ERICAN VOLUNTEER.

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E GREAT ZINGARI BITTERS. shad long seen and felt the want of some edy which would strike the root of disease, prevent much of the suffering which the hulf family was then compelled to endure. It is great question was presented to his mind y day in vivid colors as he moved among the land dying, and observed the inefficiency of the land and experiment; and after ten years to think and experiment; and after ten years to think and experiment; and after ten years to think and experiment; and after ten years to the land of the presented to his fellow man wonderful ZINGARI BITTERS. The effect of preparation in the prevention and cure of ase was so marvelous and astonishing that most flattering marks of royal favor were owed upon him who discovered it. His name placed upon the Roll of Nobles, and a gold all with the following inscription: Dr S. opsus, the Public Benefactor, was presented im by the Viceroy. sus, the Public Benefactor, was presented to by the Viceroy.
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I a pound of cure, applies with marvelous to cholera, and therefore any remedy that rotect us against this terrible disease should rely and persistently used.

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orons cases of the following diseases have red by it: Cholera, Diarrhœa, Dysentery, 7, Anæmia, Dyspepsia, Flatuiency, Cholic, ce One Dollar per quart bottle.
ncipal depot at the Walnut street wharf, burg, Pa. for sale by George Winters, wholesale and liquor dealer, Second Street, Harrisburg, Shower's liquor store, and at the Franklin Carlisle.

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ay 17, 1866—6m.

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REMINGTON'S REVOLVERS. Parties desiring to avail themselves of the late improvements in Pistois, and superior workman-ship and form, will find all combined in the New

REMINGTON REVOLVERS.

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Arms will be furnished upon application.

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No. 40 Courtland St., New York,

April 12, 1866—6m.

Lumber and Coal.

The subscribers beg leave to inform the public that they continue the

COAL AND LUMBER BUSINESS,

at the old stand of Delancey & Blair, where they will keep the best, and cleanest Coal in the Market, and perfectly dry, kept under cover. Fa-milles will do well to try us: as we are determin-ed to sell cleaner Coal, and at as low prices as any other Yard in the Town. Try us and be con-

vinced. We have also on hand, and will keep all kinds of Lumber usually kept in a first class Lumber Yard, which we will sell as low or lower than the lowest.

NOTICE.—All orders for Coal and Lum

NOTICE.—All Orders for Coal and Limber can be left at Martin & Gardner's, Harris' and Faller's Groceries, and at Creamer's Jewelry Store, and at Wunderlich's Glassware and Grocery Depot, corner of South Hanover and Pomfret Streets, which will be promptly attended to and at the lowest prices by

DELANCY & SHROM.

The subscriber having leased the Yard formerly coupled by Armstrong & Hoffer, and purchased

COAL AND LUMRBER.

in the Yard, together with an immense new stock, will have constantly on hand and furnish to order all kinds and quality of seasoned

to order ...
LUMBER,
BOARDS,
SCANTLING,
FRAME STUFF,
PALING,
PLASTERING

Lath, Shingling Lath, Worked Flooring and Weatherboarding, Posts and Ralls, and every article that belongs to a Lumber Yard. All kinds of Shingles, to wit: White Pine, Hemlock, and Oak, of diferent qualities. Having cars of my own, I can furnish bills to order of any length and size at the shortest notice and on the most reasonable terms. My worked boards will be kept under cover, so they can be furnished at all times.

OAL AND LUMBER YARD.

COAL AND LUMBER.

March 15, 1866.

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Dutch Gap, Pontoon Trains,

Petersburg, Belle Plain, Chattanoog

Pontoon Trains, Hanover Junction, Lookout Mountain, Chickahominy, City Point, Nashville,

Chattanooga, Atlanta, Mobile, Strawberry Plains,

COUNTRY TRADE SOLICITED. Feb. 1, 1800—1y.

ALSO, ON HAND A LARGE ASSORTMENT OF

DIAMOND JEWELRY OF ALL

CARLISLE, PA., THURSDAY, AUGUST 9, 1866.

Clothing.

REMOVAL! REMOVAL!! CLOTHING! CLOTHING! MY MOTTO

"Quick Sales and Small Profits." The subscriber begs leave to inform his custon rs and the public, that he has removed his CLOTHING EMPORIUM to the Room formerly occupied by H. S. Ritter on Main Street, two doors West of Saxton's Hardware Store, where he will continue the CLOTHING BUSINESS,

in all its various branches. MADÉ UP CLOTHING nstantly on hand.

COATS, PANTS and

VESTS, in every style and variety. Shirts, white & gray linen, Stockings, Undershirts. Neck ties Collars, Drawers,

Also, the best of French Cloths and Cassimeres, in every variety. He has engaged the services of an experienced cutter, and especial attention will be paid to putting up customer work in the latest and most fashionable styles.

JOHN TREIBLER. April 19, 1866-6m

REMOVAL!

BARGAINS IN CLOTHING! Henry S. Ritter would announce to the public that he has removed his CLOTHING AND

GENTS' FURNISHING STORE to his new Store-Room, on West Main Street three doors west of the First National Bank, Car-lisle, where he is fully prepared to MAKE WORK TO ORDER at short notice and in the best and most fashiona-ble style. He has recently returned from the city with a very large and carefully selected lot of Goods, such as CLOTHS,

S, CASSIMERES, VESTINGS, &c.. which he is prepared to sell at greatly reduced rates. He will always keep on hand READY-MADE CLOTHING of the best quality and style, and warranted to be as represented. Call and examine for your-selves and be convinced. His stock of GENTLEMEN'S FURNISHING GOODS has been selected with care, and embraces

SHIRTS, DRAWERS, COLLARS, STOCKINGS,
Fine and Common GLOVES
NECKTIES,

SUSPENDERS,
AANDKERCHIEFS,
and all articles and all articles in that line. Our custom department now contains the largest assortment of all the Fashionable New Fabrics for our patrons to select from. GOODS SOLD BY THE YARD OR PIECE. Call and examine before purchasing elsewhere. We are always ready to show our Goods to old and new customers.

50 Don't forget the Stand, West High Street, in the room lately occupied by R. E. Shapley's Jewelry Store.

H. S. RITTER. April 26, 1866-1v. CLOTHING! CLOTHING!! GREAT FALL IN PRICES. The undersigned is now receiving his complete sortment of

SPRING AND SUMMER GOODS, vhich for style, beauty and price, cannot be excelled. His stock consists in part of fine Black and Blue French and English Cloths, Extra Heavy Doe-skin, three cut and FANCY CASSIMERES. Also, a large variety of Cassinets and Tweeds, Linen Drillings, in great variety. Also assortment of READY MADE CLOTHING.

 100 Mag-Gens., 100 Lieut. Cols., 100 Brlg.
 100 Lieut. Cols., 250 other Officers, 130 Divines, 75 Navy Officers, 135 Authors, 125 Stage, 50 Prominent Women, 3,000 Copies of Works of Art,

 MEADY MADE CLOTHING.
of every style and quality, White Linen and
Woolen Shirts, Summer Drawers, &c. Constantly on hand a large assortment of Ties, Collars,
Hosiery and Gloves, Linen, Silks and Cotton
Handlerchiefs.
Also a full assortment of Trunks, Carpet Bags
and Valises, of every size.
Clothing made to order at the shortest notice.
Call and examine the stock. Including reproductions of the most celebrated Engravings, Paintings, Statues, &c. Catalogues sent on receipt of Stamp. An order for One Dozen Pletures from our Catalogue, will be filled on receipt of \$1.80, and sent by mail, FREE. Photographers and others ordering goods C. O. Will please remit twenty-five per cent. of the amount with their order. County made to order at the shortest notice Call and examine the stock. Don't forget the stand—South Hanover Street adjoining Miller & Bowers' Hardware Store, Car-ISAAC LIVINGSTON.

Mardware, Paints, &c.

MILLER & BOWERS, LEWIS F. LYNE, North Hanover Street, Carlisle, Pa Dealers in American, English and German HARDWARE,

Cutlery,
Saddlery,
Coach Trimmings,
Shoe Findings,
Morocco and Lining Skins,
Lasts,
Boot Trees
and Shoemaker Took

of every description. Solid and Brass Box Vices Bellows, Files, Rasps, Horse Shoes, Horse Shoe Nails, Bar and Rolled Iron of all sizes, HAMES AND TRACES,

HAMES AND TRACES,
Carriage Springs, Axles, Spokes, Fellows, Hubs,
&c., &c. Saws of every variety, Carpenters' Tools
and Building Material, Table and Pocket Cutlery,
Plated Forks and Spoons, with an extensive assortment of Hardware of all kinds and of the best
manufacture, which will be sold wholesale or rotail at the lowest prices. We are making great
improvements in our already heavy stock of
goods, and invite all persons in want of Hardware of every description to give us a call and we
are confident you will be well paid for your trouble. Hoping that by strict attention to business and disposition to please all we will be able to maintain the reputation of the old stand.

MILLER & BOWERS. Dec. 1, 1865.

The subscriber has just returned from the Eastern Cities with the largest, cheapest, and best selected assortment of Hardware, ever offer wholesale and retail Hardware store, can be had a little lower than at any other house in the county, at the cheap hardware store of the subscriber.

NAILS AND SPIKES. Fifty tous nails and spikes just received of the very best makes, and all warranted. Country merchants supplied with Nails at manufacturers chants ...
ces.
Six hundred pair ...
large assortment of
BUTT CHAINS,
HALTER CHAINS,
BREAST DO.
FIFTH CHAINS,
TONGUE CHAINS,
COW CHAINS, &c.
F. S ...
Hames (

Three hundred and fifty pair of Hames of all kinds just received. Common pattern, London pattern, Elizabethtown pattern with and without patent fastenings, cheaper than ever. PAINTS AND OILS.

Ten tons White Lead 1,000 gallons Oil just received, with a large assortment of Varnishes Turpentine, Japan. Putty, Litharage, Whiting, Glue, Shellac, Paint Brushes, Fire-proof Paint, Florence White, White Zinc, Colored Zinc, Red Lead, Lard Oil, Bolled Oil, Sperm Oil, Fish Oil, &c. Colors of every description, dry and in oil, in cans and tubs.

FARM BELLS. Just received the largest, cheapest, and bessessortment of Farm Bells in the county. Green eastle Metal and Bell Metal, warranted not to POWDER.

Twenty-five kegs Dupont Rock and Rifle Pow der, with a large assortment of Sufety Fuse, Picks Crowbars, Stone Drills, Stone Sledges, Stone

PUMPS AND CEMENT. Fifty barrels of Cement, with a very large assortment of Chain and Iron Pumps of all kinds, cheaper than ever, at the hardware store of HENRY SAXTON.

Political.

TO THE REV. ALFRED NEVIN, D. D. My Dear Sir:—Your letter addressed to me through the Philadelphia Evening Bulletin disappoints me; because I did not expect it to come in that way, and because it does not cover the subject in issue between us. But if I am silent your friends will say, with some show of reason, that you have vindicated "Political Preaching" so triumphantly that all opposition is confounded. I must therefore speak freely in reply. In doing so, I mean to say nothing inconsistent with my great respect for your high character in the church and in the world. The admirable style and temper of your own mirable style and temper of your own communication deserves to be imitated. I fully concede the right you claim for clergymen to select their own themes and handle them as they please. You say truly that neither lawyers nor physicians nor any other order of men have the least authority to control you in these particulars. But you will not deny that this is a privilege which may be abused; you expressly admitthat some clergyyou expressly admit that some clergy-men have abused it "and by doing so did more than any other class of men to com-mence and continue the late rebellion."— While, therefore, we can assert no power to dictate your conduct, much less to force you, we are surely not wrong when

those restrictions which reason and revelation have shown to be necessary for the good of the church and the safety of civil society.

I acknowledge that your commission is a broad one. You must "declare the whole counsel of God," to the end that single your least the contract of the c sinners may be convinced and converts built up in their most holy faith. Truth, justice, temperance, humility, mercy, peace, brotherly kindness, charity—the whole circle of the christian virtues must be assiduously taught to your hear-ers; and if any of them be inclined to the opposite vices, you are to denounce them without fear, by private admonition, by open rebuke, or by a general delivery of the law which condemns them. You are not bound to pause in the performance of this duty because it may offend a pow-erful ruler or a strong political party.— Nor should you shrink from it when bad Nor should you shrink from it when bad men, for their own purposes, approve what you do. Elevate the moral charac-ter, enlighten the darkness, and purify the hearts of those who are under your spiritual charge, at all hazards; for this is the work which your great Taskmas-ter has given you to do, and he will ad-mit no excuse for perfecting it.

we entreat you to impose upon yourselves those restrictions which reason and rev-

mit no excuse for neglecting it. But this is precisely what the political preacher is not in the habit of doing. He directs the attention of his hearers away from their own sins to the sins, real or imputed, of other people. By teaching his congregation that they are better than other men he fills their hearts with self conceit, bigotry, spiritual pride, envy, hatred, malice and all uncharitableness: Instead of the exhortation, which they need, to take the beam out of their own eye he incites them to pluck the mote from their brother's. He does not tell them what they shall do to be saved, but he instructs them year, carefully how he instructs them very carefully how they shall act for the destruction of oth-ers. He rouses and encourages to the utmost of his ability, those brutal passions which result in riot, bloodshed, spoliation, civil war and general corruption of

You commit a grevious error in supposing that politics and religion are so min-gled together that you cannot preach one without introducing the other. Christ and his apostles kept them perfectly sep-arate. They announced the great facts of the Gospel to each individual whom they addressed. When these were acthey addressed. When these were accepted the believer was told to repent and be baptized for the remission of his sins, and afterwards to regulate his own life by the rules of a pure and perfect morality. They expressed no preference for one form of government over another, they provoked no political revolutions. and they proposed no legal reforms. I they had done so they would have flatly contradicted the declaration that Christ's Kingdom was not of this world, and Christianity itself would have died out in half a century. But they accepted the relations which were created by human law and exhorted their disciples to discharge faithfully the duties which arose out of them. Though the laws which defined the authority of husbands, parents, masters and magistrates were as bad as human perversity could make them, yet the early christians contented themselves with teaching moderation in the exercise of legal power, and uniformly inculcated the virtues of obedience and fidelity upon wives, children, slaves and subjects.— They joined in no clamors for or against any administration, but simply testified against sin before the only tribunal which against sin before the only tribunit which Christ ever erected on earth; that is to say, the conscience of the sinner himself. The vice of political preaching was whol-ly unknown to the primitive church.

It is true that Paul counselled opedience to the government of Nero; and I am aware that modern clergymen interoret his words as a justification of the doc rine that support of an existing administration is "part of their allegiance to God." Several Synods and other ecclesiastical bodies have solemnly resolved something to that effect. But they for get that what Paul advised was simple submission, not active assistance, to Ne-ro. The Christians of that day did not endorse his atrocities merely because he was "the administration duly placed in power." They did not go with him to the theatre, applaud his acting, or praise him in the churches when he kidnapped their brethren, set fire to a city, or desolated a province. Nor did they assist at his apathesis after his death or prohis apotheosis after his death, or pro-nounce funeral sermons to show that he was greater than Scipio, more virtuous than Cato, and more eloquent than Ciceo. Political preachers would have done

his, but Paul and Peter did no such thing. There is nothing in the Scriptures to justify the Church in applying its discip-line to any member for offences purely political, much less for his mere opinion r feelings on public affairs. The clergy are without authority, as they are often without fitness, to decide for their con-gregations what is right or what is wrong in the legislation of the country. They are not called or sent to propagate any kind of political doctrine. The Church and the State are entirely separate and distinct in their origin, their object, and the sphere of their action; insomuch that any purpose of the other without injury to both.

to both.

Do I therefore say that the Christian religion is to have no influence on the political destiny of man? Far from it.—

Notwithstanding the faithfulness of many professors, it has already changed the face of human society; and it will yet accomplish its mission by spreading peace, independence, truth, justice, and liberty regulated by law, "from the sea to the uttermost ends of the earth." But this will be accomplished only by reforming will be accomplished only by reforming and elevating the individuals of whom society is composed; not by exasperating communities against each other; not by any alliance with the governments of the world; not by any volume parties the world; not by any vulgar partner-ship with politicians to kill and plunder

Christian morality, you make an addition, greater or less to that righteousness which exalteth a nation, and subtract an equal sum from the sin which is a represent to any rocal. proach to any people. Sometimes a single conversion is extremely important in its immediate effect upon the public interest of a whole nation. No doubt the acceptance of the truth by Dionysius the Areopagite had much to do in moulding Areopagite had much to do in moulding the subsequent laws and customs of Athens. The conversion of Constantine was followed by the instant abrogation of all laws which fettered the conscience.— In the reign of Theodosius the people of Thessalonica rose against the Roman garrison and killed its commander. For this get of reballing the European description rison and killed its commander. For this act of rebellion the Emperor decreed against them the curse of an indiscriminate war in which the guilty and the innocent were confounded together in one general slaughter. His spiritual "guide, philosopher, and friend" at the time was Ambrose, Archbishop of Milan, who boldly denounced his crucity, refused to give him the Sacrament, or even to administer it in his presence, compelled him to take his seat among the penitents on the portihis nest among the penitents on the porti-co of the church and induced him to hum-ble his diadem in the dust for eight months in succession. The conscience of the Emperor was thoroughly awakened; his subsequent reign was distinguished by justice and mercy, the integrity of the ennire was preserved in peace and the

empire was preserved in peace, and the great Theodosian code, the product of that bitter repentance, is still read and quoted for its admirable union of humanity and policy. Ambrose produced these consequences by estimate in the transfer of the consequences by estimate in the transfer of the consequences. quences by acting in the true capacity of quences by acting in the true capacity of a Christian minister; for he reformed the criminal by a direct appeal to his own heart. A political preacher in the same circumstances would have inflamed the sanguinary passions of the monarch by exaggerating the treason of the Thessalo-nians and counselling the military exein their sufferings.

You will see, I think, the distinction I would make. A gospel preacher addreses the conscience of his hearers for the hon

est purpose of converting them from the error of their ways; a political preacher speaks to one community, one party or one sect, and his theme is the wickedness of another. The latter effects no religious purpose whatever; but the chances are ninety-nine in a hundred that he excites the bad passion of those who are present, while he slanders the absent and undefended. Both classes of preachers frequently speak upon the same or similar subjects, but they do so with different objects and aims. I will make my meaning more clear by

taking your own illustrations. You be-lieve in the first day of the week as a Sabbath, and so believing your duty un-doubtedly is to exhort all persons under your charge to observe it strictly; but you have no right to preach a crusade against the Jews and Seven-day Baptists, to get intolerent laws enacted against them for keeping Saturday as a day of rest. If drunkenness beasin which easily besets your congregation, you may warn them against it, and inasmuch as abstinence is always easier than moderation, you should advise them to taste not, touch not, and handle not; but your position gives you no authority to provoke violent hostilities against tavern keepers, liquor dealers or distillers. If any of your hear-ers be ignorant or coarse enough to desire more wives than one a piece, you should certainly teach them polygamy is the worst feature of Asias ic manners, inconsistent with Christianity and dangerous to domestic happiness; but you cannot law-fully urge them to carry fire and sword into the territory of the Mormons merely because some of the Mormons are in this respect less holy than you. If the holding of slaves or bond servants be a pracamong the members of your church, I know of nothing which forbids you to teach whatever you conscientiously believe to be true on that subect. But in a community were slavery is not only unknown but impossible, why should any preacher make it the subject of his weekly vituperation? You do not improve the religion of the slave-holder by traducing his character nor mend the spiritual condition of your own people by making them thirst for the blood of their

If any person, to whom the service of another is due by the laws of the State in which he lives, shall need your instruction to regulate his personal conduct towards the slave you are bound in the first place to tall him that as laws at the transfer of the state o place to tell him, that as long as that relation exists, he should behave with the utmost humanity and kindness: for this you have the clear warrant of the Apostolic example and precept. In dealing with such a person you may go as much further as your own conscientious inter-pretation of the Bible will carry you. f you are sure that the divine law does under all circumstances, makes the mere existence of such a relation sinful on the part of the master you should induce him part of the master you should induce him to dissolve it by the immediate emancipation of his slaves; for that is truth to you which you believe to be true. But where is the authority for preaching hatred of those who understand the scripture differently? What privilage can you how for exciting servile insurrection Who gave you the right to say that John Brown was better than any other thief or murderer, merely because his crimes were committed against pro-slavery men? I think the minister, in his pulpit discourses, is forbidden to touch at all upon that class of subjects which are purely poitical: such for instance as the banking law, tariff, rail road charters, state rights the naturalization laws and negro suf frage. These are questions of mere political expediency; religion takes no cognizance of them; they come within the sole jurisdiction of the statesman; and the church has no more right to take sides npon them than the civil government has to use its legilative judicial or executive

nower for the purpose of enforcing priniples wholly religious.
In short, if I am not entirely mistaken a christian minister has no authority to preach upon any subjects except those in which divine revelation has given him an infalliable rule of faith and practice; and, even upon them, he must speak always for the edification of his own hearers "rightly dividing the word of truth" so as to lead them in the way of all righteousness. When he does more than this he goes beyond his commission, he becomes a scurvy politician and his influen-

s altogether pernicious.

The use of the clerical office for the purpose of propogating political doctrines under any circumstances, or with any excuse, is, in my judgment not only without authority, but it is the highest crime that can be committed against the government of Calennan Berkens Lought ernment of God or man. Perhaps I ought not to make this broad assertion without giving some additional reasons for it. In the first place it is grossly dishonest. I employ you as a minister, pay your salary and build you a church because I have confidence in your theological doc-

trines. But you may be at the same time wholly unfit for my political leader. Now you are guilty of a base fraud upon me, f, instead of preaching religion, you take advantage of the position I have given you to ventilate your crude and ignorant otions on State affairs. I have asked for bread and you give me'a stone; iustead of the fish I bargained for, you put into my hands a serpent that stings and It destroys the unity of the church.-

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subjects, for human government is at best but a compromise of selfish interests and conflicting passions. When you mix the two together you break the into fragments, and instead of "one Lord, one faith and one baptism" you create a thousand warring sects, and substitute the proverbial bitterness of the odium theologicum for the "charity which think-eth no evil."

No one will deny that a union of church and state is always the cause of bad government, perverted religion and corrupt morals. I do not mean merely that legal union which exists in European countries. That is bad enough; but you have less common sense than I give you credit for, if you do not see, that this adulter-ous connexion assumes its most polluting form when the church is voluntarily prostituted by her own ministers to a political party in a popular government.

The evil influence of such connexion The evil influence of such connexions upon Church and State is easily accounted for. Both of them in combination will do what either would recoil from if standing alone. A politician backed by the promise of the clergy to sustain him can safely defy honesty and trample upon law, for do what he may, he is assured of clerical support here and of heaven hereafter. The clergy on the other hand and those who are under their influence easily acquire the habit of praising indisand those who are under their influence easily acquire the habit of praising indiscriminately whatever is done by their public men. Acting and reacting on one another they go down together in the direction of the pit that is bottomless; and both are found to have "a strange alacrity at sinking."

No many conserve two masters faith

No man can serve two masters faithfully; for he must hate one if he loves the other. A minister who admires and collows such men as those who have lately ruled and ruined this country must necessarily despise the character of Christ. If he glorifies the cruelty rapacity and falsehood of his party leaders he is compelled by an inflexible law of human nature to "deny the Lord who bought him."

The experience of fifteen centuries proves that political preachers are the great curse of the world. More than half the bloody wars which at different periods have desolated Christendom, were produced by their direct instigntion; and wherever they have thrust themselves into a contest commenced by others, they always envenomed the strife and made it more cruel, savage and uncompromising. The religious wars, so-called, had nothing religious about them except that they were hissed up by the clergy. Look back and see if this he not true.

The Arian controversy (the first great schism) was followed by wars in which millions of lives were lost. Do you suppose the real quarrel was for the insertion or omission of fligous in that part of it more cruel, savage and uncompromis-

tion or omission of filioque in that part of the creed which describes the procession of the Holy Ghost? Did a homiousian slaughter his brother because he was a homiousian? No, it was not the difference of a dipthong, but the plunder of an empire that they fought for. It was the politics of the church, not her religion, that infuriated the parties and converted men into demons.

The Thirty Years War in Germany is often supposed to have been a fair stand up fight between the two leading forms of Christianity. It was not so. The religious difference was a false protected. the political preachers for the promotion of their own schemes. There was not a sane man on all that continent who would have felt himself impelled by motives merely religious to murder his neighbor for believing or disbelieving in transub-stanation. If proof of this were wanting, it might be found in the fact, that long before the war ended, the sectarian cries were abandoned, and Catholics, as well as Protestants, were fighting on both

mpossible to believe the It is utterly the elergy of England and Scotland, i they had not been politicians, would have thought of waging bloody wars to settle the questiont of election and repro-bation, fate, fore-knoledge, free will, and other points of metaphysical theology.— Nor would they, apart from their politics, have encouraged and committed the other horrid crimes of which they were guilty in the name of religion. Can you think that the Irish were in-

vaded, and conquered, and oppressed, and murdered, and robbed for centuries more ly because the English loved and benev d in the Protestant religion? I suppose von know that those brutal atrocities were carried on for the purpose of giving to po-litical preachers in England possession of the churches, cathedrals, globe lands and tythes which belonged to the Irish Catholies. The soldier was also rewarded by confiscation and plunder. The church and the state hunted in couples, and Ireland was the prey which they ran down

Coming to our own country you find Massachusetts and Connecticut in colonial times under the sole domination of political preachers. Their teracherous wars upon the Indians for purposes wholly mercenary; their enslaving of white permercenary; their ensurving of white persons, as well as redones, and selling them abroad, or "swapping them for blackamoors;" their whipping, imprisoning and killing Quakers and Baptists, for their conscientious opinions; and their base treatment of such men as Roger Williams and big following will ment their grown. and his friends, will mark their govern-ment through all time as one of the cruelest and meanest that ever existed.

any better since the revolution than beforc. About the commencent of the pre-sent century they were busy in their vite vocation all over New England and continued it for many years. The wilful and deliberate slanders habitually uttered from the pulpit against Jefferson, Madison, and the friends who supported them, were a disgrace to human nature. The immediate effect of this was the Yankee plot to secede from the Union, followed by corrupt combinations with a foreign enemy to betray the liberties of the coun-try. Its remoter consequences are seen the shameless rapacity and bitter ma lignity which, even at this moment, are howling for the property and blood of an unarmed and defenceless people. You and I both remember the political

preaching which ushered in and supported the reign of the Know Nothings, Blood Tubs and Plug Uglies; when Maria Monk was a Saint and Joe Barker was Mayor of hittchurger who applying reconsidered events. Pittsburg; when pulpits resounded every Sunday with the most injurious false-hoods against Catholics; when the public mind was debauched by the inculcation of hypocrisy and deception; when minis-ters met their political allies in sworn secresy to plot against the rights of their fellow citizens. You cannot forget what came of this—riot, murder, church-burning, lawless violence all over the land, and the subjugation of several great States to the political rule of a party destitute alike of principle and capacity.

alike of principle and capacity.

I could easily prove that those clerical politicians, who have tied their churches to the tail of the Abolition party, are criminal on a grander scale than any of their predecessors. But I forbear, partly their predecessors. But I forear, partly because I have no time, and partly because it may, for aught I know, be a sore subject with you. I would not excite your wrath, but rather "provoke you to read works." good works."

Apart from the general subject there are two or three special ideas expressed in your letter from which I venture to You think that, though a minister may

speak from the pulpit on politics he ought their enemies.

Every time you reform a bad man and bring his character up to the standard of but men will never agree upon political.

There is no room for rational dispute not to indicate what party he belongs to. It strikes me, that if he has a party, and but men will never agree upon political.

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comfort, he should boldly avow himself to be what he is, so that all men may know him. Sincerity is the first of vir-tues. It is bad to be a wolf, but a wolf in sheep's clothing is infinitely worse. You represent the church as an unfin-

ished structure and the State as its scaf-folding. I think the church came perfect folding. I think the church came perfect from the hand of its divine Architect— built upon a rock, established, finished, complete—and every one who comes into it by the right door will find a mansion prepared for him. It needs no scaffold. Its founder refused all connection with numan governments for scaffolding or

numan governments for scanding or any other purpose.
You say (in substance) that, without sometimes taking political subjects, a minister is in danger of falling into a "vague, indefinite and non-committal style" which will do no good and bring him no respect. The gospel is not vague, indefinite or non-committal upon the subjects of which it takes jurisdiction subjects of which it takes jurisdiction, and upon them you may preach as loudly as you please. But I admit that in times of great public excitement—an important election or a civil war—men lisportant election or a civil war—men listen inpatiently to the teachings of faith and repentance. A sermon which tells them to do justice, love mercy and walk humbly before God, is not an entertainment to which they willingly invite themselves. At such a time a clergy min can vastly increase his personal converse, and win golden opinions from his audience, by pampering their passions with a highly seasoned discourse on politics. The temptation to gratify them often becomes too strong for the virtue of the preacher. I fear that you yourself are yielding to it. As a merc layman I are yielding to it. As a mere layman I have no right to advise a Doctor of Divinity, but I hope I am not over presumtuous when I warn you against this spe-cious allurement of Satan. All thoughts of putting the Gospel aside because it does not suit the depraved tastes of the day, and making political harrangues to day, and making pointed narrangues to win popularity in a bad world, should be sternly trampled down as the suggestions of that Evil One; "who was a liar and a murderer from the beginning." Faithfully yours, &c., York, July 25, '66. J. S. BLACK.

Something about Sunstrokes. The recent intensity of solar heat has, as usual, given rise to a considerable num-ber or fatal results consequent upon direct exposure to its influence. A few words of information upon the nature of this dangerous affection will no doubt be interesting, and may also have their use in enabling the reader to avoid so sudden

an exit from sub-solar existence. It is rather a singular fact that sun-stroke is more fatal and more frequent in the temperate than in the terrid zone.— New York has more cases than Havana or Rio Janerio, in proportion to population, and even in Quebec the danger is quite as great, in the few days of intense quite as great, in the few days of intense heat alloted to that region, as in any part of the world. The indications of the thermometer are very imperfect guides in regard to the action of heat upon the animal frame. "The true indication of the force of the solar rays," says Horcehel, "would seem to be, not the statical effects on the thermometer, but their momentary intensity measured by the very mentary intensity measured by the ve-locity with which they communicate heat to an absorbent body." It is this "mo-mentary intensity" which causes the phenomenon of sunstroke, and which

seems to be greater in regions without than within the tropics.

When the head is exposed to the sun's rays in times of their greatest intensity, the heat seems often to cause instant inflamatory action in the contents of the skull. The sufferer experiences intense headache, succeeded by vomiting; he then falls breathless, and unless instant assistance be given turns black in the face and expires. Victims of sunstroke face and expires. Victims of sunstroke are most often laborers, and intox.cating drinks strongly predispose to this sudden inflamation of the cranial organs. Any constriction about the neck, from tight cravats or collars, also predispose to sunstroke, and generally and depressing agents, mental or physical, lessen the re-sisting power of the body to this as to

Torrestrial radiation of the sun's heat seems to bear an important part in the production of sunstroke. At sea, and on mall islands, such a result is verry uncommon, no matter how intensity the sun's rays beat down; while inland, and especially in large cities, where stony pavements and long ranges of buildings combine to add their radiant caloric to the direct action of the sun, fatal cases

must often occur.

One of the best protectives against sunstroke is the sun umbrella, universally used in our Southern cities, but rarely used in our Southern cities, but rarely seen at the North, were, during our short but fiery summer, they are even more necessary. If, in addition to this, cravats and dress hats are discarded, the hair clipped close, all alchoholic beverages strictly eschewed, animal food reduced to a minimum and ice drinks, water, soda water or lemonade, freely but tennorately indulged in, we may contemporately indulged in, we may con-stantly continue outdoor avocations with-

out danger. Laboring men, who cannot carry sun umbrellas, will find their greatest safety in teetotalism, at least during the heated term, with frequent washing of the head in cold watter while at work in the sun, and immediate abondoment of labor on the stomach. For one sunstruck, the most effectual plan is removal to shelter, free application of cold water to the head, water to drink if the patient can swallow, and medical aid without delay. A favorite treatment of sunstroke in the army, said to have been very successful, was the continuous dashing of the patient's body with cold water until revival takes olace—often for an hour or more—with olenty of water to drink, when swallowing was possible. A trial of this in civil practice is certrinly justifiable, seeing that under the usual treatment every case erminates fatally.—Boston Commercial.

LIFE.—The mere lapse of years is not life. To eat, drink and sleep; to be exposed to darkness and light; to pace around the mill of habits and turn the mill of wealth; to make reason our book-keeper, and though an implement of trade—this is not life. In all this but a poor fraction of the unconsciousness of numanity is awakened; and the sanctititles still slumber which make it worth while to be. Knowledge, truth, love, beauty, goodness, faith alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the heart, the tear which freshens the dry wastes within, the music that brings childhood back, the prayer that calls the future near, the death which startles us with mystery, the hardship which forces us to struggle, the anxiety that ends in heine.—Chalmers.

THE MAIDEN'S Vow.-The Mammoth Cave in Kentucky is not without its story of love and romance. Some twenty years ago a dashing Tennessee girl promised her mother that she would never marry a certain man "on the face of the earth" -said suitor being particularly objection-able to the old lady. So their was quiet in the family for some time. But one pleasant day the gay girl and her lover ran away and went into the cave, to a spot now called the "Bridai Chamber," were there matrimonially united, about