

The American Lutheran.

YORK, PA.
SATURDAY, Nov. 4, 1871.
REV. P. ANSTADT, Editor.

We desire the names of persons to whom it would be worth while to send copies of the American Lutheran. There are quite a number in every charge who are not quite, perhaps rarely ever seen. The paper, and it is for the purpose of bringing it to their notice that we adopt this plan. Send us their names.

NOTICE.—We would request every subscriber to give not only his name, but also his post office, county, and State, so that all communications may be attended to promptly and the delay avoided of waiting for a second communication. Any subscriber who wishes to discontinue his paper must also send us his name, post office, county, and State. Unless this is done, the paper may be continued, and we be unjustly censured for neglecting to do that which we could not do for want of the proper information. From the manner in which our lists are arranged, as well as from the fact that we have a large number of subscribers of the same name, it is necessary that these requests be strictly observed.

The Relief Committee, of Michigan, renew their appeal to the humane of other States. From twelve to fifteen thousand people in that State have been made destitute, losing in the flames, their homes, their food, clothing, crops, horses, and cattle. They are perishing by a wide extent of territory, and the charity of the East will find ample outlet for its contributions, through the severe weather that is approaching.

WHAT OF KANSAS.—The last number of the Lutheran and Missionary has heard from a correspondent that there are American Lutherans in Kansas, but no symbols of any account, over which fact the editor laments most pathetically. The following item we clip from the last number of that delectable sheet:

"From Kansas, a son and friend of the Church writes: 'Why cannot several good, earnest Lutheran preachers be sent into this State and put to work there? I am confident that they would accomplish great good. We have the episcopians, the Methodists, the Presbyterians, the American Lutherans, but our true Lutherans are left entirely in the cold. Think of the immense losses of men and members who are compelled to quit their mother Church simply because there is no one to minister to them! I hope that something will be done immediately for this beautiful and growing State.' Lord of the harvest, send forth laborers into Thy harvest!"

THE EVANGELICAL LUTHERAN.—This is the name of a new, rather a resuscitated paper, before us. It is issued every Thursday by Nuttall & Co., at Charlotte, N. C., and edited by Revs. N. Aldrich, Dr. Fox, and Prof. W. B. Hubbard, and announced Prof. L. A. Biokle, J. M. Smith, G. D. Bernheim, J. R. Peterson, J. G. Neiffer, and others as regular contributors. It is printed on good paper with clear type and makes a handsome external appearance.

As regards its spirit and contents it affects to be an ultra symbolical sheet, evidently catering for the good will of the General Council men, for we notice that its two leading selections, filling up the greater part of the first page, are taken from the "Conservative Theology" and the "Javelin." It adopts not only the Unaltered Augsburg Confession, but also the "other symbolical writings." One of the editors in his salutatory speaks of "the lapse of the Lutheran church in America into the error of American Lutheranism," and rejoices in "a reaction now going on in which the Lutheran church is taking that position which is making her for America, what she is in the providence of God, was for Germany, the leader of Evangelical thought and the exponent of pure doctrine."

The paper seems to be projected in the interest of the North Carolina and the Tennessee Synods, and in opposition to the General Synod, South, although one of the editors says "it is not designed to be the organ of any particular Synod or party in the church." The plain English, no doubt, of this, is that they would like to get subscribers among all Synods and parties in the church. They can, however, hardly expect any favors from American Lutherans, after insulting them in their first number by speaking of "the lapse of the Lutheran church in America into the error of American Lutheranism." In the interest of Evangelical religion or which is the same, American Lutheranism it would be hypocritical in us to wish this paper success.

"Ministerial Secularization."

Under this heading the Rev. Joseph Sies, D. D., editor in chief of the Lutheran and Missionary, has written an editorial devoted to the special benefit of the Synod of West Pennsylvania. It may seem strange to those who do not know Dr. Sies, that he should go so far away to find illustrations of "Ministerial Secularization," when he might have found more striking illustrations of it in his own Synod even the "Mother Synod" of Pennsylvania.

His first reference is to Rev. J. H. Menges, whom he holds up to public ecclesiastical scorn, because in the providence of God he possesses the means to build a comfortable dwelling house for himself and family, whilst he is "the sole pastor of a church." Does Dr. Sies regard it wrong for a pastor to build and live in his own house, if he can afford it, and to own and manage real estate? Perhaps it would be well for Dr. Sies to inform the church, how he invests the profits from the sale of his books and the surplus of his large salary; then Rev. J. H. Menges, could go and sell all that he has, and invest in the same securities that Dr. Sies does, and thus avoid "Ministerial Secularization."

This is the only ministerial member whom he mentions by name, yet he speaks of another clerical member of the same Synod, who bought two sections of land, cleared it and sold the wood, engaged in building a fine country seat, &c., another he says, "professes to be pastor of sundry congregations and occupies himself during the week as a medical practitioner." "There are some three or four other clerical members of the same Synod," he goes on to say, "whose time is almost entirely given to secular avocations and speculations, but they do not, we believe, pretend to be pastors of congregations."

All this must be very interesting information to the members of the West Pa. Synod, and also a source of great satisfaction to observe that Dr. Joseph Sies

takes such a deep interest in them, as to pass by his own venerable Synod, and single out the ministers of the West Pa. Synod, who are engaged in "improving the suburbs of towns, building and running factories, and playing physicians, at the same time that they rate themselves as ambassadors of God." &c. The only drawback is, that we are left in the dark by Dr. Sies, as to who those secularized ministers are.

All that is wanting to complete the satisfaction of the members of the West Pa. Synod in Dr. Sies' editorial work at this instance is, that he should not halt behind the bush, but come straight out with the names. He has already told us the name of the minister who owns a cotton mill, and lives in his own house in the suburbs of the town, will he now also please tell us who the minister is that has bought "several sections of land" and is "now building a country seat up on the premises including 25 or 30 acres." Will he please tell us the name of that "other member of the Synod, who professes to be the pastor of sundry congregations, and occupies himself during the week as a medical practitioner," and lastly we hope he will oblige us by giving us the names of those "three or four other members of the same Synod, whose time is almost entirely given up to secular avocations, and speculations, though they do not pretend to be pastors of congregations." This will help to set forth the truth or falsehood of his statements.

"The Conservative Reformation."

It is known to some of our readers that our Teutonic Friend C. P. Krauth, has written a book with the above title. There has been a great amount of knocking over this new laid symbolical egg among all the symbolists east and west, north and south. All of our German exchanges, so far as we have seen, have gone into ecstasies over it, and even our English church papers have taken up the refrain, namely the Lutheran Visitor and the Evangelical Lutheran in the South, and the Lutheran and Missionary in the North. Even Dr. Stork, that cool, conservative man, who is so seldom carried away by a fit of enthusiasm on any subject, was so enraptured by it, that he sat up a whole night to read it through, and then published his laudations over it in a lengthy eulogistic article in the Lutheran and Missionary. Then Dr. Nevin took up his pen and wrote two long articles of review over it in the German Reformed Messenger, and the Lutheran Observer, not to be behind its contemporaries in now copying the articles of this Romanizing divine into its columns.

As the book is said to be mainly made up of a rehash of newspaper articles, addresses, and articles in the Review, our Teutonic Friend C. P. K. is, no doubt, very much surprised and amused to see such a jubilation over this pamphlet.

But as all the papers have contained notices and reviews of the "Conservative Reformation" our dear Teutonic might take it unkindly if the AMERICAN LUTHERAN also passed it by in silence. We therefore subjoin the following highly eulogistic review, not indeed, we confess, of our own composing, (for, the work has not yet been sent us, and who ever heard of an editor paying \$5.00 for a book the most of which he has read years ago in detail?) but from the Christian Union, Henry Ward Beecher's paper. We take the liberty of changing a few words in it, in order to bring out the true sense more forcibly, for instance where it is said in the review "Lutheran Church" we substitute "General Council" and where the writer says "Augsburg Confession," we substitute "Fundamental principles of the General Council," for that is really what our Teutonic Friend C. P. K. meant, as every one will readily perceive who reads his book. The book was published in the interest of the General Council, which in the author's judgement is synonymous with the Lutheran church, and the subscription to the Fundamental Principles of the General Council is synonymous in his mind with subscription to the Augsburg Confession.

After complimenting our author on the elegance of his style and the studied felicity of his sentences which are as up and down and as translucent as an icicle; but glowing often like icicles iridescent, he proceeds as follows:

"We have seldom read a book so in strict with a denominational spirit. The author has not contented himself with establishing to his own exuberant satisfaction, the doctrines of the General Council, and praising her polity, and rejoicing in her glorious history; but he demands the whole earth for her, and fills the world's future with her radiance and all sufficient splendors. 'She is the mother of true Protestantism.' And if anybody else has protested against what she has not, he will be very sorry for it one of these days. The Church problem is to attain a Protestant identity," and this problem can be solved, he manifestly believes, only by all other churches bowing into the General Council, and handsomely filling her ample channel. 'What form of Christianity shall conquer the world?' he asks. And we can see him, and the reader can see him, on one side, and a smile of confident expectation lifting the corners of his mouth and lighting up his pleasant eyes, as he waits for all our lips to form the word he knows must conquer the world. Yes; gentlemen, Council. Again he breaks out, 'There is no church so mild, and mediating, and thoroughly tolerant.' All she requires of Romanists on the one side, and misguided Protestants, 'Radicals' on the other, is simply to subscribe with an unreserved consent and belief to the Fundamental Principles of the General Council. Perhaps the Real Presence in the Eucharist, and the regeneration of infants in baptism, are the two toughest doctrines which the Protestant wavers and come back to, but my dear friends, nothing is easier, and nothing more inevitable than their universal acceptance, now that Professor Krauth has finally spoken. Philosophy and the doctrine of *proleptis*. The belief of the whole church before the Reformation, back to the Fourth Century, makes them *proleptis*. Professor Krauth's interpretation of the Bible—Professor Krauth as a most musical and reduplicating scholar of the 'Book of Concord'—has made them certain.

You will not contain the doctrine of Real Presence in the bread and wine of the Lord's Supper, it is to be hoped, with the miserable and incredible dogma of Transubstantiation. That is an error, an absurdity and folly of which cannot be denounced too severely. Nor will you think so crudely as to suppose it is one and the same with that wretched compromise of truth with error which has been named 'Consubstantiation.' You will restrain a little your impatience to subscribe, until it is made clear to you, that Dr. Krauth, in behalf of the General Council, rejects indignantly—as undoubtedly he does loudly and very eloquently—both of these pernicious doctrines. The true view is this: 'There is a supernatural pres-

ence of a supernatural body through the divine, with which it (the body) is one person.' That you cannot perceive it by your senses, therefore, fails to be an objection. That can be only against 'the natural presence of a natural body, *per se*.' Such, for example as transubstantiation would bring about, and consubstantiation does not avoid.

Now this is simple, and unobjectionable, and it enables you to take the last copy you possess (so terribly corrupted by scandal, heresy and boys into 'Hocus-pocus'), literally, as you should do. You do take the Body and the Blood of Christ whenever you 'commune.' But it is a sublimated, invisible, imperceptible, not a material, substantial body and blood; and whose ever denies this is guilty of grievous error. And why should you deny it?

"Even the skeptical school of Locke itself being judge," says our author, we know from the illustration assumed (b) be- long to matter, draw no inference against the presence of the body of Christ in the Supper." And then, Hamilton says: "There is no ground for inferring a certain fact to be impossible, merely from our inability to conceive it." And he adds: "Am- mony do not be surprised at the next defender who appears. It does seem a little like Hawthorne's Apollyon on the locomotive of the Celestial City—that is, from the General Council stand-point—but it makes fairer sense for us. It is John Stuart Mill; and he affirms that time and space are only modes of our perception, not modes of resistance; and higher intelligences are possibly not bound by them." There are pious souls who may be converted by heat, but not by cold, and who are impalpable gases, and its relations to space, so to forth—and, ergo—and don't you see? And how solemnly important it is!

It is a comfort to read that "the mathematical moment," (when the Real Presence imparted) need not concern us. We know the sacramental moment. He imports it with his word, by whose omnipotent force the element becomes a sacrament. And now let the reader ask himself, in the earnest language of Dr. Krauth, 'Whether he dare resolve the Lord's Supper into a mere eating of a symbol of Christ's body, the drinking of a symbol of Christ's blood?' Before all the other Protestant churches break up their organizations and hasten to subscribe to the Fundamental Principles we hope they will again permit us to restrain them, just a few moments, in order to increase their desire, and that their subscription may be intelligent. *Inter alia* we have—of course with such limitations as the have been suggested. The Sacrament of Baptism—you should understand that, 'the General Council believes,' the Professor says, 'that God has appointed Baptism as the ordinary channel through which the Holy Spirit works a change in the nature of the child.' A very clear statement of baptismal regeneration. And here is an inference from it that will charm all mothers and affectionate fathers, and one that is irreversibly logical. This shows that God wishes to renew and save children; and what so powerfully as this (the italics are the author's) prompts the blessed assurance that if God fails to reach the child in his ordinary way, he will reach it in some other. You see it? It is very simple. Food is the ordinary channel through which God supports the mortal lives of children. This shows that he wishes to keep them alive. What so powerfully prompts the blessed assurance that if God fails to support them in his ordinary way, he will do it in some other? I am sure you see it.

It is but natural that a church which so richly deserves to be conspicuous, like a fire-stower on a hill-top, should be constantly mixed up and confessedly linked with other churches, should vigorously try to extricate itself from the company that conceals its exact form, and to get itself alone. We all remember with what loud roars assaults the Puritans attacked Romanism, and how frequently our High Church friends do it now, until their voices are hushed on the bosom of Mother Church. The nearer they get the more vivid they grow. One of the spiritless pieces of witling that we have met with for a long time, is the anatomical examination of the English Church from the ninth to the twelfth pages of the preface to this volume.

The pulpit discussion is performed by a skillful, incisive mind, the hand directed by every stroke by accurate and minute knowledge of the subject with which the operator is dealing. He arrives at the conclusion that 'with more uniformity than any other great Protestant body, the Lutheran Church is more united than any.' 'It has a doctrinal laxity which excuses, and indeed, invites, innovation—conjoined with an organic fixedness, which prevents the free play of the intellect. Hence the church of England has been more depleted, than any other by secessions.' And he infers that 'the agitation now existing in the Anglican churches can end only in the victory of the one tendency, and the silencing of the other, or in the silencing of the two.' 'In Protestantism nothing is harder than to silence, nothing easier than to surrender.' A neat and pregnant sentence that last; and we must induce ourselves and our readers with but just one more in this connection. 'The Church of England,' he irreverently says, 'has long so carefully kept a rigid old bottle of form, so very careless or so helpless, as to what the bottle might be made to hold, that the new wine which it has been attended in every way by the same skillful, fermenting burst the bottle, and the wine was spilled. He turns against the Romish Church the same trenchant blade. And all through the volume he prepares the way for the universal dominion of the general Council by a terrible use of exegesis; and the marches forth through all her rivals, the demolished fortresses of all her rivals, clear as the sun, fair as the moon, and terrible as an army with banners. No ardent Councilman can read without quickening heart these these indigestible, and fiery bursts of the author's pen. It is a true unity in protestation, would be the death of Popery; but Popery will live until those who assail it are one in their answer to the question: 'What shall take the place of this?' This book is a statement and a defense of the Lutheran Church, given in a language by the communion under whose leaders the greatest victories over Rome were won. If the Council has been a failure, it can hardly be claimed that the Reformation was a success; and if Protestantism cannot come into harmony with the principles by which it was created, it must remain divided until division reaches its natural end—absorption and annihilation.

The doors will now be opened; and the cry pressing in toward the Fundamental Principles are requested to be orderly. Those having on their banners, 'The New Wine of the Anglican Church' will be permitted by the others to march in first; then the Presbyterians, Methodists, Baptists, Congregationalists, &c., in the order of success. And as the Atlantic order will instantly report the completion of the signatures in Europe and its colonies, we may hope to inform our readers that all peril is averted, and that the desired and glorious consummation is achieved, before the winter has set in."

At Poughkeepsie, on October 21st, Charles dropped, while chipping splinters from a shed with a sharp knife, suddenly dropped his hand containing the knife, hitting a little girl, daughter of Dr. Moore, who, unknown to him was standing near. The blade of the knife struck her nose, tearing the cartilaginous artery, and in eight minutes she was dead.

Specialties are the order of the day, and the most successful of all specialties are always successful. This is eminently applicable to the advertising agency of Messrs. Griffin & Hoffman, the growth and expansion of which has been almost without a parallel in the history of Baltimore trade and commerce.—Baltimore American.

Polygamy Doomed!

A PRECEDENT ESTABLISHED—THE SENTENCE OF HAWKINS.

The United States Government appears to be going to work in earnest to put down Mormonism. One of the leaders named Hawkins, has been indicted for bigamy, on the complaint of his first wife; he was found guilty and sentenced to pay a fine of \$500, and three years imprisonment. There is now a warrant out for the arrest of Brigham Young, the head of the Mormon community, together with his son, Joseph A. Young, for the crime of murder. They have fled southward, Young being already hundreds of miles distant when last heard from. Daniel H. Wells, Mayor of Salt Lake City, Isaac Stout, and other prominent Mormons, were arrested by United States authority. A warrant was issued for the arrest of Orion Hyde, one of the twelve Mormon apostles, but he eluded the detectives who were sent to arrest him, and is now also a fugitive from justice. From present indications this Mormon abomination bids fair to be speedily broken up. Below we give the address and sentence of the Judge to Hawkins:

Salt Lake City, Oct. 28, 1871.

Chief Justice McKean this morning passed sentence upon Thomas Hawkins, the Polygamist, as follows:

Thomas Hawkins, I am sorry for you, very sorry; you may not think so now, but I shall try to make you think so by the mercy which I shall show you. You came from England to this country with the wife of your youth for many years. You were a kind husband and a kind father. At length, however, the evil spirit of polygamy tempted and possessed you; then happiness departed from your household, and now, by the complaint of your faithful wife and the verdict of a law-abiding jury, you stand at the bar as a convicted criminal. The law gives me a large discretionary power in passing sentence upon you. I might both fine and imprison you twenty years and fine you \$1,000. I cannot imprison you for less than three years, nor fine you less than \$300. It is right that you should be fined, among other reasons, to help to defray the expense of enforcing the law, but my experience in Utah has been that were I to fine you only, I am satisfied the fine would be paid out of other funds than yours, and thus you would go free—absolutely free—from punishment; and then those men who misled the people would make thousands of others believe that God sent the money to pay the fine—that God had prevented the Court from sending you to prison—that by a miracle, you had been rescued from the authorities of the United States. I must look to it that my judgment give no aid and comfort to such men. I must look to it that my judgment be not so severe as to seem vindictive and not so light as to seem to trifle with justice. This community ought to know that God does not intend to rescue criminals from the consequences of their crimes, but that, on the contrary, He so orders the affairs of this universe that sooner or later crime stands face to face with justice, and justice is the master. I will say here that whenever you see your good behavior and the public good shall justify me in doing so, I will gladly recommend that you be pardoned. The judgment of the Court is that you be fined \$500, and that you be imprisoned at hard labor for the term of three years.

Contrary to all expectations there was little or no excitement in the court room. The attendance was large, but generally all maintained a proper decorum. The United States Marshal and detectives were fully prepared for any emergency.

Notes of an appeal to the Supreme Court was given by the prisoner's counsel.

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

John.—(Looking carefully for something in the *Pilgr*) I can't find what I'm looking for.

James.—What are you reading so much in that Dutch paper for of late?

John.—I was looking for the continuation of Sebastian Frank's Chronicle of the Popes about which we had such an interesting conversation last week, but it is not in this paper, I wish it had been continued. Peter—I read the *Pilgr* too; it is the best German paper among all our exchanges except perhaps the *Kirchenfreund*. It is a wide awake paper; it has grit, and its editor, Rev. Kundig, is not afraid to say what he thinks. Sometimes ago, I noticed that he told Dr. Sies pretty plainly what he thought of his *Lutheran and Missionary*, and the *Pilgr* seems to learn more to wards the Missouri Synod than to the General Council.

James.—What is the meaning of this picture which I see every week at the head of his paper? John.—I think I can explain that. The paper is edited by Rev. J. Kundig, and published by Wm. Wackernagel and they both had their pictures engraved at the head of their paper together with their wives and children. To the right we have Dr. Wackernagel, with his wife, three children and a cat, and that there should be no mistake as to who they are, the name is written under the picture "Wm. Wackernagel."

James.—What a name, Wackernagel! almost as bad as *Osprey*, we talked about last week.

John.—Then on the left we have the picture of Rev. J. Kundig, and his family, consisting of himself, his wife and a little boy. They are just going to church, leading their little boy between them, and he has a book under his arm, I suppose the Book of Concord. I observe that there is a cross over the door where they are about to enter. If we did not know that it is a Lutheran we might suppose it a Catholic church. He also has taken great care to have his name distinctly inscribed beneath his picture, J. J. Kundig.

Peter.—The reason of that I presume is because he and his wife have their backs turned towards the spectator. I know brother Kundig from the time he was a student at Gettysburg, but I could never recognize him in this picture if his name did not stand beneath it. James.—Well, that is a singular taste, to have himself photographed from his back, instead of his face, but there is no accounting for tastes. But what does that central figure with a large club in his hand represent?

Peter.—I suppose that represents Bro. Kundig in his youthful days, when he was travelling among his native Alps. You see him with uplifted arm, alpen stock in hand, Mont Blanc in the distance, only a little mud planked intervening, but he is going to walk right through it, and ascend the mountain.

as though he were not pleased with your remarks about these five apostles from the German Reformed church to Rome, and especially with your position that the so-called Mercersburg Theology, taught by Dr. Nevin, is the cause of their apostasy; in some parts of his article he uses very violent and abusive language, such as I think no christian brother should use toward another. They are what the apostle calls "trailing sensations."

Peter.—If that is the character of the article, then either brother Kundig did not write it himself, or else he is not the earnest evangelist brother he used to be. I remember him very well when he studied at Gettysburg. He is a Swiss by birth, and I suppose brought up in the Reformed church; he had no sympathy with the ultra symbolism and even Romanism exhibited by such men as Schaurer, who was a fellow student with him and who has long since gone over to Rome. I regarded him rather as belonging to the pietistic school of Germans who interested himself much more about the good of souls, than these Romanizing tendencies.

John.—It seems to me he speaks rather contemptuously of your name, he calls you the "American Lutheran Peter," and this is frequently repeated throughout the article.

Peter.—I hardly think that brother Kundig wishes to cast any odium on my name, he is too good and sensible a man to do that. I consider the name "Peter" one of the most beautiful and suggestive in the world. It signifies a rock. It is the only name that was ever selected by the Saviour, and given to one of the apostles. His name before that was Simon, and the Lord wanted to give him another and more appropriate name, therefore in his infinite wisdom he selected a name by which no other man had ever been called, the most appropriate, suggestive and beautiful name that infinite wisdom could devise. Whoever, therefore, ridicules this name, ridicules the Saviour himself, and calls in question his infinite wisdom, but I think brother Kundig is too good a christian to do that.

James.—It is unaccountable to me, that our German Lutherans, who above all men should be most opposed to popery and every tendency towards it, seeing that Dr. Martin Luther, the great champion of the Reformation and antagonist of the pope was a German, I say it seems to me almost unaccountable, that these men should sympathize with Dr. Nevin, and his so-called Mercersburg Theology, which is evidently leading the ministers of the German Reformed church to Rome. Here are five men of the German Reformed church all deeply imbued with the Mercersburg Theology, who have gone over to Rome in one year. Is there no connection between cause and effect?

John.—I have been reading an editorial in the German Reformed Messenger from Dr. Fisher, and he denies that the Mercersburg Theology has anything to do with their apostasy. He says these apostates have become men of one idea, and followed it out to its extreme result.

Peter.—That is, no doubt, true, but then the question arises, how does this happen, that these five men have all got the same one idea? and how does it come, that it is always the Mercersburg men who get this one idea, if Dr. Nevin's teachings have nothing to do with it? No, the natural and irresistible conclusion is, that Nevinism leads to Romanism. I hope these last defections will open the eyes of the Reform Church on this subject.

James.—I think this Fisher has been caught by his own hook.

Communications.

For the American Lutheran.

Philadelphia Letter.

I suppose you are interested in the state of health which prevails in the city; it grieves me to pen, that we are now having a fearful epidemic—the small pox or varioloid. Persons are on the street to-day and circles are chatting with us in the social circle this evening, and to-morrow they are carried to the cemetery. Usually it is supposed to prevail in the little streets, and among the denizens of tenement houses; but this year it has determined that it will be a

RESPECTABLE SMALL POX; and hence, you find it mostly among the middle classes, and the rich, and especially in the finest portions of this city, heretofore supposed to be the most healthy locality in all this metropolis. This is a mistake; for the lowest streets have received special care by the board of health, because the eyes of the public are opened to such, but the other parts have been fairly neglected. It is our conviction, that if this city board of health can be sued, they ought to be, by some distressed family for damages; for out of five years, yet, nearly six, Oxford street but once in all that period of time. Some one is to blame, and they ought to be censured severely. Turn to the other side; God in his wisdom plies the whips of chastisement severely, after he has borne long with a "crooked and perverse" people. Chicago, the Queenlake city of the prairies, rich in abundant blessings, and a magnificent city, turned her back on the Sabbath, and lo! her wallings in sackcloth and ashes. Once leave the old landmarks of God's word, the great custodian of morals, and the mighty preserver of life—and all is chaos and sorrow. Abandon God recklessly, and perseveringly, and he finally will give such over to "believer a lie that he may be damned." This city is no exception; we may not be as frightfully immoral, and licentious, as New York, or Chicago—the Sodom and Gomorrah of modern times; still we are following them with all our might; and hence providence refrains from sending the conflagration, but sends a lesser form of sorrow and trouble—the one to be the mold iron power, and the other to be the school master to drive us to Christ, and to God. Reader, you may encourage the prodigal, and educate men to a looseness of morals, by legislating the holy Sabbath into a day of amusements. You may license lager beer saloons, and their gardens, to ply their nefarious trade upon God's day; you may abandon all of the restraints of piety, and the church, but when you do this thing you are rebuked by afflictions corresponding. One obeys sacred duties and finds the joy of spiritual equivalence; and one rejects and disobeys the mandates of truth, and righteousness and finds sorrowful equivalents. This is the tendency all ways. Yes, it is the immutable law of time and revelation. However, there is good somewhere, we may not find it to-day, but

surely we shall see it. Some may suffer who are giving Heaven their best services; yet to the great mass it will prove beneficial. May it arrest crime and promote the cause of Christ! let men everywhere repent for the kingdom of heaven is at hand. Is this not a great bug bear which I have builded? Yes, but take care lest you, the builder, become also the demolisher. Piety retains Jerusalem and her temple, intact and glorious; but the rejection of Christ opens inviting chances for a Titus, and leaves her unsightly, and in ruins, a memorial of the power of wickedness, and a sublime and eloquent declaration of the effects of forgetting God, and ignoring the teachings of the ministry of Jesus Christ. Brethren, to fall on the cross, is blessed; but, alas, when it falls on us, we are "ground to powder." Look at your own hearthstones, let the radiations of piety flash from that point, and then there will be found "five righteous men," who can save a city. Reader, let us get back on the old Bible, and let us obey its instructions.

THE GERMAN REFORMED CHURCH is getting rid of apostates; now I do not look upon it with so much alarm, as I behold the Dollingers of Germany, and the Hyacinths of France approaching Protestantism, and living christianity. This dividing of the church on account of personal disappointment is devilish behavior. Suppose the judgement of one man upon a parliamentary question had been wrong, does that justify a set of disappointed men to divide and distract the Lutheran church for years, when the said offender's time would have expired in a few months; and a new election could have rectified all errors and wrongs, if there were errors to right, and wrongs to dispel? And yet these men, as if they were angels in purity, and hereditary possessors of all rights, titles, and patents of and in pure Lutheran doctrines. I wonder if they are not death proud, to death's cold blade. I do verily believe, "we all do fade as a leaf, and our iniquities have driven us away," except those of us who are "first pure" in General Council culture of misrepresenting every body and everything that presumes to exercise the mind God has bestowed upon them ask the church where in all the years past did the *Lutheran and Missionary* (especially since Sies has controlled it) correct a misstatement in regard to an antagonist? I have known positive falsehoods to have been written by them, and published as regards a christian man; and I have known positive evidence to be produced, and given to them, proving the fact; and then they covered their faces with a cambric handkerchief, and hid with a sleeve of a great black gown, and cried, Holy! Holy! Catechism! Catechism!—first pure. Pure falseness, most unquestionably by that they mean—Oh, shame, shame! Is there mercy for such? For "Charity for all and malice for none!" I hope so, and pray for its abundant rain upon them. "Be right, and be bright in life as well as doctrine." Who is the true christian? Let the judgement decide.

NOAH.

For the American Lutheran.

What good is done by it?

"Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God." How much good might be done, and how much evil avoided, did all professing christians observe the above precept. But alas! how often is this forgotten. No where do we see this precept more palpably ignored, than in the controversial articles of the religious press. We admit there are some noble exceptions; but are there not many articles of this kind printed in which you can find nothing of the spirit of Christ? We are not opposed to controversy, if its object is to elicit truth; and when it is carried on in a dignified and christian manner. Such controversy will do good, and glorify God in proportion to the truth elicited. But what good is accomplished by articles of this kind when they are pervaded by a rancorous, ungentlemanly and unchristian spirit? Will they not rather do evil by wounding and irritating others, and provoking a reply of the same character? Does it not sometimes seem as though professing christians were vying with each other to out do the worst political demagogues? The insinuations, and prevarications, and unkind personalities, pervading such communications, certainly do not manifest the spirit of our blessed Jesus. Our own impression is, that the object of controversy should be to do good, and not simply to establish our own views, or to overcome and defeat our opponent. We think that everything that genders strife, or wounds and aggravates the feelings of another, who may be as honest and conscientious, in his convictions as we are, should be excluded from christian controversy. Every pastor must be aware that the best, most active and intelligent christians, among his members, are opposed to things of this kind.

I have often been mortified, when soliciting subscribers to religious journals, &c., by being told that ministers quarrel with, and abuse each other, just like politicians, and hence I don't want the paper. Another brother, who had secured a number of subscribers for a certain paper, said to me: "If the editor don't quit using such vulgar language, and publishing such abusive articles, I will quit the paper." What good, then, will articles of this kind accomplish? When any vital truth of our holy christianity, (and they are all vital) are assailed, let them be boldly met and controverted in a dignified and christian spirit, avoiding all abusive epithets, and unkind personalities. The glorious truths and doctrines of our holy religion need no weapons of this kind to defend them. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds." The weapons are furnished and made ready to our hand by the great author of christianity. All we have to do is to use them prudently and skillfully. A warfare for the truth, waged with the weapons of his furnishing will always be triumphant. But any cause, however good, defended by unworthy or unseemable weapons, will inevitably suffer.

Let us have more of the gospel of Christ, the plan of salvation, the redemption through the blood of Christ and the essential doctrines of christianity in general and more good will be accomplished than by bitter controversy. Let us curb this unchristian disposition to unchristianize and unchristianize each other, and cultivate a spirit of conciliation, and thus show that we are actuated by the spirit of our Master, Christ.

SIGMA.

Church News.

Rev. A. M. Geiger, late of Des Moines, Iowa, has accepted a call to Van Wert, Ohio, where correspondents will address him.

Rev. A. P. Ludden, having removed from Cobleskill, N. Y., desires correspondents to address him at Centre Brunswick, Rensselaer county, N. Y.

ARGUSVILLE, N. Y.—Rev. E. Marsh, having received a call from the Lutheran church at Argusville, N. Y., and commenced his labors there on Sabbath, Oct. 22d.

MILLERSBURG, IND.—Rev. E. S. Rees, having received and accepted a call from the Evangelical Lutheran Church at Millersburg Indiana, desires correspondents to address him accordingly, instead of Freepoint, Ill.

The Northern Conference of the Synod of Central Pennsylvania, will convene (God willing) on Tuesday evening, Nov. 14th, at Middleburg, Snyder Co., Pa., in the charge of Rev. S. P. Orwig. Let there be a full attendance.

W. H. DIVEN, Sec'y.

YORK COUNTY CONFERENCE.—The above Conference will meet in Fry's church, Rev. P. Warner's charge, on the evening of the 6th of November. Brethren will please call at "Oswald Book Store," No. 11 South George Street, York, Pa., where conveniences will be awaiting them, to convey them to their destination.

M. J. ALLEMAN, Sec'y.

CHURCH DEDICATION.—The newly erected Trinity Lutheran church, edifice, at Saron Valley, York Co., Pa., will be dedicated to the service of the Triune God, (to-morrow,) Sunday, Nov. 5th, at 10 o'clock, A. M. Rev. Dr. A. H. Lochman, and Rev. C. J. Deininger, of York, and other ministers, will be present. The public of the surrounding neighborhood are invited to be present.

GOING BEYOND ITS BORDERS.—The committee on home missions, appointed by the General Synod, South, and of which Rev. T. W. Dosh, of Winchester, Va., is chairman, has issued an appeal to the Southern churches to raise \$1,000, for the special purpose of establishing a mission in Missouri. It thus becomes manifest that our Southern brethren are not willing to restrict their missionary operations to the South, but are desirous of extending them beyond their own borders, even to Missouri, in the great West.—Lutheran Observer.

SUNBURY, PA.—The Lutheran Sunday School of this place held their annual anniversary in that church on Wednesday evening last. The attendance was very large, as usual upon this interesting occasion. The designs of the different classes, reciting, singing, and other exercises, were well executed. The number of scholars now attending the school is 552. The amount contributed by the school during the past year was \$1,350; \$1,000 of this amount is intended for the purchase of a splendid library, the balance (\$350) is for the foreign mission cause.—Democrat.

CHURCH CONSECRATION.—Grace's Evangelical Lutheran Church, in Shade township, Somerset Co., Pa., was consecrated to the worship of God, on Sabbath 29th of October. The dimensions of the church edifice are 40x32 feet, with steeple and cupola for bell. The whole cost of the church edifice is \$1,700; it is neat and well finished, and was reared by a small band of praying and earnest laboring people. Five hundred dollars were lacking on Sabbath morning, which was all provided for before the dedication. May the Lord bless this new congregation, and the pastor

The American Lutheran.

YORK, PA.

SAURDAY, Nov. 4, 1871.

ABBOTT & CO., 22 Nassau St., GEO. P. ROWELL & CO., 22 Nassau St., S. M. P. TENGILL & CO., 57 Park Row, and W. W. SHARP & CO., Tribune Buildings, New York, are our authorized Advertising Agents in New York.

Messrs. GRIFFIN & HOFFMAN, Newspaper Advertising Agents, No. 4 South St., Baltimore, Md., are our authorized Advertising Agents in Baltimore, Md., and in the cities of New York and Philadelphia.

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NORTHERN CENTRAL RAILWAY
SPRING TIME TABLE.

Through and Direct Route to and from
Washington Baltimore Elms 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, Aug. 7, 1871, the trains on the Northern Central Railway will run as follows:

NORTHWARD.		
<i>Express</i>	leaves Baltimore at	8.30 a.m.
<i>Mail</i>	leaves York	11.50 a.m.
	leaves Harrisburg	1.46 p.m.
	leaves Williamsport	4.00 p.m.
	arrives at Elmira	10.35 p.m.
<i>Buffalo Ex</i>	leaves Baltimore	10.10 p.m.
	leaves York	12.25 a.m.
	leaves Harrisburg	2.00 a.m.
	leaves Williamsport	4.25 a.m.
	arrives at Elmira	9.25 a.m.
	arrives at Can'ndaga	12.10 p.m.
<i>Fast Line</i>	leaves York	12.10 p.m.
	leaves York	3.30 p.m.
	leaves Harrisburg	4.46 p.m.
	arrives at Williamsport	8.15 p.m.
<i>Cincin't Ex</i>	leaves Baltimore	7.40 p.m.
	leaves York	10.15 p.m.
	arrives at Harrisburg	11.30 p.m.
<i>Niagara Ex</i>	leaves Baltimore	8.60 a.m.
	leaves York	9.55 a.m.
	leaves Baltimore	3.30 p.m.
<i>Harrisburg Acc.</i>	leaves York	6.20 p.m.
	arrives at Harrisburg	7.40 p.m.
<i>York & Har'.</i>	leaves York	6.30 a.m.
	leaves Harrisburg	8.00 a.m.
<i> Erie Mail</i>	North leaves Harrisburg	11.55 p.m.
	leaves Sunbury	2.10 a.m.
	arr. at Williamsport	3.30 a.m.

SOUTHWARD.

<i>Express</i>	leaves Elmira	7.15 a.m.
<i>Mail</i>	leaves Williamsport	10.10 a.m.
	leaves Harrisburg	2.10 p.m.
	leaves York	3.50 p.m.
<i>Buffalo Ex</i>	arrives at Baltimore	7.00 p.m.
	leaves Mandaingau	6.55 p.m.
	leaves Elmira	10.25 a.m.
	leaves Williamsport	2.10 p.m.
	leaves Harrisburg	7.35 p.m.
	leaves York	8.35 a.m.
<i>Chicago Ex</i>	arrives at Baltimore	10.40 a.m.
	leaves Harrisburg	3.55 a.m.
	leaves York	5.00 a.m.
	arrives at Baltimore	7.25 a.m.
<i>Erie Exp's</i>	leaves Embury	8.55 a.m.
	arrives Harrisburg	11.05 p.m.
<i>Erie Mail</i>	leaves Williamsport	11.30 p.m.

	arrives at Harrisburg	3.35 a m
<i>Pacific Ex</i>	leaves Harrisburg	11.30 a m
	leaves York	12.35 p m

Cincinnati & Harrisburg 10 45 p.
leaves York 12 00 a.
Balt. Acc. Harrisburg leaves York 12 30 a.
arrives at Baltimore 12 30 p.
York & Harrisburg Harrisburg 6 45 p.
leaves York 8 15 p.
Mail Train north and south, East Line
north, and York and Harrisburg Accommoda-
tion north and south, leave York and Har-
risburg, and Harrisburg south, Sunbury Accom-
modation and Niagara Express north, daily
except Sunday.
On Sunday south daily except
Saturday. Cincinnati Express north, daily.
Buffalo Express north and south daily.
Eric Mail south daily except Monday.
South, further information, calling daily at
Office, Pennsylvania Railroad Depot.
ALFRED R. PISKIE,
General Agent and Ticket Agent.
E. S. YOUNG, Gen'l Pass. Agent.

PENNSYLVANIA RAIL ROAD

SUMMER TIME TABLE.

Eight Trains (Daily) to and from Philadel-
phia and Pittsburgh, and Two Train
to and from Erie (Sundays Ex-
cepted).

On, and after MONDAY, August 7th, 1890,
Passenger Trains on the Pennsylvania Railroad
Company will depart from Harrisburg and ar-
rive at Philadelphia as follows:

EASTWARD.
PHILADELPHIA EXPRESS leaves Harris-
burg daily (Except Monday) at 8 45 a. m. and
arrives at West Philadelphia at 7 40 a. m.
FOURTH AVENUE EXPRESS daily (ex-
cept Monday) at 7 35 a. m. and arrives at West
Philadelphia at 11 15 a. m.
PHILADELPHIA EXPRESS leaves daily (except
Sunday) at 8 00 p. m. and arrives at Harrisburg
at 9 00 p. m.

PHILADELPHIA EXPRESS leaves at West
Philadelphia at 11 25 a. m. and arrives at Har-
risburg at 12 30 p. m.

Philadelphia 4:35 p. m.
 10-15—ENLIE EXPRESS, leaves Harrisburg daily (except Sunday) at 2 00 p. m. and arrives at West Philadelphia at 6 00 p. m.
 10-45—CINCINNATI PRESS leaves Harrisburg daily at 10 45 p. m. and arrives at West Philadelphia at 8 10 a. m.
 HARRISBURG ACCOMMODATION leaves Altoona daily (Sundays excepted) at 7 25 a. m. and arrives at Harrisburg at 1 05 p. m.
 HARRISBURG ACCOMMODATION leaves Harrisburg at 3 55 p. m., and arr. at Philadelphia at 9.45 p. m.
 LANCASTER TRAIN, via Mt. Joy, leaves Harrisburg daily (except Sunday) at 7 50 a. m. and arrives at West Philadelphia at 12 40 p. m.
 WESTWATER.
 4-35-ERIE EAST LINE west, for Erie

11 55—ERIE MAIL, west, for Erie leaves Harrisburg daily at 11 55 a. m., arriving at Erie at 8 00 p. m.

11 45—CINCINNATI EXPRESS leaves Harrisburg daily at 11 45 p. m., arrives at Altoona, 4 40 a. m., and arrives at Pittsburgh 10 00 a. m.

12 00—FIRST PACIFIC EXPRESS leaves Harrisburg at 1 35 a. m.; arrives at Altoona at 6 00 a. m. and arrives at Pittsburgh at 10 20 a. m.

2 10—SECOND PACIFIC EXPRESS leaves Harrisburg daily at 2 10 a. m., arrives at Altoona at 3 30 a. m. for breakfast and arrives at Pittsburgh at 10 40 a. m.

FAST LINE leaves Harrisburg daily (except Sunday and holidays) at Altoona at 8 00 a. m., for New York and arrives at Pittsburgh at 12 00 p. m.

120 a.m.
MAIL TRAIN leaves Harrisburg daily (except Sundays) at 1 15 p.m. arrives at Altoona at 1 55 p.m. leaves, and arrives at Pittsburgh at 1 00 a.m.
WAY PASSENGER TRAIN leaves Harrisburg daily at 7 00 a.m., arriving at Altoona at 120 p. m., and at Pittsburgh at 8 20 p. m.
SAMUEL A. BLACK,
Sup't Middle Div. Penn'a R. R.
Harrisburg, June 3 & 1871.

CUMBERLAND VALLEY R. ROAD
—
CHANGE OF HOURS.
WINTER ARRANGEMENT.
—
Grand Opening Thursday, Nov. 24, 1870. Passengers

per train will run daily, as follows, (Sunday excepted):

WESTWARD

ACCOMMODATION TRAIN leaves Harrisburg at 8:00 a. m.; Mechanicsburg, 8:35; Carlisle, 9:15; Chambersburg, 9:47; Shippensburg, 10:20; Chambersburg, 10:44; Greencastle, 11:15; arriving at Hagerstown at 11:45 a. m.

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

EXPRESS TRAIN leaves Harrisburg at 4:30 p. m.; Mechanicsburg, 5:02; Carlisle, 5:35; Newville, 6:05; Shippensburg, 6:33; arriving at Chambersburg at 6:50 p. m.

MIXED TRAIN leaves Chambersburg at 7:00 a. m.; arriving at Harrisburg at 7:30 a. m.

EASTWARD.
 * **ACCOMMODATION TRAIN** leaves Chambersburg at 6:00 a. m.; Shippensburg, 5:29; Newville, 6:00; Carlisle, 6:33; Mechanicsburg, 7:02; arriving at Harrisburg at 7:30 a. m.
 * **MILITARY TRAIN** leaves Hagerstown at 8:30 a. m.; Greencastle, 9:05; Chambersburg, 9:44; 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.

20 p.m.; Genesee, 4:27; arriving at Chambersburg at 5:20 p.m.

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

O. N. LULL, Superintendent
RAILROAD OFFICE,
Chambersburg, Pa., April 30, 1908.

DANVILLE HAZLETON 7 WKS. R.

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

This road makes close connections at Sunbury going North and South with the P.

100