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# Poetry

# HEAVEN.

I have a home above, From sin and sorrow free: A mansion which Eternal love Designed and formed for me

My Father's gracious hand, Has built this sweet abode; From everlasting it was planned, My dwelling place with God.

My Saviour's precious blood. Has made my title sure;
He passed through death's dark raging tas." To make my rest secure.

The Comforter is come; The Earnest has been given; He leads me onward to the home. Reserved for me in Heaven.

Bright angels guard my way. His ministers of power; Encamping round me night and day, Preserve in danger's hour.

But more than all I long, His glories to behold; Whose smile fills all that radiant throng With eestasy untold.

Thy love, thou precious Lord, My joy and strength shall be; 'Till Thou shalt speak the gladdening That bids me rise to Thee.

And then through endless days, Where all Thy glories shine; In happier, holier strains. I'll praise The grace that made me Thine.

# Communications.

# The Angels of the Bible.

CHAPTER IX. ANGEL MINISTRY .- OF JUGEMENT.

BY J. H. P. FROST, M. D. Our Heavenly Father is at once the Creator, the Upholder, and the Moral And the perfection of moral government destroy it." II Samuel 24:15-16

And yet it must be remembered that nei- which left Job desolate, came upon him finally wreck their fragile bark.

seem alike to follow as natural and inevita. Apostles, to whom also he gave power ov said to be its own exceeding great reward Mark 3:15, and Luke 10:19. Or, as expressed in the words of the Psalm. ist, "The judgements of the Lord are true and righteous altogether." "Moreover by them is thy servant warned; and in keep-

ing of them there is great reward." Ps. 19 . 9-11, "As thou hast done, it shall be done unto thee; thy reward shall return upon thine own head," says the Prophet Obadiah, verse 15th. And the great men of "England's proud Isle" me same doctrine both of the intrinsic nature together for the purpose of discussing the ot sin and holiness, and inevitable nature following question; "What is the greatest of their consequences, is no less plainly beauty of Nature?" Great lords and mighty tought in the words of the Lord to Cain : princes were there: when one said, Gentle "If thou doest well, shalt thou not be ac- men, to me there is nothing so beautiful in cepted? and if thou doest not well, sin li. nature as the sun going forth in his majes eth at the door !" Gen. 4:7.

But we are not left entirely to reason ence for the moon, 'pale Empress of the in this respect, even from the word of Rod, night;" another saw his rarest type of na Ample evidence has already been shown, ture's beauty in the star-bespangled firma that in general God carries on the works ment, and yet another saw it in the green of his Providence through the agency of foliage of the forest; a fifth could behold it angel ministers. And now, in particular, nowhere so clearly delineated as in the we may see the same truth illustrated in deep, blue, rolling sea. At last it came to the special punishments which he has thus be the turn of Sir John Hogg, of Ireland, made to follow sin, and in the remarkable who, on rising said, "Gentlemen, you may ju gements which he executes upon the speak of the sun going forth in his majesty wicked. Oftentimes these punishments and glory, as with majestic tread he travand these judgements seem to follow sin, els space; you may speak of the moon I se the swift footsteps of the avenger of 'pale Empress of the night,' now stealing blood. In the words of the poet: --- "Darker still

struck the first born-

Nor yet may impunity be expected, even if no immediate punishment appear. "But it shall not be well with the wicked, neither shall he prolong his days," saith the Preacher, Eccles, 8: 18, even though sen tence against an evil work is not executed speedily. But the same most important doctrine of the inevitable and sure, though sometimes delayed punishment of wickedness, was taught by the religion of Nature, and familiar to the heathen mind, Plutarch, a Greek author, born A. D. 40, died A. D. 120, but apparently unacquainted with the what ardently in a given direction, as is Jewish or Christian Scriptures, wrote a happily illustrated by the saying of an el distinct treatise, "De Sera Numinis Vin derly maiden lady, who, it is said, was far dicta," "On those who are tardily punish- gone with that fell disease, consumption; ed by the Deity." He says, "God inflicts who, when on hearing that a wedding was after long delay," and discusses at some reached the street window; and as she truth." writers will serve to show how generally this truth was understood.

but fine.'

or as otherwise translated

hands,"-Old Grecian proverb.

But they grind exceeding small. "Divine justice steals on softly with reader.

is his nature."-Euripedes.

slow steps." - Valerines Maximu. venal recites the same story, to show how responsibility! the mere intention of sinning involves pun-

of the common people. Even the of edibles, I firmly believe. Jews before the coming of Christ seem to

and morality.

ubims, and a flaming sword which turned you." life." Gen. 2:24.

ernment," says Bishop Butler, "consists in it was an angel that smote the Israelites important things connected with the realrewarding the righteous, and punishing the with the pestilence." "The Lord sent a ities of a man's life, a happy and well con tirpating these unholy desires and cultibelieve in revivals of religion and the effu wicked; in rendering to men according to pestilence upon Israel." "The angel templated matrimonial alliance, having the vating a love for holy things and for those sion of the Holy Spirit upon the churches,

+ Herodotus, History, VI, 56.

## For the American Lutheran. Matrimony.

BY REV. URIEL GRAVES, OF MILTON. There was a time, it is said, when the ty and glory; another spake of his prefer-

aloft to her zenith, then quietly sinking away to her nadir; you may speak of the The sky grew -swift the archangel brand, rare beauty of the star-bespangled firma-Whose blade's the lightning, flashed and ment, or talk loudly of the passing beauty of the forest's green foliage, and you may stand in awe of the grandeur of "Old Ocean," but to me," said Sir John Hoge.

and for this simple reason, it has so many knotty subjects to deal with! Professedly the principles of matrimony are well under of a partner for life. stood; for all seem to be leaning some-

stood by nine out of every ten of those, who pious he was, did not even think of that we would love.

"It is seldom that wickedness altogether are now contemplating its happy results charity and humility which form so large escapes punishment, though it come slow, sometime in the future, or of those whose a part of the Christian religion, and withly after, limping with lame foot.'—Horace. plighted marriage vows have been witness- out which there can be no religion in the "The Deity is slow and dilatory, for such ed by friends, and who are now living in heart.

a crime meditated but not performed. Ju- bounded importance and of overwhelming in spirit and in truth.

have lost almost entirely the idea of the this disposition of carelessness, on the part unrenewed, and thus would Heaven be They treat it as of no consequence, or as true spiritual nature of sin. And we find of men and women, endowed by their Cre- come a hell to them and to others who absolutely unwelcome. 'Oh! they say. our Saviour opposing the shallow and su ator with intellects sufficiently large for the would be compelled to dwell with them; this will soon pass by. It is only a bubble derficial nature of the Pharisaical theology correct discernment of the workings of any for, to enjoy Heaven after we reach it we which will soon burst; a little fire and a other system claiming their attention, must first have a relish for the enjoyments little smoke, and at will be over.' I pity The earliest instance in which the an-shall continue, that these unhappy results, of Heaven which consist largely in praising the pastor who is unfortunate enough to be gels are mentioned in the Bille, is when as a natural consequence should follow? and worshiping God.

they are employed to execute the speedy This fact calls our attention to the rule by Place a wicked man among Christians, indifference, as to care nothing. Tword after their fall, and consequent expulsion ing matrimonial alliances, and which is engage in his accustomed sinful pleasures, in a professedly religious paper, boasting a from the garden of Eden. "And he plac- beautifully expressed in the following witty he is compelled to hear nothing but reli- larger circulation than any other published ed at the east of the Garden of Eden, Cher little sentence, "You fool me and I'll fool gious conversation, the reading of the in the known world:

every way, to keep the way of the tree of A man of sense embarking on any im- most miserable, but let him be in the com-In confirmation of what has just been ad gives due time for careful consideration, happy. So with the Christian; place him to fill our entire paper, were we to enter vanced with reference to the angels them and evolves carefully in his mind the proselves acting through natural agencies, we babilities of success or pleasure in connec but vile language and see nothing but sin, papers. quote the following words of an old Eng | tion with the contemplated scheme. Now | and he becomes miserable, but place him lish writer: "In great plagues that sweep in proportion as the engagement seems among Christians and he can be happy. to read such a paragraph as that in a reliaway thousands, common eyes see nothing more important, so also, should the exam- In both cases the misery was produced by gious paper claiming to have a circulation but Nature, but religion teaches men to ination covering the entire ground as near the surroundings being repulsive to him that goes up into the many thousands. I look further to the God of nature, and to as may be, characterize itself by a greater and his satisfaction is to get where he can looked the whole paper over and I saw not acknowledge that the plague is a judge degree of thoroughness, having for its see and hear only what his heart delights a mention of a single revisal of religion in ment of God upon men; and the Scripture avowed object, a correct and most complete in. Looking at it in this light we question this day of revivals, all, as alleged, for want does moreover assure us, that God employs solution of the problem, however difficult. whether Heaven would not be to the un-Governor of the universe. "Moral Gov angels in executing of this judgement, for Need I here state, that among the most regenerate heart a hotter place than Hell. that had better have been out to give space

stretched out his hand upon Jerusalem to mutual well-being of both parties in view acts of worship which will make up our or they are utterly indifferent to what are They were beneath notice. There seems

which makes it-in the eyer of those who at no other time, and when they no longer ble consequences. That may virtue be or the evil spirits themselves. Compare never look deeper than the surface of feel like it they conclude that their religion in these columns. It is a preacher of the will present them with their prize, even they think they should be more deeply an iceberg." though it should prove A BLANK. This convicted before giving their hearts to reminds me of a trial I once witnessed, in God.

which the evidence brought to bear against Ministers in times of revivals appeal to the husband, on the part of the wife, who the feeling, try to produce feeling, and dollar and ninety-nine cents too much." from the pulpit, that he did not wish any

more properly be denominated his thought. it. Now the text above quoted enforces fast to ruin. lesness. After growing up in your father's worship first and then specifies the manner gradually into society with the index be person is justifiable who refuses for a single perishing souls.

schemes? The minds of the younger por. cold and formal our worship may seem, than to any others. tion of society have received a wrong bias, else God has commanded us to do that favors of no one in the matter, but simply feeling, or anything else, worship God. to cansult his own conveience in the choice

To be Continued. For the American Lutheran. Form and Spirit.

"God is a Spirit, and they who worship

hay with his tail ?"

the same fault twice.

ignorance to be a greater crime. - Mann.

A STILL TONGUE.—Remember the say

BY DR. J. H. MYERS.

length the probable reasons for this course. feasted her eyes on the gaity of the young | Short-sighted man is ever running to The following quotations from other pagan party was heard exclaiming, "Ah! that is extremes. When Moses received the law the way we all must go." To take up this on Mount Sinai it consisted in doing. subject and discuss it, is just like the work He was taught how he and his people "The millstones of the Gods grind late of handling any other, the great question should act, and while they followed up being, Where shall I begin? My way of their instructions to the letter-in so far settling every such matter is to lay hold as forms and ceremonies were concerned-"The mills of the Gods do slowly grind, of my subject somewhere, and, calling out they seem to have entirely lost the spirit. all the facts in the case, in the order in They could perform the usual ceremonies This is the seuse of a line of Greek poe- which they occur to me, leave all the prac at stated times without thinking for a try, preserved by Sextus Empericus, from tical truths thus developed, to the careful single moment of the awful solemnity that some ancient and now unknowen author. | consideration of the patient and honest should have pervaded their hearts while they were formally serving Ged. For in-

the full brightness of its blaze, I dare to When Jesus came to earth He taught "Divine anger proceeds to vengence with | disbelieve; not because mankind are in- them that circumcision consisted not in the capacitated for it; but because they are outward performance in the flesh, but was See also the story of Glaucus, --related too thoughtless to look carefully, candidly of the heart in the spirit, and that to wor- the deepest interest. by Herodtus+—cut off with all his race for and seriously into a matter of such un- ship God acceptably we must worship him

If to perform the outward ceremonies That the careless manner in which the were all, then the worst men in the world difference is, perhaps, the most to be dreadsubject is reduced to practice, is the real might lay claim to the name of Christain. ed." We are giving the substance of re-"Has patitur pænas peccandi sola volun- couse of nine tenths of those unhappy se- They might be baptized, join the church, marks made. "You cannot destroy a genuine while plainly recognized by many of the two nearly as great evils, seem content to preach the gospel to the heathen, to feed gonism. The more you oppose the more it more intelligent of the heathen, were far stay and enjoy in each other's presence a the hungry, clothe the naked, and might will prevail. But you may kill a revival from being familiar to the minds sort of "cat and dog heaven" over a plate do many other things even more than dead by sheer indifference. Of entimes a many Christians do, or are even able to do, revival commences in a church, and nine-How can it be otherwise than that, while and then go to Heaven with their hearts enths of the church care nothing about it.

Scriptures, and prayer, and you make him

portant undertaking matures well his plan, pany of his companions and he thinks

stands first? If then it be universally ad- employment in Heaven, and in cultivating the facts of the present day, in regard to a to have been a contemptuous disregard for consists in doing this, with regard to all The plagues sent upon the Egyptians, to intelligent creatures, in exact proportion to intelligent creatures, in exact intelligent creatures, in exact proportion to compel them to let the children of Israel nected with a man's mortal existence be the presence and delight to do His bidding.

The plagues sent upon the Egyptians, to mitted that this subject of all others; as nected with a man's mortal existence be the presence and delight to do His bidding.

The plagues sent upon the Egyptians, to mitted that this subject of all others; as nected with a man's mortal existence be the presence and delight to do His bidding.

The plagues sent upon the Egyptians, to mitted that this subject of all others; as nected with a man's mortal existence be the presence and delight to do His bidding. their personal merits and demerits,"\*

It go, were caused by the operation of angels most important, what shall be said of the lt consists therefore not in mere form but to be inserted in this widely circulating been struck down, the rest were barmless, is by this system of rewards and punish. See Exodus, 7th, 8th, 9th, and 10th chap manner in which this work of future hapin worshipping God in spirit and in truth.

| The presentation of angels most important, what small be said of the rest were harmless, and so were not worth caring for. Their ments, therefore, that moral government is ters, and compare Psalm 78:42—49 piness or woe, is too often consummated?

While we believe that many persons at of equally wide circulation this news is obscurity seems to have saved them, under rendered efficient. And the efficiency is "How he had wrought his saying in Egypt" Behold the recklessness characterizing the the present day place to much stress on good enough to be told. I know that no such circumstances. "He cast upon them the fierceness of his masses in a matter of such thrilling impor- form we see a vast amount of harm done respectable secular paper shuts out the great punishments and rewards are inflicted and anger, wrath, and indignation, and trouble tance! See the young, gay and thought- to the Redecmer's Kingdom by those who facts of the revival interest which are ocawarded directly by God himself, or indi- by sending evil angels among them." So loss bartering away all the pleasure of a have gone to the other extreme. We do curring from time to time. What a field of rectly, by "ministering spirits," acting as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as also the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as a long to the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as a long to the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious as a long to the many and grevious afflictions which long and eventful future, simply to gratify not mean that they have become too pious afflictions which long and eventful future, simply the gratification of the many and grevious afflictions which long and eventful future, simply the gratification of the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a long to the many and grevious afflictions which is a his executive agents. The latter method, befel Job, and his unfortunate household, a present and foolish phantom of the brain. or that there is danger of their hearts beas previously stated, is most undoubtedly were brought about by Satan, to whom Good They embark and set sail upon a matrimo. coming too pure to enjoy the pleasures of the salvation of men! Holiness to the the true one. And this the Bible every- said: "Behold, all that he hath is in thy nial sea, wholly unconscious of the fierce Heaven, but they insist on having a suffilling Lord should be written upon its pages. Let where inculcates,—explicitly, or implicitly. power." And all these afflictions tempests which shall toss, and which may cient amount of feeling to convince them up pray that everywhere this may be a that they are worshiping in spirit and in power consecrated to the Lord Jesus, and

agents themselves act directly, and, as it fessed result of the influence of the devil to speak guardedly, persons often seek the they are unwilling to make an attempt to dom. Pray for this dreary paper. were, absolutely Indeed, so gently do they and his angels. Thus the Sabeans slew marriage state with no definite purpose, serve God. They are only willing to give "I take up another religious paper, and carry on their administrative operations, his cattle and his servants; the fire conformer than, "O, I just took it into my their hearts to God when they feel that I find it inviting all its readers to become so clos ly do they follow the course of na sumed his sheep and their shepherds; and head to get married and settle down in they can no longer refuse, when they are correspondents and give all the church ture (for there is an ordained course of nather the wind caused the house to fall, and destile," and some of them have settled down compelled to serve God they will do so, but news of the neighboroood, and especially ture, or law, in spiritual matters as truly as troyed his children. In all these instances "with a vengence;" many of them to the no sooner. If that time comes and they are they requested to give information of in physical) that the rewards of good ac Satan exhibits the same control over phy enjoyment of a demon's heaven, Others, give their hearts to God they will serve revivals of region, so that the paper may be tions, and the punishments of evil deeds, sical nature, which our Saviour gave to the entertaining that loose notion of matrimony | Him after that when they feel like it, and the mirror of the churches.

> things in general—a lottery, strike out for is gone. This is one reason why so few acceptable year of the Lord. It is cheer-\* Butler's Analogy, Part I, chapter III for a wife, and take the first seventeen are willing to give their hearts to God ing to read these pages. What a change yards of silk they can get, "for better or during a revival when they are scarcely from that to this. This has a whole colfor worse," supposing that the angel whose able to hold out longer, they feel frequent- umn of revival intelligence, sweet and recharge it is to watch the decrees of God, ly deep convictions of sin, yet declare that treshing, while that is cold and dreary as which is one of the most distressing

> > request to pray for the conversion of her doubts and such ingenuous reasonings, name, and broil them over the coals of their only essential, although cold and uninfluwas seeking a divorce ran thus. "I paid make feeling instead of duty an incentive nusband, which was answered by his speedi that they cannot but feel uncertain, and at two dollars for my wife, and it was just one to action. We once heard a minister say ly becoming a believer in Jesus. Now the times find their faith quite overclouded, the aroma thereof, and give their neigh occasion, at a later day, for the earnest some woman writes requesting prayer for and say, "After all, how do we know but bor a piece, and watch him, and wink as labors and struggles of the pietistic work." Instead of fleing a man's luck, it may one to come forward who did not feel like the salvation of her son, who is going down that we have been wrong? Men have behe tastes it. You all eat men up, and you ers, whose conflicts with a lifeless church

fore you, whereby you may judge very cor instant to worship God because he does A speaker said: "I have no doubt that been believing in wrong things? How rectly as to character; if then, a man will not have the feeling which he wishes when you hear these requests for prayer do we know that we have not been worpass by a beautiful lily, and picking up a God could give him the feeling that would read, you accompany them with silent supship him who is, after all, but a man pass by a be suifful fily, and picking up a drive him to Heaven but He sees fit to plication to the throne of grace. I have like ourselves? How do we know but we You have a secret, but you do not make advancing flood. But it is to be remem all I have to say is, every such folly must give man his choice and if be does not made this my habit for a long time, and I are dishonoring God, the Father, by that meet its timely and well deserved punish reach Heaven it will be his own fault, for, know it is the habit of many in this meet thin, which we have always been taught to He that endureth unto the end shall be ing. Now I do not know whose prayers believe was peculiarly acceptable to him— an oblique sentence, you leave unavorable impressions on the mind of the person ad-But of what use is it that we call atten- saved. If we sometimes think that we do are heard, those are that silent or those which the performance of our duty toward the dressed, in respect to the subject of your living church, that it can never be wholly tion to this subject? The young will not, not feel right and therefore cannot worship are uttered alound. There are voices that Saviour?" and the old think they cannot heed our God in spirit and in truth we remain nev- are never heard in this meeting. They are No person of any sensibility can change well meant admonitions. No one, or at ertheless under the same obligations to the voices of the heart she had been miormed; and ne goes to the next such revival of its life, that he could insure the heart she had been miormed; and ne goes to the next neighbor, and says, "Mr. So-and-so says such revival of its life, that he could insure well meant admonitions. No one, or at ertificies under the same obligations to desires. These are the voices which pre- great deal of suffering. It is not possible this and that about So-and-so." And the it against the gates of hell. say about the matter. If so be a father try, and continue trying unto the end we says, "Indeed," and runs to his partner, and that about So-and-so." And the try, and continue trying unto the end we says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, "Indeed," and runs to his partner, and the interposing love and says, and runs to his partner, and the interposing love and the interposing love and says, and runs to his partner, and the interposing love and says, and runs to his partner, and the interposing love and the interposing love and says, and runs to his partner, and the interposing love and says, and runs to his partner, and the interposing love and the interposing love and the venture a word of advice to his son. John shall have all the feeling we need, and it us those who never pray audibly; yet I faith without hesitation and reluctance. It venture a word of advice to his son. John shall have all the feeling we need, and it have often thought that thif meeting owes is like tearing out a part of his nature. thing goes all over town. Everybody beany one to interfere with his matrimonial truth we will be doing so, no matter how more to the prayers that are never heard But some parts may be changed more comes an unpaid devil's mail-carrier, and thoughts:

IGNORANCE .- I hold all voluntary ignorance to be a crime. I hold all enforced ing, "He that keepeth his mouth keepeth

From the Christian Intelligencer. Fulton Street Prayer-Meeting. Lecture-Room Talk, ime she fellin with a cert Me tings very full and the exercises of

HENRY WARD BEECHER. HOW TO KILL REVIVALS. "It is essily done in a thousand ways, more or less potential in their influence. In subject to night. lo last parations, or—what is worse—pad-lock all give of their substance to support ministers, spirit of the revival interest by opposition.

So impose upon himself by his imagination of a few hours, comparatively speaking, redeemed character. Its fruit is to be life, But such clear views of Divine truth, liances, and which shoosing the lesser of to build churches, to send missionaries to You cannot battle it down by a bold anti- as to stand again in Jerusalem, and to be-

over such a church. The worst of all is their hopes. They had been drawn to him bitterness of the darkness. I think that judgement of God upon our first parents, which many persons seem to work, in form where, instead of having an opportunity to had also been quite overshadowed by his the old disciple band, and interpret to us,

"The denominational papers are reporting revivals in every direction. It would be easy to collect matter enough each week

"I cannot well tell you how sorry I was

and therefore this unpleasant feeling be- which we cannot do, and threatens to pun- ask without receiving; we never seek but There is no other one point on which the tween parent and child. For years little ish us for not doing it. Keep then in we find; we never knock but it is opened vitality of our belief in spiritual things central vitality of our belief in spiritual vitality of our be Now who Nancy Dawson was, I do not or nothing has been said on the part of view the two commands in the text. First to us. The promises of God are like nails ters so much as on that; and to take parents to their children, and now it will to worship God, and second to worship driven in a sure place by the Master of that away generally conveys such a moral dearly loved, I make no doubt: but this I not do: "Young America," thinks him. Him in spirit and in truth; but first of all, Assemblies. His promises are sure and shock that it creates a degenerating tendo know, my subject is a most knotty one self quite big enough, and expects to ask regardless of time, place, circumstances, steadast, and well ordered in all things. dency in the life of the person. They shall never fail nor disappoint the, It is often said that they who give up hopes of the people of God. We often the divinity of Christ, give up, step by Sir Robert Napier has fallen a victim to pray for awakened sinners who meet with step, every one of the doctrines of Christ; from tasting it, and give it to some one undervalue and depreciate this work, and

at a very early day was made for the con- wards. And it is true that those who An old lady gazing with astonishment version or the confusion of this Council, give up the divinity of Christ make that upon an elephant in a menagerie, asked the and it would seem that God had answered the first step on the descending scale. punishment upon the wicked tardily, and passing on the street, with some assistance Him, must worship Him in Spirit and in keeper, ', what kind of a beast is that eating prayer. He has sent the greatest confu- Where this has taken place, and is effectively. sion into their ranks, and they are at their tual and final, there is nothing more to be wits end to know what to do. We ought said; but there are many persons who vi- ble in the first period of his ministry for a to pray that God will bring to naught all brate into that state, and remain in it their wicked devices. There is strong op- sometimes for hours, and sometimes for changed his whole manner in the pulpit, opposition to the infallibility dogma. The days. I think 1 can understand their and adopted a mild and dispassionate mode are beginning to see some of the false posimajority are determined it shall pass. The feeelings. And from their feelings I can of delivery. One of his brethren observminority is equally determined it shall not in some measure interpret what the feelings ing it, inquired of him what had induced ing into broader and nobles conceptions of pass. The object of the dogma is to give of the disciples must have been when their him to make the change. He answered, the gospel, these false Protestants are hank the Pope the political control of his Catho- Jesus was buried from their sight. I can "When I was young, I thought it was the ering after the supposed unity of Roman-Asking.—Be not ashamed to ask if you lie people in all countries, so that if he set imagine what I should feel, I know what thunder that killed the people; but, when ism, apparently ready to lay down their doubt; but be ashamed to be reproved for himself to pull down a government—here I should feel, if I had Christ, and all the I grew wiser, I discovered that it was the private judgement and manhood at the feet in this country for example—woe be to the hope and experience which has clustered lightning, so I determined in future to of the grand usurper and despot of Chris-Catholic who would refuse to obey the about that sacred name, snatched from me. thunder less and lighten more." LOVE, in all its shapes, implies sacrifices. Pope's command. To disobey would be to I should feel, What is there in the world,

The Hiding of Christ. FRIDAY EVENING,\* April 15, 1870 The day and the evening give us

I suppose it is almost impossible for energy. PETER was froward rather than enterprising; and all the rest seem to have ings have predominance, emerge again into given no particular signs, if I may so, of the light of Christ's countenance, and are Saviour was taken from them, manifectly God' crucified before their eyes, was the most mira sulous power. They had come to believe that he was indeed the Messiah; that therefore he would restore the kingdom of Israel; and that before them, with some intermissions for divine purposes, there ex-

tended a line of light and of triumph. As, in an instant, a candle is extinguish ed, and leaves the room in darkness, so in doubt Christ is much hidden from them, ! an instant, the death of Christ put to flight would say, Remember that he disappeared

Neither is there any evidence that any of them rose up under it. It was not any that that good might be consummated in to the officials to procure the body of Christ for its burial. It was some who stood outside, and who had never declared themselves

Nor does it appear that the disciples

Now, what their thoughts were, none of us can very well imagine. We can imagine; but it is our imagination, and not

the retreating spirit of the Saviour is worse than useless; and to attempt to speculate ther do the angel ministers, or executive through natural causes, although the con- It is a truth of which we have no need truth, and until they have that feeling used far and wide in extending. His king- death of Christ I do not think profitable. Rather let us take occasion of this hiding of the Saviour unexpectedly from those who knew him, to ask whether there are not parallel experiences in the life of Christians now; whether, as the disciples of old lost their Saviour suddenly from their sight, and all their hopes with Christ, the same thing does not take place yet; You would pronounce me to be crazy, is, perhaps, harder for the church to reand whether it may not be a more fitting other which we could raise—the sudden tearing of Christ from the faith of those

> The first instance which I give is that where they who have all their life been look for the tenderloins, and invite their orously developing its true life and practi instructed to believe in Christ as divine, neighbors in to partake of these little tit-One writes that ten years ago she sent a have come under the influence of such bits. They will take a man's honor and from life, leaving orthodoxy stand as the lieved wrong things, we know, for hundreds Very few days pass that we do not hear and thousands of years, and the world has You will be glad to get off at God's judge- even grandly, to the christian world. And family, seeing life in all its phases, going of worship, in spirit and in truth, and no and how do we know that we have not

> > easily than others. We have been taught Of this we may be certain. We never to believe Christ to be the living center.

some enterprising admirers of his personal property, who lately stole from his residence in South Kensington over nine thousand dollars' worth of jewelry.

They are here every day, and they and one reason is that the shock which one are often converted within these walls.

They are here every day, and they and one reason is that the shock which one are often converted within these walls.

The pope and they converted within these walls.

The pope and they converted within these walls.

The pope and they carnest prayer grounds, by doubt first, and distrust after-know that the things charved against them the doctrines of Christ; and one reason is that the shock which one are cannibals, eating the Reformation as a mistake and failure, are setting their faces Romeward. They appear to be closing their eyes to the said a speaker: "Very carnest prayer grounds, by doubt first, and distrust after-know that the things charved against them

woolen feet, but strikes at last with iron That matrimony is as thoroughly under- stance, the Pharisee when telling God how Much must be conceded, much endured, if bring down the curses of the Church upon and what is there in religion, left now?

## morality, or in mere virtue. Religion to the Lord Jesus Christ's presence and companionship. It is the influx of his sympathy upon ours. It is the real con-

versation, that goes back and forth between his soul and ours. This has been the sweetest part of our religion. And to have such a doubt as that come upon the reality of Christ's divinity, seems enough should not be pervaded by this idea would

saw, with trembling joy and delight, their hold the desolation and the despair which Saviour reappear so there is many a soul took place with the death of the Saviour. that has been brought into this great The disciples seem not, any of them, to shadow of doubt, into this great darkness have been men of much active, maraging of temptation to skepticism, that by-and-by,

utterly overwhelming and dispersing to all this experience without remembering the No person ought to have gone through better than any other mode of exposition can interpret it, what must have been the sufferings of the disciples at the hiding of

Christ in the grave. Now, to those who are mourning the it left the disciples bewildered, utterly hours, and then reappeared never to be from among his disciples only for a few separated from them. He left them for their good. He restored kimself to them them. If you have once had a saving knowledge of the Saviour, and lost it, it may be renewed. For, as when two that

I am he; I am the wey." a fair transcript of the thoughts of these despair; for Christ, having risen once for be an alien and a castaway.

Mr Beecher on Cannibalism. thing for contemplation to-night than any that he would not put down a man who The life of the church usually first departs and eating him. And that is nothing but the Church continued in the line of this all will sit down and take a man's soul, and reached in doctrine, and steadily and vig are cannibals, every our of you—and worse ism have given their names honorably, and outside" You ate the soul, the finest ele. for the inroads of that fearful neology and ment of men. You are more than glad if rationalism of still later time, bringing on a to a neighbor, or his wife, or his daughter. could not prevent, though they stayed the yourself responsible for it. And yet, by bered with lively gratitude to God, that by an oblique sentence, you leave unfavorable his guiding love, in reviving the church in criticism. "Ah!" he says, "I had not and permanently turned from this law of been informed;" and he goes to the next its divine constitution. It was only by they both run to their wives; and the guiding providence of God, on behalf of his goes here and there bearing infernal messages. And what is the result? It is damought to be pitied and succored, rather than condemned. But ah! the morsel is too exquisite to be lost. Here is the soul practical aspects, he was restoring and savof a person, here is a person's hope for this ing to man, all that is great and priceless

boisterous mode of preaching, suddenly

are true; when in nivety-nine cases out of

a hundred the probabilities are that they

To be truly and really independent is to that the characterizing feature of the Re-Morality is left, and virtue is left; but, support ourselves by our own exertions. formation was the bringing out of the great,

lafter all, religion does not stand in mere God's Care of His Church as Exhibited in the Reformation.

BY M. VALENTINE, D. D. President of Pennsylvania College. III. ITS PRACTICAL ASPECT. The Practical aspect of the Reformation relates to life, both ecclesiastical and per-

1. Without doubt, christianity is a "life." to take out all the honey from the honeyspirit, and they are life." All doctrine is power, sanctification, and all the holy activities of regenerate humanity. It is, under the Holy Spirit, to bring forth the life of Christ into constant manifestation in

2. The Reformation was made to proceed from the practical idea, and developed as a generalship. The stroke by which the able to say, once more, "My Lord and my ing its birth in a deep experience of grace, and personal religion, it became a revival of living (hristianity. It wrought from within outward. Luther, having come into the light through an inner work of the most thorough and vital kind, with a soul all alive to God and duty, could do no superficial work. In his conception, Christianity, was a religion of the heart and of practical power. In his labors, he was concerned. not with doctrine for its own sake, but as hiding of Christ's face; to those who are It was manifestly not the purpose of God, to allow the work to become a simple mend ing of the outward form, order, or ritual of the Church. He taught the great man whom he employed as his chief instrument, that if the church were once filled with the pure truth of the Gospel, and the power of Christ's life, its outward reform would occur as a matter of course. The necessity of this vital element is made apparent in the failure of the earlier reformatory efforts. are really knit together in affection have For more than two centuries these move had some misunderstanding, and have gone ments had been rising on the surface of ecclesiastical affairs. But by attempt hungry for reconciliation, so it is between the soul and the Saviour—only this, that nobler One, he yearns for us more than we wild branches, instead of making the tree failed. They were but as a pruning of stood gathering and mustering again the good, and so, the fruit good. Here it was, disciple band, after his resurrection, so he at least in part, that the reformers before stands now to every wandering, darkening the Reformation missed their true power soul that has lost his hold on him, saying, and success. But God's time being now come for the deliverance of his church, he In darkness there is hope; and even in made the movement take this character, in coming abandonment there need not be which alone the church could arise and the whole world, for every one that believes of regeneration, life, purity, and salvation in him, may rise again and again in the to the world And the Reformation came experiences of every individual that, from into victory over the Papacy,—and it holds any cause, has had a cloud between him the power of ceaseless victory, -not only by and the Saviour's face, and desires not to having the true faith, but also the life of the true faith. Its faith was shown by its works, and "by works was faith made per-

> It must be recognized as showing the If I were to take you to my house, and loving care of God over his church, that, in say that I had an exquisitely fat man, and the Reformation, it was made to combine wished you to join me in eating him, your the living, practical element with the docindignation could be restrained by nothing trinal, in true and beautiful harmony. It There is not in New York a man so mean tain this element, than purity of acctrine. should promise to have a banquet off from |-then the eagles of error and heresy come a fellow man, cutting steaks out of him, to the carcass. And we may say that, had feasting on the human body; while they first period, holding all the results already indignation, and fill the whole room with ential—there would have been no need or

1. We would be deeply thankful to God for the Reformation. There are some who are not While we are able to trace the loving providence of the Lord, like a line world and the world to come, and you have as the continued fruit of redemption, -- there it on your fork, and you can not refrain are those, bearing the Protestant name, who teaching of the Holy Scriptures. They seem blind to the lesson of history. They turn away from the signet of heaven put upon Protestantism in its liberating, uplifting, puritying energy among the nations A celebrated divine who was remarka. upraising the race, wherever it goes, as on a wave of before unattained sanctity, power, enterprise and moral elevation. While a few choice spirits in the church of Rome. tions of the Papacy, and seem to be comtendom. I think we may see the trouble with these misguided men. We have seen. life, of Christtianity. It was a subordina. ing sight of the very heart of the gospel, - earth, because she has passed through so the doctrine of justification by faith, with many controversies. The Christian Union its quickening and all-regulative power-by | says: and the whole gospel, let us cher-

ish a sense of lively and ceaseless gratitude. 2. Again, as members of the church of the Reformation, we should feel it our duty to preserve her true doctrinal and practical life. We need a revived interest in the great doctrine of justification by faith, as the central column of divine teaching in that church of God which is the pillar of the truth. It is to be feared that with many this essential doctrine is not clearly standing.] apprehended, or rightly appreciated. It may be questioned whether it has its rightfui prominence in the minstrations of the pulpit. If it was through the preaching of it, that God regenerated and reformed the church, it is still, and forever, the great truth to be preached for the life of the church and the salvation of men. And the faith meant in this justification, must be presented as no dead faith. The spiritual er, and the work of power he made him do, are a divine protest against a religion of mere forms or dead dogmas. The idea of the need of personal piety, repentance, faith, thorough conversion, lies at the very roots revival. This glory God has given it. It mission he has assigned it-to maintain his idea, with its reality, of a living Christianity, and carry it down the centuries in constant illustration. Let it be held fundais in the character of real Christianity.

## THE AMERICAN LUTHERAN

REV. P. ANSTADT, EDITOR & PROP'R. Selinsgrove Pa., May 7, 1870.

## A PREMIUM.

We have made arrangements with S. S. tween this and the first of June.

We have examined this magazine and

little ones, or that a man of business would leisure hour."-Post.

Agents can either order this Magazine The money, \$2.00, must invariably be paid in advance. This is certainly a liberal offer; two good journals for two dollars! March 12 '70-tf.

Agents for the American Lutheran.

REBEBSBURG, PA.-Mr. Samuel Frank is acting as agent for the AMERICAN LUTH-ERAN in Rebersburg and vicinity. He is authorized to receive backstanding subfrom new subscribers.

not yet paid in advance for the pres- says: ent year should pay to him as soon as possi-

til they are all sold.

in cash.

MRS. HUNNIBEE'S DIARY.-We hope none of our lady readers fail to read Mrs. very glad. It I displease, I cannot help century. Most of them are also Univerof the paper. It has been admitted by the views—I am glad if Unitarians accept my posed to capital punishment, but also to pearing in any paper at the present time est men in all sects, but ca nnot change my with all his crimes unrepented of and un This "Diary" alone is worth more than the convictions to earn it. If, in impetuous pardoned, but if McFarland is hanged, ac

to ministers and laymen. They are pub- which is above every name! There is no exchanges. (Reads.) lished by the best New York papers, and flower in all the field that owes so much to we think we are conferring a special ben- the sun as I do to Jesus Christ. On that efit on our readers by transferring them to one theme I am sensitive. That name

ticles. Dr. Frost has made this subject that feeling delivers one from a multitude his special study, and our readers will reap of frets and anxieties:" the benefit of his labors. Let all read them carefully and regularly as they appear in print.

# Editorial Correspondence.

A minister in Ohio in sending his sub-

the Western brethren had unitedly advo- the beginning of the Lecture.

central, all-inclusive doctrine, and the real Controversies in the Lutheran Church. The following, which we clip from the tion of everything else to these grand and Christian Union, will no doubt interest fundamental things of the gospel. But the many of our readers. We know a distincourse of these men shows that they are guished Lutheran Doctor of Divinity not the Independent are in a great dilemma at James—I have a favorite poetical quota- while he may be found, and in the misery umu should be sent to letting these great and essential things slip, 100 miles from the office of the Christian in reaching after something else. Never Union who contends that the Lutheran eauld they go toward Rome, except by los- church is the only true Church Militant on

undue exaltation of some remote, imper "The Lutherans-of all people in the feetly revealed, or collateral notions, as, for world—are considering the possibility of example, about the church, or the ministry, ultimate reunion. The Rev. R. Weiser is or ritual forms. These notions, with their confident that the existing divisions must connected observances, are more to them, sooner or later be healed, apparently on the than Christ apprehended by faith. Let us ground that the turbulence which his never be like them. But, seeing how church inherited from its founder has prowonderfully God interposed to deliver his voked numerous and bitter controversies church from evils and perils, through which from which it has emerged without perthe gates of hell were threatening its over- manent disruption. In support of this throw, and how clearly he has given us view, he sketches in the Lutheran Observer, again the very heart of the gospel, the most important of these discussions, which we can only enumerate with the

dates of their prevalence: 1st.-In 1538, etc.-The Antinomian 2nd.-From 1549 to 1580.-The Osiandrian 3rd -From 1548 to 1558 -The Idionheristic. 4th.-From -? to 1580.-The Majorian. 5th.-From 1556 to 1580.-The Synergistic 6th.—From — to 1580,—the Flacian. 7th .- The Cryptocalvinistic. [In 1580 the adoption of the Form of

Concord adjusted all differences then out-8th.-From 155-?-The! Ubiquitarian. 9th.-From 1605.-The Mystic. 10th.-From 1689.-The Pietistic.

11th .- From 178-. - The Rationalistic. from heresies and struggle so momentous as number, and hence their clamor to have some of these cannot, Mr. Weiser with McFarland hung, whilst they extol Richsome plausibility suggests, remain divided ardson to the skies. experiences through which God took Luth- now excite it.—Into the nature of these ble I read about a farmer and a lawyer. personal immortality, yet, since this applys ble church of Christ on earth, was made very midst of a reviva), and as the fruit of a nal body acknowledge as its doctrinal stand is perfectly plain, you pay me the price of writer, it is often said, they deal with the mind, and in the larger liberty of the gos ber when a Presbyterian elder had been mental in the character of our church, as it the three Œcumenical creeds, the Augs "that alters the case entirely!"

Wood, publisher of the Household Mag- commendable, and what are known as the they want him hung forthwith. azine which will enable us to send THE Four Points"—namely, 1. Chilliasm, "by John—Do you justify a man in taking realities with a fr nkness and a determina HOUSEHOLD MAGAZINE, GRATIS, which they condemn all millennarians or the law into his own hands and killing a tion which shall face all its difficulties, and condage of the letter which killeth, verily with a modest smile, "I would rather for one year to every new subscriber to the those who believe in a millenium yet to man whom he may suspect of alienating conquer all its battles, to the furtherance of do we rejoice with exceeding gladness. be pure in heart." Her teacher asked AMERICAN LUTHERAN who subscribes be- come, teaching that the millenium is already his wife? past;" 2. Close Communion, "by which Peter-No, I think a man has no right glory of the great Father of lite Himself. find it moral, instructive and interesting in inations from their communion table;" avenge the greatest offences. I think of a vitality sufficient for self propagation? own selves we claim and rejoice in. As we "It is essentially a home magazine, and they do not permit a minister of any other our sentiment prevalent in the community developed in animate or inamimate or is just the thing that one would most de denomination to preach in their pulpits;" on this subject. I abhor and detest Rich stance? What matters it if the oak, with enough to believe in theirs. As we do tor, in his address, illustrated the Sabbath and you shall be welcome. sire to place into the hands of his wife and 4 The Condemnation of Secret Societies. ardson's principles and actions in this its wide spreading roots, lifts its tall and

than that which originated them."

Beecher on the Deity of Jesus. the Unitarians, or so-called liberal chris- citizen should apide by the law. tians, have claimed Rev. Henry Ward

utterly repudiates such an alliance, and ter of Richardson to McFarland's wife in be for the weal or wee of those of our own belief, and forms of devotion, and ceremomost emphatically declares his faith in the open court, and then exclaimed, "If any generation, and of those who come after us | nial rites-however widely these may differ for this paper in Sunbury and vicinity. divinity of Christ, as will be seen from the one would write such a letter to my wife. What makes the life of this world what it from our own. Not that we should never We request all those who are in arrears for following extract from the Christian Un I would shoot him on the spot." This is to-day? Does the simple fact of the attempt to persuade others to adopt our subscriptions to pay him. All who have ion. Replying to Dr. Bellows, Mr. Beecher declaration was loudly applauded by the world's existence accomplish all this? We views; but that we should always remem-"In short, in sermon upon sermon, and sometime before the Judge could restore changing position, as they have come to us stand as near the Divine cruth as we do: in the prayers, which have been printed order, and then he reproved the people for faithfully narrated by the sacred historian. The time has indeed gone by in which it PHOTOGRAPH OF THE GEN. SYNOD .- for years with the sermon, there will be interrupting the court proceedings with and you will very soon be overwhelmingly was customary to burn men's bodies for We have a few copies of the Photograph found over and over again, with every their applause. of the Gen. Synod, which we will send by form of illustration, with intensive applica- Peter-It would have been better if the purposes, what we make her. The world not the same identical views of christian mail at the low price of \$1.10 a piece. tions, the doctrine of the Trinity and of Judge had reproved the lawyer who made is to-day, and will be thousand of ages doctrine. But "the rarity of christian

This photograph contains about 175 like- the Absolute Deity of Jesus Christ. Some such an outrageous declaration in open nesses of our most prominent ministers and thousand sermons have been published. In court. A declaration from a lawyer, whose cause her to be. laymen, and those who wish to possess one not one is there a Unitarizn sentiment re profession it is to interpret the law and asof them should not delay sending for it un- specting Christ or the Trinity. They are sist in carrying out its provisions, that he we exist to some purpose. How often, in tions (and these latter not the largest) who full to overflowing with the doctrine of would violate the law by committing the our comparative obscurity we think, or seem in their inward thoughts, in their avowed We will send this photograph also as a Christ's cocqual divinity with the Father heinous crime of murder under certain premium to any person who will send us and the Holy Ghost. No man could have circumstances, should have brought down practically we ignore ourselves. It is from virtually excommunicate all their fellowthe names of two new subscribers with \$4 read any considerable part of these sermons the severest censures of the Bench upon this pre-emirently selfish notion that we christians of other churches and denominaand be in doubt as to Mr. Beecher's senti- him.

it known-to drive all clouds from its clear

Lecture on Mormonism. Institute at Selinsgrove has secured the

Conversation in the Sanctum. Between Peter, James and John. Christian scheme." We suspect the Tri atonement for sinful men; in the influ-New York papers, such as the Tribune and ogy both hobble oddly.

John-They profess to be opposed to close the sanctum. capital punishment, and yet they want

must sooner or later contradict itself, even though maintained by the wisest men. But suppose you tell us something about this McFarland, whom the anti-capital-punishmentists want to have hanged. John-McFarland was a New York

lawyer of some wealth at one time. He married a young and beautiful wife, and they lived happily together, till McFarland was unfortunate in business and lost much of his property, so that his wife could not live in the same style as formerly. About this time she fell in with a certain Rich-

made arrangements to marry her himself. Tribune, and at the time of his death, if I mistake not, one of the local editors of that The shurch which has emerged intact paper; at any rate he was one of their

on the comparatively trivial questions that James-This reminds me of an old fa- istence beside animated inteligence has a catholic or general church, the great visi-Lutheran against the "General Council," gored your ox to death, and I should like mightly depends the unknown and grandly others—except we unite in Christ "the an organization which originated in a se- to know what reparation I am to make to awful future. ce sion from the "General Synod." The origi- you." "Why," said the lawyer, "the case As of the ministers, so of the religious

burg Confession, the Apology to the Angs | Peter—That is a very old fable, but it of light, throught death's iron gates and both devotional and sacramental. In this isters connected with every congregation burg Confession, the Smalkald Articles, illustrates the case before us. If McFar gloomy cells, by which immortality is not life, most certainly, christian men, however the Larger and Smaller Catechisms, and land had murdered some innecent victim only brought to light in the gospel, but, by pious, sincere and devoted they may be, school work. the Formula Concordia, which altogether in cold blood, and been sentenced to the which that life in its original design either cannot see eye to eye. There is therefore from a volume nearly as large as the whole gallows, these anti-capital-punishmentists becomes more and more perfectly luminous constant need for the exercise of a true Bible." The Council furthermore teaches would have declaimed most eloquently with immortality or darker and more dread and extended charity towards our tellow having one day read to her teacher the Baptismal Regeneration, "that the Chris against the inhumanity and barbarism of ful in its unbearable eternity of existence tian Sabbath is not of divine institution," hanging, but as he shot Richardson, one of that private confession and absolution are their own number, the seducer of his wife, I, k life fairly in the face, and without cepted forms of worship and church polity tell him which of these graces, said by our

John-I see from the papers that pub. materially effect the world around us. Beecher, as being on their side, and preach. lie sympathy is very largely with McFar With us ing their sentiments. This was publicly land, and I have no doubt he will be acasserted by Dr. Bellows at one of their quitted. I read in the pipers that during ecclesiastical gatherings. We are most the progress of the trial that Graham, Mc

John-There is another trouble among "If in this work, I please men, I am these would be reformers of the nineteenth

on its own territory to serve as a bond of union, develop the talents of her young ministers, and serve as an organ for her literary and benevolent institutions. If the Western brethren had unitedly adventage of the was delivered by the gloomy view of the sincerity of the cult which we have more particular reference prite and of their fitness for the society of the sun organ for her to Christian faith, rather than doubt enjoy a rich treat in its perusal, as the pure in heaven. It says: "At best, the pure in heaven. It says: "At best,

prehend even the simplest elements of the vinity of Jesus Christ; in his work of John-Some of the Editors of the great bune's general aim, but its logic and theol- ences of the Holy Spirit; in the future tion which I think would fit in here.

James-What is the trouble with them? Peter-Well, recite it and then we will But even in respect to these and other James-It is from the poet Bryant and believers virtually receive, there is a dif-Peter Error is always inconsistent, and "Truth crushed to earth shall rise again standing or of stating them. Oftentimes

The eternal years of God are hers; But Error wounded, writhes with pain, And dies among his worshippers."

"What is Your Life?" The question standing at the head of inspired penman, cannot be better answered he says, "It is even a vapour, that appeareth for a little time and then vanisheth better answer--for the very good reason that we cannot-let us consider the term, ardson, a so-called "Free-lover," who alienin itself, or abstractly. Life is that state ated her from her husband, helped her to of being, whether in animate or inanimate secure a bogus divorce in Indiana, and existence, which possesses sufficient vitality for self propagation. In a word, it is a ered from the recorded example and prac-McFarland, her husband, of course could state of being. Through this narrow door tice of the early christians. The apostles not remain ignorant of these proceedings; then, we are led into the broadest field of themselves were too busily engaged with he also intercepted a letter from Richard observation, and where everything teeming "the weightier matters of the law," with son to his wife, and goaded to desperation with life asks, and claims of us, that we the great work of proclaiming the new dishe shot Richardson in the Tribune office. note with care the beauties of its broad pensation to both Jew and Gentile, to Now, this Richardson was formerly during walks, and deep rich labyrinths. While spend any time in taking tithes of mint the war a prominent correspondent of the gazing on the many and varied beauties of and anise and cummin-or, in other words, truths: remember

> Life is not an idle dream : Life is real, life is earnest;

uruing either to the right or left meet its

"T'is not the whole of life to live. Nor all of death to die."

Tribune is a Universalist in faith, and op their conduct, and to attribute to them the and more liberal faith upon those who fires every feeling of my soul. To make posed to capital punishment. How far his best motives—even when we disapprove of differ from them in belief!

blessedness of those who seek the Lord of those who reject all offers of salvation. doctrines of the Bible, which all christian ference as to their exact manner of under-

in the various symbols of the different churches may be found expressed in different words and phrases, doctrines which is substance are really the same. And it i well known that from the natural diversity this article, dear reader, and asked by the of the human intellect different persons will differently interpret numerous portions than it is from the sacred page itself when or passages of the inspired writings. And a still greater diversity is observable with respect to many things in christian worship away." While then, we try not to give a and church organization and government, and to the forms in which christian rites are to be celebrated-concerning which no precise rules have been laid down in the New Testament, and in regard to which but few and scanty indications can be gathlife's panorama, let us take time to study its in ordaining the precise methods and forms lessons, and learn well its realities and and ceremonies of the new church. And just as these minor affairs were then left to the discretion and convenience of the several churches, or Societies of the faithful. and while, perhaps, no one individual ex. so are they now. In then, as now, the one grew in one night? points of dissension some insight is given A farmer came to a lawyer and said to him to you and me, reader, let us never forget, up of numerous distinct branches, each by an indictment framed by the American "I am sorry to inform you that my bull that on a wise improvement of the present equal to and entirely independent of the of a pen?

Vine," the common head of them all. But in the various nature of the human ards only the Ecumenical creeds, Luth- of my ox, and then it will be all right." doleful, with death more than life. This pel-as compared with the formal dispener's smaller Catechism, and a qualified form "Yes," says the farmer, "I admit that wo'd surely should be a matter of no astonish sation of rites and ceremonies which it reof the Augsburg Confession; to which the be fair, but I made a slight mistake in my ment, since man's conduct has rendered placed—are laid the sure foundations of a tions are vieing in this good work. Dr General Council added "the whole of the statement; it was your bull that gored my death, one of the eventful contingencies of difference in understanding many things Bellows, a Unitarian, expressed a wish at so called Symbolical Books consisting of ox to death." "Oh," says the lawyer. life! Man's sin brought death into the world; and redemption's scheme sent a sun the external forms of christian worship, would come when there would be two min Such being the case, it becomes us to views of christian doctrine, as to their active Gospel of Matthew, he asked her to ur spiritual interests, and redound to the Let us then open our hearts and allow oth- her why she chose this above all the rest they exclude all Christians of other denom to take the law into his own hands even to Did I say life was an existence possessed prophesying (or worshiping) which for our have all the other graces too." 3. Non Interchange of Pulpits, "by which there is quite an unhealthy and danger. What then is the difference between life as believe in our own sincerity, let us have It seems scarcely possible that issues such case, but then I cannot by any means justi wide spreading branches towards heaven, tion of absolute, or of all truth, let us real- placed upon the stand. Among other himself take up for the employment of a as these could withstand an earnest desire by McFarland in murdering him. If we and stand firm before the wind's hurricane ize that in the sight of God—who has him- things he said that, just as every flower, for Christian Union, or that the petty jeal were living in a state of anarchy and bar- blast, while the slender sapling is twisted self made us to differ—these others may whether large or small, was necessary to ousies now distracting Lutheranism will be barism, where there is no redress for inju- from its place in "mother earth" and east be as nearly right in doctrine and belief perfect that boquet, so every scholar, for themselves or the person subscribing. held of any account by another generation ry and no remedy for wrong, then there upon her bosom to die and rot? What and as near the kingdom of heaven in whether little or big. was necessary to permight be some excuse for such a course, change will be affected it in brute existence heart and life, as we ourselves are. And feet the school. If a small flower were but in a civilized country, where we have the ox dies now, or lives a year or two the same christian charity and forbearance taken out of the boquet, it would leave a laws for the regulation of our conduct and longer? None whatever! Can we sav this, which we desire all our christian brethren, small hole, if a large flower, a large hole. Some of our readers may be aware that protection against injury, there every good of our life? Nay, it does matter whether or of our own or of other churches, to exer not we live; our life and our death will cise towards us in regard to our conduct. we should no less earnestly desire them to exercise with regard to the variations of our religious belief. And this same christian charity we should most scrupulously For us to live is to do something; to be maintain in our own hearts respecting their scriptions, and also subscriptions in advance happy to state, however, that Mr. Beecher Farland's lawyer, read the intercepted let. something: we possess a power which shall symbols of faith, and articles of doctrinal multitude in the courthouse, and it was answer no no! Contrast her changed and ber that, in the sight of God they may a little hole in the Sunday school!" We

convinced, that she is, to all intents and the good of their souls, because they held hence, just what human intelligence shall charity under the sun," is no less plainly Practically, we are to apt to forget that christians, and even some entire denominato think our life not the least consequence; doctrines, and in their christian practice, have made ourselves. It is impossible, you actually arrogate to themselves the exclucannot destroy your identity and you can sive possession of the Divine favor, and Kate Hunnibee's Diary on the fourth page it. I am glad if Arminians accept my salists, and therefore they are not only op associates around you. Should you see fit Could these professing christians (who, not shuffle off responsibility; live you do, assume that theirs is the only true church, best judges in these things to be the best views—I am glad if Calvaninsts accept tuture punishment. Now, they have no which will wake you up. Beware of that are not as other so called christians) but II. G see themselves as their brethren see them, as the angels see them, and as God himself subscription price of the AMERICAN Luzeal I am uncharitable to other men's con
cording to the teachings of Universalism.

The phrase christian charity, is very solves in the dust, and, like the perintendent. THERAN to any lady that will read them victions, they are not more sorry than I am he will immediately go to heaven too. often used, and with widely different signif publican, cry, God be merciful to us no afterwards—and I am willing to bear b'ame, where the conflict between them might be icance. It is used as the proper name of ners! And could they but attain a glimpse BEECHER'S LECTURE-ROOM TALK ap. That love which has redeemed my scul, I immediately renewed, and yet their hatred active benevolence; to represent the giving of their own presumption in thus attemptpears weekly on the first page of the AMER. would bear as an atmosphere—Speaking of him is such, that I think they would of alms from a sense of Christian duty, or ing to limit the grace of God within the ICAN LUTHERAN. These "Talks" will be the truth in love.' Everything that I am like to sink him to the deepest perdition contributing to the support of benevolent narrow confines of their selfishness and found highly interesting and instructive or hope to be, is wrapped up in 'that Name, Just listen to this extract out of one of our institutions. It is used with reference to bigotry, they would learn perhaps from the practical life; to cover a multitude of sins profound consciousness of their own need "The editor-in-chief of the New York of our neighbors, to look on the best side of of charity, to look with a kindlier heart

staff agree with him in matters of theolo- the conduct itself. Such is the charity Like many other mysterious things; The Angels of the Bible—This Divinity—to fill the earth with its praise gy we do not know. But this question of which "suffereth long and is kind." This alike in God's Providence of Nature and of subject is treated in an able and exhaustive and adoration, is the one great underlaying in the field of theological vision of the the golden rule; for charity leads us to worship in the christian church at large, Tribune. Not long since it asked, when look with the same kindly feeling upon the should exert a beneficial influence in speaking about hanging. "Can not society actions and motives of others of our fellow- strengthening our faith and in promoting do something better for the criminal on christians especially, that we would wish our spiritual growth. The Divine love for this side of the grave, rather than consign them to have for our own. And as we man is greater than we can conceive; and him to something worse on the other side?" ever feel the need of such charity toward the mysteries which necessarily attend all This was good philanthropy, but bad Uni- ourselves-for even as in all things we that relates to the infinite God, are so far versalism. A few days later, however, come short of the glory of God and in above all human comprehension, that it services of Col. McClure of Philadelphia to the doctrine of Universalism was made to the doctrine of Universalism was m deliver a lecture on the subject of Mormonis and Travels among the Rocky Moun.

the doctrine of Universalism was made to many inflating of this life, we light which is vouchsafed to us, and neiin the exercises and ceremonies connected was delivered by the pastor, Rev. J W. H. families in case of death.

In the second place, wi seription, remarks:

"I am much pleased with your paper, and am only sorry that we did not get it West; not that I have any antipathy to the Observer, but I feel we need a paper in the West."

This is the true basis on which the Drethren in the West should advocate the brethren in the second time the to us, and neither the place our there to quarred with nor deny brethren in the West should advocate the establishment of a Western paper; not on antipathy to any existing Eastern paper, but because the West needs a church paper.

Lecture on Matrimony.—We direct attention to the Lecture on Matrimony by this immediate packing off to a better attention to the Lecture on Matrimony by this immediate packing off to a better of this immediate packing off to a better this immediate packing off to a better of this immediate packing off to a better this immediate packing off to a better of this immediate packing off to a better in an encouraging degree. Messiah Church is on Ninth street near Duquesne Way.

But the Tribune is still in doubt about this immediate packing off to a better in an encouraging degree. Messiah Church is on Ninth street near Duquesne Way.

But the Verietion to the Lecture on Matrimony.—We direct this immediate packing off to a better in an encouraging degree. Messiah Church is on Ninth street near Duquesne Way.

But the Verietion to the Lecture on Matrimony by them in things, endureth all things, feet, exclusive of the recess and vestibule. It will be built of brick with a basement of the very difficult to get employment to be so regarded by them in the water of the second in an encouraging degree. Messiah Church is on Ninth street near Duquesne Way.

But the Veriet of Christian efforts blessed them in the world. For in discussing gallows profes it shall be measured to you again."

True christian efforts blessed them in the west of the recess and vestibule. Since the very difficult to get employment them in the world. For in discussing the packing of them in them in them in them in the world. For in discussing them in the packing of them in them but because the West needs a church paper plause wherever it was delivered by the gloomy view of the sincerity of the cul which we have more particular reference the same profound respect, with which we for Sabbath-school, prayer meeting, lec-

Sunday-School.

All communications intended for this Col-JOHN J. REBMAN, Harrisburg, Pa.

An Answer. A superintendent writes us. asking. What would you do with a teacher who is constantly finding fault with this or that method of conducting the school, when all the other teachers are satisfied the manner the school is conducted is right." Well. we would try our best, first to lead him to Christ and become converted, try to convert him to our way of thinking, and if that could not be done, we would give him people, is still as precious ointment poured He was in the 78th year of his age, and a ticket of leave, politely telling him his services might be more useful in another sphere, no matter what his social position, or how much money he had, for such a teacher is a drag and hindrance to any

G. F. R. We will answer your question next week : want to think it over.

Bible Questions and Answers. Correct answers as follows have been received from Mollie Anthony, Geo. S

Divin, J. Kohler Peck and Johnny Ehre-Genesis 15:12. 2. Genesis 15:13. 3. Numbers 23:11-14.

One of our correspondents asks the fol-Who was the wife of Moses? 2. Who rested beneath a vice that

Who was restored to life by touching the bones of a dead man? Where in the Bible do we first read

A CHANGE IN PUBLIC SENTIMENT .-Prof. Flack, in a recent address at Claver. ach. Scotland, stated that he could rememsuspended because he persisted in organiz ing Sunday-schools. Now, all denominaone to have special charge of the Sunday

christians-as well with reference to their first twelve verses of the fifth chapter of in general. In the large liberty where- Lord to be blessed, she should most like to with Christ hath made us free from the have, She paused a little, and then said ers the same liberty of believing and of She said, "If I had a pure heart, I should

So if a little scholar remained away from Sabbath school, he would leave a little hole Sunday a week-a very snowy and stormy in doors, a little girl of the infant department, who had waded through all the storm, came up to her teacher and said, Teacher, do you know why I came to dear child," replied the teacher, "I do not." 'Cause," answered the little girl, "I was afraid, it I stayed at home, I would make

should all remember this.

How to have a Small Class. First; come to Sunday-school late, so luie. late that the superintendent is about looking for another teacher, and the scholars are beginning to think, "we might as well"

When you at last reach your post, have no knowledge of the lesson; perhaps, in deed, it would hasten the end to be ignorant of the subject of the day. You can find out from the class.

Having commenced your exercises, ask any random questions you can call to mind If there is anything you cannot well exolain, read from Scott's Commentary, or Barnes's Notes, which you will probably find it convenient to have at hand.

A page or two from the practical obser vations, would fill in the time nicely, and if Willy or Sammy whisper, and Henry looks at the clock, then frown upon them. and tell them steruly to pay attention. In they do not obey, threaten to tell the su-

After you have finished your reading. lecture your class awhile for having so poor lessons. Tell them they ought to ashamed of themselves. When school is over do not speak with

your pupils, unless indeed you tell them to behave themselves on the road home. Do no take any pains, week days, to see

thought of them from your brain. Follow even a few of the above rules and you will doubtless soon have as small a

# Communications.

For the American Lutheren.

Corner-Stone Laying.

self in the next world a succession of end. doctrine from our own. No doubt all good appear to all who leve their Lord, when an adjoining grove. The day proving to its infancy. On Palm Sunday the chapel they are nearing the "dead line of fifty," the western brethren had unitedly advocated the establishment of their Western paper on these grounds, we have no doubt they would have succeeded last year.

Try again.

The beginning of the Lecture.

The day proving to the same charge as heretofore, the same charge as were added on the concourse of that which is in part shall be done away, the same charge as were one out find the the children of the same charge as were added on the concourse of that which is in part shall be done away, the same charge as heretofore, was crowded, and many had to leave with that which is in part shall be done away, and the same charge as heretofore, was crowded, and many had to leave with th

the old church which has now given place who wish to go over the Albany & Susque to the foundations of the new, was laid. hanna R. R., will, for special arrangements Father Shindel, long since gone to his rest please apply to Rev. N. Van Alstine, Minand reward, then a young man, organized | den, Montgomery Co., N. Y. the congregation in an old log school-house and was pastor and officiated at the laving of the corner-stone. He served this congregation for nearly thirty-five years. His Rev. H. G. Stecher, of Hummelstown, Pa., labors were blessed to the conversion of died at that place on Wednesday the many souls. His memory, among this 20th inst., and was buried on Saturday last.

nut box, in as good a state of preservation as the day it was made and placed in the

A few of those who were present at the laying of the corner stone of the first temple, were present to witness the ceremonies of laying it for the second time for the second temple. Most of them have gone to their final reward in the other world.

May those who are now engaged in the erection of this second temple of prayer membership of the church. and praise to Almighty God, bring it to a successful completion in peace and love, without harm or accident to any one: and then when their earthly house of this tabernacle is dissolved, may they have a build. ing of God, a house not made with hands, eternal in the heavens.

# Church Rews.

The dedication of Trinity Evangelical will take place on Sunday, May 8th 1870. has removed to Frederick, Md. This church has been in progress of erec tion for some three years. The congregation have been worshiping in the lower part of the building for nearly two years. Since a description of it will doubtless be riven in full at the dedication, we forbear any thing further on that point now. Dr Brown of Gettysburg, Dr. Sprecher of. Springfield, O., and Dr. McCron of Balti more, Md., together with all the former pastors of the congregation, now living, will receive invitations, and are expected ment of the President of the Synod, Prof. P. Born of Selinsgrove, Pa., and the pas-tious, in confirmation of which he gives the

for. We herewith extend a most hearty following: charges, and especially to the West Branch LITTLE CHILDREN REMEMBER .- At Saturday afternoon and continue until at

> WRIGTSVILLE, PA .- We clip the following from the York True Democrat of this

revalence of a thunder storm, the Lutheran church of this place, was set on fire by lightning and completely destroyed. The orgin, Sunday School library and other movable property were saved by those who arrived soon after the edifice took fire. in it, if a big scholar, a big hole. On last The splendid bell which occupied the cupola, and had but few superiors in this Sunday—when many grown people staid part of the country, fell from its height and is entirrly unfit for future service. The loss to the congregation is a serious one;

> eached us during the past week, that Mrs. Anthony, wife of Rev. J. B Anthony, late pastor of the Lutheran congregation of at York Springs, Adams county, this State. We feel that a mother in Israel is fallen and one of the kindest, gentlest and best of women. Her death has cast a gloom over ur entire community, where she was held n universal esteem. She has hosts of band and family, took her departure from that time, but no one supposed she was selves and their calling. iangerously ill. The first news received was--"Mrs. Anthony is dead" To the

theran and Reformed union church, situated about four miles west of Lewisburg, Pa. them or interest them. Banish every ters. It occurred on Sunday, when the lives be endowed as the Home Life proone was injured. The church is being reduly may become disabled from preaching paired, and will be ready for public ser- and not having been trained to any other

CHURCH.—On the 10th inst., (the second up policy as the very one best adapted to On the first of May, it was the privilege anniversary, of the organization of this crous churches and individuals thus to se-

Church, officiating in the German, and the | THE FRANCKEAN EVANGELICAL writer of this in the English. The cere- Lutheran Synod of New York will meet in mony of laying the corner-stone was per- its 33d annual session, Thursday, June 2d, formed by the Lutheran pastor, Rev. J. 1870, at 10 o'clock A. M., in the new Lu-A. Adams, assisted by the ministers already theran Church of Avoca, Steuben Co., N.

O. D. S. MARKLEY, Sec. Fifty-six years ago the corner-stone of P.S. All ministers attending Synod.

ANOTHER of the old members of the Synod of Pennsylvania has passed away. had been in the ministry since 1817. The same corner-stone with the identical "Your fathers where are they? And the cavity, unaltered in the least, and the wa!- prophets, do they live for ever?"-Luth. &

THE NORTHERN CONFERENCE cavity of the corner stone for the first time, of the Synod of Northern Illinois, will meet were again brought into requisition on this on the 10th of May, 1870, at Davis, Stephenson Co., Ill. Take due notice, brethren, and govern yourselves accordingly. W. H. SCHOCH, Sec.

ORLEANS, N. Y .- At the last communion season in the Lutheran Church at Orleans 4 Corners, Rev. O. D. S. Markley. pastor, sixteen persons were added to the THE corner-stone of the new Ev. Luth-

eran Church of Montoursville, will be laid (D. V.) on Sunday afternoon, May 15th, at 1 o'clock. The brethren are invited to THE SYNOD OF CENTRAL PENNSYLVA.

NIA will convene at Perrysville Juniata Co., Pa., commencing on the evening of the second Tuesday in June.

R. H. FLETCHER, Sec. CLEARFIELD, PA.—Rev. Geo. A. Nix dorf has resigned the charge of the Luth-Lutheran Church, Milton, Pa., (D V.) eran congregation at Clearfield. Pa., and

> LAWYERSVILLE, N. Y.—Rev. Marcus Kling, formerly of Johnstown, N. Y. has removed to Lawervville, Schoharie Co.,

SMITHSBURG, MD.—Rev. S. McHenry of Williamsburg, Pa., has removed to Smithsburg, Washington Co Md SHANESVILLE. OHIO.-Rev A. R.

Smith late of Sandyville, Tuscarawas Co., Ohio, has removed to Shanesville. Ohio THE London correspondent of the New-York Times fears that the Wesleyans in England are getting just a little supersti-

invitation to the brethren of surrounding There is somewhere in England a table Conference, which is to meet in the church he spilled some soup and left a grease spot. on Monday, May 9th, to be with us over It has never been disturbed, but is shown the dedication. Services will commence on with great veneration to pious ladies, who go down on their knees and kiss it, with and a piece of the black gown in which he preached, was publicly exhibited to the faithful, and now I read that in laying the foundation for a new front in the Weslevan Chapel at Burslem, there was deposited in lock of the hair of John Wesley,' as Rev. H. Hastings, the resident minister inform-

ed the spectators, who received the announcement with enthusiasm."

Ministerial Life Insurance, We desire to call special attention to the advertisement of the Home Life Insuranse Company of New York, which will be found in another column of this paper. It the church being one of the most substan- will be seen that this company has devised tial and handsome in the place. The walls a plan to meet an admitted want. The Sunday school this afternoon?" "No, my yet remain, but are considerably damaged. | a plan to meet an admitted want. The clergymen of this country compose a most and, no doubt, would have to be torn down worthy, intelligent and influential class, in case of an erection of another church. hundreds of them have forced their way Loss about \$4000 and no insurance. The to a liberal education through incredible Vigilant fire company of Columbia, were difficulties. Were it necessary we ourpromptly on the ground with their splen selves could name many such. Having did steamer and rendered efficient service, spent all the money they could earn, endurbut did not arrive in time to save the struc- ed all the toils and privations necessary to get an education, and given from six to SUDDEN DEATH .- The sad intelligence ten years to the noble undertaking, these men devote themselves to a calling which is a vital necessity to society, and which is associated very closely with the pecunihis place, died suddenly at her new home ary, educational, civil, social and moral in terests of the community, and yet a calling barely a living. Many of the most useful ministers have been compelled to live with friends and not a single enemy. Just a receiving enough from his profession to lay week prior to her death, she, with her husself and his family. That so many gifte d our midst, with the best wishes of numer men are willing to do this is one of the finour friends. She was in feeble health at est enconiums that can be passed on them-

That some provision ought to be made to obviate this injustice will be admitted. bereaved husband and family we extend How shall it be done? As we think main ly at one of the two points where the greatour heartielt sympathies .- Juniata Sen. est hardship is experienced. In the first place churches and christian men-there DREISBACH'S CHURCH.—This is a Lu are thousands of them-should at once dispel the shadow which o'erhangs so many ministerial households because they are During a late storm this church was much dependent on the health and life of the injured. The east gable end was blown ministers themselves. They rarely are down to the square. The pulpit, altar, able to lay aside any of their salary, and chancel, and chairs, were broken into splin- death is likely to stop even that. Let such congregation was expected to assemble for poses with paid up policies which are beworship. The storm, however, prevented youd all ordinary human contingencies. the people from gathering, and the few The ordinary policy renewable year by who had ventured out, had returned home year, is a vast stride in the advance, but before the accident occurred, so that no the single fact that a minister by unavoidbusiness, becomes helpless and thus his policy expires. We say this fact com-PITTSBURG, PA. MESSIAH LUTHERAN | mends the Home Life's plan of the paid

christians ought to endow such men when

THE LITTLE CORPORAL is one of the freshest and liveliest magazines for the young. The April number is bright as ever. Published by Alfred Sewell & Co., Chicago, Ill. One dollar a year.

THE TECHNOLOGIST for April is a superb number. It is especially devoted to Engineering, Manufacturing and building, and will be found useful and interesting to those of our readers who are devoted to those branches of business. Published by the Industrial Publication Company 176 Broadway, New York, \$1.00 a year.

THE GALAXY, for May, is already on our table. This number is characterized with the freshness and interest of this excellent magazine. Its contributors are writers of ability, and its contents are of a style to command the interests of a varied class of readers. Published by Sheldon & Co., 498 Broadway, New York. Price \$4.00 per year.

WHEN I see a young convert with his cigar, the image of the dear old mother in Israel comes to mind-"Religion which begins in smoke commonly ends in smoke;" and my imagination anticipates a year or two, and I see this smoking convert on the mournful catalogue of apostates cast out as rubbish in the gloomy lumber-room of the Church.

A LETTER from Constantinople, in the Roman Catholic Univers, states that several thousand Jews have passed through that city, under the belief that their Messiah has at length appeared in the mountains of Judea. Talmudists it is said, have given the movement the authority of their calculations: and certain Rabbis in Germany are collecting subscriptions and organizing the pilgrimage on an extensive scale.

GOOD HEALTH.—Boston: Alexander Moore, publisher, 11 Bromfield St. Price \_monthly, 20 cents; yearly, \$2; three copies for \$5. We always receive this work with pleasure. It is a periodical that should be in every family. The May number contains valuable articles on Means of Preserving Health; Characteristics of Pain; False Parasites of the Human Body; and many others equally important besides Reading for a Leisure Hour; Miscellaneous, de Volume I of the work, with a carefully prepared index and bound in cloth extra, is now ready to deliver, price \$2.50. This volume as a book of reference, and no household should be without it.

Good Words .- April, 1870. Edited by Norman Macleod, D. D. Published by J. B Lippincott & Co., 715 and 717 Market street. \$2.75 a year.

This standard English Magazine is most of the periodical publications of the day, and is not less entertaining. Some of Feb. 26, 1y, pages. "Good Words" with its juvenile tender called "Good Words for the Young," by Lippincott, will supply a family from pleasant and instructive reading for every day in the week, Sunday not excepted.

THE CYCLOPÆDIA OF ILLUSTRATION by Kev. Elan Fester W. C. Palmer & Co., 14 Bible House, New York. This is a large volume double column reyal-ectave of over 700 pages, sent post paid to ministers on the receipt of \$4.25. Rev. Dr. Dowling tain lead nor any vitrial poisons to produce speaks of it as follows:

I can cordially commend the "New Cyclopædia of Illustrations" to all Christian educators, whether in the family, the academy, the Sunday School, or the pulpis. I know plied at 16 Bond St., N. Y.. Feb. 5 70—ly. of no better preventive of a drowsy congregation, than a careful study and a judicious use of such a work as this on the part of the Christian ministry. The 'Cyclopædia of Illustrations" is not a mere collection of ancedotes, like the compilatons of Burder and Arvine. It is a perfect treasury of illustrations, alphabetically arranged, on every variety of theme-illustrations of truth in every form-anecdote or incident metaphor, comparison, parabolic or analogical fact, historic and classical, pithy savings, and gems of thou ht, in almost endless profusion. The preparation of this New Advertisements. work shows great industry and research, and deserves, as I doubt not it will receive a very extended circulation. The book will be a very valuable addition to the beautiful and useful ornament to the parlortable of any Christian family, as every gem is complete in itself, and to appropriate and Pobias' Derby Condition Powders are warappreciate its beauties would be but the

British Government are Dr. J. C. Ayer & Co. of Lowell, Mass., the manufacture of meditheir goods in China and elsewhere (for where are not that troub'esome nation trampling upon somebody? have hitherto been paid in full, and now they say they shall be. They however propose this compromise: Give us Canada and we will call it even, because we can then send our remedies there without duty. Washington News. IT is an established fact, that Consumption

can be cured; but it is far better to prevent the cruel disease from fastening itself on the system, by the timely use of a remedy like Dr. Wistar's Balsam of Wild Cherry. This standard preparation will speedily cure a cough or cold, and even Consumption often yields to its great power.

A fair trial only is needed to convince the most skeptical, that Hall's Vegetable Sicilian Hair Revewer will accomplish all that is claimed for it

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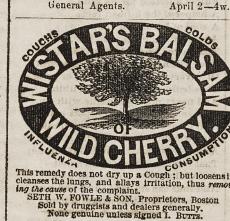
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s happy to announce to the citizens of Milton and the surrounding country, that he intends to make it the grocery of the town. He has carefully selected a fresh stock of fine Groceries, Queensware, Wooden, Cedar and Willow ware, consisting of Canned fruit All kinds of Chew-Sugars, Molasses, Confectioneries, Nuts, ali kinds, Prime brands smo Coffees, Teas, Green Appl Cheese plain, Dried do Green Apples, Choice brands ci-Pine apple Dried Peaches, gars.
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Salt,

tion to all who may feel disposed to patronize him. Call and examine his stock, and be convinced of the fact of the above statement.
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NOTICE TO THE PUBLIC. The undersigned will manufacture hereofter Best Pegged Calfskin Boots, for "Sewed" ""

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ABRAHAM MARTZ. Milton, July 3, 1868.-1y.

At his Coal Yard, Lower Milton, has on hand a Sold by Druggists. Feb 12-3m. AGENTS WANTED. LOCAL AND TRAVELLING. Just the article for Spring and Summer Consumption. Floral Guide for 1870. GOVERNMENT SECURITIES,

hundred fine wood engravings of flowers and vegetables, and a beautiful COLORED PLATE, consisting of seven varieties of Phlox Drummondii making a fine FIRST MORTGAGE BONDS, It is the most beautiful, as well as the most instructive Floral Guide published; giving plain

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From Hearth and Home. Mrs. Kate Hunnibee's Diary; APRIL 11th.

Housekeepers' Club, as usual, Mrs. Lee The following letter from the wife of a Western farmer was read: "I see, by some reports from lunatic asylums, that more farmers and farmers' wives swell Nor houses, lands, nor golden ore, the list of lunatics than any other class. Nor all the world's wealth laid in store, Can any one tell me why it is thus?" Aunt Betsey .- It's my opinion that ef

folks would eat enough real good food, and sleep enough, they wouldn't go crazy't all. Farmers' wives don't sleep as much as they oughter. They go to bed late at night, and git up airly in the mornin' before they're half rested, 'cause the milk must be tended to, and the farm hands must get off soon to the field, and meantime they don't have any good skersely of their victuals. They eat in sich a hurry, and sich food as they don't relish much, that they can't stan' the pressure, and so they either die or go crazy or break down intirely, and have poor health all the days of their life. That's the plain of it. Mrs Lester-she can give you the science Thas truly speaks of God within, o' the the thing.

study and observation, that the demands And loves the truth for its own sake; of the body for rest and nourishment vary with the activities of of the body. Where the waste of muscular toil alone is to be repaired, plain food and seven or eight

hours of cloop are all one peeds. But with hours of sleep are all one needs, But with many of our farmers' wives the care of the dairy and of their households is more wearing than the physical labor they perform, though that may be constant and extend from daylight till bedtime.

Mrs. Knox .- How true that is! I often think my hired help is not half so weary at night as I am. They have only the work to do, while I must think of every thing, and wear upon my heart the burder of care that a large household inevitably

Mrs. Price.-If, in addition to that Mrs. Knox was responsible, as I am, for the milk and butter of twenty cows, she found out." would find the burden considerably in-

Mrs. Lester .- I was about to add that a great many women, and epecially farmers wives, do not give themselves time to eat. They seem to think that if every body else is served and satisfied, it is of little consequence that their stomachs do not clamor for food or cannot relish the nutriment they present them, on so, half fed at breakfast, they enter upon the arduous duties of the day with only the stimulus maybe of a cup of tea or coffee and a will flee from you," says conscience. mouthful of bread and butter. The fact is, that the substance of the brain is wasted by mental toil, by care, by grief, and must be be built up again with brain food and abundant sleep. As Aunt Betsy has intimated, more people go crazy for want of economy and health and wealth to eat it back at once." nutritious food, and allow full time for sleep. 'A mother and wife can do no wiser thing for her husband and children than take good care of herself, keep her body

in high physical condition, and her mind fresh and bright. Auut Betsey.-There's many a poor farmer's wife that 'ud like to do it if she could; but with a house full of hungry children, and a dairy full of milk-giving cows, and a pen full of squealing pigs, and a yard full of clamorous chickens, where is she to find time in this "work-aday world" to pet her body?

Mrs. Strout .- I would like the ladies to try the following recipe for dessert:

(Think of Aunt Betsey quoting Shake-

TAPIOCA-CREAM. Soak two tablespoonfuls of tapioca over night in just enough water to cover it. In the morning, boil one quart of milk with the tapioca, add two-thirds of a cup of suga, a little salt, and the beaten yolks of by good conduct; he rose to a position of three eggs; stir them in the milk and remove from the fire. On the top put the three whites beaten to a stiff froth, and flavor to taste. To be eaten cold. Another lady sent the following recipe

for dumplings, warranted not to give indigestion:

DUMPLINGS.

Six large tart apples, pared, cored, and quartered; twelve potatoes, pared, boiled, mashed, and made into a paste with flour. Roll it out thick, put in the apples, roll it up, and boil in a pudding dish. Mrs. Lee .- The ladies will please take

up the question of the afternoon: "How to Interest Children on the Sabbath." Mrs. Field .- When I was a child nobody thought of asking such a question. We had our catechism to learn and the ten comandments to recite, and were made to move about the house on tip-toe, and speak in whispers, and sit still in church, morning and afternoon. O those long sermons, full of big words that I couldn't understand! I almost hated Sunday, it was so sombre and dull, till I got old enough to read, and then the Sunday school books helped me through it.

Mrs. Knox .- My parents were not pious, so our house was thronged with company on Sunday, and all kinds of secular and an unwise way of spending holy time as Mrs. Field pictures in her account, to say nothing of its irreverence. I believe the command, "Remember the Sabbath-day to keep it holy," rightly obeyed, increases the happiness of every family, even of the very little ones.

Mrs. Strout .- It is of that I am most anxious to hear. How can children too young to read be made to enjoy the holy

Mrs. Hunnibee.-Let them have pictoral illustrations of Bible stories. My boys found in Fleetwood's Life of Christ and in Strong's Harmony, a mine of sacred amusement. Every picture was explained to them, and the story of the picture given in child language. I have never had more profitable Bible exercises than when, taking a story from the Sacred Book, I have tried to bring every part of it down to the comprehension of my little children. Begin at Genesis and make pictures in your own mind of all the narrative portions, and then describe those pic tures to your little three-year old. By the time you have gotten to the end of the gospels, and told over the most interesting as many times as the little folks wish. they will be old enough to read for them-

Mrs. Strout.—I wish Mrs. Hunnibee would tell us a story after that fashion, in

lived in Jericho. Here ta l'about Jericho, how the walls fell down, and about Bartimeus. Poor fellow! he had never seen a single thing all the days of his life-not a flower or a bird, not even the face of his dear mama, nor his little sisters. But he heard that Jesus was coming-Jesus, who could give sight to to the blind. Oh! how anxious he was to meet the Great Physician-how loud he called: "Jesus, thou Son of David, have mercy on me!" At last he was heard, and Jesus stood still. half full of chips and then fill it up with last he was heard, and Jesus stood still.

Then describe the eagerness with which the blind man pressed through the crowd, and his joy at recovered sight. Hold the story in your own mind till you see and feel what must have been in the mind. By due expect to fill a basket half full of chips and then fill it up with apples? You said you didn't know why you fell behind at school; and I will tell you. Your mind is like the basket. It will not hold more than so much. And March 26, 1y.

HORACE WATERS. feel what must have been in the mind here you've been, the past month, filling and heart of Bartimeus and the on-look- it up with chip dirt-dime novels!" ing crowd. It will do you more real good, The boy turned on his heels, whistled, to say nothing of the children, than a and said "Whew! I see the point!"

Progress, or Baxter's Saints' Rest.

What Makes a Man? Not numerous years, nor lengthened life, Not pretty children and a wife, Not pins, and chains, and fancy rings, Nor any such-like trumpery things; Nor pipe, cigar, nor bottled wine, Nor liberty with kings to dine; Nor coat, nor boots, nor yet a hat, A dandy vest, or trim cravat; Nor Mister, Rev'rend, Sir, nor Squire, With titles that the memory tire; Not ancestry traced back to Will, Woo went from Normandy to kill Not Latin, Greek, nor Hebrew lore,

Nor thousand volumes rambled o'er; Not Judge's robe, nor Mayor's mace, Nor crowns that deck the royal race, These all united, never can Avail to make a single man. A truthful soul, a loving mind, Full of affection for its kind, A helper of the human race, A soul of beauty and of grace; A spirit firm, erect, and free, That never basely bends the knee;

That will not bear a feather's weight Of slavery's chain, for small or great; And never makes a league with sin, Mrs. Lester.—I have learned, both by That snaps the fetters despots make, That worships God and him alone, And bows nowhere but at his throne; That trembles at no tyrant's nod-That is the soul that makes a man.

> Thou, God, Seest Me. There was a little Sunday school boy wbo had gone out to a place, and one Saturday his master gave him a sovereign among his money by mistake for a shiling. Now the boy had a battle about that sovereign. "The sovereign must go back to your master," says conscience; "it is not yours." "Your master gave it you," says temptation. "Keep it, Willie; perhaps it was not a mistake: and if it was, it will never be

"Don't listen to temptation, Willie," says conscience; "you know it was a mistake, and that you have no right to the sov-

"You are very poor," says temptation Look at your clothes, Willie, how old they are; and this will buy new ones." "You are wrong, Willie, to listen to what

temptation is saying. Listen to what the Bible says, Willie, 'Resist the devil, and he "I say, Willie, you will be a blockhead," says temptation, 'it you don't keep the sovereign."

"It will be a curse to you as long as you live," says conscience, "if you do; and sleep than from any other cause. It is then there is another word, Willie. Take "Nay, wait till to-morrow," says tempta-

tion; "it will be time enough-" "Whatsoever thy hand findeth to do, do it with thy might," says conscience. "Do it at once, and you will have a quiet Sun-

Poor Willie! It was a sad fight, but conscience had something to say yet. "What did the teacher at the Sunday School talk about last Sunday, Willie? What was the text? 'Thou, God, seest

"Oh," cried Willie, 'Thou, God, seest

In a few minutes, Willie was at his master's house. The master received the sovereign back! it was a mistake. The master said little at the time, but soon after Willie was placed in a better situation, where confidence was required, and from which, comfort and respectability. He found that, even as respects this world, honesty is the best policy. Let us always listen to conscience, and remember that God sees us. So Paul says he lived in "good conscience before God."-"Hours with my Class," by the late W. Gover.

Herr Kinderkiapper says he wants to give us a little story from the German. We'll hear him.

A QUEER FELLOW.

"Jany years ago in France, a laborer, by the name of Douselle, died while attempting to fast forty days. He was for a long time a curious sort of tellow, and very headstrong and peevish. His barber died seven years before him, and from that time Douselle would never let a razor come near his face. There was a bridge built over the brook which flowed through the village. Douselle complained of the style of this bridge, declared that the place where it was put was unsuitable for a bridge, and swore that he would never tread upon it. He kept his word, and whenever he had to

cross the brook he waded through it, even social topics discussed. I think that was in the autumn when it was swollen. When he left his house in the morning to go to work, he was accustomed to take a particular footpath. When this footpath became shut up on account of a house built across it, the basement window of the house, and then went on again on the other side." A queer fellow, we should think. He nust have been fond of having his own way. Good Herr, have you no puzzles for us to-day? You gave us some very good

ones awhile ago, and we should like some more of the same sort. "Oh! yes," says Herr Kinderklapper, "I have a plenty of them, more than I can translate into your language. Here a few.'

Chip Dirt.

A certain minister has a son, who returned from school a few months since with a report of scholarship below the average. "Well," said his father, "you've fallen behind this month, have you."

"Yes, sir." "How did that happen?"

"Don't know, sir." The father knew, if the son did not He had observed a number of dime novels scattered about the house; but had not thought it worth while to say anything until a fitting opportunity should offer itsillustration of what she says. Blind Bartimus, for example.

Mrs. Hunnibee.—Very well. Bartimus apples. and take the basket and bring it to Chestrut st.

Until a fitting opportunity should the direction of communications may be all dressed to the SINGERS MANUFACTURING CO.

5 Broadway, New York, Phila. Office 110

me half futl of chips." Suspecting nothing, the son obeyed. "And now." he continued, "put those apples back into the basket.'

When half the apples were replaced, the "Father, they roll off. I can't put in iny more."

"Put 'em in, I tell you. "But, father, I can't put them in." "Put them in! No, of course you can't put them in. Do you expect to fill a basket New Advertisements.

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June 22 '69

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Rail Roads.

READING RAIL ROAD. SUMMER ARRANGEMENT. MONDAY, APRIL 18th, 1870. REAT TRUNK LINE FROM THE North and North-Westfor Philadelphia, New York, Reading, Pottsville, Tamaqua, Ashland, Sha-mokin, Lebanon, Allentown, Easton, Ephrata, Litiz,

Lancaster, Columbia, &c., &c.
Trains leave Harrisburg for New York, as fol-

lows: At 5.35 and 8.10 a.m., and 12.20 noon, and 2.05 p. m., connecting with similar trains on Pennsylvania Rail Road, and arriving at New York at 12.15 noon, 3.40, 6.50, and 10.00 p. m. respective. at 12.15 noon, 3.49, 6.50, and 10.00 p. m. respectively. Sleeping Cars accompanying the 5.35 a. m., and 12,20 noon trains without change.

Returning: Leave New York at 9.00 a.m., and 12.00 noon, and 5.00 p. m. Philadelphia at 8.15 a. m., and 3.30 p. m.; sleeping carss accompany the 9.00 a. m., 5.00 p. m., trains from New York, without change. pany the 9.00 a. m., 5.00 p. m., trains from New York, without change.

Leave Harrisburg for Reading, Pottsville, Tama qua, Minersville, Ashland, Shamokin, Pine Grove, Allentown and Philadelphia, at 8:10 a. m., and 2.05 and 4.10 p. m., stepping at Lebanon and principal Way Stations; the 4.10 p. m. making connections for Philadelphia and Columbia only. For Pottsville, Schuylkill Haven and Auburn, via Colars.

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FALL OPENING!!

A GREAT CRASH

Ory Goods. Bargains are to be had at the established corner of the content chuylkill and Susquehanna Rail Road, leave Har-Trains arriving at Scranton 2.40 p. m., connect with trains for Great Bend and West and with evening Express, arriving at New York at 9.40 p. m. DAVID T. BOUND, Sup't. Kingston, Pa., April 5, 1869.

Pottsville at 9.40 p. m.
Pottstown Accommodation Train: Leaves Pottstown at 6.25 a. m., returning leaves Philadelphia at 4.00 p. m.,
Columbia Rail Road Trains leave Reading at 7.15
a. m., and 6.15 p. m., for Epnrata, Litiz, Lancaster Columbia, &c.

Perkiomin Railroad Trains leave Perkiomer June tion at 9.00 a. m., 3.00 and 5.30 p. m. Returning Leave Schwenksville at 8.05 a. m., 12.45 noor and 4.15 p. m., connecting with similar trains of Reading Rail Road. Colebrookdale Railroad trains leave Pottstow at 9.40 a m, and 6,20 p m, returning leave Pottstown Pleasant at 7.00 and 11.25 a m., connecting with similar trains on Reading Railroad,

Chester Valley Railroad Trains leave Boidgeport at 8.30 a m. and 2.05 and 5.02 p m. returning leave Downingtown at 6.20 a m., 12,45 noon and 5.15 p connecting with similar trains on Readin,

Railroad.

On Sundays: Leave New York at 5.00 p. m., Philadelphia 8.00 a. m., and 3.15 p. m., the 8.00 a. m., Train running only to Reading; Pottsville 8.00 a. m.; Harrisburg 5.35 a. m., and 4.10 and p. m. and Reading at 7 15 a. m., and 10.05 p m., for Harrisburg, at 7.23 a. m., for New York, and at 9.40 a. m. and 4.25 p. m., for Philadelphia.

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General Superintendent.
Reading April 18, 1870 CATAWISSA RAILROAD.—On and after Monday, Sept 6, '69, Passenger Train on the Catawissa Railroad will run at the following named hours: MAIL SOUTH. STATION. MAIL NORTH
Dep. 8 45 a. m. Williamsport, Arr. 6 00 p. m Muncy, Watsontown, Milton, Danville, Rupert, Catawissa "12 22 p. m. Ringtown, 2 25

Summit, Quakake, E. Mahanoy J'e." "dine Tamauua, dine " Arr. 6 45. " ( To New York via ( Chunk,
From New York via )
Mauch Chunk ) 6.55
No change of cars between Williamsport an hiladelphia. GEO. WEBB, Supt.

CUMBERLAND VALLEY RAIL ROAD. Passenger Trains run daily, Sunday ex cepted), as follews :

ACCOMMODATION TRAIN leaves Harris burg at 8:00 a. m; Mechanicsburg, 8:33; Car lise, 9:10. Newville, 9:45; Shippensburg, IO 9; Chambersburg, 10:46; Greencastle, 11:14 19; Chambersburg, 10:46; Greencastle, 11:14
arriving at Hagerstown at 11:42 a m.
MAIL-TRAIN leaves Harrisburg at 1,30 p
m Mechanicsburg, 2:02; Carlisle, 2:34; New
ville, 3:10; Shippensburg, 3:40; Chambers
burg, 4:02; Greencastle, 4:56; arriving at Ha
gerstown at 5:25 p m.
EXPBESS TRAIN leaves Harrisburg at 4 pm; Mechanicsburg, 4:47; Carlisle, 5; Newville, 5:50; Shippensburg, 6:17; arriving Chambersburg at 6: 45p m.

A MIXED TRAIN leaves Chambersburg

at 8:05 a m : Greoncastle, 9;25; arriving at Hagerstown at 10:10 a m. EASTWARD. ACCOMMODATION TRAIN leavesCham bersburg at 4:45 a m; Shippensburg, 5:14 Newville, 5;45; Carlisle, 6:19; Mechanics burg, 6:47 arriving at Harrisburg at 7:15 a m MAIL TRAIN leaves Hagerstown at 8:00 a m: Greencastle. 8:35; Chambersburg, 9:10 Sheppensburg, 9:40; Newville, 10:14; Car-10:50: Mechanicsburg; 11:24; arriving at Harrisburg at 11:55 a m.

EXTRESS TRAIN leaves Hagerstown at 11:55 a m; Greencastle I2:23; Chambersburg 1:0 Shippensburg, 1;32; Newville. 2:05; Car lisle, 9:45; Mechanicsburg, 3:12; arriving at Harrisburg at 3:44 a m.

A NIXED TRAIN leaves Hagerstown at 3 05 p m , Greencastle, 4;12; arriving at Chamburg at 5.05 p m. Making close connections at Harrisburg with trains to and from Philadelphia, New York, Pittsburg, Baltimore and Wash-O. N. LULL, Superintendent,

RAILROAD OFFICE, Chambersburg, Pa., Sep. 8, '69. PHILADELPHIA AND ERIE RAIL ROAD. WINTER TIME TABLE.

THROUGH AND DIRECT ROUTE BETWEEN PHILADELPHIA, BALTIMORE, HAR-RISBURG, WILLIAM SPORT, GREAT OIL REGION OF PENNSYLVANIA.

Elegant Sleeping Cars

On and after MONDAY, Nov 15 1839, the will run as follows: WESTWARD. MAILTRAIN leaves Philadelphia 985 p. m. arr. at Erie ERIE EXP'SS leaves Philadelphia 11 40 a.m. Sunbury 640 p. m. 10 00 a. m arrat Erie ELMIRA MAIL leaves Philadelphia 7 50 a. m. "Sunbury 3 45 p. m. arr at Lock Haven 7 20 p. m 3 45 p. m. EASTWARD. MAIL TRAIN leaves Erie " Sunbury 12 20 a m. arr Philadelphia 6 20 a. m ERIE EXP'SS leaves Erie arr Philadelphia 12.45 p. m-ELMIRA MAIL leaves Lock Haven 800 p. m Sunbury 11 40 a. m arr. at Phil'a BUFFALO EX. leaves Williamsport 12 25 a. m. " Sunbury 2 10 a. m.
" arr. at Phil'a 9 15 a. m.

and Allegheny River Railroad. Baggage checked through. ALFRED L. TYLER, General Superintedent. NORTHERN CENTRAL RAIL ROAD On and after Nov. 15, 1869, trains will leave Selinsgrove as follows:

LEAVE NORTHWARD.

Mail and Express connect with Oil Creek

5,00 a. m. Baltimore and Buffalo express daily for Williamsport and daily for Eric and El Diaries, Toy and Fancy Books, and 3.25 p. m. Elmira mail daily for Williams port and Elmira except Sundays. The mail connects at Sunbury with the Shamokin Valley road, and it also connects at Jersey Shore and Lock Haven. LEAVE SOUTHWARD 12.00 p, m. Erie Mail,

9.58 a, m, Baltimore Mail daily except Sunlay.
5.35 p, m, Sunbury accomodation except The Mail and Buffalo express connect at Harrisburg with trains on the Pennsylvania road for Philadelphia and Lebanon Valley for New Y. They also connect with trains west on Pennsylvania road. Ticket and Express Office's for Selinsgrove station near the bridge, Water street. J. N. DUBARRY, ED. S. YOUNG Gen. Superintendent. Gen. Pass'r Agt,

Ce80dast. New York. (P. O.Box 4, 669.,) Nov. 26, '69.-3r \$10 Arch St., Phila'da.

Rail Roads.

Lackawanna and Bloomsburg Rail ON and after Monday, April 5th, 1869, P enger trains will run as follows: SOUTHWARD. A. M. P. M. 5.25 4.10 A. M. 8.10 8.46 Leave Scranton, 5.25 4.10
Pittston, 5.55 4.47

6.29 5.25 8.38 7.47 6.29 Kingston, 9.20 Ruper, Danville, Arr. North'd., 9.43 9.05 NORTHWARD. M. P. M. Lave North'd., A.O 4.45 7.12 5.23 7.40 5.55 Danville, Kingston, 9.50 . 8.40 Pittston, Arr. Scranton, 10.50 9.45 Trains leaving Scranton at 5.25 a m. and 4.10.p m., connect at Northumberland with trains on P & E. R. R. for Harrisburg, Baltinore, Washington, Williamsport, Lock Haven, Philadelphia at 4.40 p. m.

Trains arriving at Scranton at 750 a. m connecting with trains at New York at 2.4

Philadelphia at 4.40 p. m.

Trains arriving at Scranton at 10.50 p. m

Pennsylvania Rail Road.

FALL TIME-TABLE. Eight Trains (Daily) to and from Philadel phia and Pittsburg, and Two Trains to and rfom Erie (Sundays Ex-

nnect with train for Great Bend and West.

cepted.) On and after Monday November 15, 1869, assenger Trains on the Pennsylvania Railroad ompany will depart from Harrisburg and arveat Philadelphia as follows:

EASTWARD PHILADELPHIA EXPRESS leaves Harrisurg daily (Except Monday) at 2 10 a m and rrives at West Philadelphia at 6 30 a m. FAST LINE leaves Harrisburg daily (ex opt Monday) at 5 20 a m, and arrives at West Malle TRAIN, leaves Altoona daily (except undays) at 3 00 p m, and arrives at Harrisburg

PACIFIC EXPRESS leaves Harrisburg daily except Sundays) at 12 10p m, and arrives at West Philapelphia at 4 25 pm.
CINCINNATI EXPRESS leaves Harrisburg daily at 10 45 p m, and arrives at West Philadelphia at 3 10 a m. SOUTHRN EXPRESS, leaves Harrisburg SOUTHRN EXPRESS, leaves Harrisourg daily (except Mondays) at 250 p m, and arrives at West Philadelphia at 700.

HARRISBURG ACCOMMODATION leaves Altoona daily (Sundays excepted) at 730 a.m. and arrives at Harrisburg at 1,55 p m.,

HARRISBURG ACCOMODATION leaves HARRISBURG ACCOMOD

sburg at 3.55 p. m., and arr. at Phila. at 9.50

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 800 a m, and arrives at West Philadelphia at 1255 p m. WESTWARD. ERIE FAST LINE west, for Erie, leaves Harriburg daily (except Sundays) at 4 20 p m, ariving at Erie at 10 00 a m. CINCINNATI EXPRESS leaves Harrisburg daily (except Sunday) at 12 10 a m, arrives at Altocna, 4 50 a m, and arrives at Pittsburg at PITTSBURG EXPRESS leaves Harrisburg daily (except Sunday) at 240 am; arrives at Altoona at 8 00 a m; takes breakfast and arrives

at Pittsburg at 1 30 p m.
PACIFIC EXPRESS leaves Harrisburg dail 4 10 am, arrives at Altoona at 8 55 am. for reakfast and arrives at Pittsburg at 150 p m FAST LINE leaves Harrisburg daily (except indays, at 415 pm. arrives at Altoona at 855 m. takes supper, and arrives at Pittsburg at MAIL TRAIN leaves Harrisburg daily (except Sundays) at 115 pm. arrives at Altoona at 725 pm. takes supper, and arrives at Pitts-WAY PASSENGER TRAIN leaves Harrisburg daily (except Mondays) at 7.45 a. m., arriving at Altcona at 2.20 a. m. and at Pittsburg

Harrisburg. pr. 30, 1868. ap27-dtf HARDWARE.

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Milton, April, 1870.

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