The American Lutheran.

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Poetry.

WORKS, NOT WORDS.

Not forever on thy knees
Would Jehovah have thee found;
There are burdens thou canst ease;
There are griefs Jehovah sees—
Look around.

Work is prayer, if done for God,
Prayer which God delighted hears,
See beside yon upturned sod
One bowed 'neath affliction's rod:
Dry her tears.

Not long prayers, but earnest zeal—
This is what is wanted more,
Put thy shoulder to the wheel;
Bread unto the famished deal
From thy store.

Not high-sounding words of praise
Does God want, 'neath some grand dome,
But that thou the fallen raise;
Bring the poor from life's highways
To thy home.

Worship God by doing good—
Works, not words, kind acts, not creeds.
He who loves God as he should,
Makes his heart's love understood
By kind deeds.

Deeds are powerful; mere words weak,
Batt'ring at high heaven's door.
Let thy love by actions speak;
Whipe the tear from sorrow's cheek;
Clothe the poor.

Be it thine life's cares to smother,
And brighten eyes now dim.
Kind deeds done one to another,
God accepts as done, my brother,
Unto him.

Communications.

For the American Lutheran.

Israel has Forgotten his Maker and Buildeth Tempels.

What does this passage of Scripture mean? What does it imply; and what does it teach us? Commentators, we believe, generally, take it for granted that the "temples" here spoken of were intended for and dedicated to Idot worship. This may be so, in part, or, at least, the Almighty seems to have so construed the acts of his chosen people in building them Yet we see from a previous passage in the same chapter, that the Israelites had not, formally, cast off the true God, and given themselves, wholly, to Idolatry; for says the Prophet: "Israel shall cry unto me my God, *we know thee.*" We have reason therefore, to believe, that, while the worship of these Israelites was very far from being what God demanded, and was, no doubt, mixed up, to a great degree with the idolatrous ceremonies and observances of the heathen nations around them; they, nevertheless, intended these "temples" to be places of worship, consecrated to *their* God. And, if so, why should the Prophet charge them with the sin of having forgotten their Maker, because, as the passage seems to imply, they were *building temples?*

God, who knows all things, no doubt saw whither the *imitations* of the surrounding nations (for *such* they undoubtedly were) were leading the hearts of his people, and that if they were left thus alone, to follow the customs and imitate the examples of idolatrous people in one thing and another, they would gradually, not only forget, but *forsake* their God, and his pure and spiritual worship; and become, as those around them, idolaters themselves. Hence, as the Most High "dwelleth not in temples made with hands," and as the building of these temples were in imitation of the heathen nations surrounding the Israelites, the Prophet is ordered to *warn* them of their danger, and hence, charges them with this grave accusation: "Israel hath forgotten his Maker and buildeth temples." The mere building of "temples," if built in accordance with the simplicity and purity of God's designs in commanding His people to worship Him publicly as well as privately, could not be *considered* as a mark of forgetting their God. There must have been *something* in the *manner* and *intent* to cause the charge.

What kind reader, may we learn from this passage of Holy Writ? In the writer's humble opinion it teaches us, that the building of temples, or churches, is a matter of very small account in God's sight, in so far as their necessity, or His true worship is concerned. That, moreover, the building of temples or churches may become a *snare* to the people of God, to lead them from the *true,* simple and purely spiritual worship of the Almighty, and cause them to sin in forgetting Him, and falling too much into the outward *formal,* worldly ways of the outside world in conducting the ordained worship of the Only Living and True God.

In all the Bible, except as to the building of a Tabernacle and *the Temple,* we know not that there is a single instance, where the building of a temple, synagogue or *church* is commanded or their necessity urged upon the converts from Judaism or Paganism to christianity. We read, indeed of many Churches, but the word, we believe invariably, refers to the people composing the several organizations mentioned, and not, at all, to any building *so termed.* We know of no one of the Apostles (the *Savior* never speaks about *building* churches, when they should become numerous, to his disciples,) who ever told any of their hearers or followers that, now, that they were organized into churches, they must build a church here, there and everywhere. Did they *consider,* these buildings as necessary as we do now? or whence their silence in regard to this matter?

Let not the reader think we are about to annihilate the churches already built, or to oppose the building of any necessary, comfortable house of worship! This is by no means our design. Our object in writing this article, is but to inquire, whether the present *spirit* and manner of church building, in nearly all the denominations, is not too much after the manner and spirit that caused Hosea to bring the foregoing accusation against Israel; is there not some danger that the true Isreal, the people of God, now, are forgetting God and *building churches.* Let us bear in mind, that "God made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands," that is, as we understand it, (Paul remonstrating with the gentiles, as to their idol temples and images) not in temples cunningly, gaudily, extravagantly and *attractively* constructed by men's ingenious hands. He dwells in the humble and contrite heart; and where there is actual *need* thereof. He, no doubt, comes with the hearts of His humble ones into such temples, churches, as from their apparent design and construction are built, not for *attraction,* but for humble worshippers to meet in, conveniently and simply to adore the Maker. E. F.

For the American Lutheran.

Christian Love.

The heart of man, without the restraining influences of religion, is naturally selfish. Although there are many noble, and seemingly disinterested acts, done by those who have not experienced a change of heart, yet even these are generally found resulting from self-interested motives.

The attainment of happiness, is the great end, to which the prompting of our nature urges us. So long, therefore, as we act, merely because we expect happiness to result from our acting, our motives must be selfish. In this manner attachments are frequently formed, which, instead of arising from any complacency, on account of merit perceived in another, are merely the result of selfishness. One person may perceive in another such talents or ability as he sees will make him a useful friend; then contemplating his personal interest, he forms a sort of attachment for him, and terms him "a very dear friend." But that there is no genuine feeling of love in this attachment, may be seen from the fact that as soon as such a friend in any way becomes a hindering cause to the other's happiness, he "cuts his acquaintance."

The marriage contract is often entered into with no higher motives than self interest; but when this is the case, there can be but little hope for a contented, peaceful life. There can be no steadfast affection, where there is no congeniality of motives. It is not sufficient that there be ties of common interest; there must be more than this, a similarity of choice. By choice we mean the controlling purposes of life, and not merely different modes of securing happiness; a determining of end, not of means.

The christian, as such, is one who has voluntarily fixed the attainment of his highest spiritual worthiness in submission to Christ. With this purpose at heart, he experiences all the feelings of a good man; and not only of a good man, but also of one who has attained the highest purposes possible in life. Persons who are thus spiritually disposed to love and serve God, must have in this respect a similarity of disposition, however much their interest in life may be opposed. Both see the goodness of God in the atonement of Christ, and both are alike disposed to submit themselves to him. They are also conscious of the fact, that this disposition has been made voluntarily, and thus, by their own free will, they have selected the same end.—Here, then, in the field of christianity, men are similar, not from necessity, but from choice. This, therefore, the voluntary choice to serve God for the sake of our own spiritual excellence, is the sphere in which all christian love is found. Self-interested love, looks forward to *interest* in the possession of happiness; but christian Love is a *complacency* arising from similarity, of motives and end.

Outside of this sphere of similarity, there can be no universal love, and this will only become universal, when the whole world has become christianized.

Those, whose efforts are only directed to the attainment of happiness, can have affection for none who do not in some way promote their object. On the other hand, christian love ever prompts its possessor to acts of kindness and benevolence. Yet the christian can find no complacency in those, whose motives are evil, and for this reason can only truly love those, who love Church.

The more fully any one becomes disposed to live a worthy christian life, the more his character resembles that of God. The christian, then, has a disposition to holiness, which disposition, he also perceives in his fellow christian, and which exsits in a much greater perfection in Christ. If, then, a man refuses an act of kindness to his christian brother, he necessarily refuses it to Christ, and thus shows his infidelity.—To such persons the Great Judge will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was a hungered and ye gave me no meat; I was thirsty, and ye gave me no drink, I was a stranger, and ye took me not in; naked and ye clothed me not; sick and in prison, and ye visited me not."—"Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Christian love is the highest of all affections, and being wholly free from all selfishness, is the purest sentiments of the heart. Those who are influenced by this love, move in a sphere of goodness and freedom, that quite elevates them above the feelings of self-interest. But these who do not possess it, can in no way feel its influence; for it is absurd to suppose, that any one who has desires and motives of a worldly man, can have the feelings of a christian. Such are in a state of spiritual darkness, and although "the light shineth in darkness," yet "the darkness comprehendeth it not."

Those who have true, Christian Love in their hearts rejoice in the companionship of each other, and have in common a bond stronger than any that can possibly arise from motives of self-interest. *Christ* is the pass-word of the great order of the Christian Church, and love for Him is the bond that unites, and binds together the hearts of its members. As christian love is superior to all other affections in kind, it is also vastly deeper in intensity. It does not vacillate as interest changes, but is steadfast and unwavering, like that of Christ, even until death. It is this that enables us when necessary, to forsake father, mother and all that are dear to us, and cleave to Christ. Would to God that there were more of this christian love in every part of the Church; among its ministers, among its laymen, and among the people of every community. This is the agent that will untimately subdue the hearts of nations; and when every knee shall bow before God, and every tongue sing his praise, then pure, holy love will fill the entire earth, and the Prince of Peace, shall usher in the glorious millennium. R. S. M.

Missionary Institute, Jan., 9th 1870.

For the American Lutheran.

Dedication at St. Clairsville.

Mr. Editor.—I have just returned from St. Clairsville, Bedford co., Pa., where I assisted in the dedication of one of the finest country churches I have ever seen.—The members of St. Peter's church have displayed three essential things in the putting up of a good church edifice, viz: *good taste, good judgment, and a spirit of liberality.* Their first thought was to build the Lord a good house, and then pay for it.

The site upon which they have erected the church is certainly the most desirable in the vicinity, outside of the village.—There are three churches in the same immediate vicinity. Lutheran, German Reformed and Presbyterian, all about a half-mile from the village.

The building is of brick, thirty eight by fifty-five feet, with basement for sunday school and prayer meetings. The audience room is very neatly finished, after the modern style of churches. The chandelier and pulpit lamps are very fine indeed, the windows are filled with beautiful stained glass. There is an end gallery in which a choir of thirty ladies and gentlemen discoursed to us sweet music which would do credit to larger churches, and more prominent places.

The brethren participating in the exercises were Rev. J. H. A. Kitzmiller, Rev. Hileman, of the Reformed church, and the writer of this article.

Sermons were preached to crowded houses and attentive audiences, on Friday and Saturday evenings, and Sunday morning and evening. The dedicatory sermon was preached by the writer. After the sermon, an effort was made to raised funds to liquidate the remaining indebtedness, which was about thirty-five hundred dollars. I must confess that we entered upon this task, with some doubts as to success. A small country congregation which had already given liberally, to be asked now to contribute thirty-five hundred dollars more, looked to me like a large request. Well we told them that surely a people who had displayed so much taste in the erection of such a fine church, had hearts big enough to pay for it. Soon one good brother, a farmer, who had already given over six hundred dollars, lead off in the subscription with three hundred dollars. He happens to have the name of one of the good men of old, viz: *Moses,* who led the children of Israel across the red sea. So Moses of St. Clairsville, led the hosts of St. Peter's church, in the subscription across the sea of their debt, in which some churches, Pharoah like, have floundered and perished. But now the hosts of St. Peters can sing the song of Moses and the Lamb, for I am told they are across the sea. They had not only a noble leader, but just as noble followers, who came up to the work nobly. During the day about twenty-seven hundred dollars were subscribed.

Hans, a young converted Jew, a member of this church took it into his head that the balance *must be raised,* and with all the business tack and zeal, which a jew throws into his business, he enters on the work of Christ for the church. I have since learned they have about the amount subscribed. Happy church that which is free from debt.

On Sabbath evening, Brother Kitzmiller preached, after which we had a most solemn and impressive comunion season, in which a large number of the audience participated. Brother Peter has done a noble work, by God's help since pastor of that charge. This is the third church edifice erected in this charge, within two years. I doubt whether there is a charge in the bounds of the Allegheny Synods which is in a more healthy condition than this. They are punctual in their attendance upon the means of grace. Liberal in their contributions to the benevolent objects of the church and their continued kindness to their pastor, shows that the people of the St. Clairsville charge know how to appreciate a faithful and laborious pastor. May they long live, and sustain the happy relation of pastor and people, and continue their faithful labours for the salvation of perishing souls. To God be all the glory. H. B.

Altoona, Jan'y 9th, 1871.

Poetry.

PRAYER AND POTATOES.

BY REV. J. T. PELTEE.

A fragment of a charity sermon preached in Dorchester, Mass, some twelve or fourteen years ago.

If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful for the body; what doth it profit?—James ii: 15, 16.

An old lady sat in her old arm chair,
With wrinkled visage and disheveled hair,
And hungry-worn features;
For days and for weeks her only fare,
As she sat there in her old arm chair,
Had been potatoes.

But now they were gone, of bad or good
Not one was left for the old lady's food
Of those potatoes;
And she sighed and said, "What shall I do?
Where shall I send, and to whom shall I go
For more potatoes?"

And she thought of the deacon over the way.
The deacon so ready to worship and pray,
Whose cellar was full of potatoes.
And she said: "I will send for the deacon to come;
He'll not mind much to give me some
Of such a store of potatoes."

And the deacon came over as fast as he could,
Thinking to do the old lady some good,
But never for once, of potatoes:
He asked her at once what was her chief want,
And she, simple soul, expecting a grant,
Immediately answered "Potatoes."

But the deacon's religion didn't lie that way;
He was more accustomed to preach and to pray,
Than to give of his hordes potatoes:
So, not hearing, of course, what the old lady said,
He rose to pray, with uncovered head,
But SHE only thought of potatoes.

He prayed for patience, and wisdom, and grace,
But when he prayed "Lord give her peace,"
She audibly sighed "give potatoes:"
And at the end of each prayer which he said,
He heard, or thought he heard in its stead,
That same request for potatoes.

The deacon was troubled! knew not what to do;
'Twas very embarrassing to have her act so
About "those carnal potatoes."
So ending his prayer, he started for home;
But, as the door closed behind him, he heard
a deep groan,
"O, GIVE TO THE HUNGRY POTATOES!"

And that groan followed him all the way home,
In the midst of the night it haunted his room—
"O, GIVE TO THE HUNGRY POTATOES!"
He could bear it no longer; arose and dressed;
From his well filled cellar taking in haste
A bag of his best potatoes.

Again he went to the widow's lone hut;
Her sleepless eyes she had not shut;
But there she sat in that old arm chair,
With the same wan features, the same sad air,
And, entering in, he poured on the floor
A bushel or more of his goodly store,
Of choicest potatoes.

The widow's heart leaped up for joy,
Her face was haggard and wan no more,
"Now," said the deacon, "shall we pray?"
"Yes," said the widow, "now you may."
And he kneeled him down on the sanded floor.
Where he had poured his goodly store,
And such a prayer the deacon prayed,
As never before his lips essayed;
No longer embarrassed, but free and full,
He poured out the voice of a liberal soul,
And the widow responded aloud "amen!"
But said no more of potatoes.

And would YOU, who hear this simple tale,
PRAY FOR THE POOR, and praying, "PREVAIL,"
Then perface your prayers with alms and good deeds:
Search out the poor, their wants and needs:
Pray for peace, and grace, and spiritual food,
For wisdom and guidance, for all these are good,
BUT DON'T FORGET THE POTATOES.

The Pulpit.

From the Christian Union.

Lecture-Room Talk.

BY HENRY WARD BEECHER.

THE ERA OF JOY.

"And the angels said unto them, Fear not; for behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord."—Luke ii, 10, 11.

This is the only day of the year consecrated purely to joy. We care not what the ecclesiastical origin of the Christmas Day was, nor what notions have environed it in other times. In itself it is the day for the celebration of joy. There are many days celebrated in all nations to commemorate important events to the history of those nations. There are days of Thanksgiving to God, or of joyfulness, as the expression of gratitude for the history of single years, or for great deliverances, or for eminent blessings conferred. But Christians all the world over, on this day, whatever language they speak, under what government soever they live, join to celebrate it as the day of joy. It does not yet appeal to the whole population of the globe; but the time shall come when every tribe, and tongue, and nation, and people, in every island, and on every continent, shall join together to celebrate this one columnar day of joy. All the world eastward has been, and is still aroused: and all the world westward as the progress of the sun goes on, is awaking to the celebration of this day. Whatever men believe respecting Christ, when they analyze their thought and feeling, they agree that this advent is to be hailed with joy.—Whether he be angelic, or divine, or very God, or only eminent man, his coming is universally admitted to have been a fact of supreme importance in the history of the world.

The angel proclaimed joy to the shepherds, and declared that it should be a joy to all people. The priest in the temple predicted joy to the wondering parents and Jesus himself, among his earliest words, represented himself as the one predicted to right the wrong, to expel cruelty and suffering, and to bring light, liberty, and peace to the world.

This day, therefore, celebrates an era of joy, and the whole Christian world today makes itself happy—or should. One day there is of the three hundred and sixty five, set apart, not only for joyfulness, but to remind the world that true religion bears joy as its ripest fruit.

It will then be some benefit, I hope, if I take the occasion of this day to speak upon *the joy-producing power of Christianity.*

Do you remember that Christmas day is the first day in the year in which the days begin to lengthen? On the twenty-first, twenty-second, twenty-third, and the twenty-fourth of December, they are substantially at a stand-still; but on the twenty-fifth of December, the hand of the poetic year cuts one lock from the head of darkness and hangs it like a star on the forehead of the day; and to-day is a minute longer than yesterday. And the sun will not go back now. It has set its face toward the summer; and though there are going to be great storms in January, though vast shrouds of snow will cover the ground, yet you know and I know that the sun has gone to its furthest limit, and has begun to turn back; and that just as sure as nature is constant in her career, that sun is retracing his steps with summer in his bosom, and that there are flowers, and there is a whole world of joy, coming. You have no doubt of this in the natural world.

And I say that though the days of the world's winter are not over, yet I believe that the Sun of righteousness has gone as far away as it ever will, and has turned, and is coming back; and there is to be a future summer of joy and rejoicing in things spiritual as well as in things temporal.

But while this grand education is evolving, we must not think that joy is absent wholly; and we must not pass by too generically, and summarily, what has actually been gained by Christianity in the production of joy in this world. It has not been idle. We are apt to remember the dark days, and to forget the bright ones. There has been a long line of joyful witnesses in the world. First was Christ himself, who is not misinterpreted in any other point more, I think, than in the supposition that his life was one of sorrow.—There can be no question that there were moods of profound sorrow in the life of Christ, and that towards the last month of his life he was in a travail of spirit. And that he suffered at the end of it, there can be no doubt. But the earliest period of Christ's life I suppose to have been a transcendently joyful one. I believe that as a child, and as a young man, in his father's family, and under the nourishing care of his mother, there is no hint or sign or token that his life was not tranquil and sweet and pleasant to him. And there is no unequivocal evidence that after he came into his ministry, and during the first years of his ministration, the life that he led was peaceful and happy. Either all moral laws must be set aside, and that without any necessity or any testimony to the contrary, or else a life in which one in perfect health, and in the consciousness of perfect power, and with the ability to work miracles of mercy, and going from day to day in the midst of untaught men, receiving their admiration and gratitude, and still conferring blessings and saying, "It is more blessed to give than to receive"—either all moral laws must be set aside, or else under such circumstances he must have been joyful. All Judea was one scene of wild uproar and ecstacy.—Here were villages without a sick man in them. The blind were made to see; the deaf to hear; the very dead were brought to life, and the households were re-illumined that had sat in darkness and in the shadow of death. And from day to day there could be no place large enough to contain the immense throngs that came around about this divine personage. And he says: "It is more blessed to give than to receive," See the mother going ecstatic from him! Is it more blessed to give than receive! How happy he was then! See the lepers going away from him rejoicing and chanting God's goodness! But he was happier than the lepers. He enjoyed more than the blind did that he made to see; and more than the deaf did that he made to hear; and more than the dumb did that he made to speak; and more than separated friends did who received from the gulf of death to their arms, by the divine power, their own again.

* * * * * *

And you knew too, the apostles declared themselves the off-scouring of the world. They died deaths daily. They were expatriated. They had no fixed home.—They had nothing that men usually call elements of happiness. And yet, I will defy you to find in literature, ancient or modern, so high a tone of cheerfulness, so healthy a spirit, so sound a one, as you will find portrayed both in the gospels, and in the history of the apostles. You cannot find one morbid place, nor one that tends to morbidity, in them. The most illustrous literature on the globe, is that of those persecuted, outcast, wandering men—God's vagabonds. And do you tell me that joy had no fruit where such men were pleased to leave such a magnificient swmphony of joy?

And since the days of the apostles, although there have been multitudes of men nominally Christians who have, after all, been very little developed spiritually, yet there have been many better natures, many of the higher sort of men, who have been lifted up into that sphere where joy abides with them. Peace, which is the synonym for the harmonies of joy has never been absent from the holy men of this world.

* * * * * *

And too, the whole range of joy throughout the world has been augmented and elevated. I think that the civilized world never was so happy in ancient times as it is now—relatively I mean, compared with what civilization is now doing. If you go back two hundred years, even, you will find it to be so. Men like to praise old times. They like to praise, for instance, the good old hearty days of England before King Henry VIII, reigned, when there was simplicity, and when there was a rude womanly virtue, and when men were gay and happy. I tell you that, were you to take these men up and carry them back, and let them sleep where men slept then, and let them eat what men eat then, and let them do what men had to do then and take away from them what men did not have then, but do have now, you would hear the most piteous moaning and whining and complaining that ever addicted your ears. For we have grown in the number of enjoyments, in the refinement of sensibility, in the realization of life, in all the sweet elements that go to constitute satisfaction in life. No pen can record, no tongue can tell, the growth that has been made in five hundred years. The world is steadily growing. You are to remember one thing, and that is, that one of the signs of development is the increase of sensibility. But the increase of sensibility is also the increase of the element of suffering. Every one that is really lifted higher in the scale of existence is in the situation to feel more acutely the remaining evils. And men are disturbed, not in proportion to the blessings which they have or do not have, but in proportion to the evils that yet remain uncorrected and unremoved of the lowar or the animal form of suffering A condition of things which to day would revolutionize this nation, our forefathers considered so blessed that they gave thanks for it. The days of thanksgiving of one thousand years ago, carried forward a thousand years, would be days of revolution, because it would be considered so low and imperfect a thanksgiving that men could not endure it and would not stand it—and that, too, in the very process of unfolding and of reformation. So that while we hear a great deal of the sufferings of this world, we are not to forget that the enjoyment of the race, its capacity to enjoy, the number of faculties that do enjoy, and the higher elements of these faculties, are actually increased. * * * The whole world is better off, with all its discord. Not only is it better off, but it is getting still better off from century to century—croakers to the contrary, notwithstanding.

The elevation of Christian households has greatly augmented the actual happiness of the world, and opened a horizon still more magnificent for the time to come. The average condition of the common people of Christendom is far higher than formerly it was, and is still rising. So that while we are saying that Christianity ultimately will produce more joy, we must not forget that it is doing much by the way. We must remember that while by suffering, by attrition, by various things that produce burdens more or less, Christianity is taking the race up to a higher joy, on the road also are first fruits of that joy. And the world is better off to day than it was at any five hundred years previous. The future is growing brighter and brighter. All real gains now make future gains.

* * * * * * *

I believe I have not used it for four or five years, though I often used it before that time—the figure that Agassiz uses; namely that the growth of a plant is in three stages; first by the root, which is invisible, and is the slowest and longest; second, by the stem, which is accelerated and perhaps not half so long; and third, by maturation or ripening which is the quickest of all. The root takes a great while to grow; the stem takes a little less time; and when these two have become developed, they rush to the blossom, and through the blossom to the fruit. And the last of the three periods is the shortest.

So it is in history. The earliest stages are very slow; the intermediate stages are far faster; and the final or ripening stages are very rapid.

Now, as the world has been largely occupied by root-growth in moral things, and as the present may be considered the period of growth by the stem, so I think we are standing on the eve of the period of growth by maturation and ripening. And when the world has entered upon this last period, then things will go forward with greater strides. Then the steps will be quicker and quicker and the fruits will be more abundant.

It is to me, therefore, a very joyful thought for Christmas day, not only that we have a religion which is joy-producing in its ultimate fruits, but that which, looked upon comprehensively, has already produced vast cycles of joy, and raised the tone of joy throughout the world, and is going forward, not having half expended its force yet, to an era in which joy-producing shall be more apparent, and upon a vaster scale, and with more exquisite fruit, and in infinite variety.

While, then, to day, we celebrate the coming of Christ, and give thanks to God for the advent of our Saviour: while we also recount the blessings which in our several experiences, and in our happy families, have come from our adhesion to Christ, or from our birth and education in a Christian land, and under Christian influences, let us lift up our eyes, and, if we can enter into sympathy with God, who, sitting upon the circle of the earth, looks at all the races, and has in his sympathy and in his heart the welfare of the lowest savage as well as the highest philosopher. And let us with him rejoice that the time past is nearly sufficient in which the world has wrought the will of the flesh, that the days of the flesh are fast passing, that the days of the understanding the days of moral sentiment are coming and quick, and that the whole earth is nearing the period of its final deliverance, when the new heaven and the new earth in which dwell righteousness shall come, and Christ shall dwell with men, and they shall be his people.

☞ You ought to lay up something for a rainy day, said an anxious father to his profligate son. "And so I have," replied the youth. "What?" "An umbrella."

Practical.

From the Christian Intelligencer.

The Fulton Street Prayer Meeting.

The meeting was led by a young layman, who conducted it with great ability. The ability consists in the good judgment of not seeming to lead it at all; and yet the leader inspires the meeting with his own deep emotions, gathering up in his own private approaches to the throng of grace before he comes to this holy place of prayer.

A clergyman arose and said, "I wish to renew all those requests for prayer for

THE OUTPOURING OF THE HOLY SPIRIT

which have been made in this meeting by letter or otherwise. I feel moved especially to name the Howard Street Presbyterian Church in San Francisco, which is a mission church of small membership in a large and promising field, but which has never yet enjoyed a revival of religion. My heart was much moved when the request was made in this meeting by the esteemed and honored pastor. There was a tone of great earnestness about it, and I renew it in the firm persuasion and hope that God will hear the prayer of his people, and send down the choicest blessings of his grace and Spirit. God grant them a genuine revival of religion which shall turn many to righteousness, who shall shine forever in the Saviour's crown of glory.

"I wish also to renew with special mention the request of the Church of Milburn, New-Jersey. In their letter to this meeting they say that, about one year ago, they sent a request to this meeting, asking a prayer for the outpouring of the Holy Spirit upon the pastor, the church and the people, and this request was answered in the conversion of more than one hundred souls. All through the summer some mercy drops have been falling, and now they come asking again prayer for the descent of the Holy Spirit and the awakening conviction and conversion of a great multitude of souls."

Then this man led in prayer, praying earnestly that *these* and other places which had invoked the outpouring of the Holy Spirit might have their prayers granted, and that hundreds and thousands of poor sinners might be converted and by renewing grace be made rich in Jesus' love.

A gentleman from New-Hampshire arose and said that he had never been in this meeting before. He had heard and read much about it, and being in the city he resolved that he would not go away without coming in and asking prayer for the conversion of his two motherless sons—one of whom is in this city, and the other in Boston. The trembling voice of the father, as he presented these two sons to the meeting for prayer, betokened the almost agony of desire with which the prayer for their conversion was presented. We shall expect, beyond all doubt, that this request will be answered by Him who loves to hear and answer prayer.

A shipmaster addressed the meeting giving an account of his conviction and conversion, and subsequent experience in nautical language, keeping up the imagery in a very interesting manner. He had evidently been richly taught of the Holy Spirit, and was under guidance to a port of eternal happiness and peace.

Such requests as the following moved every heart:

"FULTON STREET PRAYER-MEETING.

"BRETHREN:—An interest in your prayers is requested on behalf of the Magdalen Asylum in 88th street, near 5th avenue, that God would deepen the work of grace commenced there, and pour out in copious effusions the Holy Spirit upon the inmates of the institution, and that God may be glorified, and that Christ may see of the travail of his soul and be satisfied in the hearts, renewal and salvation. Pray that the faith of the missionary and matron may be strengthened and encouraged in their labors of love."

A gentleman said he had been a visitor to the asylum, the Sabbath evening before, and the scenes he witnessed would make angels glad. Among the sixty inmates, seventeen to twenty were anxious about their own salvation. Some were hoping that they had been made the subjects of renewing grace. Many were weeping and others were rejoicing. These girls are from sixteen to twenty years of age, and have been snatched from places of infamy for the purpose of securing them in a virtuous life. This work of the Spirit is just what is needed, and without it little could be accomplished. The power needed must come from above. The gentleman seemed not a little enthusiastic as well as zealous. It is impossible to tell in such cases of all that appears how much can be ascribed to the agency of a higher power. Time will prove. But he who said, "Go and sin no more" to one living in his day can say the same to these; and they may be raised up to usefulness and happiness in after life. Pray that God may carry on this work to his own glory.

BEARING ONE ANOTHER'S BURDENS.

The causes of sorrow and anxiety bring many requests to this meeting, such as the following:

"DEAR CHRISTIAN FRIENDS:—Will you please join in prayer for my little daughter, who is lying dangerously ill, that her health may be restored, if consistent with the will of the Almighty God?

My communications to you in the past have been answered, through your prayers on one occasion before. Pray also that myself and dear wife may be brought to a knowledge of God through Christ Jesus."

Another says: "I would ask your prayers for the speedy conversion of my son—a young man now looking for employment in your city, who is without God and without hope in the world. Exposed as he is to temptation on every hand, strong and powerful, easily led astray, and without grace, the true source of strength in time need. Oh! dear friends of Jesus, plead with him that he will soon bring him to the foot of the cross We would lay him on God's altar. Oh! that he might be accepted, and used by Him as an instrument in his service. And to Him shall be all the glory. HIS MOTHER."

Report on the State of Religion in the West Pa., Synod.

We copy the following from the proceedings of the 46th Annual Convention of the Evangelical Lutheran Synod of West Pennsylvania:

"The husbandman plows his field and sows his seed in hope. If his expectations are realized in a bounteous harvest, he gathers the golden sheaves with songs of gladness. Should the mildew blight his growing crops, or the hail and storm destroy the fruit of his industry, his heart is made sad. The husbandman in the vineyard of the Lord—"going forth bearing precious seed," if permitted to "come again bringing his sheaves with him," rejoices greatly that the Lord has blessed his feeble efforts. But if, after all his labors and toils, he is compelled to cry out with the prophet, "Who hath believed our report? and to whom is the arm of the Lord revealed?" his heart is correspondingly sad. In the reports of the brethren there is abundant evidence that the Lord has not left His toiling servants without proof of His presence and blessing.

1. There is more unity of spirit and greater efficiency in the ministers and churches constituting our Synod than, perhaps, at any former period of its existence. This is as it should be, and, therefore, nothing to boast of, but something for which to be thankful. The ministers and churches, to a very commendable extent, seem to be actuated by one motive—the glory of God in the conversion of sinners—the edification of the flock and the extension of the Redeemer's kingdom. In this unity there is strength. This oneness of purpose makes us stronger and qualifies us better for the work to which we have been called. "Behold how good and how pleasant it is for brethren to dwell together in unity."

2. There has been a gathering of strength and power. Whilst there has not been as many accessions as our anxious hearts desired, there has been an inward growth—a waking up of internal and spiritual forces; a preparation of greater efficiency; a disciplining of the army of the Lord for a vigorous and, we hope, successful campaign. Is there not a bright future before us?

3. The very marked and increasing attention given to the religious education of the young promises a rich harvest of blessing. "Feed my lambs," is the command of Jesus. And to see well to the religious education of the young is and always has been a peculiarity of the Lutheran Church. But never in the history of this Synod has this command of Christ been so fully carried out, and the requisition of our church so literally complied with as during the last synodical year. The catechetical classes have been numerous and large—the instructions not so much in the letter as in the fullness of the spirit; members, by this means, have not only been well indoctrinated, but led to Jesus to be saved. There are more Sabbath-schools, and better conducted, than ever before. Pastors, Church Councils, the older and more experienced members of the church, have laid hold of this blessed instrumentality, with a zeal and energy that makes the future look full of hope.

4. The young men of some of our churches have banded together, not only for mutual improvement and personal growth in grace, but likewise to devise plans for wise and united efforts to gather in wandering souls, and keep them safe within the fold of Christ. One of the brethren says concerning these efforts: "God's richest blessing has rested upon their labors. What other endorsement can they ask?" The pastors and churches who have been overlooking this element of power and usefulness would do well to call it forth if they would lay hold of all the instrumentalities placed within their reach for good.

5 No church, no individual Christian, can well have the refining fires of divine grace burning in the heart without developing more or less the grace of giving. Living fountains send forth living streams. Your committee is glad to notice that in some of our churches the spirit of benevolence is developing and widening. As the fountain of grace rises in the hearts of our people, the outgoing of the stream deepens and widens correspondingly. And while we speak thus commendably of some of our churches and church members, we are free to say that the best might do better, and others are lamentably deficient. They hold back more than is meet. Instead of consecrating their substance to the Lord, and honoring God with the first fruits of the field, too many have been mainly concerned in making provision for self and family.

6. A good degree of interest has been awakened in some of the churches on the subject of temperance. The Synod, at its last session, called the special attention of the churches to this subject. And whilst the call has not been wholly neglected, it is feared that too many have overlooked it. And yet it is one of the most important questions of the age. Our ministers, Church Councils, and members are loudly called upon to grapple with this monster evil. And whilst there is much in the main to humble us and cause us to cry out from the depths of our hearts, "Spare thy people, O Lord, and give not thine heritage to reproach;" there is much for thanksgiving and hope.

In conclusion, your Committee respectfully submits the following resolutions:

Resolved, That we gratefully recognize the gracious presence of Almighty God with us and our churches, the degree of pssperity we have enjoyed, and especially the increased interest manifested by pastors and people in the religious training of the young.

Resolved, That we renewedly consecrate ourselves to the service of our Lord and master, and look unto God for grace to labor more patiently and zealously to advance the interests of the Redeemer's kingdom.

M. J. ALLEMAN.
J. C. KOLLER.
A. M. WHETSTONE,

The American Lutheran.

YORK, PA.

SATURDAY, Jan. 21, 1871.

REV. P. ANSTADT, EDITOR.

☞ ***Our Terms*** are Payment in advance, and we desire the subscribers to adhere to these terms as much as possible. This will be best for us all. It will avoid mistakes, it will be a satisfaction to the subscriber to feel that he is reading a paper which is paid for, it will secure us from loss, it will enable us to meet our obligations promptly, and to make further necessary improvements in the paper. With this view we begin already at the beginning of the year, to enclose the bills in the paper for the current year. We hope all will respond to them without delay.

DR. LIVINGSTON REPORTED SAFE.—The telegraphic cable brings the intelligence of the safe arrival of Dr. Livingston, at Mozambique. If this be true, the whole civilized world will be rejoiced to hear it. "No event has transpired during the past year of so much importance to the scientific world. There is probably no man on the globe, unconnected with its politics, in whose welfare so much interest is felt. Single handed he has forced his way into the heart of the time sealed mysteries of a mighty continent and after unparralleled adventures, perils and escapes, accompanied by repeated rumors of disaster, he at last emerges once again upon the borders of civilization. Like Columbus, he returns with information of an unknown world, and the enlightened denizens of four continents will now await with impatience the appearance of the new light he only is able to shed on the darkness of Africa."

IGNORANCE-COMPULSORY EDUCATION.—In the national House of Representatives, on Friday last, Mr. Hoar declared there were more ignorant people in the District of Columbia than in the whole kingdom of Sweden, and that out of a population of 800,000 persons in the Territories which are under the jurisdiction of Congress, there were only 40,000 children educated in schools. Mr. Garfield referred to prison statistics, showing that ninety-eight per cent, of criminals had learned no trade or handicraft, and that twenty-four per cent. had not learned to read. These facts, much to be regretted, are seized on as arguments in favor of compulsory education; a theory which, however plausibly it may strike the mind, or however pleasantly it may fall upon the ear, will we apprehend, be found difficult, if not impossible, to put in practice. Universal education is, of course, desirable. But is *Compulsory* education consistent with our republic system? And would not any law, National or State; to enforce it, be so generally resisted or disregarded as to make it a dead letter on the statute book? We should like to see every child—of every nationality and color—in the United States taught at least to "read, write and cypher," but we doubt whether it will ever be done "on compulsion" while our government remains republican.—*Harrisburg Telegraph.*

YOUNG MEN'S CHRISTIAN ASSOCIATIONS.—We have received a copy of the Report of the Young Men's Christian Association State Convention, held at Scranton, in November, just issued by the State Executive Committee. It is a pamphlet of fifty pages, neatly gotten up, containing the full report of the three day's sessions of the Convention, the report of the chairman of the Executive Committee, accompanying which is a tabular report of over seventy Associations, with the names of officers, number of members, and a general statement of their work. It embraces in addition a vast amount of valuable information suited to those interested in the work of this organization, which has now become such a power for good in our land. It shows the work of the Associations now scattered all over our State to be in a flourishing condition, over forty new ones having been organized during the year, and the interest exhibited in the work gives promise of many additional ones during the winter. Copies of the Report can be had by addressing the chairman at Pittsburg. The following are the members of the Committee: Thomas K. Cree, chairman, Pittsburg; Nelson F. Evans, Phila.; C. C. Shirk, Erie; James A Beaver, Bellefonte; H. S. Boies, Scranton; James McCormick, Harrisburg; Thomas H. Rabe, Pittsburg.

The European War.

The engagement at Le Mans on Wednesday last, the 11th, inst., is represented to have been one of the most important battles of the war. The Germans under Prince Frederick Charles and the Duke of Mecklenburg attacked Gen. Chauzy under the walls of Le Mans, and after a six hours' conflict captured the place. This is perhaps the last engagement of similar magnitude that will occur during the war beyond the defences of Paris. Its result—the defeat of the French army of the Loire, is generally looked upon abroad as conclusive of the utter hopelessness of the French cause, and taken in connection with the vigorous and successful bombardment of Paris and its defences, encourage the belief that the French capital is in its last agonies, and that in spite of Trochu's patriotic proclamations an early capitulation, to be followed by peace, 'somehow or other' is inevitable. It is already stated that peace rumors prevail at the general headquarters at Versailles. The operations of besiegers and the besieged before Paris, during the last week, have been productive of equally discouraging results for the French. The bombardment has been kept up with fury, many shell and shot falling within the city, and Trochu in order to divert the fire of his enemy, has made a series of vigorous sorties on all sides of Paris, in which the fighting is described as having been fearfully desperate, but as fruitless to the French after all as it was fearful. The Germans are said to have commenced mining operations against Fort Valernian, and the French, aware of the enterprise, are employed in countermining. A grand explosion is, consequently, expected to occur at any moment, In the east Gen. Bourbaki is reported as having gained several small successes, and a slight engagment, in which the French were beaten, is reported in the vicinity of Havre. A Versailles telegram states that in the battles on the Loire from the 6th to the 12th, inclusive, the Germans captured from Chanzy's army 16,000 prisoners and twelve cannon and mitrailleurs.

Attack on the Fulton Street Prayer Meeting.

The *Lutheran and Missionary* of last week contains a scurrilous editorial on the Fulton Street Prayer Meeting. The article begins in this wise:

"It would seem as if this meeting were becoming quite a handy machine—a sort of spiritual grist-mill—to grind out all sorts of things too tough for home management. Personally we know nothing of the institution, or of those who run it. We do not live in New York, seldom get there, and never thought to seek unto the Fulton Street Meetings. The accounts tell us, that "requests come pouring in upon the meeting from all quarters of this and other lands," and each is despatched in regular business routine. The range and style of these "requests" may be seen from the following citations from two reports now before us, as given in the *Christian Intelligencer*, which seems to make quite a point of giving out such bathos and balderdash."

Then the writer goes on to enumerate and caricature some of the requests for prayer that are sent in to the meeting, and proceeds in the following style:

"Well, it is a great convenience to the distressed public that people of sufficient faith and devotion are found to keep such a prompt relief-machine in constant readiness and efficient activity. It ought certainly to be a great comfort to know, that if any one has a church-debt or a toothache—a neglected incorrigible child, or a pastor who will not accept his dictations—a disappointment in worldly speculations, or an enemy whom he cannot manage—a lesson too troublesome to learn, or a burden of religiousness the genuineness of which other people cannot appreciate—a place or thirst for one for which God never intended him, or a weakness which hinders him from being the greatest, happiest, and most honored man in the community,—he needs only send on by mail to the Fulton Street Meeting, where the whole thing will be put through in an hour, and all be right!"

The question naturally arises: Is this a christian or a scoffer who writes such editorials? Surely no christian man who has the *love* of Christ in his heart can speak so disrespectfully of some of the best men of different denominations who meet together in the Reformed (Dutch) Church, in Fulton Street, New York, for daily prayer. No true follower of the meek and lowly Saviour can caricature a meeting that has been instrumental of so much good, by speaking of it as a "grist-mill," "bathos," and "balderdash." And yet, (we blush to write it) one or two Lutheran doctors of divinity, that flourish at the head of the editorial column of the *Lutheran and Missionary*, either Dr. Schaffer or Dr. Seiss, must have written that article.

Imperfections attach to all human actions, and they even intrude upon our devotions, and of course the Fulton Street Prayer Meeting is not free from them, but that it has been owned and blessed of God to the conversion of sinners, and edification of believers, is the conviction of thousands of the best christians in this or any other land.

The writer takes advantage of an evident mistake of the printer, to disparage the truthfulness of one of the correspondents, who writes, "Having read much about your meeting in the *Latheran and Missionary*," &c., whereas that paper professes never to have written "a sentence about the Fulton Street performances."—This was evidently a mistake of the transcriber of the letter, the compositor, or the proof reader, who mistook the name of some other paper for the *Lutheran and Missionary*.

The correspondent above referred to remarked in his letter, "We have in this town Lutherans, Presbyterians, Methodists, and German Reformed. This place was once noted for piety. But, alas; now we are noted for wickedness. We have Universalists, Spiritualists, and what not.—The devil seems to be sowing his seed broad cast in the churches of different denominations." From this language the editor takes occasion to denounce revivals of religion. He says:

"It also shows what is the natural and inevitable result of the revival-system of religion in full sway, that, in this man's own town, where it once gloriously flourished, as he himself states, Universalism, Spiritualism, notorious wickedness, and all sorts of weeds of the devil's sowing, have come in its place. * * * * * * Away with such quackery and humbug in holy things!"

It is certainly very convenient for the symbolists to charge all the errors and evils in the church to the influence of "The revival-system of religion." Just as the lion in the fable charged the lamb with mudying the water, so these symbolists seem disposed to charge "the revival-system" with all the evils in the world. The Rationalism of Germany was brought on, they will tell you, by the Pietism of Spener; the Universalism, Spiritualism, Mormonism, Freeloveism &c., of America, together with notorious wickedness and all sorts of weeds of the devil, they would make us believe are the fruits of "the revival-system." We read in the second chapter of the book of Revelations of the seven churches of Asia Minor that had forsaken their first love. Now according to the argumentation of these symbolists the religion which Paul and John taught in these churches was all "quackery and humbug," or else they would never have fallen from their first estate. We do not hold to the doctrine of once in grace, always in grace; we believe that congregations, as well as individual christians, have need of constant watching and prayer, lest they fall into temptation, and it is possible that a town may have at one time enjoyed extensive revivals of religion and been noted for its piety, and afterwards fallen away and become noted for its wickedness. But this wickedness is not the legitimate fruit of revival, any more than the falling away of the seven churches of Asia Minor was the fruit of the preaching of St. John or St. Paul.

In conclusion we would advise those symbolists not to trouble themselves so much about our prayer meetings, and revivals, but pay more attention to some of their old school churches, with their swearing; Sabbath breaking, prayerless, drunken members, and try to reform them. Finally we quote the last sentence in the editorial and apply it to their own symbolism. "Away with rude quackery and humbug in holy things."

POISONED.—A week ago, several families residing in New Cumberland where feriously afflicted with symptoms of poisoning. As they used water for cooking from the same cistern, it was determined to find the cause if possible. The water was pumped out, and in the cistern was found a rat, which, from its appearance, had evidently been poisoned. Fortunately none of the persons died from the poison. The family of Henry Retman was most seriously affected.

Words Of Encouragement.

The following from an intelligent layman of the Lutheran Church at Harrisburg shows in what estimation our paper is held in that city:

HARRISBURG, PA., Jan. 12th, 1871.

"*Rev. P. Anstadt:* You will find in this letter, two dollars to renew my subscription to the AMERICAN LUTHERAN.—It is the only Lutheran paper my family will read, because it is the only one that does not make concessions to those who would, it they could, launch the General Synod into the whirlpool of Symbolism.—Your subscribers here are delighted with the course of the AMERICAN LUTHERAN.

A SUBSCRIBER.

THOSE 500 SUBSCRIBERS.

Our readers will remember that some time ago one of our subscribers, also an intelligent layman made a proposition to be one of a hundred who would each procure five paying subscribers for the AMERICAN LUTHERAN. That proposition met with a ready response both from laymen and ministers. The following note from him will show how faithfully he has redeemed his promise, and also gives expression to the feelings with which the laity look upon the "Book of worship." The organization and operations of the Gen. Council has intensified the aversion of our people to everything that looks like formalism:

AT HOME, Jan. 12, 1871.

Dear Editor: Several weeks ago I proposed to be one of a hundred persons, each of whom should procure five subscribers for the AMERICAN LUTHERAN, or pay for that number of copies of the paper. I am glad to see that the offer was productive of a large increase in your subscription list, and the result must be a good one, for the LUTHERAN has the ring of the true metal. It gives no uncertain sound such as is produced by a "tinkling symbol." I enclose you ten dollars to pay for five copies of the AMERICAN LUTHERAN with directions where to send them.—Dear Bro. Anstadt, continue fearless.—Denounce, as yon have done heretofore, everything that has a tendency to spread Romish ideas in the General Synod. Your views on the "Book of Worship" are heartily endorsed hereabouts, as the people are not disposed to have such a book introduced. The simplicity of the present worship is all that can be desired.—Form books should go to the Catholic or Episcopal churches, where they belong.

"C."

The New York Independent.

A change has taken place in the editorial management of this paper Theodore Tilton retires, and Mr. H. C. Bowen, the owner of the paper, edits it himself. Tilton gives the reason of this change in his salutatory, as follows:

"It is altogether natural that a man who, like Mr. Bowen, holds strong opinions, and who at the same time owns a great journal, should want to edit it himself. This is what I would do, if the Independent were mine; and this is what Mr. Bowen means to do, since it is his. But this change is not made for this reason alone. In some of my political, social and religious views, I differ from the proprietor; not perhaps widely, but sufficiently to render it desirable, both for him and for me, that my futur utterances in this paper should be made on my individual responsibility, and not as speaking its editorial voice."

Mr. Bowen in his introductory foreshadows the future character of the Independent in a way that must be gratifying to every true Christian. If he carries out these intentions he will certainly make his paper with its immense circulation an instrument of great good, and we most heartily wish him success. He says:

"We intend, with such means, and help as we can command, that the INDEPENDENT, while not denominational or sectarian, but rather heartily giving the hand of fellowship to all Christians of every name and sect, yea, to all, without name or sect, who truly love and serve the Master, shall nevertheless be the firm friend and advocate of a pure, evangelical Christianity, as found in the New Testament. The institutions and practical work of Christianity—the church. the ministry, the Sabbath, the Sabbath-school, seminaries for Christian learning, Young Men's Christian Associations, revivals of religion, and all the types and forms of missionary effort to propagate the truth, either at home or abroad—to these, and the like things, it will always be ready and anxious to give a helping hand.—The INDEPENDENT will stand with all good men on the doctrines and principles which make them "one in Christ Jesus." It will not seek to erect barriers between true Christians; but rather to tear them down, and promote the spirit of brotherly confidence and love among all. It will aim to make people happy by making them good, according to the biblical conception of the idea. Such is our purpose as a religious journal."

The Year 1870.

The year 1870 has been a very eventful year in the history of Europe. During this year the Pope declared himself infallible, that crowning act of folly and wickedness of the man of sin. At the same time France declared war against Prussia, and Napoleon at the head of a powerful army invaded Germany. But God turned the results of the battles against him. His armies were defeated and captured, and he himself taken prisoner. His empire is overthrown, his queen an exile, and France declared a republic. The Germans in turn invaded France; Strasburg, Metz, and one stronghold after another has fallen into their hands, and they are now surrounding and bombarding Paris, the splendid capital of the once proud and haughty empire. In the meantime the Pope has been deprived of his temporal power, and Victor Emanuel proclaimed King of Rome, notwithstanding the curses of the "Holy Father." On this subject the *Nation*, expresses itself as follows:

"The latter half of 1870, so wonderfully memorable in the history of Europe, has closed with a series of events fully worthy to be reckoned among the most momentous or most interesting of that extraordinary period. The Prussians have, for the first time, achieved the reduction of one of the forts defending Paris, and thus advanced a considerable step towards the reduction of that capital itself. The South-western States of Germany, with the exception of Bavaria, have ratified the treaties with the North German Confederation, which expand the latter into a new German Empire, under the rule of the victorious Prussian Hohenzollern. Another Hohenzollern prince, Charles of Romania, has proclaimed the full independence of his country, which adds another complication to the Eastern question. Victor Emanuel has entered Rome, the new capital of Italy, now truly and completely united from the Alps to the Adria, and from the Alps to the Straits. And the fortunate Italian king's son, Amadeus, has entered his new country, Spain, there to ascend a throne offered him by the most brilliant of modern Spanish statesmen, Juan Prim, who, however, at that very moment- -at the moment he seemed to have crowned a revolution begun by himself—falls a victim to assassination, inspired by party rage; thus, perhaps, saving the new king from a similar fate."

THE COAL MINERS.—The strike of the coal miners in Schuylkill, Carbon and Luverne coun'ies, Pa., throws about one hundred thousand men out of employment. As a consequence many railroad workmen will also doubtless be thrown out of employment, and the Delaware, Lackawanna and Western railroad, which transports 700 car loads of coal a day, will probably discharge 25 conductors, 20 engineers and 100 brakemen. The Central railroad ordinarily transports 2,000 car loads a day, and will be compelled to discharge 100 conductors and engineers and 300 brakemen.

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

John—What a gainsaying and faultfinding world this is! A man's best deeds are usually attributed to the worst motives by a wicked world. Just listen to this, from Rowell's *Newspaper Reporter*:

"Virtue is not always its own reward. At one of the Wellsbury, Ohio, churches, on thanksgiving day, somebody quietly dropped a one hundred dollar greenback into the money bag, and the uknown doner has the satisfaction of hearing his home paper say, that the gift is either a mistake or conscience money."

James—It shows a bad and fault-finding disposition in the editor; instead of putting the best construction on this benevolent deed and thanking the doner, he seeks the worst possible motive he can find, and imputes a low motive to him. It is calculated to discourage everybody from contributing liberally to any good cause, if we are not safe that our motives will be impugned.

Peter—It is the same disposition, as that of the Pharisees, who asserted that Jesus cast out devils through Beelzebub, the prince of Devils, thus attributing one of the most stupendous miracles of Christ to the agency of the devil.

John—Is it not the opinion of learned divines, that those Pharisees, committed the unpardonable sin, or sin against the Holy Ghost, by attributing the Saviour's miracles to the power of the devil?

Peter—I believe this is the general opinion.

John—Here I have found a real curiosity in the same paper. Just look here.—(He shows them the following advertisement:

"One of the most ingenious advertisements we have seen is the following:

ICE, ICE, ICE.

If you want what is pure and N
At a reasonable PR
Follow no new DEV
But send to me in a TR ICE,
For I have the largest and best stock ever put up in this city."

James—That is really ingenious, and I have no doubt it proved profitable to the ice dealer.

Peter—I don't regard it more ingenious than some of the Black Board exercises in our Sunday School Column, edited by our friend J. J. Rebman.

John—Well, here is another:

"An advertisement was sent to the Cleveland *Herald* office, on a recent Sunday night, in which occurred the words, "The Christian's Dream: No Cross, No Crown." The compositor made it read: The Christian's Dream: No *Cows*, No *Cream*."

James—The curiosity of this is only in the stupid typographical blunders. They were not as fortunate as Dr. Seiss' "misprints."

John—Well, here is another curiosity that may be of more interest:

'The following sentence of only thirty-four letters, contains all the letters in the alphabet: John quickly extemporized five tow bags."

James—Have you nothing better?

John—Well, here is something that gives the names of the different sizes and kinds of printing types, beginning at the smallest:

SIGNIFICANT TYPES.—The following is a very neatly applied list of typographical synonymes:

Type of a Glazier	Diamond.
Type of an Oyster	Pearl.
Type of a Jeweler	Agate.
Type of an Honest Man	Nonpareil.
Type of the Church	Brevier.
Type of the Citizen	Bourgeois.
Type of a Schoolmaster	Primer.
Type of Lawyers	Small Pica.
Type of Orators	Pica.
Type of a Bull	English.
Type of Freedom	Columbian.
Type of a Maiden	Paragon.
Type of a Mother	Double Paragon.
Type of a Soldier	Canon.
Type of an Author	Script.
Type of a Preacher	Text.
Type of Aristocracy	Title.
Type of a Baby	Small Caps.
Type of a Hussy	Bold Face.
Type of an Alderman	Extended.
Type of a Drunkard	Backslope.
Type of a Barber	Hairline.

Communications.

For the American Lutheran.

Calumny.

Many a one in life is often by circumstances ridiculed and wrong impressions circulated, which does much injury to the individual concerning whom the report is made. The person who invents and circulates falsehood, practices calumny and is guilty of committing a greater crime than that of slander.

No individual of any good intentions, and who values the respect of his fellow-men would be evil enough to invent and spread an untruth about his fellow-being. But alas, some persons, who make great pretensions to piety are even guilty of being calumniators. They may think that it is no great wrong, but it is one of the greatest of crimes. By so doing they not only violate the obligation which religion places upon them, but they break the moral law, that which no good citizen will do, who loves the truth.

Calumny is an invention of the evil one, which he uses to bring persons into his deceitful snares. It checks the progress of the individual in his daily pursuits, and throws a pall around his soul which is not so easily thrown off. There are always persons in the world who are ready to catch and retain anything which they may hear (whether it be true or false, more generally the latter) of any individual, and thus endeavor to injure his character.

He who practices calumny, will sooner or later be punished for his own wicked ways. His passions are satisfied, when he can speak the untruth concerning some human being and try to make it appear as truth; when it is false.

In America, this enlightened land, calumny has prevailed to a great extent and has hindered the cause of religion greatly. All grades in society are effected with its power, the rich as well as the poor, the learned and the ignorant. It has ruined many a one.

Let every one beware of the evil report concerning persons, and give no credence to it in the least. Always speak of the good qualities of a person and do not expose his faults which he cannot help. No one should give heed to talk when tainted with the foul breath of calumny. Let it fall vainly upon your ear and thus it will not increase in influence. Each one can help in the great work of reforming the world and endeavor to drive out calumny.

Adams Co., Pa. P. T. E.

☞ A certain railroad is not remarkable for speed. As a train on it recently came to a dead halt, a passenger exclaimed: 'Well I wonder what we've stopped for now.' "Why," explains a fellow-traveller, it's to take the cowcatcher off the engine and put it on behind, to keep the cows from running over us.

Church News.

☞ York County Conference will meet at Smyser's Station, York County, Pa., on Monday evening, February 6th, 1871.

J. E. HONEYCUTT, Secretary.

☞ Rev. W. W. Hicks, of Charleston, S. C., has returned to the Methodist Episcopal Church, from which he had been transferred, several years ago, to the Lutheran Church.

☞ The North Branch Conference of the Susquehanna Synod, will convene in the Lutheran Church, at Mt. Carmel, in the charge of Rev. J. A. Adams, on Monday, February 6th, 1871.

AN IMPOSTOR.—If a young man, calling himself James G. Cahill, *alias* Wildman, offers a letter of recommendation from me, let him be regarded as an impostor and swindler. Wm. D. Strobel, Secretary Maryland Tract Society.

Baltimore, January 7, 1871.

HARRISBURG, PA.—The Second English Lutheran congregation of this city is enjoying an interesting revival season. A protracted meeting has been in progress since the 1st instant, and very large audiences are in attendance. Quite a number of penitents are at the alter nightly. The pastor, Rev. F. P. Tompkins, is finding his labors crowned with success.

☞ The West Branch Conference of the Susquehanna Synod, will meet in the Evangelical Lutheran church of Turbotville, on Monday evening, Feb. 6th, 1871, Rev. W. Myers, pastor. The brethren will come to Watsontown, in the Monday morning train, at which place they will be taken to Turbotville. The place of meeting has been changed by the officers of conference.

Secretary.

SUNBURY. PA.—The Zion's Evangelical Lutheran Church, of Sunbury, which has recently undergone enlargement and extensive repairs, will be re-opened on the 29th of January. Several eminent ministers from a distance are expected to be present to preach on the occasion. All neighboring ministers, as well as other friends of our cause, are invited to be with us.

G. W. HEMPERLY, Pastor.

LYON'S STATION, IND.—Our meeting at Lyon's Station was crowned with the most complete refreshing of the members, awakening a number to greater devotion and diligence, who has been following the Saviour at a distance, uniting the desires, motives and efforts of brethren, and the addition of 30 members to the Church. I have just returned from Brother Hoffman's charge, were a like precious work of grace is being enjoyed. The Lord is with the people, they are at work to build Him a house; and meanwhile to build up the spiritual temple. Six had united with them and others were expected soon. The Lord be praised. J. KELLER.

KANSAS CITY.—Pursuant to a resolution passed at their last synodical meeting, at Lawrence, the Second District Conference of the Synod of Kansas, met on Monday evening, in the First English Lutheran church, in this city. Owing to the fact that there was not a full representation of the members present, it was decided not to enter into a permanent organization at this meeting. The following action was taken by the members present:

On motion of A. J. Hesson, Rev. W. H. Steck was appointed to draft and present a Constitution and Bylaws for adoption at the next meeting.

The Conference accepted an invitation from Rev. H. B. Belmer to meet in his Vineland Congregation in Kansas, near Lawrence, on the last Friday of April. The Conference will continue over the following Sabbath, April 30th. Members will please take notice.

The following question was proposed for discussion: "What are Scriptural means of promoting revivals of religion.

WAYNESBORO, PA.—Since the erection of our new church edifice, our congregation has been growing with increased rapidity, so that the people have awoke to the fact, that they must have more ministerial labor in Waynesboro, and that a change to that effect should be made in the form of the charge. Accordingly, by mutual consent, the Quincy congregation have organized a charge for themselves, and are now seeking a pastor to enter upon the field by the 1st of April. The new charge have the one congregation of about 100 members, and can pay a pastor from $500 to $600, (with a house.) The congregation is compact in form so that the pastor need not keep a horse. The labor will be light, preaching twice each sabbath, meeting the sabbath school, and the usual pastoral work for 100 members.

The people want an earnest, lively, preacher, and one who can preach without manuscript. The congregation is in a good working condition, while there is material to increase it. Any brethren wishing to correspond with the congregation on the subject of pastoral relations, will address namely: Hiram Wertz, David Summers and William Brown, or either of them at Quincy. A. B.

Waynesboro, Jan., 11th, 1871.

DEDICATION OF A LUTHERAN CHURCH.—*Mr. Editor.*—St. John's Lutheran Church in the Karthaus Pastorate, Clearfield county, Pa, (Rev. S. Croft, Pastor,) was dedicated to the worship of Almighty God on Sabbath, Dec., 18th, 1870. It is a frame building 36 by 50 feet, and cost $1800.—It is neatly and tastfully furnished and reflects great credit on both pastor and people. There being no other minister present the dedicatory sermon was preached by the pastor. After the sermon an effort was made to raise funds to liquidate the remaining debt, which was successful. The church was then given to the Lord free of debt.

Brother Croft was anxious to have assistance, and after corresponding with five or six different ministers, recived the promise of help. But the good brother who promised his assistance, (for reasons which we suppose were satisfactory to himself) failed to make his appearance. We, notwithstanding, had a good time and from the general good feeling that prevailed we suppose all felt that it was good to be there. Bro. Croft has been very successful since he has been at this place, and his people by their many kind acts show that they appreciate his labors. Recently some of the members on Karthaus Hill paid him a donation visit, and supplied him with many of the substantials of life. G. T. H.

Karthaus, Pa.

☞ Rev. G. U. Wenner has removed from 129 E. 10th St., New York, to 528 Fifth St. Correspondents will address accordingly.

EMIGSVILLE. PA.—A revival of religion is now in Progress at Emigsville, York County, Pa. Many of the teachers and scholars of the School at that place, have professed to have found peace in the Savior. Meetings are held every night; and the interest seems unabated as new mourners, present themselves for the prayers of God's people, at each assemblage.

SUNBURY, PA.—The improvements to the Lutheran church, in this place, having been completed re dedicatory services will be held on Sunday morning, Jan. 29th, inst. Rev. F. W. Conrad, of Philadelphia, will preach the dedicatory semon. Rev. Menges, of York, will also officiate on this occasion. Clergymen and members of every denomination are invited to attend. The pastor of this church, Rev. Hemperly commenced a protracted meeting on Monday evening last. The attendance has been large every evening during the week, and the indications are that it will result in a very successful effort.—*Democrat.*

YORK CO. BIBLE SOCIETY.—The annual meeting of the York Co. Bible Society was held in the lecture-room of Rev. Mr. Lilly's church on Tuesday afternoon, January 3d. The report of the Executive Committee was read as follows:

York Co. Bible Society—Report of Executive Committee for 1870

The New year of 1871 brings us together as a society to take a review of our work for the current year. We have reason to rejoice in the blessings of God upon our efforts of the past year to spread the Sacred Scriptures aud invoke His blessings upon our future efforts to circulate Divine truth.

At our last annual meeting Mr. Abel Kirkwood was re-appointed Bible agent for the year. He entered upon his duties immediately and spent 256 days in exploring the field and supplying the destitute.

He visited some portions of York borough and Freystown. In 890 families visited he reports 43 destitute—about 1 in 21.—He supplied 8 of these by sale and 35 by donation and collected $4.82.

In York township he visited 448 families and found 22 destitute. He supplied 9 by sale and 13 by donation and collected $19.27.

In Springgarden township he visited 333 families and found 20 destitute. He supplied 7 by sale and 13 by donation and collected $16.87.

In West Manchester he visited 227 families, of whom 18 were destitute. He supplied 9 by sale and 9 by donation and collected for the Bible cause $6.50.

In Dover township he visited 502 families and found 34 families destitute. Of these he supplied 10 by sale and 24 by donation and collected $9.85.

In Warrington township he visited 307 families and found 19 destitute. He supplied 8 by sale and 11 by gift. He collected for the Bible cause, $11.56.

In Carroll he visited 217 families and found 6 destitute. Of these he supplied 2 by sale and 4 by donation and collected for the Bible cause, $8.00.

In Monaghan township he visited 185 families and found 12 destitute. He supplied I by sale, and 11 by gift and collected for the Bible cause, $5.80

In Fairview township he visited 376 families, and of these 21 were destitute. He supplied 11 by sale and 10 by donation and collected for the Bible, cause, $11.83.

In Newberry township he visited 493 families and found 31 destitute. He supplied 12 by sale and 19 by donation and collected for the Bible cause, $12,71.

In Conewago township he visited 253 families and found 21 destitute. He supplied 6 by sale and 15 by donation and collected for the Bible cause $7,49.

In Manchester township he visited 471 families, and found 18 destitute. He supplied 7 by sale 11 by donation. Amount collected $18.77.

The summary of his labors is, that he visited 4702 families in part of York borough and 11 townships. He reports a destitution 265 families He supplied 88 of the destitute families by sale and 170 by donation. So all the families he found without the Sacred Scriptures he supplied except 7. One of these seven was a Catholic family who would not receive it; two Protestant families would not accept it as a gift; four families were left unsupplied with the Bible because none of the members of these families could read; but two of them were supplied with the new Testament. The average destitution found this year about 1 in 17¾.

The agent has been diligent and efficient in his work. He has been faithful to the interests of the Society—kind and courteous in his manner and business and has proven a most worthy agent for the Society and a messenger of good tiding to the people of York County. He has cheered many destitute homes with the priceless treasures of Divine truth; and the blessings of his work can only be known in the future. He deserves the thanks of the Society and the gratitude of the people of the county whom he labored to benefit.

The Treasurer's report was read showing that the receipts of the year with the balance on hand, January 2, 1870 amounted to $1489 04; the expenditures were $1342 27, leaving a balance in the hands of the Treasurer of $146 77.

THE SELECTION OF SINGING BOOKS.—Sabbath school Superintendents and Teachers, in the selection of song books for the children, should be very careful to decide upon and purchase those having not only variety and solidity of subject, but attractive and animated music. Light meaningless, frivolous words, at the same time as destitute of sense as of religious sentiment, conveying no gospel truths to the youthful understanding, but as powerless as rain descending upon the barren rock to bring forth fruits unto righteousness, should be studiously avoided, and in their place be adopted such hymns as convey in spiritual word and resistless melody, lasting and ineffaceable impressions,—lessons, which like precious ointment shall be treasured up for the present and, the future healing of the nations.

Like the watchful vine dresser, prune off from your Sabbath-school trees all the parasitical innovations of form and song which sap from their vitality and strength for good, and therefore weaken this most powerful agency put forth by the Christian Church for the regeneration of mankind.

How to Choose a Wife.

Rev. Henry Ward Beecher, in one of his discourses; while commenting on the twenty-eighth chapter of Genesis, said:

Jacob's father forbade him to take a wife from the daughters of Canaan. Why? Because he knew that with the wife he would take the religion; that had he brought into his house the fairest and discreetest of wives he would have brought in the cause of a long train of miseries with her. It is an old proverb that a man is what his wife will let him be; and old Isaac was a wise man when he said, "Don't go among the Canaanites to get a wife." Canaan now-a days is everywhere. It is every house where there has been no family prayer, where mammon is God; wherever there is a godless household, there is the land of Canaan. A man that marries a good wife has very little more to ask of the Lord till he dies. A good wife is a blessing from the Lord, and there are very few blessings that he gives now or hereafter that is comparable to it. And marriage is a thing not heedlessly to be rushed into, but slowly, discreetly. It is anything but a fancy or a calculation. It is a matter of moral judgment and duty as high as any duty that lifts itself between you and the face of God. But Esau, out of mere spite, married one of the daughters of Ishmael. There have been a good many men who have married out of a rebound of passion of whom this is a typical instance. It is not the first time that a man has forsworn his own good out of spite to somebody else. Men will repeat stories, will make themselves the common sewers of village rumor, just to spite somebody. Political parties do the same thing. I think, for a period of thirty years in Indiana, the United States Senator was always a man elected for the sake of splitting the party that sent him there. All this is a law of human nature; it is old Esau in man yet.

In respect to the marriage relations, they that enter into this sacred state ought to feel themselves bound to do it upon moral grounds, not upon the calculation of secular advantage. The public sentiment of this Christian country derides the man who would desecrate the sanctity of of married life for reasons of pecuniary or ambitious calculations, for although one may find a wife come to him now and then that is a joy and a blessing of his life, ordinarily such marriages result in arid married lives, if not in contention and unhappiness. Nor should the pleasure of fancy influence one's selectien; neither should one form a marriage connection upon mere sentiment—I mean the mere sentiment of affection. There are many persons that kindle quick and burn out quick. There are many kinds of wood that kindle slowly, but once on fire, keep all night long. Therefore, when a man would found a household, which is the beginning of his own organized life, it ought to be done on moral grounds. It should be done with the full advisement, not of conscience only, but of religious feeling. Such a man will be apt, indeed, to make a household blessed. And in this matter you must remember that natural traits are more to be considered even than artificial ones. A person may have excellent experiences in religion, and yet make a very poor wife. First choose, then, good-nature, cheerfulness, gentleness. As Baxter said, the grace of God could live with persons that he couldn't live with. . . . . They that marry for interest without regard to moral considerations lose usually even that; but they that select for moral considerations, gain first the moral ends that they sought, and then work out the other ends that they did not seek. . . . . It is not wise to mix religions. A man who marries a wife of a different religion to his own, thinking afterward to bend her to his views has very little idea of timber.

In addition to "good-nature, cheerfulness, and gentleness," we would include health. We would also have reference to temperament, age, culture, and adaptation. A knowledge of these things would reveal the natural disposition and true character of each. Then why act blindly?

THE BIBLE.—The Bible contains three millions five hundred and sixty five thousand four hundred and eigthy letters; seven hundred and seventy-three thousand, six hundred and ninety two words; thirty one thousand, one hundred and seventy three verses; one thousand one hundred and eighty nine chapters. and sixty-six books.

The word "and" occurs forty-six thousand, two hundred and twenty seven times. The word Lord one thousand, eight hundred and fifty-five times. The word reverend occurs only once in the Bible, which is in the 9th verse of the 111th Psalm. The middle and least chapter is the 117th Psalm. The middle verse is the 8th verse of the 118th Psalm. The 21st verse of the 7th chapter of Ezra contains the alphabet. The finest chapter to read is the 26th chapter of Acts. The 19th chapter of the 2nd Kings and the 37th chapter of Isaiah are alike. The longest verse is the 9th verse of the 8th chapter of Esther. The shortest verse is the 35th of the 11th chapter of St. John. The 8th, 15th, 21st and 31st verses of the 107th Psalm are alike. There are no words or names in the Bible of more than six syllables.

THE ROGERS AND NATHAN MURDERERS.—It is stated in the New York papers that the assassin of Mr. Rogers, who was murdered in front of his own house, two years ago, has been discovered in the person of a convict in Sing Sing, named Francis E. Pinto; and that a Chicago detective knows the whereabouts and can lay his hand upon the assassin of Mr. Nathans whenever satisfactory financial arrangements can be made. There may be substantial foundation of these statements, but we are not inclined to place much reliance on them at present.—There is something wrong in our criminal law if the man who knows were a murderer is hidden cannot be compelled to bring him forth or disclose the place of refuge without a bribe.

THE HORSE QUESTION.—On the subject of horses a curious dispute has arisen in Paris. Forage is so scarce that a great many valuable animals are now being fed upon bread, and this when made known, was pronounced scandalous. But if they slay their horses at once they destroy their chances of fresh meat for the future. A horse, on the other hand, eats about as much bread in a day as would support ten citizens, and therefore it is worth while to keep him a month in order to enjoy a few hundred kilos of fresh meat at the end of that period. There has been a good deal of arithmetic done on his question, and citizens, horses, and bread have been multiplied, divided, substracted, and added up till the ministry are quite perplexed, and we believe no decision has yet been taken.

WONDERS OF NATURE IN AMERICA.—The *American Engineer* thus catalogues a few of America's wonders: "The greatest cataract in the world is the falls of Niagara, where the water from the great upper lakes form a river of three-fourths of a mile in width, and then being suddenly contracted, plunges over the rocks in two columns to the depth of 175 feet. The greatest cave in the world is the Mammoth Cave of Kentucky, where any one can make a voyage on the waters of a subterranean river and catch fish without eyes. The greatest river in the known world is the Mississippi, 4,000 miles long. The largest valley in the world is the valley of the Missisippi. It contains 500,000 square miles, and is one of the most fertile regions of the globe. The greatest city park in the world is in Philadelphia. It contains over 2,000 acres. The greatest grain port in the world is Chicago. The largest lake in the world is Lake Superior, which is truly an inland sea, being 430 miles long and 1,000 ft deep. The longest railroad in the world is the Pacific Railroad, over 3,000 miles in length. The greatest mass of solid iron in the world is the mountain of Missouri. It is 350 ft. high and two miles in circuit. The best specimen of Grecian architecture in the world is the Girard College for Orphans, Philadelphia. The largest aqueduct in the world is the Croton Aqueduct, New York. Its length is 40½ miles, and it cost $12,500,000. The largest deposits of anthracite coal in the world are in Pennsylvania, the mines of which supply the market with millions of tons annually and appears to be inexhaustible.

Literary.

☞ From Phillip Phillips, New York, we have the January number of The Singing People, which has been changed from a quarterly to a monthly magazine. It advocates congregational singing, and contains, beside music, anecdote, news, musical gossip, poetry, &c. Price one dollar a year.

The Little Corporal, of Chicago, has reached its twelfth volume, and is beautifully embellished and enlarged in its January number. Published by Sewell & Miller, at $1.50 per year.

Scribner's Monthly is just now commending itself largely to the public by its highly interesting articles, clear print, and truthful illustrations. Subscribe for it and it will afford you rich gratification for $3.00 a year. Address Scribner & Co., New York,

Appleton's Journal is fast becoming a universal favorite, and sustains its previous high reputation in the first number for 1871 $4,00 per annum; bound in monthly parts, $4.50. Address D. Appleton & Co, New York.

Harper's Weekly stands out pre-eminently as the finest illustrated newspaper in America. Like all of the publications of this well-known house, its beauty and perfectness of engraving is only excelled by its excellent reading matter. $4.00 per annum. Harper Brothers, New York.

Peterson's Ladies Magazine.—The February number of this brilliant and useful Ladies' Magazine, surpasses all others in its attractiveness. Its handsome fashion plates, beautiful engravings, entertaining stories, original music, poetry, &c., render it indispensible in every household. No lady should be without it. Chas. J. Peterson, publisher, 306 Chestnut St., Philadelphia, Pa.

Peter's Musical Monthly for January, has arrived, and is, as usual, brimful of good music.

There are plenty of good voices and natural singers, and not a few instrumental performers among the readers of the American Lutheran. We therefore think we do a service by directing them to the above named musical publication. In the December number there are twenty pages of vocal music, both sacred and secular, and sixteen pages of instrumental music. Very little can be known of the good character of new music by hearing its name, hence we do not give its contents, but send to the publisher, J. L. Peters, 599 Broadway, N. Y., and he will send you a copy if you will send him 30 cts. Price, $3 a year; $1.50 for six months.

Well's Illustrated Annual of Phrenology and Physiolognomy, for 1871. Besides Portraits, Characters and Biographies of numerous distinguished men and women, it contains thirteen national types of Female Beauty; Organs of the brain illustrated and defined; What Can I do Best? How to enter West Point as a Student; Personal Beauty, How attained; What is the use of Phrenology? Just the thing for learners. A rich and racy 25 cent book, sent first post. Address Office Phrenological Jonrnal, No. 389, Broadway, New York.

Good Health.—The January number of this useful monthly is on our table with its usual promptness and contains an interesting table of contents. Its aim is the improvement of human health, and the lengthening of human life. It is the aim of the publisher to make as good a journal on the subjects within his particular fields as possible, and one which to be appreciated by an intelligent people will only need to be read. This journal has studiously set its face against all humbug and quackery with a view to enlighten the people on the subject of *health* from settled scientific principles. We commend the *Good Health* to our readers in general and to phssicians in particular. Published by Alexander More, Boston, price, $2.00 a year. We will club the AMERICAN LUTHERAN with new subscribers at $1.00. That is, any one sending us one new subscriber with $3, will receive the *Good Health* for one year. Old subscribers remitting $3.25 will receive the AMERICAN LUTHERAN and *Good Health* for one year.

McDonald's Illustrated Annual for 1871, has been received. It is of large quarto size, each page illustrated with elegant engravings, and contains original and selected articles of great merit Among the contributors are Grace Greenwood, Harriet Beecher Stowe, Joseph P. Thompson, D. D., Frederick W. Cozzens, Henry Wardsworth Longfellow, John B. Gough, etc. A beautiful song, "Come Home, Father," words and music by Henry Work. New York: R. H. McDonald, 32 and 34 Commerce Street. For sale by all News Agents. Price, Ten Cents.

MARRIAGES.

At the Lutheran parsonage, on the 15th of Dec. 1870, by Rev. M. L. Shindel, Celin Swineford, to Esther Parks, both of Selins Grove, Pa.

By the same, Dec. 20th, Theodore Griner, to Mary Ferer, both of Selins Grove, Pa.

By the same, Dec. 24th, William Hoffernicker, to Annie M. Walker, both of Union county Pa.

On the 25th ult., at the residence of the bride's father, by the. Rev. H. A. Deitterien, Solomon Urich, to Adalina Strine, both of York county.

On the 1st inst, at the parsonage in Lewisberry, by the same, D. S. Yinger, to Sue Epply, both of Newberry, York county, Pa.

On the 8th inst., by Rev. T. C Billheimer, J. C. Stouffer, of North Liberty, Iowa, to Lizzie Blumenschein, of Shippensburg, Cumberland Co., Pa.

At Zion's Lutheran Parsonage, at Turbutville, Dec. 24th, by Rev. Jacob F. Wampole George Mmier, of Elysburg to Anna E. Montague, of Anthony twp., Montour county.

Jan. 3d by the same, Daniel Menges, of Turbotville to Amelia Heinly, of Lewis twp.

Jan. 5th, at the residence of the bride's parents, by the same, Wm. L. Frank, to Anna M. Wortman, both of California, Montour county.

Jan. 1st at the residence of the bride's parents, by Rev. J. Adams, Daniel Erdman, to Carolina Bahner, all of near Paxinas.

On the 12th inst., in Dillsburg, by the Rev. J. K. Bricker, John W. Heighes, to Eliza A. Kapp, all of York county, Pa.

OBITUARIES.

On the 9th inst, in Mifflin Pa. Mrs Mary Woodendell, formerly from this borough aged 75 years, 10 months and 2 days.

On the 13th inst, in this borough, William H., son of Mr. John Fahs, aged 47 years and 6 months.

The American Lutheran.

YORK, PA.

SATURDAY, Jan. 21, 1871.

ABBOTT & CO., 82 Nassau St., GEO. P. ROWELL & CO., 40 Park Row, S. M. PETTENGILL & CO., 37 Park Row, and W. W. SHARP & CO., Tribune Buildings, New York, are our authorized Advertising Agents in New York.

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☞ The P. O. address of the above Boards is York, Penn'a.

CHURCH DIRECTORY.

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

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

Zion Lutheran Church, South Duke street, York, Pa. Rev. A. W. Lilly, pastor. Services every Sabbath morning and evening.

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

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

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

☞ The quantity of ice stored away this season is a hopeful augury that the price of the luxury will be cheaper than ever next summer.

☞ St. Valentine's Day comes on Tuesday this year, February 14th, and will no doubt be observed by love sick swains and lasses.

CONFERENCE.—The Evangelical Conference is expected to meet in this place some time in March. There are to be between fifty and sixty clergymen present. Bishop Esther, of Cleveland, Ohio, will preside.

☞ A barrel of flour weighs one hundred and ninety-six pounds, a barrel of pork two hundred pounds, a barrel of rice six hundred pounds, a keg of powder twenty-five pounds, a firkin of butter fifty-six pounds, a tub of butter eighty-four pounds. The following are sold by weight per bushel: wheat, beans, and cloverseed, sixty pounds; corn, rye, and flax-seed, fifty-five pounds; buckwheat, fifty-two pounds; barley, forty-eight pounds; coarse salt, eighty-five.

☞ Notwithstanding all our dunning, quite a large number of subscribers are still indebted to us for subscription. It is strange that the notices we frequently insert in our paper for the benefit of delinquents, generally meet the eyes of those who prepay their subscription.; while those who are in arrears still remain so. Friends, this ought not so to be, and you should always bear in mind that Divine injunction, "Owe no man anything," no, not even the printer.

LECTURES.—Dr. Gleason's course of lectures at Washington Hall, on Physiology, illustrated by Manakins, Skeletons, Charts, &c., during the past week, have been well attended. The Dr. has handled every subject in a masterly manner and shows that he evidently understands the human structure. The Dr. will remain in town until the 31st inst, and has opened an office at the residence of Mrs. Bender, on South Duke Street, where he will be pleased to see all those who desire medical advice or treatment. A private lecture for ladies will be delivered in Washington Hall, on Monday evening, January 23rd.

ENEMIES.—Have you enemies? Go straight on and mind them not. If they block up your path, walk around them and do your duty regardless of their spite. A man who has no enemies is seldom good for anything—he is made of that kind of material which is so easily worked that every one has a hand in it. A sterling character one who thinks for hinself, and speaks what he thinks is always sure to have enemies—they are as necessary to him as fresh air; they keep him alive and active. A celebrated character who was surrounded by enemies used to remark: "They are sparks which if you do not blow, will go out of themselves." Let this be your feeling while endeavoring to live down the scandel of those who are bitter against you. If you step to dispute, you do but as they desire and open the way for more abuse. Let the poor fellows talk—there will be but re action if you peform your duty, and hundreds who where once alliented from you, will flock to you and acknowledge their error.

NEWSPAPER PATRONAGE.—There seem to be a great many different ways of defining and understanding the phrase "newspaper patronage," and as one interested in a correct definition of the same, we give the following disquisition on the subject by one who knows whereof he speaks. It may serve, perhaps, as a mirror, in which certain parties may be able to "see themselves as others see them:"

Many long and dreary years in the pulishing business have forced the conviction upon us that newspaper patronage is a word of many definitions, and that a great majority of mankind are either ignorant of the correct definition or are dishonest in a strict biblical sense of the word. Newspaper patronage is as changeas a chameleon.

One man comes in, subscribes for a paper, pays for it in advance, and goes home and reads it with proud satisfaction that it is his. He hands in his advertisement and reaps the advantage therefore. This is patronage.

Another man asks you to send him the paper, and goes off without saying a word about the pay. Time passes on and you are in need of money and ask him to pay the sum he owes you. He flies into a passion, perhaps pays you, perhaps not, and orders his paper stopped. This is called patronage.

One man brings a fifty cent advertisement, wants a two dollar puff thrown in, and when you decline, he goes off mad. Even this is called patronage.

Another man don't take your paper—it is too high priced: but he borrows and reads it regularly, and that could be called newspaper patronage.

One man likes your paper, takes a copy, pays for it, and gets his friends to do the same; he is not always grumbling to you or others, but has a friendly word. If an accident occurs in his section he informs the editor. This is newspaper patronage.

One hands in a marriage or other notice and asks for extras containing it; and when you ask him to pay for the papers, he looks suprised; "You surely don't exyect pay for such little matters?" This is called newspaper patronage.

One (it is good to see such) comes in and says: "The year for which I paid is about to expire; I want to pay for another." He does so and retires. This is newspaper patronage.

It will be seen by the above that while certain kinds of patronage are the very life of the newspaper, there are other kinds which are more fatal to its health and circulation than the coils of a boa constrictor to the prey it patronizes.

GOOD IDEA.—A bill has been introduced in the Senate which imposes a penalty of from 30 days to one year's imprisonment for injury to graves, trees, shrubbery, &c., in cemeteries. It is to be hoped this may become a law and that the vandalism practiced in cemeteries, especially during the summer time, may cease or the vandals suffer the severest penalty of the law.

☞ Hon. William Parsons will deliver a popular and humorous Lecture on Richard Brinsley Sheridan, Orator, Wit, and Dramatist, under the auspices of the Young Men's Christian Association, in their new Hall, third floor of Spahr's Building, on Tuesday evening, January 24th. This lecture is a romantic biography, interspersed with characteristic anecdotes and incidental notices of the wits and humorists, Oliver Goldsmith, Dr. Johnson, Burke, Curran, &c. A rich literary treat may be expected by those who attend.

THE MYSTERY OF THE CALENDAR.—The year 1871 has fifty three Sundays, but only fifty-two weeks. Nowhere during the year does Sunday come oftener than once in seven days. The first week in the year begins with Sunday, and so do all the other weeks. This may appear mysterious at first, but on consulting the calendars for 1871 and 1872 it will be seen that the last week in 1871 begins with Sunday, and a Sunday following it. As two Sundays cannot come together, the year 1872 begins with Monday, and it being Leap Year, Sundays will occur once in seven days thereafter. The arrangement will place Sundays at the ends of the week instead of the beginning.

EARLY INFLUENCES.—There can be no greater blessing than to be born in a cheerful, loving home. It not only insures a happy childhood—if there be health and a good constitution—but almost makes sure a virtuous and happy manhood, and a fresh young heart in old age. I think it every parent's duty to try and make their children's childhood full of love and childhood's proper joyousness; and I never see children destitute of them, through the poverty, faulty tempers, or wrong notions of parents without a heartache. Not that all the appliances that wealth can buy are necessary to the free and happy unfolding of childhood in body or heart—quite otherwise, God be thanked! But children must at least have love in the house, and fresh air good play, and some good companionship out of it, otherwise the young life runs great danger of withering, or growing stunted and sour, or at least prematurely old and turned inward on itself.

OCCUPATION.—What a glorious thing it is for the human heart! Those who work hard seldom yield to fancied or real sorrow. When grief sits down, folds its hands and mournfully feeds upon its own tears, weaving the dim shadows that a little exertion might sweep away into a funeral pall, the strong spirit was shorn of its might, and sorrow becomes our master. When troubles flow upon you dark and heavy, toil not with the waves; and wrestle not with the torrent; rather seek by occupation to divert the dark waters that threatened to overwhelm you into a thousand channels, which the duties of life always present. Before you dream of it, those waters will fertilize the present and give birth to fresh flowers, that will become pure and holy in the sun-shine which penetrates to the path of duty in spite of every obstacle. Grief, after all, is but a selfish feeling, and most selfish is the man who yields himself to the indulgence of any passion which brings no joy to his fellow-men.

GOOD RULES TO REMEMBER.—The following are seasonable rules for young men commencing business.

The world estimates men by their success in life—and by general consent success is evidence of superiorty.

Never under any circumstances assume a responsibility you can avoid consistently with yourself and others.

Base all your actions upon a principle of right; preserve your integrity of character, and in doing this never reckon the cost.

Remember that self-interest is more likely to wrap your judgment than all other circumstances combinad; therefore look well to your duty when your interest is concerned.

Never make money at the expense of your reputation.

Be neither lavish nor niggardly; of the two avoid the latter. A mean man is universally despised, but public fame is a stepping stone to preferment; therefore generous feelings should be cultivated.

Say little—think much—and do more.

Let your expenses be such as to leave a balance in your pocket. Ready money is a friend in need.

Keep clean of the law for even if you should gain your case, you are generally a loser of money in some respect.

Avoid borrowing and lending.

Wine drinking and smoking, are generally bad habits—they impair the mind and pocket, and lead to a waste of time.

Never relate your misfortunes—and never grieve over what you cannot prevent.

SPECIAL NOTICES.

☞ The $12 Lever Watch, No. 13,580, purchased from Chas. P. Norton & Co., 86 Nassau street, New York, January 5th, has been carried by me over six months, with a total variation in time of only 26 seconds, without the slightest regulating, and presents the same brilliancy of color as when purchased.
JAS R. WILTON,
Sec. American S. M. Co., N. Y.
New York, July 30th, 1870. oct29-3m

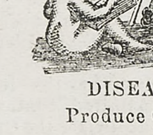
BATCHELOR'S HAIR DYE.

This splendid Hair Dye is the best in the world Harmless, reliable, instantaneous, does not contain lead, nor any vitrial poisons to produce paralysis or death. Avoid the vaunted and delusive preparations boasting virtues they do not possess. The genuine W. A. Batcholor's Hair Dye has thirty years' reputation to uphold its integrity as the only Perfect Hair Dye—Black or Brown. Sold by all Druggists. Applied at 16 Bond St., N. Y.. Feb. 5 70—1y.

☞ The Five Dollar Sewing Machine purchased by me, January, 1866, from the Family Sewing Machine Company, 86 Nassau street, N. Y., has been in almost constant use ever since. It has not been out of order once. Has cost nothing for repairs, and I find it simple and reliable in operation, and always ready to sew. Those friends of mine who use them with the new improvements are very much pleased. The one I have I would not part with.
Mrs ANN W. CUTHBURT.
oct22'70–3m 428 West 36th St., New York.

☞ I have for the past eight months, constantly used one of the $15 Norton, Oride Gold Lever Watches, manufactured by Chas. P. Norton & Co., 86 Nassau street, New York, and found the total variation in its time but one half minute, (30 seconds,) and it retains the same appearance of gold as when purchased. Several of our men use them with the same results. I cheerfully recommend them for correctness and wear.
HORACE W. WHITAKER,
oct29-3m Conductor, Erie Railroad

☞ DEAFNESS, BLINDNESS, and CATARRH treated with the utmost success, by J. ISAACS, M.D, and Professor of Diseases of the Eye and Ear, (his specialty) in the Medical College of Pennsylvania, 12 years experience (formerly of Leyden, Holland,) No. 805 Arch street, Phila. Testimonials can be seen at his office. The medical faculty are invited to accompany their patients, as he has no secrets in his practice. Artificial eyes inserted without pain. No charge for examination.
Feb. 26, 1y.



HALL'S VEGETABLE SICILIAN HAIR RENEWER.

DISEASES OF THE SCALP
Produce Gray Hair and Baldness!
The use of
HALL'S VEGETABLE
SICILIAN HAIR RENEWER
will restore it to its natural color and promote its growth.
Our Treatise on the Hair sent free by mail.
R. P. HALL & CO., Nashua, N. H., Proprietors.
Price $1.00.
For sale by all druggists. jan7 sep10'70-1y

CANCERS! TUMORS!! ULCERS!!!
Professors Buchanan & Down of the American University, are making wonderful cures by their new discovery. A painless treatment, no knife, no plasters, no caustic burning. The most remarkable effect of this treatment is, it separates the chemical elements of cancerous growths, so that they shrivel, die, and disappear and will not return. All those afflicted can call on or address the Professors Buchanan & Down, University, 514 Pine Street, Philadelphia. June 4 '70—1 year

TO CONSUMPTIVES.

The advertiser, having been permanently cured of that dread disease, Consumption, by a simple remedy, is anxious to make known to his fellow sufferers the means of cure. To all who desire it, he will send a copy of the prescription used, (free of charge,) with the directions for prepairing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, &c. Parties wishing the prescription will please address Rev. EDWARD A. WILSON, 165 South 2d st., Williamsburg, N. Y. oct15'70-1y

☞ The earliest mention of soap is made by Pliny, who declares it to be the invention of the Gauls, though he states his own preference for the German over the Gallic soap. Both hard and soft soaps were in use among the Germans, and Pliny describes the mode of manufacture. Crampton Brothers' Imperial Laundrp Soap partakes of the qualities of the most celebrated German Laundry Soaps. It contains a large proportion of vegetable oil. Housekeepers will do well to call for it. Manufactory 2, 4, 6, 8 and 10 Rutgers Place and 33 and 35 Jefferson street. Office 84 Front street, New York.—*Exchange*.
KOONS & RUFF, Agents, 202 North Delaware Avenue, Philadelphia. oct1'70-1y

Pain is supposed to be the lot of us poor mortals, as inevitable as death itself and liable at any time to come upon us. Therefore it is important that remedial agents should be at hand to be used on an emergency, when the seminal principle lodged in the system shall develop itself, and we feel the excruiating agonies of pain, or the depressing influence of disease.—Such a remedial agent exists in the Pain Killer, whose fame has made the circuit of the globe. Amid the eternal ices of the polar regions or beneath the intolerable and burning sun of the tropics, its virtues are known and appreciated. Under all latitudes, from the one extreme to other, suffering humanity has found relief from many of its ills by its use. The wide and broad area over which this medicine has spread, attests its value and potency. From a small beginning, the Pain Killer has pushed gradually along, making its own highway solely by its virtues.

Such unexampled success and popularity has brought others into the field, who have attempted, under similarity of name, to usurp the confidence of the people and turn it to their own selfishness and dishonesty, but their efforts have proved fruitless, while the Pain Killer is still growing in public favor.

Sold by all Druggists.
Price 25 cts., 50 cts., and $1 per bottle.
jan7(jul17'70-1y)

The Markets.

GRAIN, SEEDS, &c.

Corrected by Messrs. P. A. & S. Small, York Pa.

PURCHASING PRICES.

GRAIN—White Wheat per bushel	$1 30 to	1 40
Red, do do do	120 to	150
Rye, do do do		75
Corn, do do do		63
Oats, do do do		44
SEEDS—Clover Seed, do do		6 25
Timothy Seed, do do		4 50
Flax Seed, do do		1 80

RETAIL PRICES.

FLOUR—Family, per barrel	$7 50
Extra, do	9 50
Super, do	6 50
FEED — Mixed Corn and Oats, per bushel	70
Oil Meal, do do	1 50
Shorts, per 100 pounds	1 20
Brown Stuff, per 100 pounds	1 40

HOUSEKEEPER'S MARKET.

Potatoes, per bushel	$ 80 to 110
Eggs, per dozen	20 to 25
Butter, per pound	25 to 30
Chickens, per pair	50 to 160
Beef, per pound	15 to 20
Mutton, do	10 to 15
Veal, do	12 to 20
Pork, do	15 to 20
Lard, do	20 to 22
Hams, do	23 to 25
Shoulders, do	15 to 18
Sides, do	13 to 18
Tallow, do	10 to 15
Onions, per bunch	3 to 5
Cabbage, per head	5 to 10

YORK COAL MARKET.

Corrected Weekly by our principal Coal Dealers.

PITTSTON.

Lump	$7 00	No. 4 Stove	$7 00
Bro. Egg and Stove,	7 00	Nut	6 25

SHAMOKIN.

Lump	$7 00	Nut	$6 25
Bro. Egg and Stove,	7 00	Pea	5 00
No. 4 Stove	7 00		

LYKEN'S VALLEY.

Lump	$7 00	Nut	$6 00
Bro. Egg and Stove,	7 00	Pea	0 00
No. 4 Stove	6 50		

The above are the prices delivered anywhere in York. If delivered at the yard 50 cents a ton less.—Blacksmith's coal, 25 cents a bushel.

YORK MONEY MARKET.

Corrected Weekly by Weiser, Son & Carl, Bankers, No. 7, East Market Street, York, Pa.

U. S. 6's, 1881,	$110	Union Pacific B's,	$720
" " 1862,	109	Central " "	900
" " 1864,	108	York Nat. Bank,	34.50
" " 1865,	108	York Co. Nat. B'k,	30.50
" " 1865, new,	107	First Nat. Bank,	142.00
" " 1867,	107½	York Gas Co.,	75.00
" " 1868,	107½	York Water Co.	60.00
" 5s, 10-40s,	108	Y'k&G'ysb'gTk'pk	18.00
Gold,	110	Y k&Wri'tsville "	40.00
Silver,	104	Northern Central	41.00

PHILADELPHIA MARKETS.

Pennsylvania Superfine	$4 50 to 4 75
" Extra	5 00 to 5 37
Iowa, Wisconsin and Minnesota Extra	6 50 to 7 00
Ohio, low grade and choice	6 50 to 6 75
Fancy Brands, as to quality	7 25 to 8 00
Rye Flour	5 00 to 5 52½
Pennsylvania Red Wheat	1 45 to 1 57
Maryland, " "	0 00 to 1 47
Western, " "	1 32 to 1 38
Rye	00 to 95
Corn	70 to 78
Oats	56 to 58
Clover Seed	7 00 to 7 50
Timothy Seed	4 50 to 5 00
Flax Seed	0 00 to
Smoked Hams, per pound	22 to 24
Sides, in salt, "	14½ to 15½
Lard, "	00 to 12½
Common Beef Cattle	5 00 to 6 00
Fair to good "	8 00 to 8 50
Extra "	9 00 to 9 50
Cows and Springers	40 00 to 60 00
Cow and Calf, as to quality	50 00 to 80 00
Sheep, per 100 pounds gross	4 to 4½
Lambs, range from	7½ to 8½
Hogs, slop fed, per 100 pounds net,	10 50 to 11 00
" corn fed, " " " "	12 00 to 12 50

BALTIMORE MARKETS.

Howard Street Super and Cut Extra,	$5 12 to 5 50
" " Shipping Extra	5 75 to 6 25
" " High Grades	6 50 to 6 62
" " Family	6 75 to 8 00
Ohio Super and Cut Extra	5 00 to 5 25
" Shipping Extra	5 75 to 6 25
" Choice Extra	6 50 to 6 62
" Family	7 00 to 8 00
Northwestern Super	4 60 to 5 12
" Extra	5 75 to 6 25
City Mills Super	5 25 to 7 52
" Standard Extra	6 50 to 6 75
" Shipping Brands Extra	7 25 to 7 75
Baltimore and Weverton Family	0 00 to 10 00
Rye Flour	5 00 to 5 10
Corn Meal, City Mills	4 00 to 4 25
White Wheat	1 35 to 1 50
Red Wheat	1 36 to 1 45
White Corn	80 to 0 85
Yellow Corn	00 to 80
Oats	52 to 56
Rye	85 to 90
Clear Rib Bulk Sides	9¼ to 00
Clear Rib Bacon Sides	00 to 19
Mess Pork, per barrel	21 50
Hams, per pound	16 to 18
Lard	12 to 12¾
Old Cows and Scalawags	0 00 to 00
Ordinary Thin Steers, Oxen and Cows	3 50 to 4 00
Common to Fair Stock Cattle	5 25 to 5 50
Fair quality Beeves	4 12 to 6 75
Best quality Beeves	6 50 to 6 75
Fair to good fat Sheep, per pound	4 to 5
Extra good fat Sheep, " "	5 to 5½
Stock Sheep, per head	1 50 to 2 50
Lambs	2 00 to 3 00
Fair to good live Hogs, per 100 lbs	9 00 to 9 50

CLOSING PRICES
OF
DE HAVEN & BRO.
No. 40 SOUTH THIRD STREET,
PHILADELPHIA.

3 o'clock, P. M., Philadelphia, Dec. 19, 1870.

U. S. 6's of '81	110⅝ to 110⅞
" " '62	109⅛ to 109⅜
" " '64	108½ to 108¾
" " '65	108½ to 108¾
" " '65 new	107⅜ to 107⅝
" " '67	107¾ to 108
" " '68	108⅛ to 108⅜
" 5's, 10-40's	107⅜ to 107⅝
U. S. 30 Year 6 per cent. Cy	110⅛ to 110⅜
Gold	110⅜ to 110⅝
Silver	105 to 107
Union Pacific R. R. 1st M. Bonds	745 to 765
Central Pacific R. R.	9 00 to 910
Union Pacific Land Grant Bonds	580 to 595

A REMINDER.

To Debilitated Persons,
To Dyspeptics,
To Sufferers from Liver Complaint,
To those having no Appetite,
To those with Broken Down Constitutions,
To Nervous People,
To Children Wasting Away,
To any with Debilitated Digestive Organs.

Or suffering with any of the following Symptoms, which indicate Disordered Liver or Stomach,

such as
Constipation,
Inward Piles, Fullness or Blood to Head,
Acidity of the Stomach,
Nausea, Heartburn, Digust for Food, Sour Eructations, Sinking or Fluttering at the Pit of the Stomach,
Swimming of the Head, Hurried and Difficult Breathing, Fluttering at the Heart, Choking or Sufficating Sensations when in a Lying Posture, Dimness of Vision, Dots or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Prespiration, Yellowness of the Skin and Eyes, Pain in the side, Back, Chest, Limbs, &c., Sudden Flushes of Heat, Burning in the Flesh, Constant Imaginings of Evil, and Great Depression of Spirits.

Hoofland's German Bitters.

A Bitters without Alcohol or Spirits of any kind, Is different from all others. It is composed of the pure Juices, or VITAL PRINCIPLE OF ROOTS, HERBS, and BARKS, (or, as medicinally termed, Extracts,) the worthless or inert portions of the ingredients not being used. Therefore in one Bottle of these Bitters there is contained as much medicinal virtue as will be found in several gallons of ordinary mixtures. The Roots, &c., used in this Bitters are grown in Germany, their vital principles extracted in that country by a scientific Chemist, and forwarded to the manufactory in this city, where they are compounded and bottled. Containing no spirituous ingredients this Bitters is free from the objections urged against all others; no desire for stimulants can be induced from their use, they cannot make drunkards, and cannot, under any circumstances, have any but a beneficial effect.

Hoofland's German Tonic,

Was compounded for those not inclined to extreme Bitters, and is intended for use in cases when some alcoholic stimulant is required in connection with the Tonic properties of the Bitters. Each bottle of the Tonic contains one bottle of the Bitters, combined with pure SANTA CRUZ RUM, and flavored in such a manner that the extreme bitterness of the bitters is overcome, forming a preparation highly agreeable and pleasant to the palate, and containing the medicinal virtues of the Bitters. The price of the Tonic is $1.50 per Bottle, which many persons think too high. They must take into consideration that the stimulant used is guaranteed to be of pure quality. A poor article could be furnished at a cheeper price, but it is better to pay a little more and have a good article?—A medicinal preparation should contain none but the best ingredients, and they who expect to obtain a cheap compound, and be benefitted by it, will most certainly be cheated.

HOOFLAND'S
German Bitters,
OR
HOOFLAND'S
GERMAN TONIC
WITH
HOOFLAND'S
PODOPHYLLIAN PILL,
WILL CURE YOU.
They are the Greatest
BLOOD PURIFIERS

Known to the Medical world, and will eradicate diseases arising from impure blood, Debility of the Digestive Organs, or Diseased Liver, in a shorter time than any other known remedies.

The Whole Supreme Court of Pennsylvania Speak for These Remedies.

Who would ask for more Dignified and Stronger Testimony?

Hon. George W. Woodward, formerly Chief Justice of the Supreme Court of Pennsylvania, at present Member of Congress from Pennsylvania, writes:
Philadelphia; March 16, 1867.
I find "Hoofland's German Bitters" is a good tonic, useful in diseases of the digestive organs, and a great benefit in cases of debility and want of nervous action in the system.
Youry, truly, GEO. W. WOODWARD.

Hon. James Thompson, Chief Justice of the Supreme Court of Pennsylvania.
Philadelphia, April 28, 1867.
I consider "Hoofland's German Bitters" a valuable medicine in case of attacks of Indigestion or Dyspepsia. I can certify this from my experience of it. Yours, with respect,
JAMES THOMPSON.

Hon. George Sharswood, Justice of the Supreme Court of Pennsylvania.
Philadelphia, June 1, 1868.
I have found by experience that "Hoofland's German Bitters" is a very good tonic, relieves dyspeptic symptoms almost directly.
GEORGE SHARSWOOD.

Hon. Wm. F. Rogers, Mayor of the City of Buffalo, New York.
Mayor's Office, Buffalo, June 22, 1869.
I have used "Hoofland's German Bitters and Tonic" in my family during the past year, and can recommend them as an excellent tonic, imparting tone and vigor to the system. Their use has been productive of decidely beneficial effects. WM. F. ROGERS.

Hon. James Wood, Ex-Mayor of Williamsport, Penn'a.
I take great pleasure in recommending "Hoofland's German Tonic" to any who may be afflicted with Dyspepsia. I had the Dyspepsia so badly it was impossible to keep any food on my stomach, and I became so week as not to be able to walk a half a mile Two bottles of Tonic effected a perfect cure. JAS. M. WOOD.

REMEMBER THAT
Hoofland's German Bitters,
AND
Hoofland's German Tonic,
Will Cure every Case of
MARASMUS,
Or Wasting away of the Body.
REMEMBER THAT
Hoofland's German Remedies

Are the medicines you require to purify the Blood, excite the torpid Liver to healthy action, and to enable you to pass safely through any hardships or exposure.

DR. HOOFLAND'S
Podophyllin,
OR
SUBSTITUTE TO MERCURY PILLS.
☞ TWO PILLS A DOSE. ☜
The most Powerful Yet Innocent Vegetable Cathartic Known.

It is not necessary to take a handful of these Pills to produce the desired effect; two of them act quickly and powerfully, cleansing the Liver, Stomach and Bowels of all impurities. The principal ingredient is Podophylline, or the Alcoholic Extract of Mandrake, which is by many times more powerful, acting and searching than the Mandrake itself. Its peculiar action is upon the Liver, cleansing it speedily from all obstructions, with all the power of Mercury, yet free from the injurious results attached to the use of that mineral.

For all diseases, in which the use of a cathartic is indicated, these pills will give entire satisfaction in every case. They Never Fail.

In case of Liver Complaint, Dyspepsia and extreme costiveness, Dr, Hoofland's German Bitters should be used in connection with the Pills. The tonic effect of the Bitters or Tonic builds up the system. The Bitters or Tonic purifies the Blood, strengthens the Nerves, Regulates the Liver, and gives strength, energy and vigor.

Keep your Bowels active with the Pills, and tone up the system with Bitters or Tonic, and no disease can retain its hold, or ever assail you.

Recollect that DR. HOOFLAND'S GERMAN REMEDIES that are so universally used and highly recommended; and do not allow the Druggist to induce you to take anything else that he may say is just as good, because he makes a larger profit on it. These Remedies will be sent by Express to any locality, upon application to the PRINCIPAL OFFICE, at the GERMAN MEDICINE STORE, 631 Arch Street, Philadelphia.

C. M. EVANS, Proprietor.
Formerly C. M. JACKSON & CO.

☞ These Remedies are for Sale by Druggists, Storekeepers, and Medicine Dealers everywhere. dec17'70–1y

CHAPPED HANDS.—The season for chapped hands is now upon us. Especially does the farmer's wife suffer from the inconvenience; and it is no trifling matter, with her hands dipping into brine and suds and slops, scores of time a day; she dreads cold weather for this reason. The easiest and simplest remedy is found in every store room. Take common starch, and reduced to the smoothest powder.—Take a clean tin box and fill it with starch thus prepared, so as to have it continually at hand for use. Then every time that the hands are taken from the suds or dish-water, rinse them thoroughly in clear water, wipe them, and while they are yet damp, rub a pinch of the starch thoroughly over them, covering the whole surface.—The effect is magical. The rough, smarting skin is cooled, soothed and healed, bringing and insuring the greatest degree of comfort and freedom from this by no means insignificant trial.

WOMAN VERSUS FEMALE.—Dr. Edwin M. Hale, in a celebrated medical work treating upon the application and effects of certain remedies says:—"It will be noticed that throughout this work, the word, "Female" is not used, but the term "woman" is substituted. This was suggested by the celebrated Authoress Mrs. S. J. H. In the "Lady's Book" for July 1856, she says: The word "female" is only used twelve times in the Bible, and in contradistinction to man, as male, while the word "woman" is used over thirteen hundred times, and in each case as designated the human feminine. Any one will immediately recognize the impropriety of using the term "female" if he substitutes it in any of the latter instances, thus: *Man* that is born of a *female*, etc. A *female* what—dog, horse, or sheep? How absurdly it sounds! The term "female" does not imply anything pertaining to a *woman*,—it cannot be construed to mean a *lady*—it does not even imply anything *feminine*, for feminine means—literally—pertaining to woman. The word *female* then, should never be used except in contradistinction to man *as a male*. Its appropriate place is to designate the *sex of an animal*. To use this term in any other way is to degrade woman. Poets are the best expounders of language, because they must use the most appropriate words in their truest sense, in order to exalt, beautify, and perfect their themes of song. Take a few examples, changing the style in regard to woman, to the vulgar word of "female" the following will be the result:

"For none of FEMALE form shall harm Macbeth."—SHAKSPEARE.
"O! FEMALE in our bowers of ease."—MILTON.

The intense absurdity is at once apparent. Is it not a little strange, that men of education, scholars, divines, and others should have overlooked this matter so long? Yet, writers and speakers have used the term "female" instead of "woman" for the last several centuries, and the thought of its impropriety never occurred to them; or if it did, they failed to mention it.

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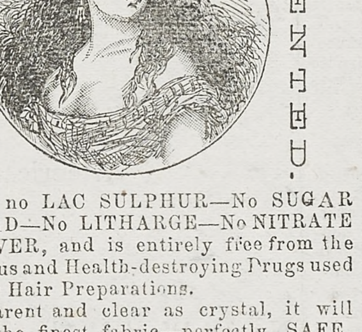

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"The Lecture given last evening by Rev. Uriel Graves, under the auspices of the Young Men's Christian Association, was one of the best, and in many respects the best, we ever had the pleasure of listening to. Mr. Graves is an eloquent man in the true sense of the word, for no one can hear him speak ten minutes without being sensibly impressed with the fact that all his his utterances come direct from a heart and soul thoroughly imbued with the importance of his theme. His lecture was extempore, and his style of delivery more like that of John B. Gough than any other speaker we ever heard. His grand theme, the "Humanity of Christ," as handled by him, became a fascination to his auditors instead of the dry theological dogma which many who staid away and those who went expected it would be. The audience, though, not large, was highly appreciative, and in this respect the Association have reason to congratulate themselves upon the success of this initial lecture of the series they propose to give this season. If this is a fair sample of the kind of mental food they propose to treat our citizens with they deserve ample encouragement and we trust will receive it. We are satisfied that from the impression made last night, Mr Graves, on a second appearance, would be greeted with a crowded house."

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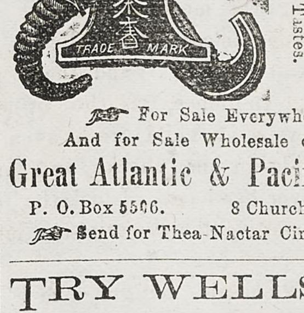

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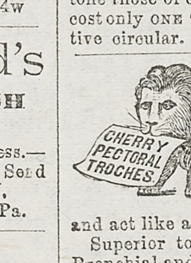

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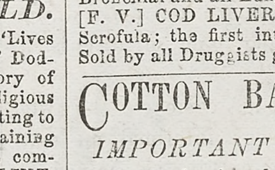

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Household and Farm.

From the Hearth and Home.

Mrs. Kate Hunnibee's Diary.

Quite a number of the members of our Housekeepers' Club were present at this meeting.

A letter was read from Miss Griswold, asked how to paint on porcelain.

Miss Fannie Blake.—Let Miss Griswold use the colors in her oil-tubes mixed with copal-varnish. She must first sketch the design faintly. The distant mountains must be painted with a pale shad of blue and crimson lake, and afterward touched with yellow lake. Yellow lake and a little blue will make her foliage. Burnt sienna will give autumnal tints. Vandyke brown and burnt sienna make stems of trees.—Her flesh tints she will made of yellow lake, crimson lake and burnt sienna, very much reduced with varnish The clouds are pale blue, and if dabbed while wet with a bit of cotton rolled into a light ball, they will have a very soft, fleecy look. These brief directions may help her to "make pleasant the days when snow drifts fill the roads, and huge banks are piled up around the doors and windows."

Mrs. Van Ness writes to the Club inquiring why Cheddar and Swiss cheeses form part of the courses at a banquet?

Mrs. Lester.—The butyric, capriolic, and other acids which chemists find in this and other old rich cheeses is rich in nutritive power. The Cheddar and Swiss cheeses have a peculiar flavor, which makes them especial favorites with epicures.

Aunt Betsey—That's too high larnin' for me. I don't know nothin' 'tall 'bout all those big words.

Mrs. Lester.—Maybe not, but there are plenty of our young labdies at Vassar and at various academies and colleges who are studying chemistry, and who should be taught to apply what they learn to daily life. When Aunt Betsey was young, chemistry had no place in female schools, but now, in my opinion, a young lady who has graduated in chemistry should be able to tell what food goes to form muscle, brain, skin, bones cartilage, and hair, and be made imtimately acquainted with the chemistry of food as seen at breakfast, dinner, and supper The professor of this science who cannot teach all that is known on this partical subject is unworthy of his position, and should apply at once to the proper authorities for information. Why should chemistry be generally studied by our girls if they are not assisted by such knowledge to make better bread, to compound more wholesome dishes, and to preside with increased skill and scientific knowledge over the households of which they become mistresses?

Mrs. Lee.—The hour has arrived for taking up the regular topic of discussion, "Winter Clothing."

Mrs. Knox.—It has come to be well understood by persons informed on matters of hygiene that nothing is gained in bodily hardihood by accustoming one's self to go with insufficient covering. The heat of the body must be maintained at 98°. If an abundance of clothing is worn, so that as little heat as possible is wasted, less food will be required to keep the temperature of the body up to that point. Where food and clothing are scanty, the vital powers soon become partially or wholly bankrupt, and disease claims the sufferer for its own.

Miss Fannie Blake.—I find that suffering from cold depends quite as much upon the condition of one's skin as upon its being protected with clothing. My friend, Miss Augusta, bathes twice a week in tepid water befor a fire—she wears flannel and furs, and is in a consant shiver; while Mrs. B., another friend, takes a plunge-bath in cold water every morning, and rubs the surface with a rough towel or flesh-brush till she is all in a glow.—She is never cold and never has a cold. This may be too severe for many, but few in good health would be injured by a towel-bath in cold water every morning before a fire, and the bath followed by vigorous friction.

Mrs. Lee.—Miss Fannie rather wanders from the subject.

Mrs. Fannie.—The real subject, as I understand it, is protection of the body from the winter's cold, and what I wish to say is that this may be partly secured by keeping the skin in an active and healthy state. I believe also in flannels, and furs, and wrappings, and especially in thick wollen hose and fur-lined shoes for the street.

Aunt Betsey.—I believe in warm shoes. Just look at these. I made them myself five years ago out of some pieces of doubled milled kersey left of Dr. Lester's overcoat. I fitted a piece of paper over my gaiter and cut a pattern. See how high they come up, and button close round the ankle. I wear them whenever I go in the snow, and they keep my feet warm as toast. This ere fur-lining I made of an old worn-out muff, and the soles of a pair of India-rubber sandals.

Mrs. Knox.—Arctic overshoes can be bought in the stores.

Aunt Betsey.—But these I made myself, and those you buy cost money, which every body can't afford.

Mrs. Jamison.—For two or three seasons I have used flannel linings in my boys' jackets and pantaloons, and I like them much better than cotton. My boys are often out in rain and snow, and since I have lined their clothes with flannel I find they suffer far less from colds and coughs than they used to do.

Mrs. Lester.—Dr. Lester finds a knit jacket worn over his vest a great protection in his long professional rides. They are very good also to wear when skating.

Mrs. Lee.—Our subject for next time is, by request, "The Health of Our Young Ladies." The Club adjourned.

The Masks.

A nobleman gave a grand supper to a few guests. While they sat at table, two masked personages came into the room. They were not larger than children five or six years of age, and represented a gentleman and lady of high rank. The gentleman wore a scarlet coat with gold buttons. His curly wig was powered snow-white, and in his hand he held a fine hat.

The lady was dressed in yellow silk with silver spangles, and had a neat little hat with plumes on her head, and a fan in her hand. Both danced elegantly, and often made agile springs.

Everybody said, "The skill of these children is wonderful."

An old officer who sat at the table, took an apble and threw it between the gay dancers. Suddenly the little lord and lady rushed for the apple, quarreled as if they were mad, tore off their masks and headgear, and—instead of the skillful children, appeared a pair of filthy apes. All at the table laughed loudly, but the old officer said, with much earnestness, "Apes and fools may dress as much as they please, it on becomes known who they are."

Children's Department.

"DEAR FATHER DON'T DRINK ANY MORE."

BY MRS. M. A. KIDDER.

Dear father, dear father, why are you sad,
And why are the tears in your eyes?
Are you sorry that poor brother Benny is dead
And gone to his home in the skies?
Let your own little Mary climb up on your knee,
As she has many evenings before;
And if you would make mother happy again,
Dear father, don't drink any more.

Dear father, dear father, oh! sing us the song
That used to sooth brother to sleep,
And make darling Mother so smiling and glad,
She lately does nothing but weep;
Let me lean on your breast as you sing "Home, sweet Home,"
As often you've sung it before;
And I'm sure it will seem like the old happy time—
Dear father, don't drink any more.

Dear father, dear father, don't go out to-night;
'Tis stormy, and rains as you see:
The table is spread and the tea is poured out;
Sit down between mother and me.
Then, father, dear father, though it may rain,
We'll close up the windows and door—
How happy we'd be if you'd only stay home;
Dear father, don't drink any more.

The Christmas Eve.

FROM THE GERMAN.

One day, just before Christmas, Carrie was talking with Minnie. Carrie's parents were rich. They had a large amount of money, a fine house, carriage and horses. But Minnie's father and mother were poor, and lived in a cottage.

"Minnie," said Carrie "to-morrow will be Christmas, and then I shall get many things from the Christmas-tree—many very beautiful things, such as articles of dress, and plenty of toys. Do you know what you will have?"

"Oh, dear! I have nothing to expect from the Christmas-tree," Minnie answered sadly. "My father is poor, and has no money; therefore he can afford no pleasure for me. While you and other children shall be joyful around the Christmas tree on which candles are burning, I must sit at home in the dark room without any gift to bring me pleasure."

Minnie look so sad that Carrie pitied her, and secretly resolved to provide something to make her glad. For Minnie was always good and kind, and Carrie loved her.

Now, when Christmas eve had came, Carrie's parents gave her a great many pretty things. She shouted and danced around in her joy; but in the midst of all she still thought of Minnie, who she knew was at the same time truly unhappy at her home.

Carrie threw her arms around her mother's neck, and said, "Dearest mother, you have given me so many nice things to-day—more than I deserve. I thank you heartily for them. But now I want yet to ask a favor of you. Minnie told me yesterday that her father was so poor that he could give her no present; will you allow me to take her some of my many gifts, so that she may have some pleasure, too?"

"Gladly, most heartily, will I permit you to do this," the mother replied, and kissed her good child. "Pick out what you please, and give it to Minnie."

Then Carrie selected a very beautiful dress and and elegant hood, and laid them in a basket, which she filled up with nuts, apples and cakes, and then carried it herself to Minnie. Oh then it would have done you good to see the pleasure that Minnie had! It was too great to be told. When Carrie was returning to her home, she thought she had never been so happy as she was that day.—*Franz Hoffmann.*

Crooked Pears.

BY ANNIE B. C. KEENE.

Once, when I was a little girl, a good old lady lived in a tiny, red house, down under the hill, on the very top of which my father lived Every year, when the pears were ripe, she used to invite us three children,—Johnny, Susie and Anna, to spend the day with her.

After our nice supper was over, while we were putting on our hats to go home, she always picked out some of the largest and fairest pears she could find, and put them into a pretty red and white willow basket, for us to carry to our mother. Once I said, "how can you choose, grandma, when all are *so* nice?"

"O, child I pick out these for you, because I know *you* like pretty things; but when I got out under the trees after dinner, to eat a pear, I always hunt for a crooked, odd-shaped one!"

"What makes you do that, grandma?"

"They are *always* sweetest, dearie!"

We thought our gramma the oddest women in the world, and laughed about her crooked pears as we trotted along home; once in a while taking out a big pear, to lay its brown, luscious cheek to ours a *minute.* We *wanted* ever so much, to try our little, sharp teeth in it; but they were *all* for our dear, sick mamma, so we laid it back all safe. Somehow, I have never forgotten those words about the crooked pears! and to-day they sounded out as loud as if our grandma had just spoken them!

I will tell you two little stories now, if you are not too tired, and we will see if you can guess from them, why I think of the words to day, after all these long years!

When I was giving Baby a ride in his new carriage this morning, a bright voice from a garden close by, said, "O, Mrs. Bird, look at my card!" and there peeping through the fence, was the owner of the sweet voice; a child fresh as a rose great dimples in her cheeks and bright curls all over her head. I took the card, on which was written in crimson letters, "Good"

"Only *two* besides me got one!" she said smiling all over. Partly to try her, I said, "would'nt you like to send this to poor Becky? She has been home for two weeks now, you know, to rock and tend her sick baby brother, so that her mother can earn some money to buy wood and flour for the cold winter that is coming pretty soon." Mabel reached out her hand for the card; the white forehead had a naughty scowl on it, but she *said* nothing. "If you *can* give it to her dear, and *love* to do it, because Becky is poor, and you want to make her happy, perhaps Jesus will find your name on some beautiful page in His book, up in heaven, and write just under it, "Good" in *gold* letters! Nothing pleases Him more, than to see His little ones giving some of their good things to those who have none!"

I waited, almost with tears in my eyes; but Mabel turning away, said, "I *do* want to keep *this* myself." So I climbed the hill with baby, feeling sorry that the little girl loved *herself* so well. When I came into the sitting room, whom should I see, but Jamie Deane standing by the window, where he had been watching for me. In one hand he held his old, torn straw hat, and in the other a big, red apple.

"I have been picking up potatoes for Mr. Grout to-day and he gave me this; I brought it up to you, ma'am."

"But, Jamie, don't *you* like apples?"

"O, yes ma'am, I love 'em, but I had one this morning and wanted to give *you* this."

Poor Jamie! He stood blushing and looking straight at his bare feet, which he was twisting in such a queer, frightened way! Certainly, he was not a beauty! His hair was red and cut close to his head, and I'm sure I couldn't count the freckles on his cheeks; and then his mouth was so large! If it had not been for his good, grey eye, I should have set him down as the homeliest boy in our flock; (uncle John is a minister, you know;) but the kind eye moved me. I took the apple and ran into my bed-room a minute, to find something to give him in return. Pretty soon, I brought out a new, green-covered story book, and a flower-pot, in which was a scarlet verbena in full blossom. I knew how the flowers would brighten up his father's poor, black kitchen. He straightened up when I held them out;—"Please ma'am, I didn't mean to ask pay!" He really looked hurt.

"I *love* to give you these, Jamie, as well as you loved to give me the apple; won't you please me again by taking them?" Now the wide mouth smiled; such a happy smile, as he said,—taking the bright flower first,—"I will water it every day, and bring you a blossom!"

Then I said "good bye," and while I sat by the window, rocking baby to sleep, what made me think so much about grandma's "crooked pears," children?

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YORK BRANCH PENN'A. R. R.

Leave York for Wrightsville at 7.00 a. m., 11.50 a. m., 4.00 p. m. Arrive at Wrightsville at 7.10 a. m., 11.50 a. m., and 4,55 p. m.; Columbia at 7.25 a. m., 12.05 and 5.10 p. m.; Lancaster at 9.15 a. m., 2.00 and 4.54 p. m.; Philapelphia at 12.45 p. m., 5.30 p. m., and 9.30 p. m.

Returning, leave Columbia at 7.50 a. m., 12.-15 p. m., and 6.35 p. m.

WM. F. LOCKARD, Sup't Phil'a Division.
A. J. CASSATT, Gen. Snp't. jy16'70-tf

HANOVER BRANCH RAILROAD.

On and after Monday, November 21st, 1870, Passenger Trains will leave Hanover daily, except Sundays, as follows:

FIRST TRAIN will leave at 6.10 o'clock, a. m., connecting at the Junction with the "Buffalo Express" Train on the Northern Central Railway, which arrives at Baltimore at 9.15.

SECOND TRAIN leaves at 10.00 o'clock, a. m., connecting at the Junction with the "Mail Train" North, which arrives at York at 11.05 a. m., and Harrisburg at 12.55 p. m.

THIRD TRAIN will leave at 2.45 p. m., connecting with the "Mail Train" South, which arrives at Baltimore at 6 o'clock, p. m.

Passengers leaving York for Hanover will take the 6.50 a. m., and 4.10 p m, trains.—Passengers leaving Baltimore will take the 8.10 a. m., and 12.40 and 3.30 p. m., trains.

jy16'70-tf JOS. LEIB, Agent,

CATAWISSA RAILROAD.

1870. WINTER ARRANGEMENT. 1870.

Passenger Trains on this road will run as follows:

NORTH.	STATIONS.	SOUTH.
6.25 p. m., Ar.	Williamsport, Lv.	a. m. 8.25
5.55 "	Muncy,	" 9.00
5.44 "	Montgomery,	" 9.10
5.34 "	Dewart,	" 9.21
5.25 "	Watsontown,	" 9.28
5.10 "	Milton,	" 9.40
4.30 "	Danvllle,	" 10.21
4.12 "	Rupert,	" 10.38
4.04 "	Catawissa,	" 10.45
2.55 "	Ringtown,	" 11.50
2.20 "	Summit,	p. m. 12.28
2.10 "	Quakake,	" 12.33
2.07 "	Tamanend,	" 12.36
1.45 "	E. M. Junction,	" 12.48
12.52 " dine.	Tamaqua, dine.	" 1.30
a. m.	Pottsville,	" 3.15
10.40 "	Reading,	" 4.25
8.15 " Lv.	Phila. viaReading,	" 7.00
1.05 p. m. dine	Manch Chunk, via. L. & S. R. R.	" 1.25
1.15 "	Mauch Chunk, via L. V. R. R.	" 1.40
12.00 m.	Bethlehem, via L. & S. R. R.	" 2.33
12.05 p. m.	Bethlehem, via L. V. R. R.	" 2.50
9.45 a. m.	Phila. via. L. & S. R. R.	" 5.05
9.45 "	Philn. via L. V. R. R.	" 5.06
11.35 "	Easton, via L. & S. R. R.	" 2.55
11.35 "	Easton, uia L. V. R. R.	" 3.17
	New York, ft. Liberty Street,	
9.00 "	via. L. & S. R. R.	" 5.30
9.00 "	" L. Valley R. R.	" 6.55
9.00 p. m.	Boston,	" 5.50

Between Williamsport and Philadelphia through trains run via Philadelphia & Reading and, via Lehigh Valley Railroads,

Between Williamsport and New York through trains run via Lehigh & Susquehanna Railroad.

Passengers taking the 8.25 a. m. train from Williamsport, will have two hours in New York, for supper, and arrive at Boston at 5.30 a. m., eleven hours in advance of all other Reutes.

New day coaches accompany all trains between Williamsport, New York and Philadelphia. Trains run through by daylight.

jy16'70-tf GEO. WEBB, Supt.

NORTHERN CENTRAL RAILWAY.

WINTER TIME TABLE.

Through and Direct Route to and from Washington, Baltimore, Elmira, Erie, Buffalo, Rochester & Niagara Falls.

Four Trains Daily to Washington and Baltimore, and Three Trains Daily to and from North and West Branch Susquehanna, and Northern and Western Pennsylvania and New York.

On and after Monday, Dec. 5, 1870, the trains on the Northern Central Railway will run as follows:

NORTHWARD.

Mail Train	leaves Baltimore at	8 30 a m
	leaves York	11.50 a m
	leaves Harrisburg	1.55 p m
	leaves Williamsport	6.25 p m
	arrives at Elmira	10.30 p m
Buffalo Ex	leaves Baltimore	10.20 p m
	leaves York	12.50 p m
	leaves Harrisburg	2.25 a m
	leaves Williamsport	7.30 a m
	leaves Elmira	11.55 p m
	arrives at Can'ndag'a	3.10 p m
Fast Line	leaves Baltimore	12.40 p m
	leaves York	3.15 p m
	leaves Harrisburg	4.35 p m
	arrives at Williamsport	8.10 p m
Cincin'i Ex	leaves Baltimore	7.40 p m
	leaves York	10.40 p m
	arrives at Harrisburg	12.01 p m
York & Balt. Acc.	leavea Baltimore	3.10 p m
	arrives at York	6.40 p m
York & Harrisburg Ac	leaves York	6.10 a m
	arrives at Harrisburg	7.45 a m
Sunbury Acc.	North leaves Harrisburg,	8 00 a m
	arrives at Sunbury,	11.00 a m

SOUTHWARD.

Mail Train	leaves Elmira	6.00 a m
	leaves Williamsport	9.25 a m
	leaves Harrisburg	1.27 p m
	leaves York	3.00 p m
	arrives at Baltimore	6.25 p m
Buffalo Ex	leaves Canandaigua	4 45 p m
	leaves Elmira	8.30 p m
	lerves Williamsport	12.30 a m
	leaves Harrisburg	5.35 a m
	leaves York	6 50 a m
	arrives at Baltimore	9.15 a m
Cincin'i Ex	leaves Harrisburg	10.45 p m
	leaves York	11.55 p m
	arrives at Baltimore	2.30 a m
Erie Exp's	leaves Sunbury	10.20 a m
	arrives Harrisburg	1.00 p m
Pacific Ex	leaves Harrisburg	11.35 a m
	leaves York	12.45 a m
	arrives at Baltimore	3.05 p m
Balt. Acc.	leaves York at	9.30 a m
York & Balt. Acc.	leaves York	7.15 a m
	arrives at Balt.	10.15 a m
York & Harburg Acc	leavas Harrisburg	5.25 p m
	arrives at York	7.10 p m
Erie Mail	leaves Williamsport	10.00 p m
	leaves Sunbury	12.05 a m
	arrives at Harrisburg	2.30 a m

Mail Train north and south, Fast Line north, and York and Harrisburg Accommodation north and south, and Erie Express south, Cincinnati Express north, Pacific Express south, and Sunbury Accommodation north daily except Sunday.

Cincinnati Express south daily except Saturday.

Buffalo Express north and south daily.—Erie Mail south daily except Monday.

For fuather information apply at the Ticket Office, Pennsylvania Railroad Depot.

ALFRED R. FISKE,
General Superintendent.
E. S. YOUNG, Gen'l Pass. Agent.

PENNSYLVANIA RAIL ROAD

WINTER TIME TABLE.

Eight Trains (Daily) to and from Philadelphia and Pittsburg, and Two Trains to and rfom Erie (Sundays Excepted.)

On and after Monday, December 19, 1870, Passenger Trains on the Pennsylvania Railroad Company will depart from Harrisburg and arriveat Philadelphia as follows:

EASTWARD

PHILADELPHIA EXPRESS leaves Harrisburg daily (Except Monday) at 2 50 a m and arrives at West Philadelphia at 7 00 a m.

FAST LINE leaves Harrisburg daily (except Monday) at 5 30 a m, and arrives at West Philadelphia at 9 50 a m.

MAIL TRAIN, leaves Altoona daily (except sundays) at 3 00 p m, and arrives at Harrisburg at 9 00 p m.

11 35—PACIFIC EXPRESS leaves Harrisburg daily (except Monpay) at 11 35 a m, and arrives at West Philapelphia at 3 25 p m.

1 20—SOUTHERN EXPRESS, leaves Harrisburg, daily at 1 20 p m, and arrives at West Philadelphia at 5 45 p m.

10 45—CINCINNATI EXPRESS leaves Harrisburg daily at 10 45 p m, and arrives at West Philadelphia at 3 10 a m.

HARRISBURG ACCOMMODATION leaves Altoona daily (Sundays excepted) at 7 25 a. m. and arrives at Harrisburg at 12 45 p m.

HARRISBURG ACCOMODATION leaves Harrisburg at 3.55 p. m., and arr. at Phila. at 9.40 p. m.

LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 7 30 a m, and arrives at West Philadelphia at 12 20 m.

WESTWARD.

4 35—ERIE FAST LINE west, for Erie, leaves Harriburg daily (except Sundays) at 4 35 p m, ariving at Erie at 7 40 a m.

3 25—ERIE MAIL. west, for Erie leaves Harrisburg, daily at 2 25 a m, arriving at Erie at 7 40 p m.

12 15—CINCINNATI EXPRESS leaves Harrisburg daily at 12 15 a m, arrives at Altoona, 4 50 a m, and arrives at Pittsburg at 9 50 a m.

4 30—PITTSBURG EXPRESS leaves Harrisburg daily (except Sunday) at 4 30 a m; arrives at Altoona at 9 30 a m; takes breakfast and arrives at Pittsburg at 3 05 p m.

2 10—PACIFIC EXPRESS leaves Harrisburg daily at 2 10 a m, arrives at Altoona at 6 30 a m. forbreakfast and arrives at Pittsburg at 10 40 a m.

FAST LINE leaves Harrisburg daily (except Sundays) at 4 45 p m. arrives at Altoona at 8 55 p m. takes supper, and arrives at Pittsburg at 1 20 a m.

MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1 15p m. arrives at Altoona at 7 15 p m. takes supper, and arrives at Pittsburg at 1 00 a m.

WAY PASSENGER TRAIN leaves Harrisburg daily at 8.15 a. m., arriving at Altcona at 2.20 p. m.. and at Pittsburg at 10.20 p. m.

SAMUEL A. BLACK,
Sup't Middle Div. Penn'a R. R.
Harrisburg, June 10, 1870.

CUMBERLAND VALLEY R. ROAD.

CHANGE OF HOURS.

WINTER ARRANGEMENT.

On and after Thursday, Nov. 24, 1870, Passenger trains will run daily, as follows, (Sundays excepted:)

WESTWARD.

ACCOMMODATION TRAIN leaves Harrisburg at 8:00 a. m; Mechanicsburg, 8:35; Carlise, 9:11. Newville, 9:47; Shippensburg, 10:20; Chambersburg, 10:44; Greencastle, 11:16 arriving at Hagerstown at 11:45 a m.

MAIL TRAIN leaves Harrisburg at 1:55 p m Mechanicsburg, 2:27; Carlisle, 2:58; Newville, 3:32; Shippensburg, 4:02; Chambersburg, 4:35; Greencastle, 5:11; arriving at Hagerstown at 5:40 p m.

EXPBESS TRAIN leaves Harrisburg at 4:30 p m; Mechanicsburg, 5:02; Carlisle, 5:32 Newville, 6:05; Shippensburg, 6:33; arriving Chambersburg at 7:00 p m.

A MIXED TRAIN leaves Chambersburg at 7:45 a m: Greencastle, 9:00; arriving at Hagerstown at 10:05 a m.

EASTWARD.

ACCOMMODATION TRAIN leaves Chambersburg at 5:00 a m; Shippensburg, 5:29; Newville, 6;00; Carlisle, 6:33; Mechanicsburg, 7:02 arriving at Harrisburg at 7:30 a m

MAIL TRAIN leaves Hagerstown at 8:30 a m; Greencastle, 9:00; Chambersburg, 9:46 Shippensburg, 10:22; Newville, 10:52; Carlisle, 2:50; Mechanicsburg, 12;05; arriving at Harrisburg at 12:37 a m.

EXPRESS TRAIN leaves Hagerstown at 12:00 a m; Greencastle 12:28; Chambersburg 1:05 Shippensburg, 1:37; Newville, 2;10; Carlisle, 2:50; Mechanicsburg, 3:18; arriving at Harrisburg at 3:50 a m.

A MIXED TRAIN leaves Hagerstown at 3 20 p m; Greencastle, 4;27; arriving at Chambsburg at 5;20 p m.

Making close connections at Harrisburg with trains to and from Philadelphia New York, Pittsbnrg, Baltimore and Washington.

O. N. LULL, Superintendent
RAILROAD OFFICE,
Chambersburg, Pa., April 30, '70.

DANVILLE, HAZLETON & WIKSB. R.

Leave Sunbury 5 25, a. m.; 3 50 and 7 p. m
Arr. at Sunbury 11 35, a, m; 6 20 &11 5 p m
Leave Danville 10 45 a m; 5 30 & 10 15 p. m
Arr. at Danv. 6 10 a m; 4 40 & 7 45 p, m.

This road makes close connections at Sunbury going North and South with the P & E., and with the Northern Central R. Roads.