OUR RELIGIOUS COLUMN.

How to Grow Beautiful.

Persons may outgrow disease, and become healthy, by proper attention to the laws of their physical constitution. By moderate and daily exercise, men may become active and strong in limb and muscle. But to grow beautiful, how? Age dims the lustre of the eyes, and pales the roses on beauty's cheeks, while crow's feet, and furrows, and wrinkles, and lost teeth, and grey hair, and bald head, and tottering limbs, and limping, most sadly mar the human form divine. But, dim as the eye is, pallid and sunken as may be the face of beauty, and frail and feeble that once strong, erect, and manly body, the immortal soul, just fledging its wings for its home in Heaven, may look out through those faded windows as beautiful as the dew-drop of a summer's morning, as melting as the tears that glisten in affection's eye—by growing kindly, by cultivating sympathy with all human kind, by cherishing forbearance towards the follies and foibles of our race, and feeding, day by day, on that love to God and man which lifts us from the brute, and makes us akin to angels.

Influence of Children's Prayers.

In one of the darkest periods of the Reformation, when Luther, Melanchton, and others were assembled to consult upon what should be done, Melanchton retired from the council under great dejection of spirit. After a short time he returned, his countenance beaming with confidence and joy; and when all were surprised at the change, he told them that he had just seen a sight which assured him of success. He had seen some little children engaged in prayer for the Reformation. Their mothers, who were assembled for the same purpose, had brought them together; and he was assured such prayers would be heard of God. Courage in the needful hour for the greatest work ever accomplished by uninspired men was thus breathed into his soul by children's prayers. Such prayers the Church needs yet. Children, do you pray—not only for father and mother, for brother and sister, but also for the Church of God, and for the world?—*Visitor.*

SUMMARY OF RELIGIOUS NEWS.

PRESBYTERIAN.

—The Synod of Kentucky, at its late meeting, adopted the following minute concerning the part of the Presbyterian Church in that State known as the Declaration and Testimony party, to wit:—

"The Synod deplores the schism that has occurred within our bounds, and earnestly desires it may be speedily healed. It longs for the peace and brotherly affection and confidence which prevailed in former years, and it is ever ready to extend the hand of fraternal kindness and welcome to their brethren who have erred, to the utmost limit, consistent with the maintenance of the dignity and just authority of the Church. It will endeavor to cherish ever the Christian and conciliatory spirit that animated the Assemblies of 1867 and 1868, and hereby declares its willingness to act at all times, in the treatment of their relations to these brethren formerly joined in church fellowship with them, in the line of the principles and policy set forth in the action of these Assemblies."

—Away in Indiana a body of ministers and churches connected with the Reformed Presbyterians of the United States has held a meeting, to sit in judgment upon the Synod that condemned George H. Stuart for singing hymns. Whereupon the *Observer* New York inquires:—"Is there not something in the verdict of God's people in America, in Britain, in India, that should cause the Synod to pause and solemnly review its decision?" And adds:—"It is not our duty to dictate or counsel, but may we not, with deference, suggest to the Synod that the honor of Christ's cause in the whole earth demands that this action be reconsidered, and, if possible, reversed. It would be an act of moral heroism, worthy of the men of Scotland, to restore Mr. Stuart and remove as far as possible this stigma from the Church. And we are not so unbelieving in the stalworth piety of the men who did the deed as to doubt that they are capable of undoing it when the concentrated voice of the Church of God on earth asks them to retrace their steps."—*Methodist.*

—The N. S. Presbyterian Synod of Ohio met a few days ago in Columbus. The reports of benevolent contributions showed a not very flattering array of figures. There are in the Synod 64 churches and 4500 members. Foreign missions received an average of 69¼ cents from each member; home missions 61½ cents; ministerial education 24 cents; church erection a cent and a quarter; and the publication cause considerably less.

—A missionary enterprise of the Old Pine Street Church, located in the southeastern part of this city, last December ripened into the organization of the Greenwich Street Church. It is made up largely of young families, has a large Sabbath School, and in all respects lays itself out for work. The Rev. William Hutton, who has from the first supplied its pulpit, was recently installed by the Fourth Presbytery of this city as its pastor.

—The Synod of Iowa have taken measures towards the establishment of a theological seminary, with a preparatory department, for the special benefit of those whose course of study must be partial. They will, both in curriculum and system of training, seek "to avoid the errors of the present system of theological education, supply its defects, and adapt it in all respects to the demands of the age in which we live."

—Some time ago the First Presbyterian Church, Cincinnati, Ohio, adopted the plan of making all the pews of the church free, relying upon the voluntary gifts of the people for the support of the minister. The Fifth Presbyterian Church of the same city has adopted the same plan, and inaugurated it with good promise of success, and of the enlargement of the congregation.

—Unity Church, in Eastern Alabama, has been visited with a remarkable outpouring of the Holy Spirit. During the services they were aided by the Rev. J. L. Reed. The number of members of the church previously was twenty-one. Twenty-eight were added on this occasion, making the whole number now forty-nine.

—There are over a hundred young men in attendance at Davidson College, North Carolina, representing nearly every Southwestern State. Not less than thirty of the students are candidates for the ministry, and several of them expect to labor in heathen lands.

—The First Church of St. Louis, Missouri, rendered vacant by the removal of the Rev. Dr. Nelson to Lane Seminary, has given a call to the Rev. William Hogarth, D.D., of Detroit, Michigan, to become its pastor.

—The people of Dr. Duryea's church in Brooklyn, New York, have established two mission Sabbath schools within a few weeks, one in Atlantic avenue, the other in Fulton avenue, and both not very far from Flatbush avenue.

—The Sixth United Presbyterian Church, Allegheny City, was dedicated lately. It is located on the corner of Franklin and Chartiers streets. The edifice is of pressed brick, plain and substantial, and cost about $28,000.

—The Rev. Alexander A. McConnell has been received by the Presbytery of New York from the Second United Presbyterian Presbytery of New York.

—The Reformed Presbyterian Church of Neshannock, Pa., has joined the United Presbyterian Presbytery of Mercer.

—Judge John A. Inglis, of South Carolina, has been elected President of Oglethorpe University, Georgia.

METHODIST.

—The Northern Methodist Church is charged by a colored correspondent of the *Missionary Record* of Charleston, S. C., with fostering odious caste distinctions in Georgia. He says, speaking of a conference held at Atlanta, Ga.:—"The majority of the ministers were white, and a sharp line was drawn between them and the 'colored brethren.' They have in Atlanta a white church and a colored church. Do they make distinctions? In Griffin they have a white church and a colored church. Do they discriminate? But the business of the conferences was conducted by white men entire. Is it a church acknowledging universal brotherhood? The colored members were not permitted to go into the white church to hear Bishop Clark's sermon, because they were plainly told their room was of more worth than their company, they desiring that the white people of Atlanta might hear the Bishop."

—The receipts of the Methodist Missionary Society for the year commencing November 1, 1867, and ending October 31, 1868, are $614,137·16, which sum will not vary materially from the receipts from January 1, 1868, to December 31, 1868. The above figures include the sums received from legacies and other miscellaneous sources, but not the grants received from the American Bible Society.

—The Rev. J. D. Blain, of the California Conference, for the last year pastor of the Washington Heights Methodist Episcopal Church, in New York city, has accepted the appointment of Traveling Secretary of the National Temperance Society, and will immediately enter upon the duties of the office.

—The Garrett Biblical Institute at Chicago (Methodist) has just graduated seven young theologues. The assets of this institute are reported as $359,683, of which, besides the seminary buildings, $279,000 is represented by real estate in that city, left by Mrs. Garrett for this purpose.

—A correspondent of the Nashville *Christian Advocate* says there is an increasing desire in the Southern branch of the Methodist Church to do away with the office of presiding elder, and have a bishop for every Conference.

—Bishop Clark having completed his episcopal tour for 1868 reports growing strength and consolidation in the Southern work of the Northern Methodist Church. Eight conferences return a membership of 102,393, a gain of 31,913 over 1867.

—The Boston Theological Seminary, says *Zion's Herald*, opens with a class of seventeen, seven of whom are from different colleges—two from Yale, two from Wesleyan, one from Mount Union, one from Wabash, and one from Allegheny.

—The *Christian Advocate* of New York says that the statistics of the Methodist Episcopal Church for the past year show an increase of Sunday Schools of 1296; of officers and teachers, 12,754; of scholars, 101,269.

BAPTIST.

—The Philadelphia Baptist Association held its annual meeting recently, at the Calvary Church, in South Fifth street. The Committee appointed to make a Digest of the Letters from the Churches presented the following, which comprises a summary of the results for the past year:—

Your Committee have examined with care all the Letters from the Churches, and find the results to be truly glorious. Many of the pastors and brethren carried home from the last meeting of this body an influence that followed them the year round. Several of the churches have enjoyed special revivals, and nearly all report a quiet, progressive, and healthy growth. The following are some of the results:—

1. The additions are, by baptism, 1258; letter, 549; experience, 158; restoration, 69. The decrease is, by letter, 553; erasure, 280; exclusion, 240; death, 187. The total membership is 17,474. The number of churches is 66, of which 12 are without pastors.

All of the churches have Sunday Schools, many of them have two or three. The whole number of schools is 90; officers, 373; teachers, 1489; scholars, 14,851; scholars and teachers baptized, 428; volumes in S. S. Libraries, 29,254.

2. *Church Edifices and Parsonages.*—The Memorial Church is vigorously prosecuting the erection of a chapel, and expect to enter it by the first of next year. The Mount Zion Church dedicated their new edifice in January last, free from debt. The Roxborough Church is erecting a neat and attractive house of worship. The Chester Church reports her meeting-house free from debt, and the completion of a handsome and commodious parsonage, which is also paid for. The Delaware Avenue Church, of Wilmington, dedicated the lecture-room of their meeting-house in January. Allentown Church dedicated their new house last November, free from debt. The Fourth (colored) Church, of Washington, have entered their house and ask aid. The Lower Dublin Church has built a new house at an out-station, and has paid $5000 on her church property. Brandywine Church contemplates building a new house in the spring. The First African asks aid in liquidating her debt. Baltigomingo Church has built a neat parsonage at a cost of $3500. New Britain Church has paid off an incumbrance of the parsonage of $1400, and is repairing her house of worship at a cost of about $700. A number of brethren of the Spruce Street Church are building a neat and substantial house of worship, at the northwest corner of Spruce and Broad streets, for which $45,000 has been raised during the year. The Eleventh Church has paid off an incumbrance on her house of $5500.

3. The contributions during the year amount, as reported, to $217,507, not including many by private individuals, and many more which the letters have failed to record. These would no doubt swell the aggregate to nearly $300,000. In addition to the above, one family connected with the Association has contributed in property and money the sum of $280,000 to found a Theological Seminary, located at Upland, which has been incorporated under the name of "The Crozer Theological Seminary." This makes the sum total of contributions $580,000.

—Dr. Fuller's church, in Baltimore, Md., is making an important movement. It is to part harmoniously, and henceforth to be two bands instead of one. Lots have been presented for a new house on Eutaw square, the most fashionable part of the city. The same gentleman who presented the lots also gives $10,000 towards the new church. The new house will cost about $200,000.

—The Baptists of Indiana have nearly 475 churches, and about 300 ministers, in 29 district associations, with an aggregate of nearly 32,000 members. Not more than one fourth of these churches have preaching and pastoral care all the time, though full three-fourths of them are believed to be abundantly able to sustain a full and competent ministry if they only knew their strength, and would use it.

—The new South Baptist Church in South Boston, Mass., which was dedicated last week, has cost about $60,000, and will seat 1100 people. The corner-stone for the new church of the Rowe street Baptist congregation, Boston, Mass., was laid last week. The total cost is to be about $150,000.

—The Baptist strength in Ohio now reaches about 500 churches, 400 ministers, including licentiates, and 37,000 communicants—never so well organized or so progressive as now.

—The Rev. G. D. Boardman, D.D., has declined a call to the Madison Avenue Baptist Church, New York, and remains with the First Baptist Church, in this city.

EPISCOPAL.

—A letter addressed to Dr. Newman by the Rev. Thomas W. Mossman, West Torrington Vicarage, Wragby, Yorkshire, England, deserves attention. It first appeared in the *Month* (a Romish periodical) for October, and is reprinted in the pages of the *Catholic Opinion*. Dr. Newman had addressed a letter to Father Coleridge on "Anglican orders," which of course he totally ignores. The Rev. Mr. Mossman, shocked at this condemnation of his ecclesiastical status, wrote to Dr. Newman, declaring that "the whole question involved is one of life and death to us poor Anglicans," and ending with the following passage:—

"I feel sure you will not misunderstand my motive in thus writing to you. I think I know something of the troubles of this distracted English Church; and it is because I feel so strongly that those terrible distractions are to be healed, not by Anglican priests coming to a belief that they are only laymen—even if it be unbaptized laymen—but by their believing in their priesthood, and acting upon it. And then, when they do this, I feel sure that, in God's own good time, it will come to pass that Anglicans will also see that it is God's will that they should submit to the Holy Apostolic See, and that it is their duty as well as their privilege to be in communion with that Bishop who alone is the true successor of Peter, and, by Divine Providence, the Primate of the Catholic Church. The lurid, murky flame of Protestantism, enkindled in the sixteenth century, is rapidly becoming quenched, and the true light of the Gospel, which twice before came to England from Rome, is once more beginning to beam upon us from the Eternal City, where the Prince of the Apostles and the Doctor of the Gentiles shed their blood."

It does not seem to occur to Mr. Mossman that he might deliver himself from all his difficulties by following Dr. Newman's example, and taking his proper place in the Romish ranks.—*Methodist.*

—The Rev. Mason Gallagher, the rector of St. Paul's Church, in Paterson, New Jersey, while attending a meeting of the Young Men's Christian Association held in Detroit some months ago, was requested to fill the pulpit of Dr. Duffield, who died very suddenly during the meeting. He accepted without asking permission of the Episcopal ministers in Detroit, whereupon they wrote to him, protesting against such a proceeding. Mr. Gallagher sent them a manly reply, telling them that judicial blindness seems to be settling upon the Episcopal Church, and that, in his opinion, it is on the point of convulsive throes that will rend it into pieces.

ROMAN CATHOLIC.

—The Rev. Dr. White, Presbyterian minister, of Islington Church, Liverpool, has written a letter to the Pope declining his Holiness' invitation to Protestants "to return to the Roman Catholic Church," in connection with the proposed General Council, on the ground that he cannot do so consistently with his subscription to the Westminster Confession of Faith. The Rev. Doctor concentrates all the pith of his letter into the prescript, which runs as follows:—"I sincerely congratulate your Holiness on the improved tone of your communication. Might I venture to suggest that you should carry out the assumed spirit a little further, so as to grant to all the inhabitants of Rome liberty to worship God according to the dictates of their conscience, and also to exert your great influence to obtain the release of those who are pining in Spanish and other dungeons in Roman Catholic countries for reading the Word of God?"

—The Supreme Ecclesiastical Council of the Church of Prussia have prepared a reply to the Pope's letter to Protestants, and have caused it to be read from the pulpit of every congregation of the State Church.

GERMAN REFORMED.

—The *Independent* says:—"The Reformed German Church is cursed with as 'high' a wing as afflicts any so-called Christian body. Its Dix is Rev. Dr. Nevin, the leading expounder of the Mercersburg theology. The Eastern Synod lately met in Hagerstown, Md.; and one of its first acts was to arraign Dr. Bomberger, the learned leader of the evangelical party, and lately editor of the English translation of 'Herzog's Encyclopædia,' for the crime of slandering the Synod in his *Church Month'y*. He had charged the leaders of the Synod with refusing at their last meeting to allow any one to be nominated to the vacant theological professorship except adherents of Dr. Nevin. This charge was substantially true; but the comments he had made upon it were very offensive to the high church wing. Accordingly a resolution was introduced and passed that, unless Dr. Bomberger should hand in a "public, full, and unequivocal retraction in writing" by 11 o'clock on the next day, he should be suspended from all privileges of the Synod. He protested ineffectually against this high-handed proceeding, which involved a trial, conviction, and sentence, without even a hearing. The Synod refused to accept his disclaimer of their interpretation of his language; and, rather than to be thus excended from the denomination, he handed in a paper, which reads in a somewhat Delphic way:—"I retract the publication of the words or language referred to in the report of the committee, and which are deemed objectionable by this Synod, and regret that they should have become the occasion of offense." This was accompanied with the emphatic denial that he had been guilty of the sin of falsehood or slander. This retraction was accepted, though hardly satisfactory to Dr. Nevin, who denounced Dr. Bomberger in the harshest language. Dr. Nevin is just now piqued by an expression by Dr. Dorner, the celebrated theologian of Berlin, in opposition to his doctrines of the Lord's Supper and of baptism.

WALDENSES.

—The Rev. F. B. S. Pendleton, the founder of the Waldensian colony near Montevideo, in South America, has published, under the title of "Waldensians in the West," an interesting "Narrative of Facts" with reference to the establishment and experience of this Protestant Italian colony. This community, carrying with it to the Plate the religious and historical traditions of the Waldenses, was first planted in 1853, and has been a subject of much anxiety to its founder, then British chaplain at Montevideo. After some trials of a nature certain to confront a colony in its infancy, the Italian settlers have been enabled to secure a good footing in the land of their adoption, and to make considerable progress in material prosperity. But their social, religious, and moral interests are not less important than their material requirements, and they are quite alive to this fact. Hence it is that the desire of their heart is to have a church of their own, and to erect a parsonage for the accommodation of a pastor to reside among them, and schools for the education of the rising generation. The means of the colony, however, are still very limited, and for some time must be quite inadequate to the accomplishment of this cherished object, whereas the need is at once urgent and immediate. Under these circumstances Mr. Pendleton is justified in appealing to the Protestant sympathy of America, and in asking the substantial assistance of those who would be glad to see a Protestant population strike deep and enduring roots in the soil of the River Plate.

RAILROAD LINES.

PENNSYLVANIA CENTRAL RAILROAD.

FALL TIME, TAKING EFFECT SEPT. 14, 1868.

The trains of the Pennsylvania Central Railroad leave the Depot, at THIRTY-FIRST and MARKET Streets, which is reached directly by the Market Street cars, the last car connecting with each train leaving Front and Market streets fifty minutes before its departure. The Chestnut and Walnut street cars run within one square of the Depot.

On Sundays—The Market Street cars leave Front and Market streets thirty-five minutes before the departure of each train.

Sleeping Car Tickets can be had on application at the Ticket office, N. W. corner Ninth and Chestnut Streets, and at the depot.

Agents of the Union Transfer Company will call for and deliver baggage at the depot. Orders left at No. 901 Chestnut street, or No. 116 Market street, will receive attention.

TRAINS LEAVE DEPOT, VIZ:—

Mail Train	8:00 A. M.
Paoli Accommodation, 10 30 A. M., 1:00, and 9:00 P. M.	
Fast Line	11:40 A. M.
Erie Express	12:40 A. M.
Harrisburg Accommodation	2:20 P. M.
Lancaster Accommodation	4:00 P. M.
Parkesburg Train	5:30 P. M.
Cincinnati Express	8:00 P. M.
Erie Mail and Buffalo Express	11:00 P. M.
Philadelphia Express	12:00 Night.

Erie Mail leaves daily, except Sunday, running to Williamsport on Sunday night. On Sunday night passengers will leave Philadelphia at 12 o'clock.

Philadelphia Express leaves daily. All other trains daily, except Sunday.

The Western Accommodation Train runs daily, except Sunday. For this train tickets must be procured and baggage delivered by 5:00 P. M., at No. 116 Market street.

TRAINS ARRIVE AT DEPOT, VIZ:—

Cincinnati Express	1:45 A. M.
Philadelphia Express	7:10 A. M.
Paoli Accommodation ... 8:20 A. M., 3:40 and 7:40 P. M.	
Erie Mail and Buffalo Express	7:10 A. M.
Parkesburg Train	9:10 A. M.
Fast Line	9:35 A. M.
Lancaster Train	12:20 P. M.
Erie Express	3:10 P. M.
Day Express	3:10 P. M.
Harrisburg Accommodation	9:20 P. M.

For further information apply to

JOHN C. ALLEN, Ticket Agent,
No. 901 CHESNUT Street.
CAPT. F. D. MAY,
Continental Hotel.
FRANCIS FUNK, Ticket Agent,
No. 116 MARKET Street.
SAMUEL H. WALLACE,
Ticket Agent at the Depot.

The Pennsylvania Railroad Company will not assume any risk for Baggage, except for Wearing Apparel, and limit their responsibility to One Hundred Dollars in value. All Baggage exceeding that amount in value will be at the risk of the owner, unless taken by special contract. EDWARD H. WILLIAMS,
4 25 General Superintendent Altoona, Pa.

GEORGE PLOWMAN,

CARPENTER AND BUILDER,

REMOVED TO No. 134 DOCK Street,

11 4 PHILADELPHIA.

RAILROAD LINES.

READING RAILROAD.—GREAT TRUNK LINE from Philadelphia to the interior of Pennsylvania, the Schuylkill, Susquehanna, Cumberland and Wyoming Valleys, the North, Northwest and the Canadas. Summer Passenger Trains leave the Company's Depot, Thirteenth and Callowhill streets, Philadelphia, at the following hours:—

MORNING ACCOMMODATION.—At 7:30 A. M. for Reading and all intermediate stations, and Allentown.

Returning, leaves Reading at 6:30 P. M., arriving in Philadelphia at 9:15 P. M.

MORNING EXPRESS.—At 8:15 A. M., for Reading, Lebanon, Harrisburg, Pottsville, Pine Grove, Tamaqua, Sunbury, Williamsport, Elmira Rochester, Niagara Falls, Buffalo, Wilkesbarre, Pittston, York, Carlisle, Chambersburg, Hagerstown, etc.

The 7:30 train connects at Reading with the East Pennsylvania Railroad trains for Allentown, etc., and the 8:15 A. M. connects with the Lebanon Valley train for Harrisburg, etc.; at Fort Clinton with Catawissa Railroad trains for Williamsport, Lock Haven, Elmira, etc.; at Harrisburg with Northern Central, Cumberland Valley, and Schuylkill and Susquehanna trains for Northumberland, Williamsport, York, Chambersburg, Pittsburg, etc.

AFTERNOON EXPRESS.—Leaves Philadelphia at 3:30 P. M. for Reading, Pottsville, Harrisburg, etc., connecting with Reading and Columbia Railroad trains for Columbia, etc.

POTTSTOWN ACCOMMODATION.—Leaves Pottstown at 6:40 A. M., stopping at intermediate stations; arrives in Philadelphia at 9:10 A. M. Returning leaves Philadelphia at 4:30 P. M.; arrives in Pottstown at 7:40 P. M.

READING ACCOMMODATION.—Leaves Reading at 7:00 A. M., stopping at all way stations; arrives in Philadelphia at 10:15 A. M.

Returning, leaves Philadelphia at 5:15 P. M.; arrives in Reading at 8:00 P. M.

Trains for Philadelphia leave Harrisburg at 8:10 A. M., and Pottsville at 8:40 A. M., arriving in Philadelphia at 1 P. M. Afternoon trains leave Harrisburg at 2:05 P. M., and Pottsville at 2:45 P. M.; arriving at Philadelphia at 6:45 P. M.

Harrisburg accommodation leaves Reading at 7:15 A. M., and Harrisburg at 4:10 P. M. Connecting at Reading with Afternoon accommodation south at 6:20 P. M., arriving in Philadelphia at 9:15 P. M.

Market train, with a Passenger car attached, leaves Philadelphia at 12:00 M. for Pottsville and all Way Stations; leaves Pottsville at 7 A. M. for Philadelphia and all other Way Stations.

All the above trains run daily, Sundays excepted.

Sunday trains leave Pottsville at 8:00 A. M., and Philadelphia at 5:30 P. M.; leave Philadelphia for Reading at 8:00 A. M., returning from Reading at 4:45 P. M.

CHESTER VALLEY RAILROAD.—Passengers for Downingtown and intermediate points take the 7:30 A. M., 12:45 and 4:30 P. M. trains from Philadelphia; returning from Downingtown at 6:30 A. M., 1:05 and 5:40 P. M.

PERKIOMEN RAILROAD.—Passengers for Skippack take 7:30 A. M. and 4:30 P. M. trains from Philadelphia, returning from Skippack at 8:10 A. M. and 1:25 P. M. Stage lines for various points in Perkiomen Valley connect with trains at Collegeville and Skippack.

NEW YORK EXPRESS FOR PITTSBURG AND THE WEST.—Leaves New York at 9 A. M., 9:00, and 8:00 P. M., passing Reading at 1:16 A. M., 1:48, and 10:10 P. M., and connect at Harrisburg with Pennsylvania and Northern Central Railroad Express Trains for Pittsburg, Chicago, Williamsport, Elmira, Baltimore, etc.

Harrisburg Express Train leaves Harrisburg, on arrival of Pennsylvania Express from Pittsburg, at 2:00 and 5:25 A. M., 9:35 P. M., passing Reading at 4:44 and 7:06 A. M. and 12:40 A. M., arriving at New York, 10:10 and 11:45 A. M., and 5:00 P. M. Sleeping Cars accompanying these trains through between Jersey City and Pittsburg, without change.

Mail train for New York leaves Harrisburg at 8:10 A. M. and 2:05 P. M. Mail train for Harrisburg leaves New York at 12 Noon.

SCHUYLKILL VALLEY RAILROAD.—Trains leave Pottsville at 6:45, 11:30 A. M., and 6:40 P. M., returning from Tamaqua at 8:35 A. M., and 2:15 and 4:35 P. M.

SCHUYLKILL AND SUSQUEHANNA RAILROAD.—Trains leave Auburn at 7:55 A. M. for Pinegrove and Harrisburg, and at 12:15 P. M. for Pinegrove and Tremont, returning from Harrisburg at 8:30 A. M., and from Tremont at 7:40 A. M., and 5:35 P. M.

TICKETS.—Through first-class tickets and emigrant tickets to all the principal points in the North and West and Canadas.

Excursion Tickets from Philadelphia to Reading and intermediate stations, good for day only, are sold by Morning Accommodation, Market Train, Reading and Pottstown Accommodation Trains, at reduced rates.

Excursion Tickets to Philadelphia, good for day only, are sold at Reading and intermediate stations by Reading and Pottstown Accommodation Trains at reduced rates.

The following tickets are obtainable only at the Office of S. Bradford, Treasurer, No. 227 S. Fourth street, Philadelphia, or G. A. Nicolls, General Superintendent, Reading:

Commutation Ticket at 25 per cent discount, between any points desired, for families and firms.

Mileage Tickets, good for 2000 miles, between all points, at $62·50 each, for families and firms.

Season Tickets for three, six, nine, or twelve months, for holders only, to all points, at reduced rates.

Clergymen residing on the line of the road will be furnished with cards, enabling themselves and wives toticket at half rate.

Excursion Tickets from Philadelphia to principal stations, good for Saturday, Sunday, and Monday, at reduced rate, to be had only at the Ticket Office, at Thirteenth and Callowhill streets.

FREIGHT.—Goods of all descriptions forwarded to all the above points from the Company's New Freight Depot, Broad and Willow streets.

Freight Trains leave Philadelphia daily at 4:35 A. M., 12:00 noon, 3 and 6 P. M., for Reading, Lebanon, Harrisburg, Pottsville, Port Clinton, and all points beyond.

Mails close at the Philadelphia Post Office for all places on the road and its branches at 5 A. M., and for the principal stations only at 2:15 P. M.

BAGGAGE.—Dungan's Express will collect Baggage for all trains leaving Philadelphia Depot. Orders can be left at No. 253 S. Fourth street; or at the Depot, Thirteenth and Callowhill streets.

PHILADELPHIA, GERMANTOWN, AND NORRISTOWN RAILROAD.—TIME TABLE.

FOR GERMANTOWN.

Leave Philadelphia 6, 7, 8, 9:00, 10, 11, 12 A. M., 1, 2, 3¼, 3¾, 4, 5, 5¾, 6:10, 7, 8, 9, 10, 11, 12 P. M.

Leave Germantown 5, 6, 7, 7¾, 8, 8:20, 9, 10, 11, 12 A. M., 1, 2, 3, 4, 4¾, 5, 5¾, 6, 7, 8, 9, 10, 11 P. M.

The 3:20 Down Train, and 3¼ and 5¾ Up Trains will not stop on the Germantown branch.

ON SUNDAYS.

Leave Philadelphia 9¼ A. M., 2, 7, 10¾ P. M.
Leave Germantown 8¼ A. M., 1, 6, 9¼ P. M.

CHESTNUT HILL RAILROAD.

Leave Philadelphia 8, 9, 10, 12, A. M., 2, 3¾, 5¾, 7, 9 and 11 P. M.

Leave Chestnut Hill 7:40, 8, 9:40, and 11:40 A. M., 1:40, 3:40, 5:40, 6:40, 8:40 and 10:40 P. M.

ON SUNDAYS.

Leave Philadelphia 9¼ A. M., 2 and 7 P. M.
Leave Chestnut Hill 7:40 A. M., 12:40, 5:40 and 6:40 P. M.

FOR CONSHOHOCKEN AND NORRISTOWN.

Leave Philadelphia 6, 7¾, 9, and 11:05 A. M., 1¾, 3, 4¾, 5¾, 6¾, 8:15 and 11¾ P. M.

Leave Norristown 5:40, 7, 7:50, 9, and 11 A. M., 1¾, 3, 4¾, 6¾, and 8¾ P. M.

ON SUNDAYS.

Leave Philadelphia 9 A. M., 2:30 and 7:15 P. M.
Leave Norristown 7 A. M., 5:30 and 9 P. M.

FOR MANAYUNK.

Leave Philadelphia 6, 7¾, 9, and 11:05 A. M., 1¾, 3, 4¾, 5¾, 6¾, 8:05, and 11¾ P. M.

Leave Manayunk 6:10, 7¾, 8:20, 9¾, and 11¾ A. M., 2, 3¾, 5, 6¾, and 9 P. M.

ON SUNDAYS.

Leave Philadelphia 9 A. M., 2¾ and 7¾ P. M.
Leave Manayunk 7¾ A. M., 6 and 9¼ P. M.

W. S. WILSON, General Superintendent,
Depot, NINTH and GREEN Streets.

PHILADELPHIA AND ERIE RAILROAD,

THROUGH AND DIRECT ROUTE BETWEEN PHILADELPHIA, BALTIMORE, HARRISBURG, WILLIAMSPORT, AND THE GREAT OIL REGION OF PENNSYLVANIA.

Elegant Sleeping Cars on all Night Trains.

On and after MONDAY, September 14, 1868, the trains on the Philadelphia and Erie Railroad will run as follows:—

WESTWARD.

MAIL TRAIN	leaves Philadelphia	10:40 P. M.
"	" Williamsport	5:20 A. M.
"	arrives at Erie	9:35 P. M.
ERIE EXPRESS	leaves Philadelphia	11:20 A. M.
"	" Williamsport	8:35 P. M.
"	arrives at Erie	3:50 A. M.
ELMIRA MAIL	leaves Philadelphia	8:00 A. M.
"	" Williamsport	6:25 P. M.
"	arrives at Lockhaven	7:45 P. M.

EASTWARD.

MAIL TRAIN	leaves Erie	10:30 A. M.
"	" Williamsport	10:15 P. M.
"	arrives at Philadelphia	7:00 A. M.
ERIE EXPRESS	leaves Erie	7:25 P. M.
"	" Williamsport	8:15 A. M.
"	arrives at Philadelphia	5:30 P. M.

Mail and Express connect with Oil Creek and Allegheny River Railroad. BAGGAGE CHECKED THROUGH.

ALFRED L. TYLER,
11 4 General Superintendent.

WEST CHESTER AND PHILADELPHIA RAILROAD.—WINTER ARRANGEMENT.—On and after MONDAY, October 5, 1868, Trains will leave as follows:—

Leave Philadelphia from the Depot, THIRTY-FIRST and CHESNUT Streets, 7:45 A. M., 11 A. M., 2:30 P. M., 4:15 P. M., 4:50 P. M., 6:15 and 11:30 P. M.

Leave West Chester for Philadelphia, from Depot on East Market street at 6:25 A. M., 7:45 A. M., 8:00 A. M., 10:45 A. M., 1:55 P. M., 4:20 P. M., and 6:55 P. M.

Trains leave West Chester at 8:00 A. M., and leaving Philadelphia at 4:50 P. M., will stop at P. C. Junction and Media only. Passengers to or from stations between West Chester and A. C. Junction, going East, will take train leaving West Chester at 7:45 A. M., and going West will take the train leaving Philadelphia at 4:50 P. M., and transfer at B. C. Junction.

The Depot in Philadelphia is reached directly by the Chestnut and Walnut Street cars. These of the Market Street line run within one square. The cars of both lines connect with each train upon its arrival.

ON SUNDAYS.

Leave Philadelphia at 8:30 A. M. and 2:00 P. M.
Leave West Chester at 7:35 A. M. and 4:00 P. M.

Trains leaving Philadelphia at 7:45 A. M. and 4:50 P. M., and leaving West Chester at 8:00 A. M. and 4:55 P. M., connect at B. C Junction with Trains on P. & B. C. R. R., for Oxford and intermediate points.

4 16 HENRY WOOD, General Sup't.

ALEXANDER G. CATTELL & CO.,
PRODUCE COMMISSION MERCHANTS,
No. 26 NORTH WHARVES
AND
No. 27 NORTH WATER STREET,
PHILADELPHIA. 2 2
ALEXANDER G. CATTELL. ELIJAH CATTELL

RAILROAD LINES.

NORTH PENNSYLVANIA RAILROAD.—THE MIDDLE ROUTE.—Shortest and most direct line to Bethlehem, Easton, Allentown, Mauch Chunk, Hazleton, White Haven, Wilkesbarre, Mahanoy City, Mount Carmel, Pittston, Scranton, Carbondale, and all the points in the Lehigh and Wyoming Coal Region.

Passenger Depot in Philadelphia, N. W. corner of BERKS and AMERICAN streets.

ELEVEN DAILY TRAINS—On and after WEDNESDAY, July 29, 1868, Passenger Trains leave the New Depot, corner of BERKS and AMERICAN streets, daily (Sundays excepted), as follows:—

At 6:45 A. M.—Accommodation for Fort Washington.

At 7:45 A. M.—Morning Express for Bethlehem and Principal Stations on North Pennsylvania Railroad, connecting at Bethlehem with Lehigh Valley and Lehigh and Susquehanna Railroads for Easton, Allentown, Catasauqua, Slatington, Mauch Chunk, Weatherly, Jeanesville, Hazleton, White Haven, Wilkesbarre, Kingston, Pittston, and all points in Lehigh and Wyoming Valleys; also in connection with Lehigh and Mahanoy Railroad for Mahanoy City; and with Catawissa Railroad for Rupert, Danville Milton, and Williamsport. Arrive at Mauch Chunk at 12:05 A. M.; at Wilkesbarre at 3:10 P. M.; at Mahanoy City at 2 P. M. Passengers by this train can take the Lehigh Valley Train, passing Bethlehem at 11:55 A. M. for Easton, and points on New Jersey Central Railroad to New York.

At 8:45 A. M.—Accommodation for Doylestown, stopping at all intermediate stations. Passengers for Willow Grove, Hatboro' and Hatfield, by this train take Stage at Old York Road.

At 10:20 A. M.—Accommodation for Fort Washington, stopping at intermediate stations.

At 1:45 P. M.—Lehigh Valley Express for Bethlehem, Allentown, Mauch Chunk, White Haven, Wilkesbarre, Hazleton, Mahanoy City, Centralia, Shenandoah, Mt. Carmel, Pittston and Scranton, and all points in Mahanoy and Wyoming Coal Regions.

At 2:35 P. M.—Accommodation for Doylestown, stopping at all intermediate stations.

At 4:10 P. M.—Lehigh and Susquehanna Express for Bethlehem, Easton, Allentown, Mauch Chunk, Wilkesbarre, and Scranton.

At 4:15 P. M.—Accommodation for Doylestown, stopping at all intermediate stations. Passengers for Willow Grove, Hatboro, and Hatfield take stage at Abington; for New Hope at Doylestown.

At 5:00 P. M.—Through accommodation for Bethlehem and all stations on main line of North Pennsylvania Railroad, connecting at Bethlehem with Lehigh Valley Lehigh and Susquehanna Evening Train for Easton, Allentown, Mauch Chunk.

At 8:30 P. M.—Accommodation for Lansdale, stopping at all intermediate stations.

At 11:30 P. M.—Accommodation for Fort Washington.

TRAINS ARRIVE IN PHILADELPHIA.

From Bethlehem at 9:00 and 11:05 A. M., 3:00 and 8:30 P. M.

11:05 A. M. and 7:00 P. M. Trains make direct connection with Lehigh Valley and Lehigh and Susquehanna trains from Easton, Scranton, Wilkesbarre, Mahanoy City, and Hazleton.

Passengers leaving Wilkesbarre at 1:45 P. M. connect at Bethlehem at 6:05 P. M., and arrive in Philadelphia at 8:30 P. M.

From Doylestown at 8:25 A. M., 5:00 and 7:00 P. M.
From Lansdale at 7:20 A. M.
From Fort Washington at 9:30, 10:45 A. M. and 4 P. M.

ON SUNDAYS.

Philadelphia for Bethlehem at 9:30 A. M.
Philadelphia for Doylestown at 7:00 P. M.
Doylestown for Philadelphia at 7:00 A. M.
Bethlehem for Philadelphia at 4:30 P. M.

Fifth and Sixth Streets Passenger Cars convey passengers to and from the new depot.

White Cars of Second and Third Streets Line and Union Line run within a short distance of the depot.

Tickets must be procured at the Ticket office, in order to secure the lowest rates of fare.

ELLIS CLARK, Agent.

Tickets sold and Baggage checked through to principal points, at Mann's North Pennsylvania Baggage Express Office, No. 108 S. FIFTH Street.

1868.—FOR NEW YORK.—THE CAMDEN AND ATLANTIC AND AMBOY AND PHILADELPHIA AND TRENTON RAILROAD COMPANIES' LINES FROM PHILADELPHIA TO NEW YORK, AND WAY PLACES.

FROM WALNUT STRE