The Pittsburgh Gazette

SATURDAY, OCTOBER 19, 1867.

THE OFFICIAL VOTE of the State, complete, shows 266,824 for WILLIAMS, and 268,026 for SHARSWOOD, which gives the latter a majority of 1,202. The decrease in the Republican vote, as compared with that cast for GRANT, is 40,450; the Democratic decrease on the CLYMER vote is 22,070; total falling off in State vote 62,520. The decrease in the Republican majority of Allegheny county, along, elected SHARSWOOD. Had the same vote been given WILLIAMS here as was awarded GRANT, he would have been elected by a majority of one hundred and seventy-five.

THE FALLING LEAVES.

Marching in the careless procession of Springs, and Summers, and Autumns, and Winters, which carries with it, to the regions of the great unknown, all the living creatures that witness its phenomena, has come another Autumn. Our mountains sit in crimson and gold, and many-tinted, gorgeous hues, like giant hoqsets in the centre of the great table which nature spreads, as the gala feast, at the close of her year's labor in providing food for her family. The little hills have dropped their emerald and reflect only the colors of the closing day. Each leaf, in preparing for its fall, has put on sunset or russet robes. The Hickory has donned his gold, the Oak his crimson or brown, the Sumach her scarlet, the Maple her dappled splendor, and await the breath of command "earth to earth, and dust to dust!" Do these colors teach the glory of immortality, the solemoness of physical decay, or both? The leaf has done its work; and again will it appear in new combinations of leaf, or flower, or fruit—in the fibre of the tough oak, or juicy pulp of the luscious peach. Unless it die it cannot rise again, in new organization, to perform the new work appointed for it by The Great Disposer. Is not, therefore, decay and death, and future life, inseparably connected? In a world where there is no leaf, no spray, but is appointed to another life, to a succession of lives, how could the master mass drift away to nothingness and endless night?

Where are those who have sat where we sit, and watched the leaves which have preceeded these in their return to dust and bloom to the darkness of death, under stream or sod; and the light of the early morning on the top of the swaying branch?

From the opposite wall, in "counterfeit presentment," the mild, brown eyes of LYMAN KEATS look down upon us. A little while ago he indited the fancies in prose and verse, for the reading public of our smoky city. Of infinite humor, and gentle nature, it was seldom his pen inflicted a wound; but when a great wrong called for a reproof, it became a Damascus blade. Where is R. M. RIDDLE, the accomplished epigramist, who, for so many years filled so large a space in the editorial ranks of Pittsburgh? and his burley opponent BIDDLE, of the *American*, who wielded the battle axe of political warfare like a veritable Highland chief? WATTERS, the affable and untiring, who first sent the *Chronicle* on its mission through our streets. FLEESON, who toiled in his office, on the corner of Market and the Diamond, second floor, to sustain "*The Spirit of Liberty*," and, with nervous tenacity, clung to his principles through fair weather and foul? CHARLES P. SHIRAS, "the Iron City Poet," who, from the forge of his working brain, rang out the chimes of "Dimes and dollars, dollars and dimes, An empty pocket's the worst of crimes." Of those who stood by Liberty when her friends were few, and the Workingman when his own vote was cast against himself? Where are the readers, the patrons, the opponents, for and against whom they wrote and labored, exhorted and counted "The Returns?" Those are among the leaves that have fallen, while many of these are still clinging to the tree; and many, many moulder at the foot. Of that work which was the veritable life of those who are gone, what portion lies in the dust? What has risen into new form? How much of evil, how much of good, has sprung, or shall spring, from these fallen leaves, those lives with which so many of us have been more or less connected? The passion and the pride, the haste and inconsiderateness, the manly earnestness, the devotion to principle, the evil and the good, must all take new forms, must all be as seed-sown, of which the crop will continue to be reaped by this generation and those who are yet to come. What have we been gathering in our lives? Have we made combinations which shall nourish the virtues or vices of those who shall succeed us, and to whom our lives shall be, as the leaves of years gone by, are to those which are now or shall be hereafter? Do we realize that we live for all time? that even if there were no personal immortality within us, we exist forever in the results of our actions? Now is the time to gather wisdom of "the star and yellow leaf," to look backward to what we owe to those who have gone before, and forward on our obligations to those who shall follow us in the funeral march which carries all onward to the grave.

RELIGIOUS INTELLIGENCE.

Chicago has the reputation of being a place where the marriage tie is little respected and may be easily severed. However true this may be in regard to the "loose characters" that float about in society, and are so numerous in that puffed-up city, the charge is libelous, and in so far as the religious community are concerned. All denominations are endeavoring to impress the community o the sacredness of the marriage relation. Recently the Episcopal Convention of that Diocese took action on the matter, and pointed out means that should be employed to environ the marriage ceremony with safe-guards, and tend to correct the views of the masses on the subject. The Rock River (Ill.) Conference of the M. E. Church, of which Chicago is a part of its territory, had the question of Divorce before them, to consider the report of a special committee—framed in response to memorials presented to that body—which took the ground *against divorce for any cause except for the crime of adultery*. The report urges all good people to unite in petitioning the Legislature of the State to amend the laws of divorce so as to establish the above rational principle, and prohibit marriage to the party guilty of adultery, as well as to any and all parties who apply for divorce on any other ground than adultery. The Conference went further than the mere surveillance of its own territory, by directing its delegates to the General Conference, which holds its Quadrennial Session next May in Chicago, the law making body of the Church, to endeavor to obtain the insertion in the Discipline of an explicit statement of the doctrine of the Bible on this subject; second, of a rule excluding from the Church all persons who apply for the annulling of the marriage relation on other than scriptural ground of adultery; third, of a rule prohibiting the ministers of the M. E Church from performing the marriage ceremony when either of the parties seeking marriage have been divorced, for other cause than adultery, from a person still living. Action such as the Episcopal Convention and the Methodist Conference is a move in the right direction, and the right source to inaugurate such a movement. Let the people be educated up to the Scripture standard of the marriage tie, and then unprincipled legislators will be forced to conform our State laws to the laws of God, as revealed in the Bible, and thus revoke the power of our County Courts to annul marriages.

The internal commotion going on in the Episcopal Church, according to the religious press, between the High and Low Church parties, ritualists and anti-ritualists, and the struggle in the Lutheran Church, between the Symbolists and Anti-Symbolists, to gain the ascendancy and establish their orthodoxy, is evidently not understood by outsiders as well as they think. We have found by conversing with the representatives of the different parties, that, while these questions are prominent, and discernable on the surface by the general public, that a multitude of side issues and local troubles are mixed up with the great questions. Journals of other denominations frequently are wide off the mark in their opinions of these questions, and reach unwarrantable conclusions. Perhaps the only service the newspapers of other denominations accomplish in the great contest going on in these bodies will be to inflame the advocates of the respective parties to greater zeal and activity, and bring the issues to an earlier solution, than if the press of these denominations were let alone to settle the questions at their leisure.

Questions of great importance are now being discussed by the press of the Methodist Episcopal Church, and indeed for some time, in view of the session of the General Conference next May. Prominent among these questions is lay representation. All the official papers, except, perhaps two, favor the introduction of the lay element, in some form or other, and we believe, the different un official papers are favorable to this reform. More recently other questions have loomed up, such as the modification of the office of presiding elder, arranging Episcopal visitations, from being general, into districts for a given term of years. Closely connected with the latter, is the manner of their support. Heretofore, and at present, their salaries are fixed by a committee of ministers, where they respectively reside, and then they draw upon the Book Concern for their pay. In 1866 a trifle over forty thousand dollars was paid for the salaries and traveling expenses of the Bishops. This sum is taken out of the profits of the Book Concern. Previous to 1836 each Annual Conference raised contributions within their respective bounds for their support. The advocates of reform propose, that the proportionate amount necessary for their support be devided among the different Annual Conferences, and then let the profits of the Book Concern be wholly devoted to cheapening the publications of the Concern, and thereby enable it to compete with other publishing houses, or rather sell at lower rates than others.

The re-union of the Old and New School Presbyterian Churches, on the basis of the terms submitted by the Joint Committee of the General Assembly of these bodies, according to the vote thus far in the Old School Presbyteries, will not be consummated this year. The vote so far as we have heard, for terms of re-union, is as follows: Chillicothe, White Water, New Albany, Indianapolis, Marion, Findlay—6. Against—Potomac, Winnebago, Long Island, Sangamon, Fort Wayne, Desmoines, Crawfordsville, Peoria, Schuyler, Beaver, West Lexington, St. Paul, Luzerne, —13.

There is just cause for alarm in the Protestant denominations at the present drift of things, that a scholarly ministry, taken as a whole, *is working away from the unscholarly mass of the people*. We favor ministerial culture in the highest degree, but there should be associated with it the idea, in its broadest form, that their work is equally as necessary among the poor and ignorant as the rich and educated. Prof. Phelps' address to the late senior class of Andover, has the right ring in it, and is worthy of being scattered broadcast. The Professor argues that rather than the theory of ministerial culture, as he had tried to represent it to them, should result in drifting asunder the pulpit and the lower orders of society, he would abandon the whole of it. He would drop it as he would a viper. He thinks a preacher had better work in the dark with nothing but mother wit, a quickened conscience, and a Saxon Bible to teach him what to do and how to do it, than to vault into an aerial ministry in which only the upper classes shall know or care anything about him. Better, he urges, go and talk the Gospel, in the Cornish dialect, to those miners who told the witnesses summoned by the committee of the English Parliament that they had "never heard of Mister Jesus Christ in these mines," than do the work of the Bishop of London. What is needed is to make the ministry reach the people. The great problem of life to our educated ministry should be to make their culture a *power* instead of a luxury. We hope hereafter to chronicle fewer calls and *acceptances* on the ground of *salary* and social comfort, more because their usefulness may be increased irrespective of temporal or social benefits.

The *Watchman and Reflector* (Baptist) in reply to the inquiry of a correspondent in regard to re-baptism says, while it does not assume to speak *ex cathedra*, that it would be governed by the following general rule, which it thinks, on the one hand conforms sufficiently to a safe conservatism, and, on the other, to the requirements of truth, faithfulness and charity. Recognize the baptism, when duly administered, of all evangelical denominations, and ignore entirely that of the unevangelical, however administered.

The *Independent* is slashed on all sides by the religious and secular press, for its assumption of being a "religious journal." The *Transcript* of the "Hub," edited by a Unitarian, speaking of the editor of the *Independent*, announcing that *he* publishes a "religious paper," says he makes a wide-awake newspaper, but the less he says about its "religion" the better. This cutting remark provokes the following from the *Christian Union*: Better drop the mask, *brother* Tilton, and cease to be a laughing stock of the world, and the shame of the Church. The last issue of the tenth, in justice to *brother* Tilton, is rather more religious than usual: Perhaps a work of grace has commenced in his heart and we shall have a more evangelical type of articles hereafter.

During the session of the Miami Baptist Association, in Cincinnati, an illustration of the use of the black board in Sabbath Schools was given. During a discussion of the matter, one of the speakers went so far as to suggest that it would be a good thing if ministers could overcome the dignity of their position, and use the black board in their pulpits, on which to place the leading points of their discourses, so the congregation could follow their chain of reasoning.

We have before us a copy of the "Proceedings of the Twelfth Annual Convention of the Young Men's Christian Associations of the United States and British Provinces, held at Montreal, June 1867," a well arranged and handsomely printed pamphlet of 155 large octavo pages. It is an exceedingly interesting publication, the record of the proceedings being enlivened by many terse and spirit-stirring addresses, given *verbatim*. The British Provinces and most of the States of this Union were represented, some of them very largely—New York, including the city, having sent 177 delegates. Regular reports were entered upon the records of the Convention from one hundred and forty-two Young Men's Christian Associations in the United States and the British Provinces, a large majority of them being in the former. In addition to these, there is an appendix giving the names, locations and Secretaries of several hundreds of similar associations in Great Britain and Ireland, the Asiatic, African and insular colonies of that Empire, and on the continent of Europe.

The multiplication of these associations throughout the world is a marked and hopeful feature of our times, for they cannot fail to have a powerful influence for good, and in counteracting the evil influences now so active and potent in all large centres of population. Next week, as has been fully announced, our city is to be favored with a convention of the same kind—not so general as that held at Montreal in June, but sufficiently so to bring among us a large body of warm-hearted, energetic, Christian men. Let the hospitality, the co-operation, and the fraternal sympathies of our people be such as to cause these brethren, when they return to their homes, to carry with them pleasant memories of Pittsburgh, and spirits strengthened for good works.

The *Universe*, a Roman Catholic paper of Philadelphia, announces that hereafter it will be published semi-weekly instead of weekly as heretofore. This is an evidence of prosperity which we are glad to see. The success of a religious paper, if it be a good one, is always to be desired, no matter what denomination it may represent.

PERSONAL.

—Gilmore Sims is to edit a new paper in South Carolina.

—Mrs. Henry Wood, the novelist, is about to publish a new story, christened "A Life's Secret."

—An oyster supper was the immediate cause of the death of the Cuban Captain General Manzano.

—The Tupper testimonial is to be a silver tea urn. A milk and water jug would have been more appropriate.

—Mrs. Harriet Beecher Stowe's new novel will not be published until spring. It is to be called "Old Town Folks."

—Hon. W. P. Baldwin, of Detroit, was severely injured by jumping from his carriage, with which his horses were running away.

—Frank P. Blair, Jr., is still the most prominent candidate for the War Department portfolio, and it is said he will shortly be appointed.

—Professor Thompson, of Queen's College, Galway, will soon publish "Salis Attici; or, Proverbial Wisdom of the Athenian Drama."

—Bismark has ordered a government translation of a book about Mosby's campaigns, for the encouragement of guerrillas in the Prussian army.

—Berger, the great French billiard player, has been beaten by another Frenchman. The game was four thousand points, and lasted two evenings.

—Nasby's new book, entitled "Ekkos from Kentuck," is in press by a Boston house. Nast furnishes the illustrations. Of "Swinging Round the Circle," twenty thousand copies were sold.

—A New York letter says: "It is stated on what seems good authority, that Charles Sumner and his lady have finally agreed to separate. Mrs. Sumner has gone to Europe, and will remain there for the next three years.

—Joseph Dion, billiard champion of America, has challenged John Roberts, the English champion, to play three games, English, French and American, for ten thousand dollars in gold each, and the championship of the world.

—Mr. Plumb, an American, and three companions, killed nine hundred trout at Lochearnhead, Scotland, in about ten hours—averaging one every three minutes to each rod, and a total of two hundred and twenty fire fish to each of the four anglers.

—Isaac N. Parker, a Seneca Indian, brother of Colonel Ely S. Parker, of Gen. Grant's staff, has been appointed a Second Lieutenant in the army. He was lately conductor on one of the Lake Superior railroads, but his present address is not known.

—Madame Parepa Rosa was born in Edinburg, Scotland, in 1839. Her father was a decayed Wallachian count, named Earplyon Parepa. He used to teach music for a living in London, and there married a Miss Seguin, a relative of Edward Seguin, the English operatic vocalist.

—Dr. Meyer, the celebrated pianist, who is creating such a furore in New York, is characterized by a critical journal as "a little, dandyish, excessively genial, good natured, vivacious specimen of the genus, who trips about the stage like a cricket, bows like a Turveydrop and plays like a lion.

—Prof. James M. Hoppin, of Yale College, is sharply reviewed by the *Pall Mall Gazette*, as "a Professor in Yale College should be more careful than to blunder about the very commonest historical facts, even with the aid of Murray."

CHOLERA! CHOLERA!

With the almost certain advent of Cholera, no thoughtful person will be unprepared for it. Nature will, perhaps be more liberal to the most certain antidote—that which has cured some will cure others, and never purchasers and natural artists, when a SURE AND RELIABLE ARTICLE can be had. When the cholera visited us on two former occasions, it was found by experience that

FLEMING'S CHOLERA MIXTURE

Was the best, and superseded all others, therefore it stands to reason that if you would have an article in it you can depend on, you should purchase it to the exclusion of all others.

Sold only in Pittsburgh, at

JOSEPH FLEMING'S DRUG STORE,

Corner Diamond and Market Street.

oct17:TF.

AN AUTUMN SUGGESTION.

Now, as every fore sight and searching winds changes to blow; now as the human body, extensive life has to suffer, and the leaves commence turning to wilt and droop; now, are the tocsin of winter makes its appearance NOW is the time to fortify against the ills of life. NOW is the time to procure a preventative against the best and most valuable medicine in existence.

HOSTETTER'S STOMACH BITTERS.

Fever and Ague is rampant in all parts of the country. Quinine, the physicians admit, will not cure it, and the disease which so ravages the entire West, it is well that it is so, for the remedy (whose) is dealt far than the malady. But, fellow invalids, all is not lost. There is one STOMACH BITTERS which will cure it, it would be vain to make a positive assertion, but we may safely say, that not a single case of Fever and Ague, Liver Complaint, or any other disease which arises from a disordered state of the stomach, liver, or bowels, but it will cure. Dyspepsia, Costiveness, Nervousness, Rheumatism, and Kidney Complaint, are also cured by this invaluable medicine. Prepared and sold by druggists everywhere. Demand HOSTETTER'S STOMACH BITTERS, and take no other article.

BLIND EYES RESTORED.

The case to which we alluded some weeks ago, of Christiana Fisher, of Beaver county, is now entirely confirmed by the appearance of Miss Fisher herself, who to-day called on DR. KEYSER in person, to thank him for his genius and skill in restoring her TO ENTIRE AND PERFECT SIGHT. Miss Fisher had been nearly blind for four months. She was so blind that she could not distinguish any object so as to make out what it was. The case is remarkable, as hundreds of cases like hers are doomed to never-ending darkness, on the ground that there is no cure, and nothing can be done. She was under DOCTOR KEYSER'S treatment for two months, and before she applied to him she was her brother, Simon P. Fisher, stilll hopes were entertained of her ever getting her sight. Her case is well known in the neighborhood where she resides, and has been regarded as one of extraordinary recovery.

We, the undersigned, know of the cure of Miss Fisher, and bear willing testimony to the facts above stated.

CHRISTINA FISHER,
SIMON P. FISHER, (Brother,)
ANNIE BEADLEY,
Taylor Avenue, Allegheny.
EUNICE MCCASKEY,
LOUISA FISHER, (her sister.)

DR. KEYSER'S OFFICE AND CONSULTATION ROOMS, No. 128 PENN STREET, corner of Evans alley.

NEW ADVERTISEMENTS.

WM. BINGHAM, Jr., Adams Express Office, 84 Fifth Street, is an authorized Agent to receive Advertisements for the GAZETTE, and all other papers throughout the United States and the Dominion.

LARGE AND ELEGANT SELECTED STOCK OF NEW

FOREIGN WOOLENS,

For Fall and Winter Wear,

Including some new and beautiful patterns for

TROUSERS.

Notwithstanding the high price of imported goods, we will have them made to order in a superior manner, at the

VERY LOWEST MARKET PRICE

GRAY, POSSIEL & RESE,

Merchant Tailors,

No. 63 Fifth St., Pittsburgh.

TUSS

NEW ADVERTISEMENTS.

TRINITY CHURCH, Sixth STREET.—CHANGE OF HOUR FOR THE CHORAL SERVICE.—During the summer the Sunday afternoon FREE SERVICE will commence at 7 o'clock p. m.

FIRST BAPTIST CHURCH, —Services at the NEW CHAPEL, Fourth street, above Grant, 7½ M. (NEW.) 10½ A. M. by the Pastor, REV. JAMES S. DICKERSON. Sabbath school at 2 o'clock, P. M. Strangers are cordially invited.

PREACHING EVERY SABBATH, at half o'clock a. m. and 7½ p. m. in NORTH AVENUE M. E. CHURCH, corner North Avenue and Beaver street, Allegheny City, Rev. E. S. SNYDER, Pastor. All are invited. Seats free. Sabbath School at 9 o'clock a. m. and 1½ p. m.

UNIVERSALIST CHURCH, CORNER OF GRANT AND THIRD STS. Pastor, REV. J. H. SUPPERNAU. Preaching EVERY SUNDAY at 10½ A. M., and 7½ P. M. Sunday School at 2 P. M. All the people are invited to come and hear.

Seats free. Universalism too good to be true.

PLYMOUTH CHURCH.—Rev. J. H. W. STUCKENBERG, a Lieutenant Colonel in construction with the General Staff, will preach in Plymouth Congregational Church, Sabbath afternoon, October 20th, at 4 o'clock. The friends and public are invited to attend.

RELIGIOUS.—THE FIRST CHRISTIAN CHURCH, Allegheny—Hypocrites Hall, corner Sandusky and Robinson streets, Preaching TO-MORROW, (Lord's Day) at 10½ A. M. by J. H. ROSS, Bible school at 2 P. M. First Baptist Church, Pittsburgh, will be addressed by JOHN H. KIDD, the Pastor of the Church. Seats free, and all are invited. Sunday School at 2 P. M.

FIRST CONGREGATION OF DISCIPLES, Sarvis mall, corner of Fourth and Liberty sts., entrance on Fourth. LORD'S DAY, morning and evening. Sabbath School session at 2½ p. m. Prayer Meeting on Wednesday Evenings. Strangers and friends not identified with any worshiping congregation are kindly invited.

CURRY

NORMAL INSTITUTE.

A NEW CLASS WILL BE FORMED ON

NEXT MONDAY,

To complete a course in the Normal Studies

IN NINE MONTHS.

All persons wishing to join this class should procure tickets immediately.

oct18:TF

DAN. RICE'S FAREWELL!

THE PEOPLE'S FAVORITE! DAN. RICE'S GREAT SO-ALL-SHINING ORIGINAL MINSTRELS are this season, more organized than ever, with special reference to the 41st Regiment of Popular Favorites, in addition, and numbers among its multitudinous and brilliant attractions the celebrated American Equestrian Vocalists, and the most astonishing feat of dollars of the Ethiopian Drama ever brought before the public, under the personal direction of DAN. RICE, who appears in each performance, in a original role of THE ARENA, introducing the marvellous feats of Infantile Equestrianism, by the Lilliputian equestrian, Master Joe Coyne, Master Jesse Lodica, Jr., Master Six years, Master Jesse Lodica, Sr., Master Master Master, and the Great Equestrian Clown and Jester, Master Master, Master Master, Master Master