-breaking confession was over, the daughter inquired, 'How came it, mother, that, at this late hour of the night, I found the latch of the door open ?" "That latch," replied the mother, 'has never been shut day or night, since you left me. I feared that, if you came and found it fastened, you might go away, and never return again.'

Blessed mother! her heart kept its hold on the latch of that ever open door. O, wanderer from God! O, impenitent soul! Christ Jesus has set open a door into heaven for you Austrians relaxed their exertions, and gave when he shed his blood for your sins. That way to the most clamorous joy; when Napoleon latch has never been shut against you, day or night, since you began to wander. The door is not only open, but entrance is easy. Look

1. The plan of salvation through the cross of Christ is the most simple, the most easy, fearful conflict took place; and all. save the and the most practicable, that heavenly love massive fortifications of the city, looked as calmly and as quietly as if "the battle of the of a child. The illiterate slave of a Carolina plantation can grasp it is easily, and rest on it as completely, as a President Edwards, or a this battle would almost induce the belief that Dr. Chalmers. It is just as simple as Elisha's the stars in their courses fought with him. command to Naaman, "Go wash and be clean." Never was he so near losing a battle that he "If any man thirst," says Jesus, "let him come to me and drink." No physical process of the life of the gallant and generous Dessaix can be simpler and easier than drinking. And to whom even the Egyptians gave the name the soul performs an equally simple process of the Just Sultan, who fell by a cannon-ball when it drinks in the faithful saying that just as the shouts of victory rose from the Christ Jesus came into the world to save sinners, Salvation is within the reach of the Bernard, where stands a monument erected to humblest. It is within the power of every his memory. Another was crected to him on free agent who trusts in Jesus. It is only the plain of Marengo, which was destroyed by hard on human pride, and self-righteousness, the Austrians in 1814. Will Austria ever do and sensual lust, and self-will, and the stubbornness of unbelief. The poor Highland girl Its history is a disgrace to the civilization of had no trouble with the door-latch of home. Europe. I can not otherwise regard the or the mother's heart behind it. The difficulhuman butcher Haynau than as Austria ty was to bring her own wayward, guilty heart to consent to the homeward journey.

The prophet Elisha's prescription was simshould be broken to pieces as a potter's vessel. ple enough and easy enough, surely, "Go From Alessandria we proceeded onward wash and be clean." The trouble was in Naalike a gentleman; he demanded that some extraordinary manipulation should be practiced upon him. So there is a stiff necked Naaman great thing to do and I will do it." The Divine Redeemer calmly, lovingly says, "Come to me. Put confidence in me. You loved is vile and leprous; come to the fountain of my blood; wash and be clean; then take up your cross and follow me."

II. Christ has done his part for your salvation, and done it perfectly. As far as his atoning work is concerned, the exact truth is contained in those sweet and sprightly times which we sing in our inquiry meetings:

> "Nothing either great or small Remains for me to do; Jesus died, and paid it all, All the debt I owe.

O! weary, working, stubborn one, Wherefore toil you so? Cease your doings; all was done-Ages, long ago.

Till to Jesus' work you cling, Alone by simple faith; Your doing is a deadly thing, Your doing ends in death.

Cast self-righteous doing down! Down at Jesus' feet; Stand in Christ-in Christ alone, Forgiven and complete."

Is this first verse true in every sense? you inquire. Does nothing remain for me to do for my salvation? I reply, No, by no means. This hymn teaches simply that you need not do Christ's work; but you must do your own. And your work is to believe Christ, give your heart to him, and follow him. It was blind Bartimeus' work to arise and go to Jesus; and then Jesus opened his eyes. It was Naaman's work to go to Jordon, and wash seven times; and the waters did their work in sending him home in a clean suit of skin, instead of a hideous leper's scales of scurf.

If you were sweeping down the American rapids at Niagara, in a skiff, and just as you near the Iris Island bridge I should throw you a cable, what would be your duty? Would it be to tug at your bending oars? Would it be to let the cable dangle past your swift-shooting skiff? No; neither of these. It would be to grasp the cable and hold to it, until I landed you on the bridge in safety. It was not yours to provide the cable; it is simp'y yours to grasp it when provided for you. So it is not required of you to make an atonement for your own sins; your first duty is to accept of Christ's atoning work. It is yours to trust him, and that is faith. It is yours to follow him, and that is practical piety. It is yours to forsake sin in order to please him, and that is true holiness.

How many a man is waiting to "do some great thing" in order to be saved. A great thing has been done-and done on the cross of Calvary the sinner need but go to Calvary, and wash, to be clean. How many are waiting for a sudden and brilliant conversion like Saul's at Damascus. Whereas all that God asks of them is to come back like the poor Highland lassie to the widow's door. When they thus come-with that penetent girl's spirit-they are accepted. God draws by his spirit, and when the heart prompts a return, that is repentance. When it enters the door, that is practical faith. When Jesus meets the returning soul with his pardoning kiss of love, then is the great work accomplished, and the forgiven soul has a right to rejoice in new-born hope of heaven.

Good friend! it is eay to understand the Gospel. It is easy to be saved, when you truly want to be saved. But let me tell you, it is no easy work to be damned. A deathbed of impenitence is no easy couch. Nor will it be an easy position to stand up at the Judgment-seat and meet the opened books that record your wicked, wasted life, and to behold on that Judgement-seat a dispised, insulted and rejected Savior! To day that Savior opens the latch of mercy for you. -But the day may come when tha Savior will close the door of heaven against you .- REV. T. L. CUYLER.

A Single Worm Killed that Tree,

During my sojourn at a place of resort for invalids, I was one day walking through the romantic ground and park, with some friends, when the proprietor of the establishment drew our attention to a large sycamore tree, decayed

"That fine tree," said he, "was killed by a single worm.

In answer to our inquiries, we found that about two years previously the tree was as healthy as any in the park, when a wood worm about three inches long, was observed to be forcing its way under the bark of the trunk. It caught the eye of a naturalist, who was

staying at the establishment, and he remarked, "Let that worm alone, doctor, and it will kill the tree." This seemed very improbable but it was agreed that the black headed worm should not be disturbed.

After a time it was found that the worm better than I can tell you." had tunnelled its way a considerable distance under the bark. The next summer the leaves of the tree dropped very early, and in the the succeeding year it was a dead, rotten thing, and the hole made by the worm might be seen in the very heart of the once noble

"Ah," said one who was present, "let us learn a lesson from that dead tree. How many who once promised fair for usefulness in the world and the Church have been ruined by a single sin."

Joppa.

Joppa, or Jaffa, is, according to tradition, the most ancient seaport in the world. It was once a city of the Philistines. They occupied the region along the sea shore, of what is called "the Holy Land.' Thus foreign nations were acquainted with them before any of the nations and tribes inhabiting the interior; and gave their name to the whole of the region—a name which we still retain, though it seems strange that the land of Israel should be called Palestine, that is to say, "the land of the Philistines."

Joppa is first mentioned in Scripture as Jaoho, lying on the border of the tribe of Dan. Joshua xix. 6. As it was the only port possessed by the Israelitee, it was here that the cedar trees and fir trees which Grand Master Uriam, King of Tyre, furnished for building the temple, were landed. Here Jonah em? barked for Tarshish when attempting to escape from going to Ni neveh with the message of God against their great wickedness.

Joppa is memorable by a visit of the Apostle Peter. A goodly woman, named Tabitha, or Dorcas, had endeared herself to all the saints by her love and good works. To their great grief, she took sick and died: and in their sorrow, it was not unnatural they should send for Peter, who was then at the neighboring city of Lodda. When Peter came, in the name of the Lord, he was enabled to say, 'Tabitha, arise!" and had the happiness of presenting her alive to the saints and widows who bewailed her death.

At Joppa the Lord taught the Jews that there is no difference between Jew and Gertile, by a remarkable vision, which is recorded in Acts x. 9-16. This lesson; like all God's lessons, was most timely; for just when the vision was over, messengers arrived from Cornelius, a Gentile, asking the Apostle to go to Cæsarea, and preach the Gospel. By the command of God, Peter accompanied them and in the conversion of Cornelius and his household, God was pleased to show that He had "to the Gentiles also granted repentance unto life." We, who are by nature Gentiles, may well remember Joppa and Peter's vision

Joppa still enjoys a considerable trade, and is the point at which pilgrims and travelers on their way to Jerusalem very commonly land. There are no remains of antiquity about it, but it well deserves its name, "Beautiful," not so much as a city perhaps, as from its site. It is picturesquely placed on a promontory, which is crowned by a castle. On the land side, it is approached through gardens and orchards of extreme beauty and profusion, glowing with the scarlet blossoms of the pomegranates, and remarkable for the large oranges which gild the green foliage of their famous groves, and fill the air with fragrance.

JOHN BUNYAN.

It being well known to some of his persecutors of London, that Bunyan was often out of prison, they sent an officer to talk with the jailor on the subject; and, in order to find him out, he was to get there in the middle of the night. Bunyan was at home with his family, but so restless that he could not sleep; he therefore acquainted his wife that though the jailor had given him liberty to stay till the morning, yet from his uneasiness he must immediately return. He did so, and the jailor blamed him for coming in at so unseasonable an hour. Early in the morning the messenger came and, interrogating the jailor,

"Are all the prisoners safe?"

"Is John Bunyan safe?"

"Yes." "Let me see him."

He was called, and appeared, and all was well. After the messenger was gone the jailor, addressing Bunyan, said.

"Well you may go out again just when you think proper, for you know when to return

A Happy Married Life.

When Robert Newton, the Wesleyan pulpit orator, married, he and his bride began the married life by retiring twice each day to pray with and for each other. This practice they kept up, when opportunity served, to the end of life.— Mark the result! When an old man, Mr. Newton remarked: "In the course of a short time, my wife and I shall celebrate the jubilee of our marriage; and I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us."

The uniform and unvarying testimony of the learned and truly great of every age with reference to the incomparable value of the Scriptures can be the result of no artifice or preconcerted collusion. Many of these testimonies have been borne at times when their utterance has involved or threatened the loss of life or liberty; and yet their avowal has been none the less sincere or courageous.

We propose to reproduce the testimony of some of these distinguished philosophers, poets, and statesmen, trusting that, in the array of such ample and disinterested evidence, our readers, especially the young, will discover any state, but whole masses of men, ever has the folly of rejecting the fountain of living attained, or ever can attain, a high state of truth for the shallow and corrupted streams of current literature. Beginning with Sir Francis Bacon, whom Pope pronounces the "wisest and brightest" of mankind, the greatwon his name an imperishable glory, we hear acter of a man's political and civil equality, libhim confessing as to the source of his wisdom and philosophy in language as follows: "Thy only adequate protector of his social happi-organizes have been my books; but the Social only adequate protector of his social happicreatures have been my books; but thy Scriptures much more. I have sought thee in the courts, fields, and gardens, but I have found thee in thy temples."
Sir Matthew Hale said; "There is no book

like the Bible for excellent learning, wisdom, and use;" and his contemporary, the celebrated John Milton, in addition to embodying his conceptions of its worth in immortal verse, in speaking of the plainness of revelation, remarks: "Let others, therefore, dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned a-mong those who admire and dwell upon them

for their clearness." John Locke, in speaking of the Holy Scriptures, says: "In them the Lord hath dilucidly displayed that counsel of his will that is of infinite concernment to us to understand, in order to our present being accepted of him here, and at last brought to the fullest enjoyment of himself in glory;" and Sir Isaac Newton assures us that he accounted "the Scriptures of God the most sublime philosophy.' The confident language of Addison, whose character and writing have instructed and charmed wherever the English language is read, is that "the frequent reading of the Bible will make the way to a happy eternity so agreeable and pleasant, that he who tries it will find the difficulties which he before suffered in shunning the allurements of vice absorbed in the pleasure he will take in the pursuit of virtue.

Str William Jones, the eminent orientalist, himself acquainted with the grandest master pieces of human literature, says of the Scriptures, as the result of a lifetime of study, that they contain, ',independently of a divine origin, more true sublimity, more important history, and finer strains both of poetry and eloquence, than can be collected from all other books that were ever composed in any age or in any idiom." In his farewell address to the people of the United States, September 17, 1795, George Washington says: "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensible supports." Similar testimony declaring the Bible the foundation of political and moral excellence, has been given by those illustrious statesmen, John Day, DeWitt Clinton, and Lord Erskine.

William Wilberforce, the man who, with all centleness, and sweetness, and meekness, and forbearance, and Christian love, rebuked the most gigantic evil of his nation, uttered these earnest words in his dying moments; "Read the Bible-read the Bible! Let no religious book take its place. Through all my distress and perplexities I never read any other book, and I never felt the want of any other. It has been my hourly study; and all my knowledge of the doctrines, and all my ac-

quaintance with the experience and realities of religion, have been derived from the Bible The Hon. John Cotton Smith, in pleading for the restoration of the Bible to the schools, speaks of it as "a book whose origin, if there were no other proof, is demonstrated by its perfect adaptaion to every capacity, the humblest and the highest; to the condition of man through every stage and vicissitude of his earthly existence as well as his immortal destiny. Who can withold such a book from the children of our country, and be blameless?" Baron De Stael and Admiral

Count Ver Buell, distinguished Frenchmen.

have indicated similar sentiments.

The Hon. S. L. Southard, in an address before a literary society in Nassau Hall, says: "Of all men, American scholars ought not to be ignorant of anything which the Bible contains;" and Chancellor Kent has eloquently averred that "the general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of ed, "How much money have you on hand?" prudence, temperance, justice, and fortitude, and to improve all the relations of social and domestic life." John Quincy Adams says of the Bible that "its march has been uniform in purifying and ennobling the moral, intellectual, and physical condition and character he, "I am now rich enough. I want no of man;" and Sir Robert Peel speaks of its more. circulation, in regard to public education, as "absolutely necessary." George Griffin, Esq. said in an address before the American Bible society, "A despotic government may subsist, Eden for fallen man save what the Bible protects." Well might Celeridge say that the fairest flower he ever saw climbing round a

eyes as the Bible which he saw lying within. In an eloquent address on this subject, John Thompson, Esq., of Poughkeepsie, uses this language: "We can be liberty propagandists lyle may write his latter day pamphlets to try of all earth's population, shall need a Bible." in," said he. It was Mr. R., the gentleman "In respect to the connection of the Bible of whom he rented the room.

The Bible as Viewed by the Great, with the concerns of political and public life," wrote the Hon. Edward Everett, from Wash- liked your room. ington, in 1852, "I am convinced that very inadequate ideas of its value are entertained by many persons, who otherwise regard it

with veneration. The following is the emphatic language of Judge McLean: "The morality of the Bible must continue to be the basis of our government. There is no other foundation for free institutions. I say this emphatically, and from the deepest conviction of its truth." Nor is the testimony of Secretary Sewasd less positive. He says: "I do not believe human society, including not merely a few persons in intelligence, virtue, security; liberty or happiness, without the Scriptures: and that the such circumstances. He was often in want of whole hope of human progress is suspended on the ever growing influence of the Bible." "It is," says Prof. Silliman, "the grand char- when he needed it. Was he authorized to

a book be the offspring of the human intellect? Does not the vastness of its effects demonstrate the excellency of the power to be of God? And can we with impunity refuge or neglect to search its holy pages with diligence and prayer?—CHRISTIAN ADVOCATE.

Baden. He died in the year 1812, and consequently was well known to many persons now living. His career was an extraordinary

In youth, Stilling was extremely poordestitute of the common comforts and necessaries of life. After a long season of anxiety and prayer, he felt satisfied that it was the will of God that he should go to a University and prepare himself for the medical profession. He did not, at first, make choice of a University, but waited for an intimation from his Heavenly Father; for as he had intended to study simply from faith, he would not follow his own will in anything. Three weeks privilege of an acquaintance with him. after he had come to this determination, a friend asked him where he intended to go He replied he did not know,

"O," said she, "our neighbor, Mr, T., is going to Strasburg to spend the winter there; go with him."

"This touched Stilling's heart; he felt that this was an intimation he had waited for. Meanwhile Mr. T. himself entered the room and was heartily pleased with the proposition. The whole of his welfare now depended on his becoming a physician, and for this a thousand dollars at least were requisite, of which he could not tell in the whole world how to raise a hundred. He nevertheless fixed his confidence firmly on God, and reasoned as follows: "God begins nothing without terminating it gloriously; now it is most certainly true that he alone has ordered my present cir cumstances entirely without my co-operation. Consequently, it is also most certainly true that he will accomplish everything regarding me in a manner worthy of himself." He smilingly said to his friends, who were as poor as himself, "I wonder from what quarter my Heavenly Father will provide me with money?" When they expressed anxiety, he said, "Believe assuredly that He who was able to feed a thousand people with a little bread lives still, and to him I commit myself. He will -the Lord will provide.

Forty-six dollars was all that he could raise for his journey. He met unavoidable delay on the way, and while in Frankfort, three days' ride from Strasburg, he had but a single dollar left. He said nothing of it to any one, but waited for the assistance of his Heavenly Father. As he walked the street, and prayed inwardly to God, he met Mr. L., a merchant from his place of residence, who said to him:

"Stilling, what brought you here?" "I am going to Strasburg to study medi-

"Where do you get your money to study

"I have a rich Father in heaven." Mr. L. looked at him steadily, and inquir-

"One dollar," said Stilling. "So," said Mr. L. "Well, I am one of your Father's stewards," and handed him thirty-three dollars.

This first trial made him so courageous that he no longer doubted that God would help him for the first time. He sat very still, and look through everything.

He had been but a short time in Strasburg and perhaps prosperously too, without the Bible; a republic cannot. There is no political reduced to one, on which account he began to pray earnestly. Just at this time, one morn- this morning, Frank?" ing his room-mate, Mr. T., said to him, "Stilling, I believe you did not bring much money poor man's window was not so beautiful in his with you," and offered him thirty dollars in gold, which he accepted as in answer to his prayers. In a few months after this, the time arrived when he was to pay the lecturer's fee, mind what the minister says." or have his name stricken from the list of stuonly by becoming Bible propagandists. Cardents. The money was to be paid by six o'clock on Thursday evening. Thursday to stay the progress of democracy, but here is morning came, and he had no money and no the great latter day pamphlet which will sur- means of getting any. Five o'clock in the evening came, and yet there was no money. ter said! Be as heedful as little Frank. If vive that great day for which all other days evening came, and yet there was no money. were made:" "I trust that the struggles of His faith began almost to fail; he broke out were made: "I brust that the struggles of line later books and the struggles of line later books and later below, you will be fitted to enjoy the society below, you will be fitted to enjoy the society huysen, "while a single tribe or family or soul tears. Some one knocked at the door. "Come

"I called," said Mr. R, "to see how you

"Thank you," said Stilling, "I like it very Said Mr. R., "I thought I would ask you one other question: Have you brought any

money with you?" Stilling, much overcome, answered, "No I

have no money.' Mr. R. then looked at him with surprise, and at length said, "I see how it is; God has sent me to help you." He immediately left the room, and soon returned with forty dollars

Stilling threw himself on the floor, and thanked God with tears. He then went to the college and paid his fee as well as the best. His whole college life was one series of just money, but he never asked man for it; for he had no man to ask, and it always came ow of doubt that it was his duty to enter on Such is the language and testimony of some of the brightest intellects of earth. Can such Divine guidance, and felt that he had it; he availed himself of all the lawful means in his power for the supply of his own wants, and when he had no means of his own, he asked help of God, and never failed to receive what he asked. He became one of the greatest benefactors of the poor that the world had ever seen. He restored sight, during his life, Dr. Stilling—Trust in God.

Henry Young Stilling was an eminent physician in the service of the Grand Duke of Redor Wallship in the service of the Grand Duke of Redor Wallship in the service of the Grand Duke of Redor Wallship in the service of the Grand Duke of Redor Wallship in the service of the Grand Duke of Henry Y. Stilling.

A STORY OF OLDEN TIMES, WHICH HAS A MORAL FOR OUR TIMES,

A young gentleman fresh from college, who had more knowledge of books than of men was wending his way to the Rev. Dr. Cof Connecticut. The Dr. was extensively known and respected for his energy of charac ter, his learning and piety, and moral worth. But, like the great Apostle, he did not disdain. ed to "labor with his own hands."

With a letter of introduction to the aged divine, whom he had known only by reputation, our genteel young friend was seeking the

"Old daddy," said he to an aged laborer in the field by the way-side, whose flapped hat and coarse looking overcoat, (it was a lowering day,) and his dark complexion and features contrasted strongly with his own broadcloth and kid gloves, and fair person. "Old daddy, tell me where the Rev. Dr. C--- lives? In the house you see yonder,' the old man modestly replied.

Without condescending to thank him for the information, the young man rode on, and soon found himself seated in the parlor of Dr. C.'s hospitable residence, at the invitation of the lady of the house, awaiting the expected arrival of the doctor.

In due time the host appeared, having returned from the field, laid aside his wet garment, aed adjusted his person. But to the surprise and confusion of the young guest, whom should he meet in the Rev. Dr. but the same "Old daddy" he had so uncerimoniously accosted on his way.

"It was very respectful in you,', said the venerable divine, with an arch look, and in a pleasant tone-for the aged person was not wanting in wit and humor-"it was very respectful in you to call me 'old daddy;' I always love to see young men show respect to

The confusion and mortification of the certainly find out means. Do not be anxious young man were indescribable. He could have sunk through the floor, and buried himself in the darkness of the cellar beneath him. With a countenance crimsoned with blushes, he began to stammer out an apology for his

> "No apology," said the Doctor, very pleasantly, "no opology; I always love to see re; spect shown to old age." But the kindness and assiduity of the family could not relieve the unpleasantness of his situation: a sense of the mortifying blunder which he had committed, marred all his anticipated pleasure from the interview, and he was glad to take his leave as soon as he could do it with decency.

This item of his experience was, no doubt a valuable lesson to him. And if our young readers will learn from this story not to judge of a man's worth by the dress he has on, it will be a good lesson to them, and save them from many mistakes.

Frank in Church.

A little boy whom I knew went to church ed the minister directly in the face while he was speaking. When he got home, his mother asked, "What have you learned at church

He said, "Mother, I learnad that Daniel prayed three times a day, and we must. I must, mother. Shall I kneel down at your side, just as I do when I go to bed? I want to

Little Frank knelt by his mother's side and prayed. He was a very little boy, and it was the first sermon he ever heard. How soon he tried to practice the good things the minisyou improve and hallow every Sabbath here of holy angels and meet the Lord of the Sabbath in the beautiful land beyond the grave. its own interest and the welfare of the Church. him accordingly.

THE AMERICAN LUTHERAN.

Selinsgrove, Thursday Nov, 9, 1865. Endowment of the Miss. Institute.

Endowment is now the order of the day. In this respect astonishing things have been done in the last year. A degree of liberality has been manifested in the endowment of our literary and theological institutions that stands unparalleled in the history of our church. -Gettysburg has received princely donations; Springfield, O., does not lag far behind it; for Springfield, Ills., and Hartwick, N. Y efforts have been put forth, which though not as successful as those in behalf of the two first mentioned, have nevertheless been encouraging to their friends; last, though not least, comes the Missionary Institute at Selinsgrove, Pa.

On Tuesday evening the 24th inst., the friends of the Institute, including some of the alumni members of the Board, and others, met in the Chapel of the Institute building, where after some interesting explanations and enthusiastic speeches, it was unanimously resolved to raise an endowment of twenty-five thousand dollars (\$25,000) for the Theological Department of the Missionary Institute. Several donations of \$1,000 each, were announced for this noble enterprise, but in order to awaken a more general interest in the Cause, and give all the friends of our Institute an opportunity of participating in this important undertaking, it was unanimously re solved to hold an

ENDOWMENT CONVENTION

in the Lutheran Church at Sunbury on the last Tuesday in November. To this convention all the friends of the Institute are cordially invited. They will be heartily welcomed by Rev. M. Rhodes and hospitably entertained by his people. Let all who intend to come inform br. Rhodes by letter of their intention, and also how long they intend to remain. There will be a preliminary meeting at two o'clock in the afternoon, but the grand Convention is to take place in the evening.

And now in the name of the Institute, in the cause of theological education, in the cause of our church which is calling for ministers to supply the waste places in Zion, we extend a cordial invitation to the friends of this Institution to come to the Convention Come one! come all!! Those who cannot possibly come, should write to the convention, and state what they can do for the cause. We would also suggest to ministers and others who intend to come, to speak to some of their members, and get such liberal subscriptions as they can, to announce to the convention in Sunbury. It would also be a good idea for ministers to lay the plan before their people on one of the intervening Sabbaths, and see how much their respective congregations are willing to contribute to the endowment fund, they paying the interest semi-annualy until the principal is paid.

Once more we say come !! and bring your subscriptions along with you. We expect to have a lively and interesting time of it.

THE MISSIONARY INSTITUTE AND THE EAST PA. SYNOD.

The East Pennsylvania Synod is more largely indebted to the Missionary Institute than any other Synod in the Lutheran Church. It has received more ministers into its connection from the Institute, and has more directors in the board than any other Synod, not even excepting the Synod of Central Pennsylvania, which does most for it in the way of support. Eight ordained ministers who have received their education in the Missionary Institute are members of the East Pennsylvania Synod; it has four clerical and nine lay directors in the board; the principal of the Classical Department is a member of the East Pa. Synod, and the church in which the students and professors worship, together with its pastor, has hitherto belonged to the East Pa. Synod. The Synod of Central Pa., on the other hand has only six ministers from the Institute now in its connection, and only seven directors both lay and clerical all told.

The East Pa. Synod is therefore under great obligations to the Missionary Institute for those eight efficient ministers, and for scores more of the same sort which may be expected from this institution, and for the powerful influence which it exerts in the Board of Directors. And yet there is a portion of the Synod that appears to turn the cold shoulder to this institution, as was very apparent at the last meeting in Easton. We hope the Synod, as a body, will not in future pursue a policy that would be so suicidal to

The Lutheran and Missionary

dies hard. Its death has for some time been confidently predicted, and expected soon to take place. But the last No. announces its determination to live on a while yet, and says that its financial basis, was never better than at present. We have had an intimation that this financial basis rests on somebody's coalbed, and will therefore hold out very strongly as long as it can draw its nourishment from

There is also quite an array of editorial force displayed in the last No. of said paper. It would seem that there are no less than six (!) editors employed upon the Lutheran and Missionary, and if each one of these gets a salary of \$1,000, or \$1,500 a year it must indeed have a very strong financial basis: From an expression in a late editorial, namely, that the "Lutheran Church in America must be American," we were led to indulge the pleasing hope, that the Lutheran and Missionary was wheeling into the right track, but we now fear the old adage will be verified, "Too many cooks will spoil the broth." For we observe with sorrow, that when one editor comes out with good Ameiican Lutheran principles, another one comes out the next week with his exploded old symbolism and spoils all. Thus we fear the paper will present a mixtum compositum and a bundle of contradictions.

"THE PHILOSOP HIAN."

This is the title of a neat monthly, published by the students of the Missionary Institute. -A great part of its contents is made up of original contributions by the students and young ladies of Susquehanna Female College

For neatness of external appearance and literary merit, it is superior to anything of the kind that we have ever seen put forth by the students of any of our literay institutions, and reflects great credit on the Society under whose auspices it is published. It deserves to be extensively patronized. The following extract we take from on editorial of the November number,

Four years ago, there was in the cabinet of our society, an officer, called—the Editor. It was his duty to read before society all matters handed to him after having presented them to the president for inspection and sanction. But this opportunity for writing not being properly improved, a certain one of our fraternity thought, that if an interest could be excited, much good might result. So he introduced (through the editor) a small written sheet, called "The Philo," which, secured the approbation of society, and in consequence was continued with profit, until the spring of 1865, when the society determined to publish a monthly, to be called "The Philosophian." We have long since felt the need of such a paper, and that it has been the means of benefiting many in various ways, none can deny. As lovers of wisdom, we feel it our duty, to do with our might, what we can do to accomplish the great end for which we were created. We have resolved to try at least, to develop our resources. Our members love the paper, and have done all they could to sustain it. Most of those who are able to write, have written for it, and perhaps our readers will be astenished, and doubt, when we tell them, that this little Philo Society of the Missionary Institute has issued the 7th number of her paper with less than a hundred subscribers, at the pittance of seventy-five cents per year. And we intend to issue the twelfth number, and if Providence permits, we shall make it a semimonthly, and we look forward to the time when it will be an honor to us, to our institution, yes! and we trust, to every man who contributes to its support. There is "backbone" in the Philo Society. There is "goa-head-ativeness" there.

Our paper is designed for the youth abroad, as well as for the students at Selinsgrove, and hence we expect you, my friends, not only to become subscribers, but occasional contributors. See that all your friends take it, and thus give us your assistance. We don't profess to be independent, but we will be energetic, and hence have determined to spare no effort to sustain our paper. We re-offer the following inducements:

To clubs of 10

To any one sending us the names of 10 new subscribers, with the sum of \$6,00, we will send the Philosophian for one year.

An agent wanted—salary \$50. per month. For particulars address the Editor at

HARRISBURG .- The following notice we find in the Harrisburg Telegraph of Wednesday last:

ELECTION OF PASTOR.—At a congregational meeting held last evening, Rev. Mr. Stelling of Canton, Ohio, was unanimously elected pastor of the First Lutheran Church of this city. Mr. S. is one of the most eloquent orators among the Lutheran clergymen of America, and a hard working pastor, whose success has been rarely equaled in the West.

CANTON .- The Rev. C. W. Sanders late of Selinsgrove, Pa., having accepted a call to Lutheran congregation in Canton, Fulton Co., Ills., desires his correspondents to address

Philo Entertainment!

An entertainment will be given by the members of the Philosophian Society, on the evening | highest compliment in your power!" of the 15th of November, (Wednesday) in the Chapel of the Missionary Institute. The exercises will consist of the reading of "The Philosophian Extra" No. 2,, and of vocal and instrumental music. A grand time is anticipated. All are admitted, but as we have been heretofore annoyed by ill-bred, and of course ill-behaved persons, none are invited, but those who know how to conduct themselves properly. All such, however, far and near are invited to attend, and we promise you a good time.

An admission of twenty-five cents will be charged on the occasion, for the benefit of our library. Come with a generous heart and a and concern would be deemed equal to the occafull purse.

ENDOWMENT CONVENTION.

A convention will be held in the Evangeliical Lutheran Church, Sunbury, Pa., Rev. M. Rhodes, Pastor loci, on Tuesday evening, November 28th, 1865, commencing at 7 P. M., to take measures for the immediate endowment of the Theological Department of the Missionary Institute, located at Selinsgrove, Pa. A preliminary meeting will be held at

The friends of this Instutution, both clerical and lay, are most earnestly and cordially invited to attend. The sum of \$25,000 is pro- prayers. There has been great anxiety felt sion of the celebration of the anniversary of posed to be raised.

the paster notice one week previous, so that place, and whose influence was extensively means, to prosecute their studies for the Gosarrangements may be made, for their entertainment,

M. Rhodes, A. H. SHERTS, Sunbury, Oct. 30. 1865. Committee.

CLARK'S SCHOOL VISITOR

Volu me X.

A DAY SCHOOL MONTHLY. The Visitor will commence its tenth volume with the January number, 1866. This is the on-ly Day School Periodtcal published at SEVENTY-FIVE CENTS A YEAR!

Magazine form, beautifully illustrated. New type, new features; Beadings, Music, Speeches, Dialogues, Stories, Puzzles, Enigmas, Rebuses, &c., from the very best writers. The VISITOR has the largest circulation of any

Educational Journal published. Now is the time to form clubs. The Publishers, in order to reach all parts of the country, will send the VISITOR one year free,

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** Exchanges copying the above and sending a marked copy, will receive the "Visitor" for one year.

\$2,000 A YEAR made by any one with \$15-Stencil Tools. No experience necessary. The Presidents, Cashiers, and Treasures of 3 Banks indorse the circular. Sent free with samples,-Address the American Stencil Sool works, Springfield, Vermont.

THE NORTHREN CONFERENCE OF THE Synod of Central Pennsylvania will convene at Middleburg, Snyder county, Pa., on Thursday evening, December 7th.

L. K. SECRIST, Secretary.

TO THE MEMBERS OF JUNIATA CON-FERENCE of Synod of Central Pennsylvania. Brethren: -There will be a meeting of the Juniata Confernce, to convene on Monday, 6th of November, at the new Lutheran church, at A. T. Brown's, under the pastoral care of Rev. J. J. Kerr. Said church edifice to be dedicated to the worship of the Triun e God, on Sabbath 5th of November. A full attendance of the brethren is respectfully urged, as business of importance will claim the attention, and demand the action of said con ference. Brethren coming by Railway will stop at Millerstown, where conveyances will be waiting to convey them to place of meeting, (a distance of about two miles,)-Let all the brethren come and let each bring his delegates with him.

P. SAHM, J. J. HERR, W. J. CUTTER, W. H. DIVEN.

Conversion of Children.

How early should we expect the conversion of our children? Just as early as we begin to labor and pray in earnest for it. The heathen mother takes her babe to the idol temple, and teaches it to clasp its little hands before its forehead in the attitude of prayer long before it can utter a word. As soon as it can walk it is taught to gather a few flowers or fruits, or put a little rice upon a banana leaf, and lay them upon the altar before the idol god. As soon as it can utter the names of its parents, se soon is it taught to offer up its petitions before the images. Who ever saw a heathen child that could speak, and not pray? Christian mothers, why is it that so many children grow up in this enlightened land without learning to pray? Why is it that when called upon to address a supplication to Him who made and sustains them, they so often blush and wish to be excused? Is not our God worthy of homage? Is not our God able to hear and answer prayer .- Vt. Chronicle.

scoffing

To a young infidel who scoffed at Christianity on account of the misconduct of some professors, D. Mason said, "Did you ever know an uproar made because an infidel went astray from the paths of morality?" The ir feel admitted he had not. "Then," said

doctor, "you admit Christianity is a holy you can still find some spot to kneel down by religion, by expecting its professors to he holy; yourself, and pray to your dear Heavenly Father and thus, by your very scoffing, you pay it the and Divine Redeemer. How often a child wants

Lament of a Lost Soul.

"What shall it profit a man, if he shall gain the whole world, and lose his soul? Or what shall a man give in exchange for his soul?" Robert Hall, impressed by the solemnity of these words, flowing from the lips of Him who spoke as never man spoke, asks with awful emphasis, "What would be the funeral obsequies of a lost soul? where shall we find the tears fit to be went at such a spectacle; or, could we realize the calamity in all extent, what tokens of commiseration sion? Would it suffice for the sun to vail his light, and the moon her brightness-to cover the ocean with mourning, and the heavens with sackcloth; or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing, to express the magnitude and extent of such a catastrophe?"

Scene in a Revival.

The Congregationalist says of a revival, now in progress in Hampton, Mass. . "The interest seemed to culminate on Friday afternoon, when more than fifty came forward for efficient and beloved pastor. It was the occaduring the meetings, and earnest prayers of the Society to Promote the Cause of Benefici-Persons expecting to be present will give fered, for one who was the chief man in the ary Education—that is, to provide funds to felt -Ex-Governor C---. He had at- pel ministry. The church edifice was filled in fested an interest in them. At this stage of the meeting, when he saw such a company of W. F. WAGENSELLER. youth seeking the Lord, it was too much for Union) delivered interesting addresses, and him, and he rose in his seat and confessed that he had spent eleven hours of his life in sin, but the remaining twelfth hour should be given to the service of Christ. The effect upon the congregation can be better imagined than described. All were moved to tears, from oldest to youngest, and prayers of thanksgiving went up from every Christian heart."

HE SHALL COME AND REIGN.

The diadem of all the earth shall adorn that head once torn by the chaplet of thorns. Will he reign over me? Over you, reader, ing generation a substantial blessing." willing or unwilling. When? Especially and visibly at his second advent. Dwelling in the inaccessible glory, he now administers the affairs of the universe. But then he shall come forth, attended by thronging angele, and this earth the scene of his awful agony' shall behold the unexampled magnificence of his coronation and triumph; then you shall be subject to him. But that period may be far distant. At an hour when you think not, the the Lord will come. Thus the unerring Word assures us. When men are engaged in their usual avocations-some scheming to when multitudes of scoffers are asking in derision, "Where is the promise of his coming?" and the world is wrapped in a prefound insensibility and security: then, unlooked for as the flood upon the old world, unsuspected as the dark and concealed approach of the midnight thief; (suddenly as the lightning's flash, the Lord will be seen coming in terrific grandeur, for judgment and to reign!

Are you, reader, ready for his advent? Are you prepared for his kingdom? When upon thine ear bursts the peal of the trump of God; when upon thine eye breaks the vision of his glorious comeing, art thou prepared?

What place to Pray in.

Secret prayer-prayer by one's self- is to the Christian what oil is to the lamp. There can be no light or warmth without it. It is sometimes called "closet prayer," because when the Lord Jesus laid the duty upon us, he said, "Enter into thy closet," and when thou, hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly-"

And any one who loves to pray can find some place to be alone with God.

"I can always find a place to pray when I have a mind to pray," said a man-of-war's man. "I can commune with God leaning over the breech of a gun, though fifty men were walking the deck at the same time."

"And I," another, "can crawl out on the

fore-chains, and there I can pray undisturbed." "Ah!" said another sailor. "when the Spirit of God got foul of me, and showed me my sins, I was miserable indeed. I looked into my Bible, and the more I read the more it condemned me. Every thing in it seemed against me. So it went on nearly two weeks, till one day I was sitting aft on the booby-hatch, strapping a block. I thought my heart would break. I was afraid I should become discouraged, and begin to swear again; yet it did appear of no use to try. Then I thought I would make one more effort to get pardon. I threw down the block and strap, and started aloft for the main-topsail yard, as I leaned over the yard and prayed: 'O Lord, if there far and wide, so that it has become a proverb. is mercy for a poor sinner, let me have it now, "He runs about like a wanderering Jew." here on this topsail yard, before I go down on deck. Thou art able; O come!' Just at that moment when I felt, 'I can do nothing; O God, help me!' then the answer came-light broke on my soul, and I knew that God is love.

'O happy day, When Jesus washed my sins away!' And I have never since wanted a closet in

which to call upon my God." So in this duty as well as in almost every thing else, "Where there is a will there is a way." Even under the most unfavorable circumstances ground.

to whisper something into mother's ear that others shall not hear; how often he desires to say something to father alone; and much more will it be sweet and precious to have no ear but that of Jesus to listen to our humble prayers!

AN EXTRAORDINARY SUNDAY SCHOOL COLLECTION.

The following account of a Sabbath school anniversary in Rev. E. Hutter's church in Philadelphia, we clip from the Philadelphia Press. It is the largest collection that we remember ever to have heard of in any Lutheran Sunday School. It speaks volumes for the efficient labors of the pastor of the New street Lutheran Church, for the superintendent of the school together with his corps of faithful teachers. St. Matthews is by no means the largest or wealthiest Lutheran church or congregation in Philadelphia, yet we doubt if any other church in or out of the city excels it in

"NEW-STREET LUTHESAN SUN-DAY SCHOOL .- On Sunday afternoon last a highly interesting 'scene was witnessed in the Sunday-school of the New-street Lutheran Church, of which the Rev. E. W. Hutter, for more than fifteen years past, has been the enable pious young men, destitute of the tended all the meetings, and had thus mani- every part by the main and infant schools, and by a concourse of intensely gratified spectators. Rev. J. E. Graeff and Mr. Godfrey (the latter of the American Sunday School the schools sang several truly beautiful hymns. The various classes, numbering about thirty, then presented their offerings, some of them accompanied by appropriate devices and mottoes. On counting up the contributions they proved to amount to the handsome sum of nearly six hundred dollars, a more than quintuple increase over former years. The superintendent of the school is Martin Buehler Esq., who has labored with fidelity in this department during many years; and around him there are gathered a corps of most faithful Who? Jesus Christ. Reign? Assuredly. and indefatigable teachers. The New-street Lutheran Sunday-school is evidently a live institution," and is to multitudes of the ris-

Revivals in the South.

The religious newspapers of the South report revivals of religion at various places. The churches of Thyatira and Back Creek, Rowan County, North Carolina, have been greatly refreshed, and converts are numerous. After a meeting of the Presbytery of Holston, at Bristol, Tennessee, the services were conaccumulate wealth, some eagerly chasing after tinued for days, and many souls were inquirpleasure, some telling and panting for fame; ing the way of life, and many professed conversion.

> THE WANDERING JEW .- The legend of the Jew ever wandering and never dying, even from the crucifixion of Jesus to the present day, spread over many European countries. The accounts, however, as in all fables, do not agree. One version is this:

When Jesus was led to death, oppressed by the weight of the cross, he wished to rest himself near the gate at the house of Ahasuerus. This man, however, sprang forth and thrust him away. Jesus turned toward him, saying-"I shall rest, but thou shalt move on till I return."

And from that time he has had no rest, and is obliged incessantly to wander about. Another version is that given by Mathias Parisienthis, a monk of the thirteenth century.

When Jesus was led from the tribunal of Pilantius to death the doorkoeper, named Cartaffious, pushed him from behind with his foot, saying-

"Walk on, Jesus, quickly; why dost thou tarry?"

Jesus looked at him gravely, and said-"I walk on, but thou shalt tarry till I come." And this man, still alive, wanders from place to place in constant dread of the wrath

Still a third legend adds that this wandering Jew falls sick every hundred years, but recovers, and renews his strength; hence it is even after so many centuries, he does not look much older than a septeganarian. Thus much for the legends. Not one of the ancient authors makes even mention of such an account. The first who reports such a thing is a monk of the thirteenth century, when, as is known, the world was filled with pious fiction, even to disgust. However, the story spread

RELIEF FOR JEWISH POOR AT JERUSA-LEM .- The Jewish Messenger says that Mr. Hyman Moses, of Cincinnati, has collected by personal application the sum of \$4,000, to send to Jerusalem, by way of Amsterdam, to be expended in erecting "pilgrim dwelllngs" for poor Hebrews, who are led from religious motives to repair to the Holy City, that they may die and be buried on its consecrated

A PASTOR'S LIBRARY FOR SALE,

We publish below a list of books comprising the Library of Rev. D. Focht, dece ased, The prices attached to them are what he paid for them, and are much less than most of them could be bought for now. Most of the books are well bound and in a good state of preservation. We publish only a partial list in this number, the list will be continued in subsequent numbers of our paper. Those who purchase any of these books will contribute to the support of the widow and the orphan. Address
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Catechesis, Theoretica, Practica, &c. Amsterdam, 1724. Rogall .- Abendmabl 2c., bound in vellum Königeberg, 1736. Frefenius .- Rechtfertigung eines armen Gunbers vor Gott. Leigig, 1766, 1 00 Institutiones Theologiæ, Tom IV. Coners .- Das Geeltgmachente Chriftenthum, 25 Woltereborf,-Fliegender Brief Evan= gelischer Worte, 2c. Lancafter, 1794,

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Frankfort um Mayn, 1800. Döpfe n .- Siege bes Evangeliums, Coal Dod.-Berläumbungen ober bie Rechtfertigung. Reabing. Sartman .- Schriftmäßige Erläuterung Ev. Lehrbegriffes. Guttgart. Silberichlag .- Lieber Gaumburg, zc.,

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Bernbeim .- Das Abendmahl, zc. Gligabethtown. Mystische Theologie. Ephrata. Miller, S .- Landmans Advacat. Phil. 15 Miller .- Rurge u. beutliche Lehren, zc. Rurge Erflärung bes Rl. Ratechismus 50 Brobft.- Bebete.

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1 621 &c., Nordlingen.

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The Poor Deaf Boy

WHO BECAME A WISE AND GOOD MAN.

Some years ago, a little boy, named John Kitto, was taken to a workhouse. Poor child, life had begun in a dark and sad way for him. His father was a mason, and John used to help him in such ways as he was able. One day, as he went up a ladder with a heavy load of tiles on his head, his foot slipped, and he fell to the ground.—There he lay by the side of the road for some time quite stunned. When he was taken up, his eyes were shut, and he did not speak; so that the people said he was dead.

After about two weeks had gone away he was better, though he still looked about the room in a wild and strange manner. At last he was heard to speak, but not in plain words or in a clear way, for his power of speech was

When his lips moved, they tried to make out what he meant, and one found it was this: "Give me my book." It was a book the had begun to read before his sad fall.—Poor John loved books; and though he had to work during many long hours very hard, yet he had found time to read all he could buy or borrow.

Those who were in the room looked at each other and then at him. They spoke, but he did not hear.

"Why do you not speak to me?" said John as best he could, "Oh, let me have my book !"

Still no sounds came to his ear. A friend then took a slate, and wrote on it that the book had been sent back to its owner.

"But why do you not speak to me? Speak! speak! speak!"

They then wrote on the slate these words, -"You are deaf." Yes, it was so: the boy had lost the sense of hearing, never more to give her my card?" asked an inexperienced have it again. And also, never after this time could be speak in a plain way. He became almost a dumb man, and was quite deaf to the end of his life.

As his father was very poor, John was now sent to the workhouse, where he was set to reply, "and she said if you wasn't a natral, make list shoes. After a time he was placed out to learn to be a shoemaker, but was treated by his master so badly that he was glad to go back to the work-house again.

While in this house, the poor deaf lad kept a book, in which he wrote many things that he felt or thought about. He also wrote some lectures on paper, which were found to be so clever and good that the boys in the workhouse used to be called into a large room, and a gentleman read the lectures to them. At this time also he was often seen going into a did field of potatoes so seriously diseased," quiet corner, there to pray and to read the Bi- said a sympathizing spectator. ble.

John in many ways, and they got for him a Thompson's is not a bit better. new and better home. He was now to learn the trade of a printer. He now put types or letters together, to make words, and pages of then, after two years had passed, he was sent Then mother let's eat the remainder of the to take charge of the mission press, at a place plum pudding to-night. called Malta. Here he was very busy in learning all he could, about things both new and old.

We next find him a servant to a gentleman, who went on a long journey in far-off lands. As John Kitto had learned to notice men and objects, and think about them, he was very careful to study the ways of life of the people whom he met with, and the state of the lands over which he passed. In this way he grew to be a very wise man.

On his return home he began to write books, and went on with his labors till he had written more than fifty, and some of them very large ones. Most of them were written to explain what we read in the Bible about nations which were once upon the earth. He knew that the Bible was the book of Godthe best book. He loved it himself, and wished others to know and love it too.

Soon much honor was shown to him; some of the wisest and best men became his friends. The poor deaf boy had now become Doctor

pounds a year. But the hard trials of his early days, and the hard study of his after life, at last laid him on a sick bed; and then he died. Now notice, first, the kind care of God on behalf of the poor work-house boy. The Lord turned his deafness into a blessing. That which was so sad to him became a great benefit to the world. He trusted in God, and God was his friend and helper. If we, too, trust in God, we shall find that He will take care of us, as our Father and friend.

John Kitto also loved the Lord Jesus Christ. He gave his heart to him in the days of his youth, and lived to serve him many years on the earth. Will you not love and serve Jesus too?

Wit and Humor.

As a razor is best whetted in oil so wit is best sharpened by politeness. The lack of edge in both is discoverable from the offence or pain they give.

MANY persons complain that they cannot find words for their thoughts, when the real trouble is they cannot find thoughts for their

A CHINESE BOY, who was learning English, coming across the passage in his Testament, "We have piped unto you and ye have not danced," rendered it thus: "We have toot, toot to you, what's the matter you no jump."

Hap HIM THERE .- A friend of ours who is clerk in a New York merchantile establish ment, relates a colloquy in which a sprightly youth iu that store came out second best. A poor boy came along with a machine, iquuir-

"Any knives or seissors to grind?" "Don't think we have," replied the young gentleman, facetiously: "but can't you sharp-

en wits?" "Yes, if you've got any," was the prompt retort, leaving his interrogator rather at a loss to produce the article.

BAD men are never completely happy, although possessed of everything that this world can bestow; and good men are never completely miserable, although deprived of everything that the world can take away.

TALLEYRAND once took the conceit out of a young coxcomb at some table in Paris, where he chanced to be dining. "My mother," said the dandy, "was renowned for her beauty. She was certainly the handsomest woman I ever saw.', "Ah!', taking his measure at once, "it was your father, then, who was not good-looking !"

HE FORGOT SOMETHING .- "What did your mother say, my little man? Did you young gentleman of a little boy whose mother had given him an invitation to call upon her, and her street door was accordingly opened to his untimely summons by the urchin aforesaid.

"Yes, I gave it to her," was the innocent fool, you wouldn't come Monday morning, when everybody was washing."

At this juncture, mamma, with a sweet swile of welcome, made her appearance at the end of the hall, when to her surprise, Mr. Verisopht, the visitor, bolted.

"What does the man mean?" inquired

"I dunno," replied Cub, "guess he's forgot sumthin' !"

"I am sorry, Mr. Wilson, to see this splen-

"Ah, well, it is a great pity," replied the A few kind persons soon began to help former, "but there's some comfort-Jack

A MOTHER, admonishing her son, to'd him he should never defer till to-morrow what words, from which books were printed. And he could do to-day. The little fellow replied,

> RAFLROAD WAGGERY .-- Waggs went to the depot of one of our railreade the other evening, and finding the best car full, said in

"Why, this car isn't going?"

Of course these words caused a general stampede, and Waggs took the best seat. The cars soon moved off. In the midst of

indignation, Waggs was questioned:-"You said this car wasn't going?" "Well, it wasn't then; it is now."

The "sold" laughed a little; but Waggs came near a good thrashing.

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LEAVE WESTWARD. Erie Mail Frain. Erie Express Train, Elmira Express Trrin, 5 20, a. m. Elmira Mail Train, Tyrone Accommodation,

10 95, a. m. Passenger cars run through on the Eric Mail and Express Trains without change both ways be Philadelphia and Erie.

NEW YORK CONNECTION. Leave N York at 7.00 p.m., arrive at Erie 3.40 pm. Leave Erie at 2:05 p. m., arrive at N. York, 12 🕻 . No change of cars between Erie and

New York. ELEGANT SLEEPING CARS on all Night trains. For information respecting Passenger business apply at the S. E. Cor. 30th and Market Sts. Phila.

And for Freight business of the Company's A-

S. B. Kingston, Jr., Cor. 13th and Market Strs., Philadelphia.

J. W. Reynolds, Eric.

William Brown, Agent N. C. R. R. Baltimore. H. H. Houston, General Freight Agt. Phil'a.

H. W. GWINNER, General Ticket Agt. Phil'a. A. L. TYLER, GeneralManager, Wmsp't.

NORTHERN Central RAILWAY. SUMMER SCHEDULE. On and after Sunday May 28, 1865 TRAINS NORTHWARD.

LEAVE BALTIMORE Parkton accommodation no 1 Harrisburg accommodation 2 50 pm Parkton accommodation no 3 Pittsburg & Elmira Express

TRAINS SOUTHWARD.

ARRIVE IN BALTIMORE

Pittsburg & Elmira Express Parkton accommodation no 2 Harrisburg 12 20 p m Parkton accommodation no 4 7 20 " Sunbury accommodation leaves Harrisburg at 425 p m arrives in Subbury at 705 pm Leaves Subbury at 7 80 a m arrives in Harrisburg at 10 15 a m.
Pittsburg express through without changing cars.
Express that leaves at 10 00 daily.

Express train at 8 00 daily, except Saturdays, to Harrisburg, Pittsburg and Eric.
Express at 10 00 p m, Sundays, for Harrisburg, Pittsburg and the West only, arrives daily ex-

cept on Mondays. Express at 10 00 p m leaves daily except Sundays. Mail daily, except Sundays. Harrisburg accom-modation leaves saily except Sundays. Mail and express will not stop between Baltimore and Park-

Mail and express trains make close connections with the Pennsylvania Central Railroad at Harrisburg for Pittsburg, Cleveland, Columbus, Cincinnati, Indianapolis, Fort Wayne, Chicago and all points in the Great West, and at Elmira with the New York and Eric Railroad for all points in North-

ern Central, and Western New York.

For further information apply at Calvert Station.

J. N. DUBARRY, General Superintendent. ED. S. YOUNG, General Freight & Passenger Agent.