

# The American Lutheran.

REV. P. ANSTADT, Editor, York, Pa.

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facie evidence of intentional fraud.

## Poetry.

### LINES ON THE DEATH OF MAGGIE WOLF.

Dear Maggie, we hope thou'rt happy to-night,  
Far away from that bright angel band,  
Arrayed in beautiful garments of white,  
Seated near the Father's right hand,  
Singing the songs that never shall cease  
To Jesus that sit on the throne,  
Telling of happiness, joy and peace,  
That belong to His kingdom alone.  
Thou art gone, but our loss will not deplore,  
Since our Saviour has said that they  
God grant, we may meet on the evergreen shore,  
To be happy forever and aye.  
With sweet little Julia, thy beautiful pet,  
Whom the angels conveyed there before,  
Whom heaven closely covered with ripples of jet,  
In thy bosom rests safe forevermore.  
Farwell, then, dear Maggie, forever farwell!  
Thou art now where farewells are unknown;  
May all meet together in glory to dwell  
In the realm where thy spirit has flown,  
When the summons shall come from the land  
We love,  
Calling us to our long wished-for rest,  
Sweet friend, now in Heaven so far, above,  
Welcome us to the home of the blest.  
JENNIE L.  
State Normal School, Millersville,  
Lancaster Co., Pa., May 17, 1871.

### THE SHINING WAY.

BY J. R. GAGNON.

Saviour, dear, I come to Thee!  
Look in mercy from above.  
"Poor in spirit," I would be—  
Meet my heart in tender love.  
"Mourning," o'er my sinful life;  
Sinking beneath the dreadful load;  
Trembling 'mid the fearful strife—  
"Comfort," me, Saviour, God!  
Make me "meek" and gentle, Lord,  
Bearing all things here below;  
Trusting ever in Thy Word,  
Make me wise, Thy grace to know,  
"Hungry," for the "Bread of Life."  
"Thirsty" in this desert land—  
Give me food in every need,  
Living water from Thy hand.  
For Thy "mercy," Lord I cry;  
Low before Thy feet I bow—  
Pass me not, a sinner, by;  
Thy rich "mercy" give me now.  
I would be Thy loving child—  
Help me choose the better part;  
Holy, earnest, meek and mild,  
Promised to the "pure in heart."  
Seeking "Peace"—Oh, help me find—  
Marching up the shining road—  
Richest pleasures of the mind,  
Ornate, and saved—a child of God.  
Come then, Father's richest blessing—  
Round me beat His sweetest storm!  
I can smile, if safe at last;  
Christ be mine, and Heaven my home.

## Communications.

For the American Lutheran.

### Lutheranism in Paris.

From the report of a German Lutheran Minister, published in February last, on the Lutheran Church in Paris, and the direful effects of the war upon German Protestantism, in that, now, unhappy city. "Lehre und Wehre" has the following important extracts; which, in an English garb, we think, will prove quite interesting to the readers of the AMERICAN LUTHERAN. In the summer of last year there lived in Paris no less than 100,000 Germans, principally Protestants. These were organized and divided into seven congregations, served by four German Preachers. A committee "the association of the Evangelical Mission of Paris"—provided the necessary support for the German schools and congregations, and secured the payment of the salaries of the Preachers and teachers. But, as this Association depended upon the voluntary contributions received from the charitable Christians of Germany, they could, naturally, do no more than supply the most urgent wants of the Evangelical Germans of Paris; for, considering the vast extent of the entire city, double the number of schools and churches would not have sufficed to supply all their needs. These German churches, in connection

with nine French Lutheran congregations, constituted the "Eglise de la confession d'Augsbourg," of which the eminent Divine, Pastor Vallette, was, then, the Presiding Officer.

This Lutheran ("Diogenes") combination continued faithful to their confession, during all the storms of Revolution and Nationalism, preserved and practiced truly the sacraments of their spiritual household; and stood separate and distinct, in peaceful and social, active Benevolence, from the Reformed and free churches of France. In each of these German congregations there was a circle—a congregation germ,—of intelligent, truly believing Christians, who took an active part in all matters pertaining to Church life, and who were very efficient co-workers in caring for the poor and sick among them. On the other hand, there were here, as elsewhere, the masses, who remain not faithful in the Truth, and "live without hope and without God in the world." To gather, from these estranged masses, living members into their churches was one of the chief objects and duties obligatory upon the German Lutheran ministers of this great Metropolis.

Such was the origin of all the German congregations in Paris. The Pastor went forth into the streets and dwellings, and sought to win the Germans, man by man; and this gathering work had to be constantly continued, because the Germans, yearly, went and came by thousands. The newly arrived would, scarcely ever, of their own accord, or through reports from fellow-congregations, become acquainted with the congregations of the district in which they resided, but it required the searching out by the Pastors, their making known the existence of a Lutheran Church in their neighborhood, and the earnest entreaty of these spiritual guides, to get them to join in with the religious denomination to which they, manifestly, belonged in the Fatherland. It was part of the object and duty of the German ministers, also to gather together their countrymen in private houses, and preach the word to them there, in parts of the city where no Lutheran churches had yet been built. Thus, (says the report) I had commenced a Bible-hour (Bible-stund) in the western portion of the city, near Fort Valerian. A widow had granted me the use of an apartment, which she had made ready for the purpose, and invited her neighbors to attend our meetings. Soon, however, after this private, or house worship had been properly introduced, and when, at all points, the church life of all the Parisian German congregations appeared to be enjoying very hopeful prospects, our dear Heavenly Father drew a line over all human calculations, and the joyful hopeful young church-life of the Germans in Paris was broken, through the dreadful storm-cloud of the Franco-Prussian war!

On the 20th, of August, 1870, as is well known, the Imperial decree was announced, by which all Germans were ordered to leave Paris within three days. Although many had already left since the beginning of the war, yet the great majority continued to reside there until this edict was issued. With the French as with the German portion of our Lutheran churches, this beginning of sorrows and judgment upon the nations, had the effect of a closer union and affection between the members of the several Lutheran congregations. Public worship and the Bible-hours were attended more numerously than in times of peace. But, now, the greater part of the German Lutheran congregations were broken up; and, in consequence, the Lutheran Church of Paris lost most of her working power. The labor and anxious toils of the past appeared to be lost. At one point, particularly, was this made apparent.

The street sweepers had their chief quarters upon the so-called, "little hill" in the suburban village of La Billette. There stood, on a small hillock, in the midst of a German population, a Lutheran Church, a large school, parsonage, and a school teacher's house. A succession of faithful German ministers had devoted much labor, anxious toil, and many prayers and tears to the founding and building up of these Lutheran institutions on the "little hill." It would lead us far too far to give full details of the wonderful history of this "little hill," which has grown to be a matter of the warmest attachment to the heart of every Parisian Lutheran. At this place, which has ever seemed to me a part of home in a strange land, I held the last service previous to the departure of the German members from the city. It was on the same Sabbath, upon which, in many churches, throughout Christendom, services are held in commemoration of the destruction of Jerusalem. In concluding our service, and as suitable to the text and sermon, we, therefore, sang, once more in full chorus "Jerusalem, du hochgebaute Stadt, wolle Gott dich wehr in die Hand." On the following day the whole German membership left their earthly homes in that part of Paris. It was a sight, sad to behold, after the departure of the flock, to look upon the empty dwellings of the Germans; and, then to see the Church and school house stripped of their furniture, locked, and, thus, made ready for the bombardment!

A small number of Germans, who had been organized Gen. Trochu, who was then, already, Governor of Paris, were permitted to remain. From their account I also, remained; for our Billette's congregation, being composed, besides Germans of many Lorraine and Alsace members, did not feel the blow so heavily as the other German churches. In two other churches, in the inner city,—"Bon Secours and Redemption"—besides ours, in Billette, German services were continued. On the afternoon of September 4th, I preached in Redemption. The church was tolerably well filled, notwithstanding the Ban against many of the church members. At the conclusion of our services, we offered up the usual prayer for the Emperor; but, in the same hour, it seemed good to the people

of France to dethrone this Emperor, who was "a power ordained of God"! The tumult, noise and the wild acts of this whole day and night made a horrible impression upon the mind;—als waren der Teufel los!

On the following day, Monday the 5th, of September, the rage of the multitude was concentrated against the Bells and Likenesses of the Emperor, which were demolished with an apparently, childish gusto! But, after the mob had dispersed, the little bell of our Billette church rang loudly and clearly through the cool evening breezes, and called the remaining members of our congregation to the house of God where we, as usual on the first Monday of the month, intended to hold our missionary concert. Never did the simple singing of a German hymn make such an impression on my mind, as on this evening, after such a hellish spectacle! We sang: "Erhalt uns, Gott, bei deinem Wort; after which I continued the exercises by relating the work of peace among the heathen. A prayer for Peace, and for the preservation of the peace of God in our hearts, concluded our evening's worship. It was the last the Germans held in Paris!

(CONCLUDED IN OUR NEXT.)

### For the American Lutheran.

#### A Vision.

"I saw a Vision," Acts, 11: 5.  
"Write the Vision and make it plain," Heb. 2: 2.  
Visions are as old as history. Every age has had its seers. Some visions were some less. There have been visions of the night and visions of the day; waking visions and visions in sleep; visions true and visions false. I give my vision for what it is worth, and write it for the benefit of those whom it may concern.

In my vision I was carried forward years in advance of the present date, until many of those now living had passed into the future state. I saw many pressing up to the pearly gates of the celestial city. Some of these were admitted at once, others were peremptorily refused admission while a few leaned ask questions of or questioned by the Angel who stood at the entrance. Among the latter was a pompous D.D. of the General Council and editor of the *Lutheran and Missionary*, I learned upon inquiry, bore the name of Joseph A. (Augustus, is not that?) Siess. With dignified mien, and bearing all the symbols of his profession with the "Last Times," in one hand, and the *Lutheran and Missionary* containing extracts from the celebrated eastern "Puff" in the other he approached the gate, knocked, and the Angel opened. I ventured near and listened to the following:

Siess to the Angel—"I presume you know me, sir."  
Angel—"We have your name."  
Siess—"I am happy to be so informed, but fearing there might be some mistake, I have brought with me the important symbols of my church and profession, together with one of my most valuable works on the Millennium, and an introduction from down east."

A—There was no necessity for this; our books are correct. Your name is registered.  
S—"Then you receive christians here?"  
A—"Yes, a few, but most of them are so much interested about God's design of destroying the wicked on earth, and establishing the Millennium there, that they lose sight of heaven."  
S—"Have you any 'Centres, Storcks, Morris', and men of that stamp here?"  
A—"Yes."  
S—"Well, they were not just the right stuff, but I suppose they must be tolerated as they were somewhat churchly. But the Luddens, Fairs, Officers, Swartzes, Prices, Sikeses and men like them, who would not hear and heed us churchly men, and bled men's consciences with our forms; I hope you have none of them here."

A—"Yes. Some of them have reached the haven."  
S—"What! without symbolism?"  
A—"Yes. God regards the heart, not the outward form."  
S—"Well, I declare, if I have not a mind to seek some other place. I dislike to be associated with such un-churchly men, but I suppose it cannot be avoided."

A—"Don't be alarmed about that, sir, you will not be troubled with their company until your own mind and heart become sufficiently enlarged to appreciate their liberal Christian views."

S—"A little abashed." "Can I pass in, sir?"  
A—"Yes, follow me."

As they moved on, I followed, just near enough to note what took place. When they were well on in the city, they overtook a large company of joyous happy spirits. S. and his guide passed.  
S—"Who are these?"  
A—"Here is a Gospel Minister, who had a small boy, but noble soul and large heart, whom certain D. D.'s exerted the whole weight of their influence to crush out of the ministry years ago, and some of these doctors became so angry, because of their failure in this matter, that they left the synod which would not yield to their detraction. This multitude of happy souls he is leading up to the throne are those converted under his ministry, many of whom might not have been here, if those doctors of Divinity had succeeded in their design. Well it is for those D.D.'s that they repented of this uncharitable act."

walls, and within which, by the dim light which shone there, we could see many symbols, some of which I could not discern the nature, and didn't think it necessary to inquire. Here they paused again.  
A—"This is your abode for the present, sir."  
S—"But what mean these walls?"  
A—"These are the walls of prejudice, which narrow souls rear between them and others. Here is the place for close communionists, bigoted symbolists, and all narrow-minded people who have grace enough to keep them out of perdition."  
S—"But the place is narrow."  
A—"So are the minds that occupy it."  
S—"The light is dim."  
A—"Yes, it is only the light of symbols, and adapted to those who cannot rise to the appreciation of purer and Diviner light."

S—"It seems rather cool and chilly here."  
A—"Quite so, it derives its warmth from the symbols of churchliness, but suits those who in their love of form forget the power of Godliness which warms the heart, illumines the soul, and fits it for clearer light and purer joys. Walk in Dr. and make yourself as comfortable as circumstances will allow. This is the only apartment we have fitted for men like you. When your mind enlarges, and your heart expands; when you can break down these walls of prejudice, and your soul is warmed by the powers of a spiritual religion until you can worship 'God, who is a spirit,' in spirit, you will assign you another abode until then, you can use these symbols, practice churchliness, and not be tormented with the society of men who have wider views and nobler hearts."

Here the vision ended. The Lord have mercy upon us all!  
J. R. SIKES.  
Stewartsville, N. J., May 15th, 1871.

### For the American Lutheran.

#### The Press as an Agency for the Spread of the Gospel.

The great God seems to have withheld from the knowledge of man the art of printing, till a few years before the outbreak of the Reformation. But as with many other agencies, revealed for the good of the race, He appears to have opened out its uses just in time to be of greatest service to mankind and most efficient for the extension of His kingdom.  
Thus when he was about to break the darkness of the middle ages, by launching forth upon the world of thought, an unchained Bible from the hand of Luther. He gradually brought toward perfection the art of printing. He seems to have thrust it forward as an agency to spread His word as soon as it should be ready.  
The inspired manuscripts had been brought together. They had stood the test of ages of criticism. The spurious had been discerned and rejected. The genuine, authentic and inspired had been framed into the sacred canon. The Bible as God designed that man should have it, was ready for distribution.

The world was waiting for it. The people hungered and thirsted for the pure word. It had for centuries been withheld from the mass of readers. Human and corrupt traditions had been substituted for the truth of God. Even the copy of the scriptures possessed by Roman priests was a spurious translation. Education was at too low a stage to discern the imposition. But when a Luther arose with an intellect capable of producing a new and correct translation, the spell of deceit and darkness was suddenly broken. He brought the Bible forth from obscurity and error and offered it to the world in its pure and original meaning. It was just at this juncture that God disclosed the full use of the art of printing—so to say "Here is the means. Go multiply copies of the Bible and publish the offers of salvation without limit."

The first book worthy of any consideration came out in 1488 and was a Hebrew Bible. But up to the year 1517, when Luther nailed his immortal theses to the church door at Wittenberg, the whole number of printed productions of all kinds, that had appeared was 37. After this how, they dropped from the press in quick succession, nearly all illustrations of his holy religion. The history of their multiplication is both marked and interesting. In 1518—in one year the number was raised from 37 to 1519. In 1519 one hundred and eleven different books had made their appearance. In 1520 two hundred and eighty-four hundred and ninety-eight books spread their printed pages before the reading public. Thus at the rise of the Reformation, in the space of six years, the printed publications of the world, rose from 37 up to nearly 500. Most of these were printed at Wittenberg and were nearly all the productions of Luther and his friends.

Can any one doubt that God intended to use the printing press as a means for the spread of His gospel? He is the same God today. Hence the propriety of the publication houses of the various religious denominations. Hence the importance of the *Lutheran Publication Society* of the General Synod. Let every Lutheran rally around it and help to build it up. It will build him up and be a power to spread the gospel.

#### CORRESPONDING SECRETARY.

HINDOISM IN LONDON.—The Hindoo religion, it would appear, is to have a foothold in London. In the State of Jeonaghar (Katty-war), the Bombay Gazette tells us a meeting of influential high-caste natives was recently held, in which it was resolved to raise a subscription for the purpose of encouraging and assisting young Hindoos who desire to visit England with the object of finishing their education, and that a temple of Hukeshwar Mahadev be erected in London out of the fund. About a lac of rupees was set apart for the purpose, and subscriptions are going forward in earnest.

## Poetry.

### "WAS MEIN GOTT WILL GESCHEH' ALL-ZEIT."

Composed by Albert of Brandenburg, while suffering in exile, 1566.

Whate'er God will, let that be done;  
His will is ever wisest;  
His grace with all thy hope outturn,  
Who to His faith assest.  
The gracious Lord  
Will help afford;  
He chastens with forbearing;  
Who God believes,  
And to Him cleaves,  
Shall not be left despairing.

My God is my sure confidence,  
My light and my assistance;  
His counsel is beyond my sense,  
But stirs no weak resistance,  
His word declares  
The very hairs  
Upon my head are numbered;  
His mercy large  
Holds me in charge,  
With care that never slumbers.

There comes a day, when, at His will,  
The palace of Nature ceases;  
I think upon it, and am still,  
Let me what'er He pleases.  
To Him I trust,  
My soul, my dust,  
When flesh and spirit sever;  
The Christ we sing  
Has plucked the sting  
Away from death forever.

## The Pulpit.

From the Christian Union.

### Lecture-Room Talk.

BY HENRY WARD BEECHER.

#### THE EARLY STAGES OF CHRISTIAN LIFE.

Friday Evening, May 5th, 1871.

When persons are first brought into the Church of Christ, and into all those experiences which precede or immediately follow it, it is likely to be one of the most joyful, and one of the saddest events in their life: joyful because frequently the first tastes of true religious life are given to them, and because hope is kindled, and because novelty and freshness of impression are present.

But, after all, a religious life is a very serious business—and it is business. It is not emotion. That is the mere accident. Living Christianity is working, and working hard, and to the very end of man's life. It is true, as the Saviour said, that you must take up the Cross and follow him. And so it comes to pass that when the first change takes place, when persons first join the Church, there are many circumstances which tend to produce a shock.

In the first instance there is, I do not know why, a sort of feeling of consternation. Men have been thinking, more or less, about sometime being a Christian. They have been quickened a little beyond their usual state. Then there has come resolution and strife with themselves. And finally the critical time of decision has come. And they make up their mind that they will embark for the Christian voyage. Then comes the reaction of peace and gladness. Then come also, the congratulations of friends. Then comes the question of Church membership. Then they make preparation for it. Finally they go into the Church. And then they are very much disposed to take a long breath, and say, "There! now I am safe. I am insured. I have got my policy."

There is that tendency in the person on the one side, and that tendency on the other side. There are a great many persons who are exceedingly anxious for their friends until they have made a profession of religion, and from that moment they dismiss them from their thoughts, almost. Their growth in grace is not a matter of much solicitude to them. To snatch them, as the phrase is, as brands from the burning, quickens their zeal. And so, a man that is careless, a man that is out of the Church, a man that is yet in the gall of bitterness and the bond of iniquity—they will lie in wait for such a one and pray without ceasing for him. But when finally, as the result of their labor, this man has so far changed his course as to turn from his worldly life, and put himself in the way of a better life, and come into the Church then they, instead of surrounding him, and helping him from day to day, now say, "Thank God, another one is saved." And so, there comes this rest in the mind of the man, in conjunction with this disposition on the part of those who before have succored him, to let him go, saying, "Now he is out of danger mostly, and he must take his chances, his ups and downs."

It is a very critical period. For they who have made a profession of religion are apt to find a blank here. They do not know why, but they do not feel as much as they did before. Somehow it seems as though they had lost the flavor of religious things.  
Now what is it to be a Christian? It is to attempt to build up in one's self a spiritual manhood better than a natural manhood. It is entering upon a life in which you take your ideals of what character ought to be from Christ Jesus, and not from men, except so far as they reflect or teach you, what Christ is. It is taking an entirely new ideal of what manly character is, and then entering upon a course of education so that you shall frame all parts of your life according to that ideal. And joining a Church is beginning such a career.

A young man, when he sets out to be a draftsman, does not feel that he has acquired his profession when he goes and joins a class. A student, when he goes to the Academy, does not feel that he has his education. He scarcely feels when he joins the church, that they have got religion, as the saying is: whereas they have merely got started, they have merely joined

a class, as it were. They have their model before them; but all the rest of their life is to be occupied in coming up to it—in educating themselves in accordance with it.

In view of such a state of facts, let me say, first, that no person should regard himself as a Christian simply because he is happy; and no person, when he has taken the first steps in a religious course, should regard himself as not a Christian because he is not happy. Happiness is largely a matter of temperament. Many persons are happy no matter where you put them, in almost every circumstance; and other persons no matter where you put them, in almost every condition, are more or less unhappy. There are some men whose nerves secrete sweetness, and there are some men whose nerves secrete sourness, and the natural acid goes wherever they go. There are many cases where men mean well, and strive to do well; but where the product is not joy. At the uttermost it is negative.

Now, it is certainly the general rule that a person who will is right; that a person who has brought himself into such a victorious condition that he can say, "I am willing and determined to live Christianly," and is earnestly endeavoring to do it—it is unquestionably the general rule that such a person is in that state which is consistent with happiness. Simplicity and unity of life, as a general thing, tend to produce more than peace—joy; and yet in those that have not learned it, and in those whose disposition inclines the other way, there may be an active Christian experience, without any very pronounced joy.

Therefore, let no man, after he comes into the church, and finds that he lacks joy, be discouraged. The question is not whether you are more or less happy.

A man starts from here to go to Liverpool, and he finds the blandest weather and the serene heaven all the day that he soils out of port, and all the next day, and all the next day, and every day he says, "I know I am steering right, because I have such beautiful weather, and because I am having such a charming time!" Three days after another man starts for the same place; and there is an east wind, and it storms all the first day and all the first night; and all the next day, but still, he watches his compass, and holds on to his course. It seems as though the spirits of mischief were in the air. He has been out a whole week, and has not seen the sun once. He has been out ten days, and has been driven hither and thither all the time. But he has kept on the right course. And he says, "I will keep right, anyhow, notwithstanding the weather." What has the weather to do with it? A man who has a compass knows how to steer whether the weather is good or bad. It is better if it is fair; but if it is foul, it is the man's business to make his way straight across the sea.

And if a man has laid his course for the heavenly land, if he has taken Christ as his Star by which to steer, he is to go by his sailing directions. And it does not make any difference whether he is happy or not, so far as the fact is concerned that he is putting for the Christian life and for a Christian destiny—and that is the thing which he is laboring for.

Well, then, another thing. While you do not put undue attention, either of discouragement or of hope, to your moods, you should remember that the beginnings of a Christian life, like the beginnings of every other education, are full of imperfections, arising partly from ignorance, partly from surrounding circumstances. No man, except under very extraordinary circumstances, ever starts in a Christian life, I will not say without infidelities, but without interruptions, nay, with stumblings. It is not probable that any one of you easily believes in going to let you off simply because you have consecrated yourself to the Church of Christ. I should not wonder if you found that trying to live a higher life was a provocative of the opposition from your lower faculties. But that is no argument of discouragement. To be a Christian does not mean to have every evil thing so cast out of you that no battle remains.

In respect to sins that break out in in-temperate language, in bitterness of speech in profanity, or in sins of the passions to which men are tempted, a great many times men vow solemnly to forewear these things; and they do it honestly. But before they are aware, professors of religion though they be, and notwithstanding the vows that they are under, perhaps within a month from the time that they were at the communion table, down they go. And they rise in amazement, and with shame, and self-reproach; and they say, "I am a hypocrite! No use! No use! I have flagrantly broken my vows."

Now, this is the point where confession comes in. Let no man be discouraged because he has stumbled and fallen; but let no man who stumbles and falls be ashamed first to go to his God and confess the matter just as clearly as confession can be made. And then, secondly, if he has a suitable companion and prudent adviser, let him go to him. It is a good thing for a man who is liable to stumble into overt sins to go to such a one. Take men, for instance, who have signed a temperance pledge. I have seen pledges drawn up to that a man, by that was ascertained, should himself never to drink again—never. One of the most skillful operators in human nature that I ever knew, took a desperate case in charge, and first brought the man to a determination that he never would drink again; and secondly to the solemn promise that if he ever did drink again he would come and tell him of it. And look at the wisdom which was in it. If a man says, "I never will," and then breaks that vow, he is apt to be discouraged. He is apt under such circumstances to say, "No use." He is apt to despair, and give up, and say, "I promised that I

would not do it, and I have done it."—The chances are that he will fall right back, and make no further exertion. But suppose you say to a man, "You are fighting with an enemy that will hold on, and that will worst you perhaps; but it is a battle in which you must be determined to overcome; and whenever you are wounded come right to me, and show me the wound and let me save it, and then take courage, and begin again and fight the matter over." Under such circumstances many a man will be saved, who by a more rigorous course would give up in discouragement, and be utterly lost. Keep up as long as you can; but if you fall do not lose your courage. While there is life in you let there be that same tough, invincible determination, "I will overcome."

Then there are one or two other points that I think are of very great importance. The first is that everybody with whom you are associated, and everybody who knows you, should know that you are, in the Christian life, and should know it, not so much by your profession (though there is no objection to their knowing it in that way) as by your changed disposition. When a man enters upon a life of Christian benevolence, everybody seems to think that it means running about to do something for somebody. Now and then it does include that; but being busybodies in that way is not ordinarily a true idea of Christian benevolence. It may be that you have been given to be censorious remarks it may be that you have been given to be bitter criticism and tale-bearing; it may be that you have loved scandal; and delighted in evil of that sort. The spirit of benevolence may send you forth with tracts and books, and with tea and sugar, for the poor; that may do well; but that is not the full scope of the spirit of benevolence. If your tongue has been a source of pain and shame and mortification to your neighbors, and you are actuated by the spirit of benevolence, you will make that tongue, to every one of your neighbors an instrument of love, either by silence or by vocalization as the case may be. If there are men around you who are easily discouraged, a word of hope is better to them than a sum of money would be. By sympathetic kindness to your fellow-men; by taking sides with those that are wrong, with those that are at fault, with those that you do not like; by making men feel in every way in which it is possible for one to make another feel, that you are gentle toward them, and that you are interested in them, and that you have a genuine feeling of disinterested love toward them—by all these things, make it manifest that you are entering upon the service of benevolence.

If you are a Christian, the place where you board will know it. You might as well light a candle and carry it into a dark room, and not have that room know it, as to be a Christian and not have persons see it. You might as well kindle a fire in a stove, and not have the room where that fire is know it, as to light your heart by the heart of the Lord Jesus Christ and not have those who live with you know it.

If you are a grocer, and you have given bad weight, and poor stuff, Christian virtue in you would show itself in a little plumper weight, and a little fresher stuff. If you are in any relations with men where your skill has been hitherto exerted rather overreaching them and looking after your own advantages, Christ says, "The spirit of benevolence, in your case, is to look not every man on his own things, but every man also on the things of others. Ye are members one with another. Ye are brethren." That is the spirit of Christ. A true religion does not show itself simply in hymns and psalms. These are instruments of truth; but the spirit of a man is that which indicates whether he has Christ in him. If he has, he will show it in his social relations—at his boarding-house, or in his family.

And let me say, here, that when a man who has not cared much for his family is converted, it is like taking a lump of sugar and putting it in a cup of tea. There is no great flash or flame there; but that tea is sweet. If a man who never made his home happy is converted, you may depend upon it that home will become sweeter. As his heart dissolves under the divine influence, he will sweeten everything about him.

Then, those who are just beginning to profess an open Christian life, ought, I think, to be very careful of another matter—namely, the great tendency which there is to unsympathetic separation between themselves and their companions. Those who have been wounded and burnt by vicious indulgences must indeed separate themselves from their old companions, for their own salvation's sake, because prayer, or the exertion of will, not once in ten thousand times, can keep any man straight who does not pray and then act on the prayer, "Lead us not into temptation."

As a general rule, men who have been reclaimed from a life of wickedness are not strong enough to withstand temptation; and they break down under it if it overtakes them.  
AUSTRIA.—The Minister of Instruction at a late session of the Reichsrath, declared that government had taken a position in favor of the abolition of the concordat with the Church of Rome, and would now consider the practical consequences to the Empire and people of the dogma of Infallibility.

BAYARIA.—A royal decree has refused the Archbishop of Bamberg the necessary permission for publishing and giving effect to the resolution of the Romish Council with regard to the dogma of infallibility.

DR. OSTERTAG.—This distinguished friend of missions and teacher in the Institute of Basel, died February 16. He was highly respected as a writer and speaker

## Practical.

From the Christian Intelligencer.

### The Fulton Street Prayer Meeting.

BY LITTLE AND LITTLE.

We may do good by the use of little things. A man was coming down town in the cars, and he gave to one a little tract. He thought no more of it, but it was broadcast upon the waters, which appeared after many days. A young man received it and it was blessed to the good of his soul.

"I don't approve of that way of doing things," said a young man who had observed the movement, "indeed I don't. It is like casting pearls before swine. It may do in the case of some people. But to me it does not seem







# The American Lutheran.

YORK, PA.  
SATURDAY, May 27, 1871.

ABBOTT & CO., 82 Nassau St., G. B. ROWELL & CO., 40 Park Row, S. M. PETERSON & CO., 27 Park Row, and W. M. SHARP & CO., 100 Broadway, New York, are our authorized Advertising Agents in New York.

**BOARD OF HOME MISSIONS OF THE GENERAL SYNOD, YORK, PA.**  
Rev. A. H. Lockman, D. D., President.  
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Rev. J. H. Montgomery, Secretary.

**OFFICERS OF CHURCH EXTENSION SOCIETY OF GENERAL SYNOD.**  
Rev. Wm. M. Baum, D. D., President.  
Rev. M. O. Schaeffer, Secretary.  
Rev. J. H. Montgomery, Secretary.  
Rev. J. H. Montgomery, Secretary.

**CHURCH DIRECTORY.**  
First Lutheran Church, (English and German), South George street, York, Pa. Rev. A. H. Lockman, D. D., pastor. Services every Sabbath morning and evening.  
St. Paul's 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. H. Lockman, D. D., pastor. Services every Sabbath morning and evening.  
Union Lutheran Church, (English and German), West Market street, York, Pa. Rev. J. H. Montgomery, 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. George Parsons, pastor. Services every Sabbath morning and evening.

A very dangerous counterfeit twenty dollar bill is in circulation. Look out for it.  
Long snakes are to be won this summer. The new bill is made small and the ends to reach to the bottom of the dress.  
A fine assortment of Ladies, Misses' and Children's Gaiters and Slippers, for Summer wear, constantly on hand at the York, Pa. and New York, N. Y. stores. Call and examine. No trouble to show goods.

**PENNSYLVANIA WAR INDEMNITY.**  
The Secretary of the Treasury on Monday last, ordered the payment of \$242,467.10 to the State of Pennsylvania, being an installment of the war indemnity claim of the State, on account of raising troops for the war.

There is no book so cheap as a newspaper; more so interesting, because it consists of a variety, measured out in suitable portions as to time and habits. Reading now every day is a habit of reading, and affords an easy way of acquiring knowledge, so essential to the individual and community.

It has been suggested that in decorating the graves of deceased soldiers, it would be much more suitable to plant flowers with roots, so that they would grow and make the decoration permanent, and not perishable as when done with flowers. We consider this suggestion worthy of a careful consideration. There is no doubt of its feasibility.

A bill is before the Legislature to require all wills and testaments in the counties of Berks, Lehigh and Northampton, to be translated into English. It is a mistake to put any legal papers in German, in this country, or in fact, to do business in German. The legal language of the country is English, and all our citizens should adapt themselves to that fact.

To keep a bouquet as good as new, sprinkle it lightly with cold water, and put it in a vessel containing water. Take it out of the water every morning, and lay it sideways in fresh water; keep it there a minute or two, then take it out, and sprinkle lightly with pure water; replace the flowers in the vase, and they will bloom up as freshly as when gathered.

Anybody can tarnish the reputation of an individual, however pure and chaste, by uttering a suspicion which his enemies will believe and his friends will doubt. The puff of the wind can take up a million of the seeds of the thistle, and do work of mischief which the husbandman must labor long and hard to undo, the floating particles being too light to be seen and too light to be stopped.

Men who part their hair in the middle, not satisfied with the obvious fact for parting it, urge that this fashion was adopted by Bolingbroke, Hampden, Milton, Francis Bacon, and other great authorities of modern times, and was universal in antiquity. Which is very true; and Mr. Darwin tells us that the long haired monks invariably part their hair in the middle also—a fact obviously suggestive and significant. Will our friends have the oldest inhabitants on our side.

WITHOUT A NEWSPAPER.—Nothing presents a sadder commentary upon the present unheeding condition of our once loved and progressing country than the large number of families, both in the city and country, but more especially in the latter, that subscribe to no paper of any kind. Hundreds and thousands of families are thus growing up in utter ignorance of what is transpiring in the world around them—ignorant of the mighty events of to-day.

But who can tell the vast amount of injury that is being inflicted upon the rising generation—those who are to take our place in the world—who are growing up without any knowledge of the present, the past or any study of the future, and this ignorance, too, being imbued into them by the sanction of those who should, and doubtless do know better, did they only think of the injurious effects which it has upon the mind of the young man.

Let the head of every family think of this, and place in the hands of those for whom he is responsible the means of acquiring a thorough knowledge of the moving panorama in which we enact our parts.—Exchange.

**DECORATION DAY.**—In accordance with the custom established by the National Government of the G. A. R., the usual decoration of the graves of Union soldiers, will take place on the 30th inst. The procession will start at 9 o'clock, and will take place on Centre Square, at 4 P. M., and move at 5 P. M., sharp. The different military and fire companies, and other organizations—also, the Chief Burgers, Town Council, Clergy, all discharged Soldiers, and citizens, are cordially invited to meet with us, and take part in, strewing the virgin flowers of spring upon the lowly graves of our dead comrades, and in commemoration of the cause for which they sacrificed their lives upon our country's altar, to perpetuate our Government and its free institutions.

We would also earnestly request our citizens to close their places of business from 9 to 5 P. M., in order to allow their citizens to participate in the ceremonies. And we would also ask that the different schools be closed for the afternoon, that the children may join with us, and learn lessons of patriotism from the Soldiers' Graves. By order of the

COM. OF ARRANGEMENTS.

**SABBATH SCHOOL ANNIVERSARY.**—The annual anniversary of the sabbath school connected with Rev. A. W. Lilly's Zion Lutheran Church, in South Duke street, came off on Sunday afternoon last, and drew together a large and interested course of people. The amount of money raised, on the occasion, was four hundred and six dollars. Addresses were made, during the afternoon, by the Rev. Mr. Lilly, who confirmed his remarks, principally, to the beautiful design on the platform, which consisted of an Arch made of evergreens, surmounted by a cross, with appropriate mottoes; and also by the Superintendents Messrs. E. G. Smyser and E. C. Bender. The school numbers three hundred and eighty-five scholars—an increase of seventy since last year and is in a highly prosperous and flourishing condition.

**THE PRESENT STATE OF PALESTINE.**—Mr. Cook, the excursion manager, writes to the *London Times*, giving a very favorable account of the state of Palestine now as compared with last year. "The land smiles in the beauty of green verdure and promising crops. The appearance of the corn fields is such as would gladden the heart of an English farmer, while the fruit trees of Damascus present one blaze of floral promise. Everywhere we found the people hopeful and as cheerful as it is possible for the Arab race to be cheerful. The valleys and plains of Sharon, Judaea, Jericho, Samaria, and the Lebanon are covered with the finest crops of wheat and barley, in some places ready to burst into ear, so that if no more rain should fall the crops are secure."

A letter from Paris gives an account of the religious condition of Paris under the Commune: "Now, what are churches doing? The Roman Catholic ones are open as usual; the Easter festivals were very well attended. The Protestant ones are also just as usual; but thinly attended, so many families being away. Not a word has yet been breathed against the Protestants; the Revolutionists consider them as having been among the oppressed and persecuted, and as having a right to revolutionary freedom and approval. Madame! swear to me that you are a Protestant, and that this good woman is a Protestant like yourself, and that the books she gives are really those of *Exposition*!" said an armed citizen to a lady whose address had been given him by an arrested Biblewoman. Her assurance of the fact being true sufficed to liberate her courageous sister. "We have been so dreadfully deceived," continued the young man, "and we are now fighting against the Catholics; we want no Pope!" "No," said the lady; "you want none but Jesus Christ!" And the grasp of his hand was that of an honest man.

"Equality" says a French writer, "means a desire to be equal to your superiors, and superior to your equals."

Torres Hante has just been the scene of the wedding of a young lady of 29 to her fourth husband.

About 100 passports a day are issued from the State Department for Americans going to Europe.

The sessions of the United States Senate for several years after the formation of the new government are all secret.

A Pennsylvania Justice has sent a man to jail for eight months for selling a lady's dress by spitting tobacco juice upon it.

Seventeen missionaries are about to be sent to the foreign field by the American Board. They will be distributed into India, China and Turkey.

Mayor Mason, of Chicago, has issued orders for the strict enforcement of the law pertaining to the closing of saloons on Sunday, which has hitherto been a dead letter.

The largest magnet ever produced is now in course of manufacture at the Colliery Works at Westminster, England. When completed it will weigh nearly two tons, and be of the value of £5000.

The Prussian Government has declared that Roman Catholic Bishops have no right to remove and deprive of their salaries those Roman Catholic professors of Theology who repudiate the doctrine of infallibility.

Col. E. Ball, of Canton, Ohio, it is stated, has planned a church building to be constructed of iron, which with the same seating capacity, will cost less than half the ordinary style constructed of wood, brick or stone.

About two hundred Japanese youths are now in this country at various stages of learning. Several of them, contrary to the injunction of their national government, have, by reading the Bible, been converted to Christianity.

"That you believe you have a call to preach is all very well as far as it goes," said an old doctor of divinity to a theological student, "but" he added, "we must wait, and see whether people think they have a call to hear you."

A newly married man complains of the high price of "Ducks." He says his wife recently paid for three of them—a duck of a bouquet, a duck of a dress, and a duck of a parol. He says that such "dealings in poultry will rain him."

A School of Philology is to be established at once, in connection with the Department of Philosophy and the Arts, in Yale College, embracing a two years' course of study, and to be opened to graduates of that and other American colleges.

A colored student from the Colver Institute, Richmond, Va., received a \$25 prize for passing the best examination for entering the Freshman class of Madison University, New York. At the close of the war, he was a slave in Georgia.

In China no virtue is universally recognized except duty to parents. The motive to avoid disgrace and seek honor is that credit may be reflected back on a man's father, and this reverence is the basis of all respect paid to the political powers that be.

A clergyman who lived near Mount Monodnock was preaching on Sabbath on "Faith." Warming with his subject, he went on to speak of the wonders that faith could do for property. Mother Monodnock, "Faith! faith! faith!" he added in an undertone, as he cast a hasty glance at his towering summit.

The third annual reunion of the Society of the "Army of the Potomac" took place in Boston on 12th inst. many distinguished officers and civilians being present. Gen. Meade presided, and Gen. Fairchild, Governor of Wisconsin, delivered the oration. Gen. Hooker was elected President for the ensuing year.

The Catholic World holds that it is best in educational and religious matters for the few to lead and rule the many; that general education, such as we Americans receive, is not desirable; and insists that the European population of two hundred years ago was as intelligent as the American population of to-day! These are the views the foremost Romanists are inculcating among us.

There are present 164 affiliated Young Men's Christian Associations in Great Britain and Ireland, and 802 on the Continent of America, of which 207 have been inaugurated during the year. There have been also associations formed at Madrid, Milan and Athens.

The restoration of the German empire will be celebrated on the 1st of July next at the Kyffhäuser Mountain amid imposing ceremonies, at which all the German princes and delegations from the legislatures of all the German states will be present.

The Supreme Court at Washington has decided that a river is navigable water of the United States when it forms by itself, or by its connection with other waters, a continued highway over which commerce is or may be carried on with other States or foreign countries, in the customary modes in which commerce is conducted by water. The case was one where the District Court of Wisconsin held that the Fox River was an inland water of that State, and not subject to national jurisdiction. The Supreme Court reversed this decision, the Fox River being a highway between two States.

**Literary.**  
*Peterson's Ladies' National Magazine.*—Charles J. Peterson, Philadelphia. This is a very popular magazine, has faithfully fulfilled the promises made for the current year. It contains a large amount of interesting, attractive, and entertaining material, of its contents, while second to no other publication in this chief department with most ladies, and colored fashion plates and cut of the latest styles in dresses, bonnets, hats, etc., it richly deserves the high rank it occupies and the great success it has achieved.

*Arthur's Ladies' Home Magazine.*—This is a very popular magazine, has faithfully fulfilled the promises made for the current year. It contains a large amount of interesting, attractive, and entertaining material, of its contents, while second to no other publication in this chief department with most ladies, and colored fashion plates and cut of the latest styles in dresses, bonnets, hats, etc., it richly deserves the high rank it occupies and the great success it has achieved.

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**SPECIAL NOTICES.**  
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To Debilitated Persons, To Dyspeptics, To Sufferers from Liver Complaint, To those having no Appetite, To those who are Downy in the Face, To Nervous Persons, To Children Wasting Away, To any with Debilitated Digestive Organs.

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Children's Department. Household and Farm.

THE MOTHER. She sits in a little bottomed chair By the cozy kitchen fire...

TO REMOVE FAT AND OIL SPOTS. Mix calcined magnesia or carbonate of magnesia with water to a paste, and place it on the spot with a brush...

LESSONS FROM THE BEE. The Bible says, "Go to the bee, thou sluggard; consider her way and be wise."

1. Be industrious. The bees are wonderful workers.

2. Be careful. The little bee has to improve each existing grain and gather honey all the day.

3. Be watchful. Only see how watchful little bees are. We must not be idle watchmen, but, like the bees, work and watch at the same time.

4. Be persevering. What wonderful perseverance the bees show in filling a hive full of honey with the little by little that they can carry at a time.

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High Heeled Shoes. We are glad to see that some eminent physicians have been calling the attention of parents to the folly of high heeled shoes for children.

NEW ADVERTISEMENTS.

A GREAT MEDICAL DISCOVERY. DR. WALKER'S CALIFORNIA. Wonderful Curative Effects.

VINEGAR BITTERS. Dr. J. C. Walker, California. Wonderful Curative Effects.

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THE LIGHT OF THE WORLD. A new religious work of unsurpassed interest in value.

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THE ORIGINAL AND GENUINE SELF-REGULATING WROUGHT-IRON, AIR-TIGHT Gas-Consuming HEATER, WITH PATENTED DUST SCREEN, GRATE BAR RESTS, WROUGHT IRON RADIATOR.

For Burning Anthracite or Bituminous Coal or Wood. 10 sizes for brickwork, and 2 sizes portable. Manufactured only by J. Reynolds & Son, N. W. Cor. 13th & Filbert Sts., PHILADELPHIA, PA.

These Heaters are made of Heavy Wrought Iron, riveted together, and are warranted to be absolutely Gas and Dust Tight. They are the only Heaters that are made of iron and can be burned with any fuel.

COOKING RANGES. For Hotels, Restaurants and Families. Also a FLAT TOP HEATING RANGE. FIRE PLACE HEATERS. LOW DOWN GRATES. SLATE MANTELS. REGISTERED. Also a FLAT TOP HEATING RANGE. FIRE PLACE HEATERS. LOW DOWN GRATES. SLATE MANTELS. REGISTERED.

HAIR RESTORATIVE. Contains no LAC SULPHUR. No SUGAR. No Glycerine. No LITHARGE. No ALUM. No POTASH. No SODA. No LIME. No SALT. No ACID. No OIL. No WATER. No DYE. No COLOR. No STAIN. No MARK. No LINE. No WRINKLE. No AGE. No DEATH.

DR. M'LANE'S VERMIFUGE. Celebrated American WORM SPECIFIC. OR VERMIFUGE. SYMPTOMS OF WORMS. THE countenance is pale and leaden. The eyes become dull. The pupils dilate. The tongue is coated. The breath is fetid. The bowels are constipated. The appetite is lost. The child is restless. The child is irritable. The child is sickly. The child is thin. The child is weak. The child is pale. The child is listless. The child is nervous. The child is hysterical. The child is epileptic. The child is idiotic. The child is dumb. The child is deaf. The child is blind. The child is lame. The child is crippled. The child is maimed. The child is deformed. The child is diseased. The child is dying.

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YORK BRANCH PENN'A. R. R. Leave York for Wrightsville at 6.40 a. m., 11.00 a. m., 4.00 p. m., and 8.30 p. m.

NORTHERN CENTRAL RAILWAY. 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, May 14, 1871, the trains on the Northern Central Railway will run as follows:

NORTHWARD. Mail Train leaves Baltimore at 8.00 a. m., leaves York at 11.55 a. m., leaves Harrisburg at 1.55 p. m., leaves Williamsport at 3.55 p. m., leaves Elmira at 10.30 p. m., leaves Buffalo at 12.30 p. m., leaves Rochester at 12.30 p. m., leaves Niagara Falls at 12.30 p. m.

Southward. Leaves Harrisburg at 8.00 a. m., leaves York at 11.55 a. m., leaves Baltimore at 1.55 p. m., leaves Williamsport at 3.55 p. m., leaves Elmira at 10.30 p. m., leaves Buffalo at 12.30 p. m., leaves Rochester at 12.30 p. m., leaves Niagara Falls at 12.30 p. m.

READING AND COLUMBIA R. R. On and after Monday, November 21st, 1870, Passenger Trains will leave Harrisburg, Pa., on 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 a. m.

Second Train leaves at 10.00 o'clock a. m., connecting at the Junction with the "Mail Train" Train, which arrives at Baltimore at 11.00 a. m., and Harrisburg at 12.25 p. m.

Third Train will leave at 2.45 p. m., connecting with the "Mail Train" Train, which arrives at Baltimore at 4.00 p. m., and Harrisburg at 5.25 p. m.

Passengers leaving York for Hanover will take the 6.50 a. m. and 4.10 p. m. trains, which arrive at Baltimore at 8.10 a. m. and 12.40 and 8.30 p. m. trains.

WEDDING AND VISITING CARDS, of the latest styles, neatly printed at this office.

Orders from abroad promptly attended to.

MISSIONARY INSTITUTE. Located at Selingsrove, Snyder Co., Pa. The school year of this school is divided into three sessions of 13 weeks each.

The Fall session, both in the Classical and Theological departments, commences on September 18, 1870. The Winter session, November 17, and the Spring session, March 22, 1871.

Students are admitted to the school at any time, but they will find it to their advantage to enter at the beginning of the session.

For particulars and Catalogue address: REV. P. BORN, Principal of Classical Department.

W. P. WAGENSELLER, M. L. WAGENSELLER, NEW BUILDING, NEW FIRM, NEW GOODS. at the Old Wagenseller Store at the Canal, SELINGROVE, PENN'A.

We are pleased to inform our friends that we have a well selected stock of Dry Goods, Groceries, notions, &c., &c.

Also, Flour, Plaster and Fish, all of which will be sold low for Cash or exchanged for country produce. Please give us a trial.

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NORTHWARD. Mail Train leaves Baltimore at 8.00 a. m., leaves York at 11.55 a. m., leaves Harrisburg at 1.55 p. m., leaves Williamsport at 3.55 p. m., leaves Elmira at 10.30 p. m., leaves Buffalo at 12.30 p. m., leaves Rochester at 12.30 p. m., leaves Niagara Falls at 12.30 p. m.

Southward. Leaves Harrisburg at 8.00 a. m., leaves York at 11.55 a. m., leaves Baltimore at 1.55 p. m., leaves Williamsport at 3.55 p. m., leaves Elmira at 10.30 p. m., leaves Buffalo at 12.30 p. m., leaves Rochester at 12.30 p. m., leaves Niagara Falls at 12.30 p. m.

READING AND COLUMBIA R. R. On and after Monday, November 21st, 1870, Passenger Trains will leave Harrisburg, Pa., on 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 a. m.

Second Train leaves at 10.00 o'clock a. m., connecting at the Junction with the "Mail Train" Train, which arrives at Baltimore at 11.00 a. m., and Harrisburg at 12.25 p. m.

Third Train will leave at 2.45 p. m., connecting with the "Mail Train" Train, which arrives at Baltimore at 4.00 p. m., and Harrisburg at 5.25 p. m.

Passengers leaving York for Hanover will take the 6.50 a. m. and 4.10 p. m. trains, which arrive at Baltimore at 8.10 a. m. and 12.40 and 8.30 p. m. trains.

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