The Sunbury American.

NEW SERIES, VOL. 10, NO. 35.

SUNBURY, NORTHUMBERLAND COUNTY, PA.-SATURDAY, NOVEMBER 21, 1857.

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, JY H. B. MASSER, Market Square, Sunbury, Penna.

TERMS OF SUBSCRIPTION TWO DOLLARS per summe to be paid half yearly to adverce. No paper discontinued until all arreages are

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All communications or letters on bosiness relating to the office, to incres attention, must be POST PAID. TO CLUBS.

Three copies to one address, Seven Do Do Fifteen Do De Five dellars in advance will pay for three year's subciption to the American. Postmasters will please act as our Agents, and frank ser's communing subscription money. They are permit-te dother under the Post Office Law.

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Merchants and others, advertising by the
cear, with the privilege of inserting
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JOB PRINTING. We have connected with our establishment a wel-elested JOB OFFICE, which will enable us to execute the neatest style, every variety of printing. I. B. MASSER,

ATTORNEY AT LAW. SUMBURY, PA. Business attended to in the Counties of Norhumberland, Union, Lycoming Monteer and Columbia.

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SUPERIOR WHITE ASH ANTHRACITE COAL, 'rom the Mammath Veln, for Furn aces, Found ries, Steamboats and Yamily use, BELL, LETTIE & CO.,

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Orders received at Mt. Carmel or Northum periand Wharf, will receive prompt attention.
M. B. BELL, D. J. LEWIA, WILLIAM MUIR.

May 8, 1856.- 1

PHILADELPHIA Wood Moulding Mill, Millow Street above Tweljth, North Side.

Builders Cationale for Carpenters Builders, Cabinet and Frame Makers sed from the best and thoroughly seasoned material, always on hand. Any pattern worked trota a drawing. The subscriber having purchased the entire in erest, will continue the business with increas-

Agents wanted in the various towns in this ation of the cite, to whom opportunities will he offered for large profits to themselves. SAMUEL B. HENRY.

July 18, 1857 .- 3m Milp IMMENSE EXCITEMENT!!

Revolution in the Dry Goods Business!! J. F. & I. F. HLINE. Respectfully announce to their friends and the

Store in Upper Augusta township, Northumberland county Pa., at Klines Grove their Spring and Summer GOODS, and opened to the public a general assortment of merchandize &c.
Consisting to part of Cloths, black and fancy Cass mers. Sametts, Checks, Kentucky Jeans together with a general assertment of Spring

and Sammer Goods adapted to all charges of per-Ready made Clothing, commissing of Costs and

Ladies Bress Goods,

Summer Snawls, beneglieme, gawns, Ducale Also a tresh supply of Drugs and Medicines, ferometes 4 c., of all sands. A new supply of Harrware, Queensware,

wanden ware Brazens de-A large assortment of Boots and Shees suitatie for men women and children. HATS AND CAPS.

School Books, Statumery, Envelopes, Ink, &c. FISH AND SALT. And all goods usually kept in a country store. Corre and see, Come one, come all.

The public are respectfully invited to call and examine our stock before purchasing eisewhere. Ail of the above named stock of goods will be sold positively at low prices for cash, or in exchange for country produce at the highest mar-

Thank ful for past favors we hope by strict attention to business to merit a centinuance of he same. Kline's Grove, Pa., May 16, 1°57 .- tf

ERCICLE CORNER A. J. CONRAD. HOLLOWING RUN.

ESPECTFULLY informs the public that he has replenished his Store with an exdelient assortment of New Goods just received from Philadelphia, which he will sell on terms as reasonable as any other establishment. His assortment consists in part of CLOTHS, CASSIMERES & SATTINETT,

Winter Wente for men and boys, all styles and prices Ladies Bress Goods.

Consisting of Black Silks, Merinos, Alpacas, De Laines, Calicoes, Ginghams, Muslins, Trim-Also a tresh supply of GROCERIES of all

HARDWARE and QUEENSWARE, Codarware, Brooms, &c. Also a large assortneut of Boots and Shoes, suitable for Men Women and Children. Hats and Caps, Silk Hats, and all goods usually kept in a Country Store.
All the above named sock of goods will be acid positively at low prices for cash, or in exchange for country produce, at the highest market price.

Hollowing Run, Nov. 29, 1856 .-- 1v

STATEST WHEEL GREASE. 4 II's Gream is recommended to the notice of V. roners, Livery Staids keepers, &c., as of Sees aton to mything of the aind ever inoduced. As it does too gum upon the axles is much more datable, and is not affected by 75 conta for sale by A. W. FISHER.

Select Poetry.

[From the N. Y. Evening Post] THE OLD MAID.

O, tell me why, though a maid be old, Her waise it may not be sung? And why her tale it may not be told, How that she too once was young, And that her lovers came, and lovers woo'd Yet left her to pine in solitude !

Her dear old schoolmates all are gone; Her sisters all are wed; And in cruel hours she twined the flowers To deck the beauteous head Of one who stole the heart away On which her own was set, And made her rue the luckless day, (And makes her rue it yet,) When a lover came, and a lover wood', Yet left her to pine in solitude.

Year after year she dwells alone, While the world flies gavly by, And the tears they start in her aching heart. But they never dim her eye; For her grief in her secret soul abides

And she wears a cheerful air, While in her losom the treasure she hides, Like the lock of a lost one's hair; And dreams of the lover who came and woo'd Yet left her to pine in solitude.

Proudly she hears her serrowful head. Wreathed only with curls, Bravely she bears the jibes and the jeers The world at the Old Maid hurls; For she knows that the lot of Woman is hard, And that in the rude Sattle of Life Her bosom must often be wounded and scarred Whether maiden, or mother or wife; So, though lovers still came, and lovers woo'd.

She would half prefer her solitude.

O! say not her heart is selfish and cold. And that nothing her love can arouse, For who but she, to the sick and the old Is the nagel in every house? Yes, in trial and trouble the Old Maid is near, With a balsam for all our wors, And she e'en ledds an ear, and drops a kind tea When to her the young maiden goes, To tell of the lover who came and who woo'd. Yet threatened to leave her in solitude.

Then tell me why, though the may be old, Her praise it may not be sung ! And why her tale it may not be told. How that ste too once was young. And that lovers came, and lovers would, And left her to pine in solitude ?

Theological.

LOOKING FOR GOD-A SERMON. Delivered by Rev. C. Wadsworth, D. D.,

ARCH STREET PRESBYTERIAN CHURCH, ON SUNDAY, OCTOBER 18111.

"I WILL LOOK FOR HIM."-Isuish vill., 17. In common language, the phrase "to look "," is expressive of two distinct exerciseseither search or expectation. It expresses search when actively we look for something mislaid or lost. It expresses expectation In the text, both these meanings are involved ow that this penman was Issiah-you are ion was the infinite Jehovah, the everlasting | sufferers. God. Everywhere and always he was look-

ing for God. as of his essence, so of his attributes and ope- I have wasted my substance on the curtaly rations. Bring what powers, buman or un-gelic, we may to the effort, still will the same —: will turn from this far country—1 know question return to the builled intellect. "Who the way is love and pentence to my Heavenly out the Almighty unto perfection."

But beside this necessary hiding of Deity, there is much of Himself which he hides from his creatures with an evident purpose of good toward them, that they may search for and find it. Man on earth is in an economy of publisge, and as we have attempted recently to show, the obscurity which attends the partial manifestation of His will, and the slow and gradual development of His purposes, is exactly adapted to our probationary condition. And while to search for God, "for the expectation of fluding him out to perfection, is blasphemy; nevertheless it is the part of true piety never to rest satisfied without God, and the cry of the true Christian is

He looks for God in Creation. To the eye in starbeams and sanshine. To the prous soul, the varied forms of nature are not phecomena merely, but veritable revelatiousstreams, flowers, fountains, the glories of noonday, the grandeurs of midnight, the sighof zephyrs, the roar of tempests:-these, all these are to the believing heart, only the actualized thoughts of God, autwritten on the these are to the believing heart, only the to the counting room nor the theatre, many actualized thoughts of God, outwritten on the men go to it. They come, it may be, not tablets of nature, outspoken in the voices of arreverently to the House of God; they listen be universe. And with his eye thus ever apon the very footprints of the Creator, the while, were the thoughts of their hearts out watchward of His life is, "I will look for him," spoken audibly, you would hear one man say, I will look for him." And here begins the grand difference between the renewed and the unrenewed man. "The wicker," procesbially, "will not seek after God." fied science searches as its ultimate objects only for second causes. It mines in the earth or soars to the Heavens, looking smid the stars and the strain, not for the power, but only for the process. It dissects the flower and anatomizes the insect, to find out the here descend the ministering angels. A mechanism of their make, and not the marvel ladder from my very feet up to the gates of

come to the bash with his equipments of science; putting his thermometer into the flame to test the reality of the fire; plying his knife upon the bark and woody fibre to discover the plant's species. But not so with Moses, the theologic meaning of the bush was to him the most important. And so it is of all thougs. God reveals kinself to day in every tree and flower, and bush on his footstool And though it is wise and well to study them for the science, yet to forget the theology meanwhile, is unspeakable madness. Why one would think that the first, the most earnest, the nil-absorbing search of a creature would be for its Creator. Suppose a solitary man created suddenly on a planet, the first instinctive question in his soul would be:—
"How came I here? Who made me?" Fing a child into the midst of a vast desert, and if say :- "Ah, there has been a living being here-I will follow the track till I find it." his soul to follow the shining track of mighty footsteps which lend him to God. And such a restless desire every true Christian does feel. Every star in the sky is to him like gie strata-or soar through the Heavenly constellations - he feels himself ever follow. ing the track of God's glorious footsteps, and his cry is ever: -"I will look for Him! I will

look for Him?"

He looks for God, too, in Providence. He does not expect to discover, amid the fearful mysteriousness of the present dispensation. he reasons of God's purposes-but he does expect to discover therein the reality of God's presence. And in this he finds his comfort. A child may not understand why a father does a thing, but it is enough for his consoluthan to know that it is done by a father.

And here, as in regard of Creation, the
Christian differs easentially from the ungodly. The unrenewed man is looking ever for second causes in Providence. Is it an warthquike?

—he tells you of volcanic elements. Is it a overtrading, and extortioners' panic. Here, for example, this day, from a state of unexampled presperity, when truthful of the present and hopeful of the future we were exulting in expectations of still brighter we are suddenly cast into the very depths of embarrassment and dismay. And who can explain it? A thousand men, indeed,

dary symptoms of a disorder. In trials like the present the Christian when passively we await something coming. second causes to chasten in fatherly love under the sword of God's angel. And would way of sinners nor sit in the seat of the scorn- and then, then, going to tell Jesus. In the text, both these meanings are involved individuals and communities. Who has been to God men would ever most literally imitate ful." He will not look for God in the pages. God give us all the loving fait! in the language. The inspired penman both the particular sinner, he pretends not to tell. sought earnestly, and expected eagerly, the Judging from the retributions of God's provobject of his contemplation. And when you idence, he is as likely to think that in this not left one moment in doubt, that the su- the rich. Inasmuch as he sees that it is the preme object of his search and his expecta- poor and not the rich who are to be the actual

has to-day his fine house and his plenteous It is implied here that God may and does board. But it is the man who yesternay de himself from his creatures. Alike in his toiled hard for coarse food that to day startles throughout eternity, whether to man or to Divine Rud wielded, severely but in mercy. arch angel, every Theophany, or manifesta. And he says, "I have been a sunner-! have by searching can stad out God who can find | Father's house-1 will arise and go to my Father-1 will look for Him-I will Look

rost HIM. l'assing this, we observe, Thirdly That a Christian looks for God in | want any good thing."

RELIGIOUS URDINANCES. man clothed in soft raiment, and some to see

reading it, one says, "Gh, what fine poetryof Faith, every phenomenon of nature is a what stirring eloquence," and unother says, Theophany, a Shechina.—It sees God in "Oh. what fine common sense - what practical everything. The cloud seems His garment, Philosophy." and another says, "Oh, what the lightning His glance, the tempest His exquisite ethics-what matchless morality. chariot; the sound of His marching is upon wind and wave; the sinds of His goodness Word-Gop's Wond-Hark, God speaks to me. Oh my soul, hear as for life, for eternal -eternal life. Here God reveals himself in all his saving and sanctifying attributes, "I

will look for Him, I will look for Him."

Or, take the Sanctuary. Other men go to it, and on the days when men can neither go respectfully to its sacred service. But meanspoken audibly, you would hear one man say, that hymn was well sung," and another, that chapter was poorly read," and another. This is a good discourse - just fitted to these times-fine common sense and philosophy But the true Christian says, "This is God's house." God has his way in the anuctuary. Here, along these aisles. He marches on His burning feet. This air is haunted with God. Bethel, it is Bethel! Here lifts the hadder, ous manifestations of their Maker. And in glory. Oh, be still, my soul. Hark! Hark! sil this it manifests the folly of Atheism, for the winsper of God's awful voice! Look,

ous field of the Dicine ordinances. In regard to all active duties of life, whether sucred or secular, the language of his heart is

the true Christian, in every footstep of activity, still seeks the Divine Presence.

And here, alas! for much of our religious he a o king for instrumentalities.
The parent sends his children to the Sun-

ay school, without bringing them to Jesus. The Church talks of missionaries, and money, and men, more than of Jehovah. We go up a child into the midst of a vast desert, and if he sees a single footstep in the sand, he will say:—"Ah, there has been a living being have been raised, and missionaries that have been appointed. And we hear elequent har-Strange, then, that God's man-child in life's angues upon the duty of more entire congreat desert should feel no restless desire in secration of person and property to the great work. And we come back again to our missionary concerts to find some few scattered disciples making manifest that they feel that though Paul plant and Apollos water, yet Bethlehem's planet, leading to Jesus. He God, and God only, can give the increase. looks forth upon every water, as the disciples | And it is no marvel that God, whose treatapon Tiberius, to discover the ever marching open to His children is so analogous to Omnipotence. And whether he walk amid the flowers of the field—or mine amid Goolo God—it is no marvel, I say, that He should let loose the ruthless destroyer upon fields of missionary labor, when the Church talked so much and so proudly about the more ma-God, the great Omnipotence of the operation. In all such fields of labor the true Christian looks for God-true, he does well his own work, because he remembers that it is only in the path of active duty he can hope to find Jehovah. The promise in regard of this very

labor of missions being,—"Go, go and teach all nations, and then I am with you always." Nevertheless, he never substitutes means of grace for Grace. Let him go where he will in the path of religious duty, he feels that, without the Divine Presence, his walk will be a wandering. If he lead his child to the Sunday school-if he go himself to the prayer

ok for Him-1 will look for Him!

Meanwhile out even of the higher walks of think they can. But, also for their sugacity! Every one of these prophets after the event, has a different cause for the phenomena, and a different cause for th true child of God caray the self same spirit. skin is hot and febrile. And another, nay, sellors and strong warriors, asking their wisbut he ails because his extremities are cold. dom and strength for the battle, but he be-Not seeing that they all speak of but secon. takes himself to a higher wisdom and strength And as a result thereof, behold on the morrew, an hundred and forty and four thousand sees God-God operating through all these Assyr ans were dead corpses in the camp, all that monarch Take that price of paper which troubles you, take it on the morrow, before you go out o business, and alone in matter the sin has been with the poor as with your secret closet, lay it before God, and if he do not work 85t a miracle for you outicardly, and you will go to the battle of life

The man who lost yesterday his thousands you look for the Lord.

"Bebobl," says the Psalmist, "Behold as into the wilderness when fed by the their masters, so our eyes look upon the Lord seing and works. God is, and must forever be and shrinks from approaching famine. But our God." And this not more for redress the Saviour's boson he had eaten the Passa great mystery to his creatures. An infinite though the Christian cannot find out the Six than for direction. "What must I do to day?" ever. Let him go to life's sweet and simple spirit must necessarily remain incognizable that occasions, he is sare to find out the Gob imquires the faithful servant; "what will God pleasures, casting off correction auxieties as to the finite. We can never behold the im- who causes. And so, while the convulsed have me to do to-day?" inquires the true the oak tree its snow wreaths, but let him go measity of the Divine exsence outil we become omnipresent, and so become God. And occasion and core, he perceives in it all the prayerfully for the Divine will, he will walk empire, to wake his harp to sweet song, or tion of God, can be only a Shechina, i. e., a been thankless-pronigal-ungrateful-I have man of his counsel- not asking how do other for Jeroah, finite symbol of the infinite Presence. And been in a far country away from my Father— men act, or what in my present circumstan. And as o ces seems the best selfish policy-but as an h nest, benevolent prudent God fearing man, what are the Bible's practical directions for conduct in my circumstances-and be will surely find in the end, that the I ivine counsel are in themselves the loss of earthly things; is the guarantee of success in business; and verify in his own experience the blessed promise, "That they who seek the Lord shall not

Religious Ordinances Godinaess makes a man a good business it can no longer be leaned on. If the lamp hat God, so there may be, also level Theola. It renders him industrious, willing to do anything for his daily bread which is not give us light. Unto what but the living and gy without God. A Theology which specus in itself smint. It gifts the man with prudence to find God. Even a preaching of the Gos. lature disasters. It imparts to the man's pel, which is not a preaching Christ, but a character decision and firmness, so that those philosophizing about Christ. And men mow very storms which shatter the dead tree, ongo to religious ordinances, as the Jews by give nobier strength to his root, as an oak througed to John's ministry, some to see a or cedar, It makes the man hourst, and with even strive to comfort. From the heart and read shaken by the wind, and some to see a a reputation established for unimpeachable the home of the deeply stricken spirit the integrity, it is in the power of no temporary ever in the very words of the inspired prophet a Prophet; but, alas, how few men go as —"I will look for Him,"—"I will look for God.

Take the Bible—many mell read it, and man all those fine business graces which remembers to the business graces which remembers and a residue of the control der him efficient and eventually successful in every waik of life. So that while constant disaster and ultimate rain may be his lot who toilows rules of present expediency, as suggested by the counsels of wise men-or the financial philosophy of public journals-or timate success are certain to him, who turns from all private wisdom to take counsel of Conscience, and whose motto in all the perplexities and embarrasments of business is, ever and only, "I will look for God. I will look

The true Christian may, and indeed must, in times like these, share in the general dis-asters -- Like earthquakes and pestilences, these commercial convulsions startle and shake whole communities. So complex and interwoven is the whole fabric of civilized life that an honest man's interest must be tangled and tern by the dishonesty of his neigh bors. Nevertheless, no great truth is more patent in times like these, than that fortunes built on the quicksands of the cold hearted extortion and reckless speculation which hasteneth to be rich, have no stable foundation; while the fortune which stands on the basis of solid and patient and honest labor, abides with least disaster the winds and the

God bath pever blessed gambling-and dice and cards are no more -real implements

suddenly on his eye the great sight—a bash burning with fire but not consumed. Now one of these modern philosophers would have come to the bash with his equipments of his seeking when he leaves the strictly soliging. the Divine law that threatens his distruction is as inevitable, in its final results, as the law of gravitation. The man both honest and with silver." Once more, still—I will look for God. I will look for God. benevolent may have lost-money. But what In those strictly sacred duties, that we owe to God as stewards of the divine mysteries, the sweep of the storm, he hath but cast over—be tried them all, till surrounding nations in the sweep of the storm, he hath but cast over—be tried them all, till surrounding nations. board treasure to lighten his laboring barque, and presently, with new sails and fair winds, will go on his way again. But the man losing wealth gained by dishonesty, hath lost at once.

Sent their nobles to wait on him as menias.

And the glory of his great deeds was a power and the gospel only bids you gird up your sailed by dishonesty, hath lost at once.

Nevertheless, the last vision you catch of the board treasure to lighten his laboring barque, short-coming. In that very greatest of all labors, the work of converting souls, how all ost exclusively has our searching come to treasure, hath foundered, and he floats on some frail spar, a social cast-way forever. Would to God men would read the Divine Oracle. Cheaply were the instruction purchased at all this expense of financial disasstate. This slope is vanity. Wanity of the tables of dishonest ter, if over against the tables of dishonest vanity, saith the preacher—all is vanity.

The finally, here is the certain access of the exercise. There may be a vain and unsuccessful looking for other things, but as successful looking for other things, but as successful looking for other things, but as successful looking for other things. The finally, have is the exercise. There may be a vain and unsuccessful looking for other things, but as successful looking for other things. ter, if over against the tables of dishonest gains were read—the "Mene," "Tekel"—"weighed," "wanting"—of God's Providential finger-so that, rising with new purposes and better moods of mind to the Buttle of Life, men would inscribe on their banners

this motto of wisdom-"I will look for God, I will look for God,"
And as of the business of life, so of its again and again, that pleasures and recreations and absolutely indispensable to man's highest condition as a mortal. To keep the mind ever tensely strained amid life's anxious die the lustres of philosophy amid the gloom there is no sounder philosophy than Solomon's

-That every man should eat and drink and
enjoy the good of his labors.

To begin the needful work of economical

retreuchment in the field of simple and sinless enjoyments, were like shortening the fuel of the engines when the steamer labors with the storm, and drives amid breakers. Are there not twelve hours in a day; and are these not enough for the agencies of business? And when the evening comes and God tears man's business away from him, then let him obey the Divine ordinance and rest from his labor. Let him leave his business behind him; let him not carry it to his home, either in the words of his hip or the wrinkle of his forehead. Let him sit with a glad smile in ing, gentle, his eyes and his work are ever upon fair pictures and listen to sweet music, unto the Lord. Oh! he cries, I want the and read amusing books, and go forth amid Father, the Redeemer, the Sanctifier. I will the beauty of soft automnal landscapes, till till his overstrained nerves are soothed and strengthened, and his heart rebounds from sacredness, and into the lower and common its load, rejoicing with thanksgivings amid walks of the secular and the social, does the the good things God has left him, rather than bemonning everlastingly the good things

ters murmur, he can find scenes enough of pleasure at this redeemed footstool, without seeking unto polluted haunts where the fiend

of licentious literature, nor in the noisy saloons of the drunkard, nor in the dress circle of a theatre. But seeking Him only in those scenes of hallowed peace where He reveals Himself in mercy, he will find his nerves strengthed, and his heart soothed, and his with renewed strength and courage-because whole nature recreated again for life's bivouthe eyes of servants look unto the hand of As the beloved disciple went bravely to Gethsemane and Calvary, when, with his head on Christian. And recking thus earnestly and as the Psalmist went from the cares of his seffely and happily. Let a man, even in the common business of life, make God's word the Palestine. Looking for Jehovah-Looking First. Here is the simplicity of the exer-Palestine. Looking for Jehovah-Looking

And us of his business and pleasure, so especially and last of all will a true Christian ok for God in all seasons of affliction. The philosophy of this thought is so apparent, that we need scarcely insist on it. Affictions and as the thing lost can no longer be turned to, so there is nothing left for the afflicted soul but to turn unto God.

If the staff bath been broken in the hand, Omnipotent God can a soul betake itself in seasons of extremity? The world-the poor unsatisfying, vanishing world-like a toy that ing heart. It cannot comfort. It will not world recedes-that true Religion may have a four field for its victorious achievements.

It is a description most exquisitely beautiful that Job gives of Jehovah .- "As God his Maker who giceth songs in the night." Other comforters may give songs in the noonday -Pleasures-honor-riches-as fair spirits they walk in lustrous robes, attering sweet voices through life's lustrous chambers. But when the Night comes, these fair robes seem shadowy phantoms-their voices the sad plaint of unblessed spirits. They give but tears in the night or terrors in the night. But only God my Maker gireth songs in the night. Solomon, the prince, the philosopher, tried

them all. His first resources was philosophy His spirit heavy—the pulses of his heart hot with the fever of the world-he octook himself to science. He studied the mysteries of earth and the marvels of Heaves. And when wiser than the wisest of men, he stood the prince of philosphy and science, his melancholy conclusion was-" Much wisdom is much grief. He that increaseth knowledge increas-

Sickened, then, with the phantom Knowledge, he turned him to Pfeasure, and he gave himself to mirth. He sat long at the wine, and he made him great works, and he builded houses and planted vineyards. alas! when the revel was ended, and the chap lets were faded, and the chrystal chalice fou with the lees, be awoke from his short dreum to cry-"Vanity of vanity," such laughter is

Then came the Covetousness, the avarice-

sent their nobles to wait on him as menials. anity, saith the preacher—all is vanity."

And this experience of Solomon, is the God of natural religion may clude all experience of all men. To other sources of our searchings; the language of philosophic comfort than God, the weary hearted betake theology is ever and only, "Oh that I knew

And as of the business of life, so of its pleasures and recreations. This is the true skillul statement to read the deep riddle. Is of the Christian. We have insisted here it night on Exchange—gather the Legisla-shat looketh for God shall sarely find him, if it night on Exchange—gather the Legisla-ture to heal the bitter waters. It is night he seek for him with all his heart. activities, is greatly to hazard either its imbecility or madness. And in times like these
there is no sounder philosophy than Solomon's

our comforting, the thousand idel gods of the
world—Riches and Pleasure—and Glory and

Alas! fooling reasoning. These things are good in the nonday, but worthless in the night. they are fine toys in the holyday, not strong staves on a pilgrimage. They make the glad heart bound more joyfally, but the broken heart they cheer not; the desolate home they comfort not. They give songs, sweet songs, in the glorious noonday. But it is only God, my Maker, that giveth songs in the night.

Ah, my brethren, my brethren, learn the great lesson, that the true wisdom of man in this world is only in "looking for God" With such a great and gracious God to look for Children of the living God, why go ye mournful and sad to your high places in Heaven, with the knit brow of care and the cheek stained with tears and the eye anxiously fixed of the Phillipian dungeon? Was John sad

| nour down to the ear of the wrapt exile the could'st hear it all—the thora—the null—the loudest athems of Heaven. And why, then thirst—the bitter scoru—the pressure on a should these worldly cares trouble, you, with laughs and the swine wallows.

"Looking after God"—"Looking after to go to? Blessed as the mourning disciples majestic patience. All, all—save that crymarching forth sadly to the earthly burial.

Psalmist. And then then, let the shadows may look for Jehovah. Tell us what mean gather like night on the Egyptian cities - and those awful words: Without God in the let the storm come, driving the poor shatter. world-w thout God for ever. ed bark into grief's great shipwreck-and let the world's termenters hem in my home and my heart in all there fierce and terrible array still in all the serene and steadfast gladness of a mighty faith. I can walk the midnight path in exulting triumph, if my face be turned over toward the living God, and like the tried and troubled Psalmist, "I look for him-1 look for him." And now hastening to conclude these de-

sultory observations, let me only add, How wise in the whole review seems the gospel invitation unto sinners. "To seek for the liv. ing God as a Savier and comforter," How

cise-salvation is only looking. As the bitten Israelites only looked on the brazen symbul, so the condemned sinners has only to ook unto Immanuel and live for ever-only to let go all self-seeking and self saving ; and ike a child from a burning house, to drop into the arms of an Almighty Saviour. As the chilled flower is saved by lifting its cup to the sun, so the accursed soul is saved by

that men will not seek after God. Why the very birds of the air and the beasts of the field seek their food from Jehovah; and the man must be more brutal than the beast, who iy stapified for a moment but received no inturns unto dumb and duad Idols from the living God. Alas! there is no description : of a creature's condition so overwhelmingly dreadful as Paul's in Ephesians-of a man Without a God in the world," Had it been without friends in the world-or without a home in the world-or without happiness in the world-or without a hope in the world-it had been fearful enough. But, alas, as in it had been fearful enough. volving all this-and mightily surpassing all this - how much sadder is it to be without God in the world? No God !- why then, umid life's fairest forms, I am like a poor orphan in a fine dwelling where my father bath disc No God !- why then with my heart high, seating with all warm and deathless aftertions No God :- why then with the universe all seen Coating in the neighborhood. God's, I have no part or lot in it, but as a vagabond, am forever amid his rejoicing crea-

No God!" and more-no God "in the vorld !" mark the emphasia- "In the world" in this world.

Oh if it were some unfallen and heavenly corld it might be borne better. Surreu d d by gentle and unselfish spirits, un der skiesof cloudless light, amid fields of lastvous green -then-then-if the thing might be it were not so dreadful. But, alas! in this world without God; this world of temptation, and trial. and conflict; this world of withered hopes and alienated affections; this poor bollow troutless syrup, and the present is the first parcel the accursed world of crushed spirits and broken has been imported into the United States. hearts; without God in such a world, alas; who can bear it.
How wonderfully then the folly that will

formless and terrible spirit that as unto Eliphaz of Teman posses apectral and shadowy before the face of the stricken and appalled is much more data it and another than the more of the state of the sta

Alas for the mistake that in becom'n . Cristians you give up life's happiness ! Ot 1 impeartent man, yeare not princes amid paloce a far country-poor hire ing - cust d and famished menials, amid husks and swineherds;

comfort than God, the weary hearted betake themselves. Where is the creature, they say —the man—the thing—to strengthen and comfort? "Kindle for us some earthly lustre they cry, in the midst of the dashes."

Come, then, poor perishing prodigals! come home to your Father; come this morning ! You came to God's house condemned God's house saved immortals, rejeicing in the love of your heavenly Father. You came having nothing, you may go having all things. You can find your God to day, for you have his promise, his sure promise. But to morrow may be too late. Ab me, the fearful a uplinise of those other oracles : "Seek God betimes" -Seek him while he may be found"-as if there were seasons of such seekings which are too late for ever; and there are such seasons ;- Ye shall seek me and shall not find me"-"Ye shall seek me and yet die in your

ins," said the rejected Saviour.
Oh, he warned then in time! to-day is the accepted time, te-morrow may be too late for ever. And t'en your fearful doom-without God for ever! Oh, who shall speak of and find, men ought to be happy. It is a dark world, I grant you; life is but the night time of immortality. But, thank God, even for the midnight with its stars and its songs. Tify, a fire to consume. No Father! no Sarify, a fire to consume. No Father! no Sa-v.our! no Comforter! For ever! For ever!

Why, my brother, if God should render just now immortal in body and spirit, and place you in some star in heaven, and just on the low path you are treading? Why are loosen that star from its orbit, and with you ye sorrowful? Was Paul sad in the gloom alone as its accursed inhabitant let it rush loosen that star from its orbit, and with you away into the outer darkness of the universe, in the Egenn exile and poverty?

Why are ye sad? Ah. I will tell you. You are like the poor mourners seen in Uz by Eliphaz: for as I went through the streets of your city I heard the sounds of weeping and complaining sadness—men speaking of all items and asking for consolation. But way, lest and alone, and outward bound ferms I heaved and listened asking for consolation.

breaking heart of a world's dread guilt-Father's face-that mighty want of God .-God give us all the loving faith of the Tell us, oh tell us! that ere it be too late we

SAVING CABBAGES. The best way to preserve cabbuges green all winter, so that their good qualities shall in no manner deteriorate, as follows: As late this mouth as the weather will allow dig out your cabbages that you have set apart for winter use; dig treuch es, say eighteen or twenty inches apart and from twelve to twenty inches in length, as may be most convenient and in accordiance with the quantity to be preserved; transplant your cabbages firmly in these trenches, as closely as they will stand togenther. When your bed is finished raise a platform some 18 or 20 inches high over them, which can be made of any refused post, rails or boards about a place; across this place a few bean poles or lath, and upon the whole throw a quantity of bean haulm, cornsilks, straw or any material of this kind, as a protection against wet and frost-and you can eat green cabbage up to April, finer than if plucked from the garden in October .- Ger. Tel.

A Fierida paper tells of a nagro who was just looking toward God.

Secondly. There is the common sense of threwn from hathers and whose head struck the exercise. The very madness of foily it is the leg of Capt Furkhil's horse as he fell and broke it. The head then glanced and struck a tree on the side of the road peeling off the back for several feet. The negro was slightury. He is supposed to be a hardshell.

SINGULAR CALCULATION .- Mr. Anders n. the Wizard of the North says that during the last twenty years he has paid £25,000 for advertising £3,000 for bill printing £41,500 for all posting. He has posted 355,800 square miles of paper on the walls of London and in doing this he has used 1.363,000 pounds of

RELIG OF THE CENTRAL AMERICA .- It is stated that last week a body was picked up-on the Atlantic brach, a little north of Cape Hateres having a belt around it containing gold dust. No doubt it was the corpse of one of the passengers of the ill fated Cen-I have no glorious spirit to worship and love. tral America. Other dead bodies have been

> A DISAPPOINTMENT —A whale was ob-served in Sandwich Bay, Muss., last Friday afternoon, about half a mile from shore. A hoat was manued and fitted out and sturted in pursuit; when within about forty-leet of his whaleship he went down and was not seen afterwards. It was thought he would make sixty barrels of oil.

> NEW MATERIAL FOR MARINZ PAPER - A new and singular material for paper has been recently received from London and passed through the New York Custom house, it is the residuam of beet root after pressing for syrup, and the present is the first parcel that

BANK ABBLIGATIONS .- The Harrisburg Tel-How wonderfully then the folly that will egraph publishes notices of intended applicanot seek after God! Why what is the God tools to the next Legislature for charters for you recoil from as a monster? Is He the twenty-two new Banks, one for a general formless and to the control of the co Banking, law, three for increase of capitals and two for extension of charters.

One of the partners in a prominent Phila.