the demand) we emasculate the statute, and sweep away the guards which the legislature threw around, not only the morals of society, but the physical health and well being of both but the physical states of the moting the convenience of the public, it might as well be blotted from the calendar of Jays. But we have no right to give up this days function. It has come down to us with institution. It has come down to us with the most solemn sanctions both of God and man, and if we do not appreciate it as we ought, we are, at the least, bound to pre-

serve it. But this question has received a direct decision in the case of Commonwealth vs. Jeandell reported in 2 Grant's cases, 506. In that case, Judge Thompson, of this court, decided that the running of passenger railway cars on Sunday was a violation of the act of 1794, on Sunday was a violation of the act of 1/94, and a breach of the peace. He says that this act established what might be called the "Peace of the Sabbath." The public have a right to the benefit of the law. This city has for one hundred and fifty years obeyed the law faithfully in its observance of the sabbath, and it is not perceptible wherein either its prosperity or character has suffered. If it is likely to do so, those most interested If it is into the law-making power of the commonwealth, if they wish to exercise privileges at present withheld and prohibited. Railway corporations have accepted their charters under this law, as well as other laws of the land, and should not be the first to grasp at powers not given them in the exercise of these highly profitable and beneficial franchises, bestowed by the liberality of the

These decisions show the views held by this court in regard to this particular law. And it is this humane, beneficent, moral law that the defendants have violated. It was written into their charter as plainly as if the legislature had placed it there as an additional section. It is one of the laws of their being-they were made subject to it. They, the creature of the State, have set them-selves up against the commands of the State, are breaking the laws of the State. It is the hand of the child raised against the parent. Not but that the State had been kind and

liberal to them. Look at their charter. As we read the long list of the streets of our city over which they are authorized to build their road and run their cars, and that without the consent of our city councils, we almost ask, where does this railroad not run? From the extreme northeast of the city, at Richmond, to the southwest at the Baltimore R. R. depot; from the extreme northwest, at Fairmount Park, to the southwest, at the Navy Yard; together with an additional line on Poplar and Spring Garden streets; so that three distinct lines of this road are running to day. And every legislature, since their incorporation, has been applied to by them for new privileges, and they have been granted with no sparing hand.

They were authorized to run their cars and take the profits of these enormous franchises six days in every seven. Was not that enough? It seems that they did not consider it enough. They grasped for the only re-maining day of the week, that they might increase their gains.

Now, what convicts them of knowing that they could not lawfully do this, without legislative authority, is that they applied to the legislature to grant them the power. What was the result of that application?

By the legislative record of the session of 1866, it appears that a bill was introduced into the Senate, providing "that it shall be lawful for all passenger railway companies within the city of Philadelphia to run their ears on all days of the week." They did not. meet the question fairly and say on Sunday, but used language which possibly might be misunderstood. The bill was referred to the Committee on Vice and Immorality, the pro-per committee to which to send it. That committee subsequently reported it, with a negative recommendation, and their able re-port will be found on page 616 of the Re-cord. But they did not leave it there; they reported also this resolution : "Resolved that the laws of the Commonwealth regard-ing the first day of the week, called the Lord's day, be not so altered as to allow the running of street cars on Sunday," and this resolution was after debate, adopted by a vote of 23 yeas to seven nays. So much for the Senate. In the House of Representatives, a bill was introduced to submit the question to a vote of the people of the city, and this, having reached its third reading, was on its final passage rejected by a vote of 50 nays to 36 yeas. They would not trust so valuable a law as this to the chances of a popular election. I do not say that this acn of the two houses, thus separately had and in differing forms, has the effect of posi-tive law, but I do say that it shows conclusively the sentiments of our last legislature on this important subject too plainly to be misunderstood. One might have supposed that the efforts of this company to accomplish their object would have ended here. But no; the law of the State that had created them and to which they are amenable was nothing to them; the legislature that had so liberally conferred on them such valuable privileges was to be set aside and its opinions and wishes disregarded. They resorted to, what I must call, a miserable subterfuge; and under the mere sham of a mail contract, which I shall have occasion to refer to hereafter, they have been doing for months past that which they had been so recently and so positively forbidden to do. They began cautiously. Two trips on Sun-day morning early and two trips Sunday evening late were all they attempted at first but gradually growing bolder, they came slowly down the morning and up the afternoon, until they made both ends meet at high noon, and the peace of the Sabbath, which had been thus gradually encroached upon, was fully broken. By these illegal acts they have injured these complainants, and we now look at the complaint, and the evidence to sustain it. Here are sixteen respectable citizens, who allege and show to this Court that they are pewholders in churches, or residents of houses, situated on the line of this railroad. They allege that they are disturbed and annoyed in their worship, devotions, reading, meditation, quiet and peace in their churches and homes, and that to such an extent has this disturbance gone that their pews and church property and their dwellings are depreciated in value. Their allegations are fully sustained by the testimony of witnesses submitted to the Court. Take the case of Mr. Sparhawk, one of the complainants. He is a pewholder in Rev. Mr. Barnes' church on Washington Square. He describes the nature of the disturbance caused by these cars running past that church on Sunday, and states that if it is to be continued, his pew will be greatly diminished in value, if not destroyed; as the interference with the services of the church will, in all probability, necessitate the abandonment of that church as a place of worship. In all this he is fully sustained by the testimony of nine witnesses, including Mr. Barnes himself. These all speak of the serious inter-ruption of the exercises, to such an extent in

mean convenience, (and this is the essence of some instances, that they have been unable, while a car is passing, to hear a single word that the pastor was saying, either during public prayer or the delivery of the sermon. They show also the injury which has been sustained in the value of the pews and church property. Then look at the condition of Dr. Beadle's church, on Seventh street below Arch. One witness had to abandon a pew by reason of the interruption, and seek another where he was less disturbed. The pastor states that the noise occasioned by the passing cars is so great that he has felt at imes as if he must stop on account of it. In his church also, the damage to the property is proved. So with the Baptist church at Eighteenth and Spring Garden streets. So with the Methodist church at Twentieth and Spring Garden streets, and so with the other churches on the different lines of the road. I need not refer to all the affidavits, as they will all be carefully examined by your Honor, but the effect of these disturbing influences complained of is shown as well in the cases of the complainants who are residents and owners of property. Here are instances of persons who have actually been compelled to abandon the use of their front rooms on Sunday, and retire to other parts of their dwellings, in order that they might engage in such de-votional exercises as they had been accus-tomed to, with their families, on that day. hey all state that their houses are rendered ess pleasant and comfortable, and depreciated in value, one stating positively that he will take less for his property now than he would have taken before the cars began to run, and another, that since they have been running, he has concluded to sell his house, and find one, if he can, where he will be free from these annoyances. Citizens are thus shown to be interfered with in the right of property which they possess in their own dwellings;

worshippers in churches are disturbed in the enjoyment of one of the highest rights guaranteed to them by the law; pew property and church property are injured and deteriorated; and even ministers of the Gospel are compelled, as they have testified here, to stop repeatedly in their prayers and sermons; and all this because these defendants are determined to make money in defiance of the law.

Now these grievances are not imaginary. Look at the testimony as to the number of cars run by the defendants on the Sabbath. It appears in proof that on Sunday, Sept. 16, there passed along Seventh St., 253 cars be-tween the hours of 9 A. M., and 11 P. M. During some of these hours, from 20 to 24 cars ran, passing these dwellings and churches at the rate of one in every two and a half or three minutes. Can it be considered possible that this can be done without disturbance It seems plain to me that this must be the inevitable result of it, and that this item of proof alone is strong corroboration of all that has been asserted by the complainants upon this point.

What do the defendants say to this? They say, in the first place, through their witnesses, that the complainants are *irritated* by the religious bearing of the subject, and therefore more sensitive to the disturbance. Supposing this to be so, for the sake of the argument, I answer that they have a right, as citizens, to be irritated. Here is a great pub-lic law, designed to promote and conserve some of the most vital interests of the community, disregarded and transgressed from week to week by this defendant, and we are told that we must not be irritated ! Here are some of the highest and most important rights which are guaranteed to the citizen by the constitution and laws, infringed upon, and his proper enjoyment of them interfered with by an avaricious corporation, and he is told that he would not teel his loss if he would told that he would not real is loss in newould only not be irritated! I say, further, that it is not only his right, but his duty to be irritated. It is the duty of every good citi-zen, when the laws enacted for his protec-tion, as well as the protection of the community in which he lives, are broken and lisobeyed, to be irritated, and that to such an extent, that he will be ready to appeal to the courts of justice in his own behalf, and that of his fellow-citizens, in order that the supremacy of the law may be maintained, and its further infraction prevented. We are told further, by the def every day from every quarter, asking the affidavits, that this corporation should be allowed to continue its violation of law because in other cities and towns, in this and foreign countries, this same thing is permitted, and no one complains of it. A strange answer this to our complaint! Because laws are broken elsewhere, they may be broken here. Because some people elsewhere surrender their rights without an effort to secure them, so must we here. But it is enough to say that this very defence was disposed of by this Court in the case of Com-monwealth vs. Jeandelle, which I have already cited. There it was repudiated by the Court as having to do with the question before them, and that is all I need say about it here. It is altogether irrelevant to the preent case. -Then, again, the defendants excuse themselves on the ground that they are promot-ing the cause of religion and the general health of the city, by enabling some persons to attend church and others to recuperate their health by breathing the fresh air of the country, who would, without the means afford-ed by the cars, be unable to do so. This excuse has also been decided by this court to be unavailing, and I need only read an extract from Judge Woodward's opinion in Johnston vs. The Commonwealth, to show how complete is the answer to all the testimony presented here on this point. He says: "Some would no doubt avail themselves of the omnibus to ride for health and strength, to visit the cemetery and to go to church, not only on Sunday, but on other days of the week; but the defendant was, notwithstanding, a common carrier, pursuing his ordinary occupation which was a worldly employment as truly as merchandise is. The motives of an occasional customer do not determine the character of a man's business. Its character is acquired from its general aspects, and from the intention of the person prosecuting it rather than from that of the person patronizing it. The argument amounts to this—omnibus driving may be pursued on Sunday exactly as on other days of the week, if anybody rides to Turkish Empire? church or the cemetery in it; though a worldly employment in all its aspects, and actually contributing to idleness, dissipation and disorder, yet it is so sanctified by this casual patronage, as to become a work of charity and necessity within the high significance of those words as used in the Act of 1794. A specious pretext, to make the most of it, to cover up a palpable violation of that law." (Concluded next week.) Deaths in the Ministry .- The names of numbers.

BOARD AT PITTSFIELD.

THE WANT OF MEN.

September 26, Evening.—A crowded meet-ing assembled at Dr. Todd's Church, notwithstanding the continued rain.

place in the number of our missionaries-ai alarming fact. In 1860, we had 11 new men offered us for the work. In the six years since, only 24. In 1860, we had 166 ordained missionaries in the field—now we have but 139-a decrease of 27. In November last, a printed letter was sent to all our theological students now training, setting forth the want of men. The result was, 1 new missionary sent out and 3 candidates now waiting. The calls from the foreign field are repeated and urgent-send us more men. What shall be done to secure the men who are needed now? The Committee present five resolutions appealing to parents, to pastors, to students, and to God in prayer.

The Doctor said, twenty years ago the Board met in Philadelphia, and had a time of sorrow and weeping, because they had not the means for the work, though men were weady to go. Our present extremity is the reverse. We have the means but want the men. There is one reason why this is so. The long years of our terrible war appealed with force to our young men, diverting their minds from study. The war is done, but we find it difficult to turn the current of sym-pathy toward the Foreign Mission work. The American Church has adopted the missionary work as its own. American missions have not been a failure. Now the forces at the missionary posts must be augmented, if the work is to be accomplished. After the solemn and beautiful scene of this afternoon, (the testimonials to Dr. Anderson), there should be no lack of men. The spirit of this afternoon's precious meeting can never be reported. Its key-note was ''First trust in the Lord and do good, and surely thou shalt be fed."

Secretary Wood suggested that the obtaining of men full of the Holy Ghost and of faith is vital to the prosperity, yea, to the continuance of this Board. In view of this fact, let us have ten-minute speeches from as many as we can hear from this evening.

Rev. J. G. Bliss, Agent of the American Bible Society in the Levant, formerly a missionary of the Board, now resident in Con-stantinople, intimate with all the missions of the Board in Turkey, said :-- I have visited almost every station, and to a man, the mis-sionaries are now breaking down with the burden which is already upon them. They are absolutely breaking down in physical ability—overworked, overcrowded; the calls upon them for missionary labor occupying every hour of their time, not only during daylight, but in the night. Suppose a placard was hung out in a prominent place n one of our public streets, with these words, "Seven thousand Turks are earnestly asking to know the way to Heaven." Would not Christian men be moved strongly to go at once and tell them the way? Now in the last seven years, we have sold 7000 copies of the Scriptures, either the whole Bible or the New Testament alone, to individual Turks in their own the seven of the seven their owniccountry; and for a Turk to spend his money for a Bible or Testament, is a sure evidence that he will read and examine every page of it. You cannot go where I have gone and not have your heart stirred within you, with an intense desire to lead to Christ those who want to be led, who implore you

to show them the way. There is Brother Green, at Broosa—he has an iron constitution, it is true, but he is an enthusiastic, devoted worker, and through ncessant, never-ending toil, his nerves are all shattered, he is broken down; he must come back to his native hills in Maine, and breathe again their invigorating air for a time, before he can think of resuming active duty.

There are letters coming into the stations

ANNIVERSARY OF THE AMERICAN We have numbered five men there, but fired at Sumter, there was a mighty crisis in venom; has combined it in a remedychurches there; but to establish churches, and to ordain native pastors over them. For this service we want the best men you have. In Eastern Turkey we have nine men; four are to come home at once, broken down. Brother Walker is in a district containing

700 villagers. He calls loudly for help. The Board has now three men offered, two from our seminaries, and one who gave himself to India twenty years ago, and has been prevented from going out until now. Parents, we shall want men ten or fifteen years hence. Consecrate your sons now to this work. We really want and must have thirty-five men now to keep up the work, to supply deficiencies in present fields, not to open new ones, and we have but three. Be-sides these, we want ten men for new stations; we want two colored men to go to churches, with 323 members; a seminary with 34 students, and a female school with

force there, we could in a few years leave

and say much for our country; but these dren for service in foreign fields, beloved missionaries, who had been away In securing a man for one of from this land from ten to twenty-five years, when they came back, or sent their sons taller, better men than they went out, men of bravery and endurance. May we not

hope for great things from them. Rev. Mr. Taylor, missionary for Madura, said when the country was in danger, sons, daughters, mothers were prompt to conse-crate themselves to its safety. How can consecration to country be turned to good ac-count as consecration to Christ? We will accomplish the end by the cross. Let me explain by the case of an elderly heathen man, for three or four years under Christian in-struction. When I was about leaving India, he came to me and said, Of late, after my work and my supper are done, I read my New Testament. I read of the sufferings and betrayal of Christ; betrayed with a kiss. They came to take him as though he had been a common thief, I cry as I read, I can't help it. Then I kneel down and pray. I read how they spit in his face; they crowned him with thorns; again I cry and I pray. I read how they crucified him, and how he bore it all for me; again I cry and pray. So I spend all my evenings, of late, and it does me good.

When I go to that man's village to preach I have no occasion to tell the leading inci-dents of the life of Christ. He has told them to all the region round. Certainly by the cross we will be consecrated to Christ's work. Fathers, mothers, consecrate your children to Christ. The field is the world, and we want a host of men.

When I was a boy, my heart was touched when my mother read to us from the Mis-sionary Herald. We were poor, living out in the West, owning two cows and a yoke of

we have numbered nye men there, but our national life. The President met the our national life. The President met the crisis by calling out 75,000 men. The loyalists What can two men do in such a vast field as of the North responded, and we did not go this? Is not this an appeal to parents, to young pastors, to young men? We do not want pastors to go and settle over native departments of trade. The law opens inviting positions, and attracts young men of education who ought to be out in missionary fields. A crisis is upon us here at home. We need ten men in Home Mission fields where we have one.

Our law schools are well filled. I can think of one having now 300 students, an-other 150, another 100. The profession is already crowded, and many young lawyers are now going into merchandizing, for want of room in the practice of law.

In 1836, when we had \$40,000 of debt, there was a crisis in our history. I well remember the remarks made by Dr. Beecher | 31st, 1866 :and Dr. Plummer on that occasion. Jonathan was alluded to between the two rocks, with the enemies before him and Saul's camp behind. He ascended the hill with no one but his armor-bearer, and carried confusion Africa. Eleven years ago Mr. Dunmore went to Kharput, and was of great value to the field. He returned to this country, and, as you are all aware, lost his life in fighting its battles in Arkansas. He left eleven do we remember Foreign Missions in our daily prayers, so as to make our children feel that the cause of missions is the cause of 40 members. All these operation he set on God, and should be dear to us? God has oot. In that district we have but three brought us into this position purposely. His men. These people gave \$2500 in gold last year to spread the Gospel in their own towns and villages. If we' can keep a working work will be raised up to carry for-

Men of wealth, young men, you say you will give your money to missions. If you force there, we could in a few years leave Kharput and go to regions beyond. Dr. Canfield, of Syracuse, alluded to the fact that consecration to our country, while cultivating a proper spirit, had come in the way of consecration to missionary work. The late Dr. Brainerd had said that we, living at home, were apt to love our country from self-internet. ishness. The din of war excited us to do work. Mothers must consecrate their chil-

In securing a man for one of our vacant pulpits, we fix our eye upon the man who we think fitted to fill it. We make all inquiries back to die for the country, they bear a more precious testimony for freedom than any of us can possibly do. Our religious young men have now come home from the war, Treat should go to Auburn Seminary, spend ceed in securing these missionaries. Brother Treat should go to Auburn Seminary, spend a week looking round among the young men, then fasten upon the men he wants, put it right to their conscience, and he will secure his men. Brother Treat is the man to do it. Brother Clark I would send to Andover and Bangor; Brother Wood to New York—we would have a *policy* (laughter) that God would approve. This would fill the roll. A short time since, Brother Robert, of Constantinople College, wanted men to man his College. He went round to several of our Colleges, fixed upon the best men he could find, put the call right upon their consciences. They prayed over it-they went. (Applause.

The announcement by Dr. Todd, Chairman of Committee of Arrangements (and by far the busiest man in all New England during these three or four days) of communion services for to-morrow, to be held in the three largest churches simultaneously, was then made. Our Mr. Barnes, with President Hopkins, and Dr. Adams, of Boston, had charge of the services in the principal church, Dr. (1997) Dr. Todd's. Thus closed a meeting of deep interest and of vast importance to the cause of missions.

The Tendency.—The Banner of the Cove-nant, the organ of the Reformed Presbyterian Covenanting) Church, in its issue of Sept. 27, under the heading of "A Step in the Right Direction," says :---" In our last num-ber we published a report of a recent meeting of the Chicago Presbytery, by which it appears that a committee has been appointed to confer with similar committees of the decided that one of the sons must prepare for the ministry. I had been praying from the day of my conversion to be made a mis-sionary. The time had come. My muth sionary. The time had come. My mother took off her forty-two gold beads—they had been her marriage dowry—and sold them. separated from other bodies with which, in

'AVER'S AGUE CURE''-which rarely, or, as some of our neighbors say, never fails. It is reliable both for prevention and cure. With it, men may live with complete immunity from the malignant effluvia which has hitherto rendered many localities almost uninhabitable. Those suffering from CHILLS AND FEVER may find in it immediate relief, and those exposed will find sure protection from attack, by taking it in small quantities as a preventive.-Ill. Democrat.

PUBLICATION CAUSE.

Donations received by the Treasurer of the Presbyterian Publication Committee, from July 1st to Sept.

31St, 1800 :	
Jacksonville, Ill., Westminster Pres. chun Watertown, N Y, Stone	
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WM. L. HILDEBURN, Treasurer. PHILADELPHIA, Oct. 2d, 1866.

A REQUEST.

The Committee earnestly request the Sessions to remember, that no collecting agent will come to so-licit the annual collection for the Publication Cause. This responsibility is left with officers of the churches. Will they not meet it?

MARRIAGES.

PERRY-JONES.—At the residence of the bride's mother at Rolla, Mo., on the morning of Sept. 19th, 1866, by Rev. John E. Werth, Rev. Henry T. Perry and Miss H. Jeannie Jones, adopted daughter of the late Rev. Williston Jones. The parties start immediately to reinforce the Cen-tral Turkey Mission of the A. B. C. F. M.

Special Actices.

Ar Synod of Pennsylvania.—The Synod of Pennsylvania will meet in the First Presbyterian Church, Carlisle, Pa., on Tuesday, the 16th of October, at 1/2 o'clock P. M. at 7/20'clock P. M. The train leaving Philadelphia at 12 M. connects at 4'15 with the train for Carlisle, arriving at 5'21 P. M., WM. E. MOORE, Stated Clerk.

AS Synod of Missouri.—The Annual Meeting of the Synod of Missouri is to be held at Lawrence, Kansas, commencing on the second Thursday of Oc-ober next, at 7 of lock P. M. HENRY A. NELSON, Stated Clerk.

43° The Presbytery of Pittsburgh will neet in the Third Presbyterian Ohurch, Pittsburgh, on the 3d Friday of October, at 2% of clock P. M. S. M. SPARKS, Stated Clerk.

43 The next Stated Meeting of the Pres-bytery of Harrisburg was appointed to be in the First Presbyterian Church of Carlisle, on Monday evening. (October 15th.) preceding the meeting of Synod, at seven o'clock, and to be opened with a ser-mon by Rev. H. A. Niles. 1061-2t C. P. WING, Stated Clerk.

two lovely and excellent brethren are to be added to the recently departed. They are Rev. E. W. Wright, D.D., long the pastor at Delphi, Ind., and but a short time since released from his pastorate on account of the infirmities of old age; and Rev. John W. Farquahar, pastor of the Lower Chanceford church in this State. The latter fell in his prime. He was taken with paralysis while preaching, and lived but a short time after.

BALLARD'S

37 NORTH EIGHTH STREET,

NEAR FILBERT.

missionaries to send them some one to tell them the way of salvation. I saw a letter come to this brother one day, signed by thirty natives living in a village back in the mountains, calling pitifully for some one to come over and bread the break of life to them. There were the signatures in full of those who could write, and then the others made their dot with the end of the finger dipped in the ink, and the name written alongside the dot by one who could write. Who could resist with a voice like a clarion, that filled the house. He said, "Such appeals for men delight me. For several years we have been such appeals. The good brother goes on every hand, visiting all whom he can possibly reach; but he has work enough around him for ten men to do, keeping them employed all the time. I tell you every missionary brother in Constantinople is now breaking down from hard overwork, while there is an immense work to be done in all parts of the Turkish Empire. We ought to have six new men, men with hearts aflame with love to the Master, and with tongues of fire from the Holy Ghost, located in Constantinople to-day. There are 400,000 people there, col-lected from all parts of the surrounding world, to whom the bread of life could be successfully broken. Brother Trowbridge is there, it is true, and he goes into this field and labors wherever he can; but what is he among so many? Will not some of you go to this, the early home of civilization, of letters and of religion, and carry back the light to the land from whence it came? The next ten years will tell great things for Turkey. Can we not have faith to seize the present opportunity and gain the vantage ground for the struggle? Science has faith—and faith strong enough to creep along the bottom of the ocean and connect continents, though baffled again and again in the endeavor. Science has faith enough out West to push out for nearly a mile, full 30 feet under-neath the bed of the lake, to accomplish her ends. . Why cannot the faith of our young men now in the Church grasp the great future that calls out to them from the

Dr. Clark, of Boston, who succeeds Dr. Anderson as Foreign Secretary, said: "We have come to a crisis in the history of our missions. We want men to man our stations; and where are they to be found? We want them now; and where are we to get them? True, there is a crisis in the religious history of our country. Men are wanted now in every part of it for Home Missionary work. There appears to be a crisis all round; in Foreign Mission fields as well as here. Let us con-sider a few facts and figures. At Marash, last May, 800 came to witness an ordination of a pastor. At a station in Central Turkey, 3000 came to witness the dedication of a church. Our Missionary force in the field is totally inadequate to minister to these We want 17 men in Turkey today. In 15,000 square miles there, we have a Protestant community of 6000 souls. In 17 churches, we have congregations amount-ing to 4000 every Sabbath, and we have but two live men to work this immense field.

Son, and for such pay as he gives me.

used to hear the call for money. Now at last there is no difficulty about money, and the cry is men. They ask us ministers to tell parents to bring their sons and daughters as a free-will offering to God. This change in the call will do my church good. It will do good to every church in the land. It will make Christians feel their responsibility, and they will respond to this appeal, the Board may feel assured.

I have no faith at all in crises after the experience of 25 years. This is not a critical point in the cause, nor in the history of this Board. Let us remember that God reigns yesterday, to-day, and forever the same. How can there be a crisis in His cause? A few weeks ago, a crisis seemed to have come upon our country, and I was despondent about it. But all that is past; the country is safe. (Deafening applause.) I feel re-buked for my distrust in God. Six weeks ago, we dared to doubt that God cared for this nation. But we turned to the East, and lo! daybreak begun. (Tremendous applause. So with the cause of missions. At the jubi-lee meeting we were told who founded the Board, how the churches loved it and do love it. How many thousands of prayers have ascended to day, all over this land, for this Board. Who can doubt that those prayers will be heard for His own cause? I am thankful for this appeal for 35 men. I wish the number wanted was larger. It seemed to the Secretary that the figures were large. Why it is not a captain's company. But a short time ago, and 1,200,000 men responded

to a different appeal. The churches will certainly sustain the Board. Who can fear wish every boy and girl might have the reading of it; and I shall be glad to speak a good that the churches can let the missionaries starve? The Board must ask more of the word for it, if I can thereby promote its circuchurches, and the churches will respond. lation. Wherever it goes, it is sure to be I honor the Secretary and the Prudential lation. Wherever it goes, it is sure to be Committee, but I wish they had more faith read by the young folks; and wherever it is in the churches. Trust us-we will respond read, it is sure to afford both pleasure and to all the appeals they will make for men or profit. money. (Applause.)

"Must Jesus bear the cross alone," was

ONE PRICE.

now sung in grand chorus. Dr. Fisher, of Utica, said :---I am sorry to differ from the last speaker, for I believe in crises, and we have one upon us now. That is, a crisis as far as man is concerned. God tests our faith by bringing us into straits. It is an old saying, that man's necessity is God's opportunity. When God brings man into straits, when he is brought to feel that is allowed better in the West is now nto straits, when he is brought to real that rich alluvial bottoms in the seeds God's help, then he rises highest robbed of its sting. Dr. Ayer has discovered robbed of its sting. Dr. Ayer has discovered with the country. When the first gun was an antidote which effectually neutralizes its

Out of this little fund my two first classical our doctrines, our discipline, our worship, we books were bought, that were to prepare me for college. [Emotion all through the audi-ence.] For such a God as our Father in the Ref. Pres. Church have ceased to exist, heaven, I can afford to work, and for such a to continue separate is continuing to be guilty of schism. So many ministers and members of our Church manifest that they feel this, that unless, as a body, we do something on this subject, our numbers will be greatly reduced."

> Presbyterian Churches in Louisville, Ky -All the Presbyterian Churches in Louis-ville, until the changes following their As-sembly's action of last spring, belonged to the Old School. The secessions, schisms and various overturnings, produced by the rebellion against that action, have so far settled into shape, that, according to the Western Presbyterian, the following may be set down as the footing of what is saved and what lost : -"That portion of our city churches, then, adhering to the Assembly, have one of the three large churches entire, a large minority of another, and two other churches, with the loss of about one-third their membership-four organized churches, all of them almost or quite self-sustaining. Those separating from the Assembly retain one large church almost entire, a majority of another, and small minorities of the two other churches, too weak to sustain themselves. It may be considered that the division among these churches is complete, and that both parties can, if they choose, go about their work in their own way without further trouble or strife."

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1061-2t C. P. WING, Stated Clerk. The Half-century Anniversary of the Sunday-school of the First Presbyterian Church, Utica, N. Y., is to be celebrated with various appro-priate exercises on Saturday and Sunday, the 20th and Alat days of October, 1866. All former superintendents, teachers and scholars are earnestly invited to attend, and to give notice of their coming to E. S. WILLIAMS, that suitablear-rangements may be made for their entertainment; and witten reminiscences of the School and its offi-cers and members, addressed to Mr. Williams, by any who have ever been connected with it, will be er-ceedingly acceptable favors. 1062-3t WF Certificate, No. 192, dated December

 Geedingly acceptance rayors.
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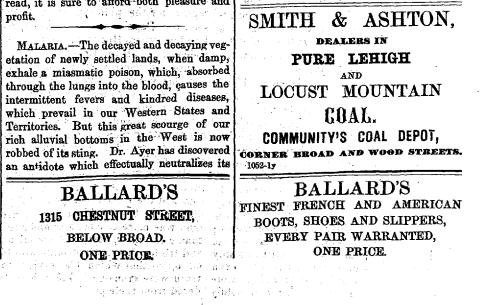
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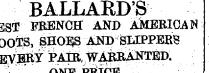
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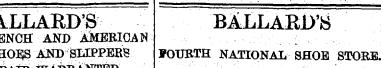
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