THE DAILY GAZETTE.

OFFICIAL PAPER
Of Pittsburgh, Allegheny City and Allegheny County.

GAZETTE BUILDING:
Corner of Sixth Avenue and Smithfield Street.

THURSDAY, MAY 19, 1870.

BONDS in Frankfort, 95¼.

PETROLEUM in Antwerp, flat.

GOLD closed in New York yesterday at 114¼@114¾.

WE are indebted to JOHN H. KERR, Esq., for a copy of the annual report of the Auditor General on railroads, canals and telegraphs. MR. ARTHUR THOMAS, of Washington, D. C., has also placed us under obligations for public documents.

THE NEGROES voted without molestation in New York on Tuesday. Several of them appreciating the privilege of suffrage so highly "repeated" and thereby got themselves into legal trouble. We hardly thought any of the freshly made citizens would so soon take to Democratic practices.

IT IS by no means a cheerful fact that in proportion to population, Pittsburgh has more depraved and fallen women than any other city in the Union, not even excepting New York or New Orleans. The evil has been steadily growing and the authorities are powerless to render a better condition of society.

THE LICENSE BOARD deserve the thanks of the entire community for having complied with the respectful demand made through these columns for the revocation of the license granted to that den of iniquity and sink-hole of pollution on Third avenue where Collins was murdered a few days ago. We hope that the Board will as promptly act on other similar houses when it is discovered that a mistake was made in licensing them.

MR. GEORGE K. ANDERSON has given his consent to run for the State Senate, to succeed the pure-minded Lowry, who, himself, will be an independent candidate if he can prevail on the Democracy to make no nomination against him. The opposition will hardly acquiesce to the demands of the saintly aspirant for fresh honor, and the upshot may be the election of a straight out Democrat, and a worse calamity than such a result might happen to the people of that district.

THE INDIAN RAID on the employes of the Kansas Pacific Railway is fresh evidence that mild manners and peaceful talk will not acomplish much in dealing with the red man. They can only be brought to terms by harsh measures, killing being a healthy thing in most cases. SHERIDAN knows how best to deal with them and it is to be hoped that he will vigorously prosecute his campaign against the offending tribes and teach them that it is better to be law abiding and peacable than malicious and aggressive.

ONE of the refined and elegant writers of that great journal, the Chicago *Tribune*, exasperated by the recent delegation of workingmen from this city to Washington, says of them: "Some of these manufacturing operatives do nothing all the year but strike nails on the head. Some make holes all the year round, and nothing more. The man who is at present before Congress, at the suggestion of his unprincipled employer, to point to his hands and ask protection, or alms, for it is the same thing, does perhaps nothing at all, but, with dull, steady, monotonous manual energy, strikes one spot hour after hour." This, the gentleman thinks, gives him the right to call Pittsburgh workingmen "the idiots of division of labor." Knowing nothing of this writer but what we here see, and knowing what we do about some of these "idiots," we would be willing to wager that, in a competitive examination for any position except, perhaps, that of sensation newspaper writer, the idiot would outstrip the other person. And at the same time he would make better holes than the other one does letters, and strike more effective blows at his nail than this other person does at—protection for instance.

REMOVAL OF THE CAPITAL.

The Executive Committee appointed by the National Convention which assembled at St. Louis on the 20th day of October, A. D. 1869, and acting under the authority conferred upon them for this purpose, have called a *Convention*, to be composed of delegates from all the States and Territories, and from the District of Columbia, to assemble at Cincinnati on the 25th day of October next, to consider the question of the removal of the Capital, and to take such action thereupon as shall be deemed wise and proper. We subjoin the text of the call as follows:

This Convention is to be composed of three (3) delegates from each Congressional District, six (6) from each State at large, three (3) from each Territory, and three (3) from the District of Columbia, to be appointed by the Governors of the States and Territories respectively, and by the Mayor of the city of Washington.

If for any reason the Governor of any State or Territory shall fail or refuse to appoint delegates, the appointment shall be made by a Convention called for that purpose.

The discussions of the proposed removal in Congress, in the press, in the forum, and among the people, directed and stimulated by the deliberations and action of the Convention which met at St. Louis, demonstrated the wish of organized action; it has beheld and developed its strength, has exposed the weakness of the opposition, and leave no room to doubt that speedy success will follow vigorous and faithful effort.

To the argument based on the facts that the political power of the nation—its masses of population, the seat of its greatest agricultural, mineral, commercial, mechanical, and manufacturing capacity and wealth, its great railroad centers—are all found in or rapidly tending toward the center; that in that region are to be found and developed the truest type of American character and energy; that there, far from the exposed border, but reaching with equal vigor to every quarter of its wide domain, the home of its legislative, executive and administrative power will be safest in war, and strongest in all its influence for good in peace—to all the facts and arguments, political, geographical, territorial, financial, representative, direct and indirect, theoretical and practical, adduced in favor of removal, only one argument has been attempted, viz: that expressed in the memory of Washington, and the estimated expense of the construction of new and suitable public buildings.

The august memory of Washington is not bounded by a location, no longer required, he helped to create.

That nation is poor indeed, which cannot provide suitable accommodation for the public servants, charged with the duty of making, expounding and enforcing the laws.

The weakness of the response demonstrates the justice of the demand.

It is believed that the Convention thus called will have power by wise action, to express the wishes and shape the effort of the majority of the people as to destroy all hope of successful opposition, and to provide without needless delay for the removal to its new and permanent home.

And we invoke the interest and the cooperation of all friends of removal, to the end, that this Convention, in members and in character, may not be unworthy of the occasion and the interests committed to it.

CHRISTIAN CHARITY A WITNESS FOR CHRIST.

The Sermon Preached at the Anniversary of the Pittsburgh Church Home, at St. Peter's Church, Pittsburgh, on the Third Sunday After Easter, 1870.

BY REV. JOHN H. EGAR, RECTOR.

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." Colossians iii. 17.

This text, from the second lesson of the evening's service, is very appropriate to the occasion on which we are now gathered together. The work which is done by that institution whose record for the past year we have just read, is emphatically "done in the name of the Lord Jesus"—done in the way He has appointed—done to those of whom He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." To do good at once to the bodies and the souls of the orphan or the neglected child, to furnish a retreat and resting-place for the declining years of the helpless aged poor, to call forth Christian charity to such exercise of its blessed mission as will lead through the supply of temporal wants to the longing for spiritual things, to sanctify benevolence by religion, to point the beneficiaries of Christ's Church to Christ; the Head of the Church, to give scope to the zeal of Christian women in the service of Christ's Church—these are the noble objects of the Pittsburgh Church Home; and so much of its success as by God's favor we are permitted to perceive, tends to God's glory, because it is thus "done in the name of the Lord Jesus."

Our text, brethren, gives us the rule of all our action—of every word and deed, so far as it is the subject of conscious volition and reflective purpose. "Whatsoever ye do," in your private life, in your public relations, as well as in your more professedly religious calling—"whatsoever ye do in word or deed, do all in the name of the Lord Jesus"—that is, do all as redeemed by His great atonement and as living by His imparted grace. Whatever be the immediate object you propose to accomplish, let it be a means toward the remoter object of the glory of God; let it be in that plane of vision that looking at it, you see beyond it in the distance, your crucified and exalted Savior. All we do, can and may and must be done in the name of our Lord Jesus; if we would, according to our vocation, make our life an acceptable oblation to God, as his children by adoption, redeemed by His dear Son.

Such a command, then, so general in its prescription, may, as I said, well guide our discourse this evening to the consideration of those principles of Christian benevolence which govern such institutions as this our Church Home. And in order that we may grasp those principles and their application, permit me to throw my remarks somewhat into the forms of an argument, demonstrating the purpose of Christian benevolence, in its twofold relation to the life below and the life to come.

I. Christianity, then, is sent into the world to show and prove the Gospel of Christ by putting in operation—by furnishing living examples of the truth, and of the method which was divinely appointed for the conversion and salvation of the world. The Church is in the holy scriptures called "the body of Christ"—and that phrase conveys the implication, that its members are now as the hand and the eye and the feet of Christ were to His work on earth, when He was present in a mortal body. Christ now works in and by His Church. The member of His body who bears help to the needy, is the hand of Christ dispensing His bounty; the one who ministers consolation to the stricken soul is the tongue of Christ, speaking peace; the one who visits the afflicted, is, as it were, the foot of Christ going on errands of mercy; and so the many activities of Christian benevolence, are, in the fulness of the figure, the identification of Christ's members with Himself in the work of lightening the sorrows, healing the wounds, and taking away the sins of this sinful fallen world.

Consider, then, the motive power and [illegible] of Christ's work in the days of His flesh. It was love to the souls of men; and it was love to infuse into the souls of men its faith in Him as their helper and redeemer. He showed himself their helper in their temporal miseries and needs. The world lay in sickness and miserable in its sin, under its condemnation. It had no power of self-renovation; it was, as regards its own efforts, utterly helpless, without any means of extricating itself from its fearful condition. Our Lord Jesus Christ, from His throne in Heaven, beheld this hopeless humanity, and His heart filled with an infinite pity and love toward mankind. He originated a new hope, and began a new infusion of good into the guilty mass. He came Himself to earth, and united Himself to the fallen human nature that He might cleanse and restore it; and bring it back to virtue, to happiness, and to God. He became in this way a fountain of good to man, and his love was the source of a river of divine grace, of whose healing waters man might drink, and in whose waves his deficiencies might be washed away. The point, then, is this: That of all the good that comes to man—the spiritual good, the temporal good—the first cause, and source and origin is our Lord Jesus Christ. Christ gives, and man receives; and this relation of divine grace and love to the guilt and the misery of man—to his spiritual and temporal wants—is the central principle of practical Christianity.

Now, of that of which Christ is the fountain: His Church, His body, this manifold complexity of members who individually are called Christians, is the channel. And, therefore, filled as it is with His life, it works in the expression of that life; its mission is to give, to distribute, to distribute the health, the happiness, the purity and the holiness which Christ originates and imparts. Christianity, then, brethren, is in its essence a system of giving—a means by which those who have themselves received are henceforth to dispense; in which those who are filled with the flowing streams of the love of Christ are to pour forth that love upon the world, if so be they may by it wash out the sin of the world and make it holier, and so happier.

The Church, then, was sent into the world not only to preach a doctrine, but to show it in active operation—not only to tell men to do good, but to show them how—not only to ask them to be converted, but to show them what converted people are by living examples—not only to proclaim salvation, but to be a company of the saved. And this it is which defines the difference between the christian and the worldling. As regards the individual, while he is of course bound to do nothing but receive the word he can do nothing but receive." He *has* that which he can give, and therefore he is blessed; and that which he has to give, be it money, be it prayers, be it teaching, be it influence, be it example,—whatever it be—he is able to dispense in connection with Christ's invisible gifts, so that it is a blessing to the receiver. He is not only blessed himself, but he becomes a channel of blessing, a means of grace, a power for good in the world.

Such, brethren, are your capacities as members of the "body of Christ." You members of the "body of Christ." You are made able to be His hands and feet, His eye and tongue, to bear and to dispense His goodness and His love, for the redemption and restoration of sinful, suffering humanity. And as your capacities are such is your rule of duty. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." That rule is summed up in one word, *love*—love to God, and love to our neighbor. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

II—Christ's love, then, originating in Heaven, and flowing down to earth in the Incarnation of His charity, is the active power of all christian activity. And conversely, all true christian activity is the expression of this Divine gift of love or charity, concerning which Saint Paul sings such a sublime hymn in the 13th chapter of 1st Corinthians. Let us advance, then, another step in our argument and ask, how does this inward force of Christly love find its proper expression? The answer is, in two ways, correspondent to the objects of our love. Love to God finds its expression in worship; love to man in all the varied duties of benevolence and charity.

And first of worship—the expression of love to God. Now, by worship we do not mean merely prayer, for prayer relates to ourselves and our wants, and is the asking from God that which we need for ourselves or others. Prayer is the availing ourselves of our privilege of coming to a Father who loves us; but it is not so much the expression of our love towards our Father in Heaven. The worship which is the expression of our love towards God is rather an offering to Him, an oblation, an ascription, than a petition. And, therefore, if we really love God, and seek to express that love, what form can our christian activity take, but that of making offerings and oblations and ascriptions—of giving praise and thanksgiving—of offering homage and adoration—of bringing the best we have and are to set forth His honor and glory. This is the principle which governs so much of the liturgy and order of the church. God condescends to accept of our offerings and our worship, and to account them pleasant in his sight, because they are the expressions of our love to Him. He deigns to be in need of what we can offer to him, that he may open a way for the activity and work of love. For this reason he accepts houses of worship to be temples of his presence, that our love may make them costly and beautiful offerings, such as is this noble house of prayer. And so with the worship we offer; let it be the offering of our best—the best emotions of our hearts, the best language of our lips, the largest measure of our material possessions; the adequate expression of a real love, the true setting forth the honor and glory of Him who is our King and Lord and God.

And so the love to man, which is the other part of our Christian duty, finds its expression in acts of benevolence and charity—in the fact that the perennial stream of heaven-sent bounty does overflow and sweep through the channels of the Church—through and out of the hearts of Christian believers—in all the manifold ways by which human poverty and suffering can be relieved, and human sin can be taken away. Just as the love to God finds its outflow in the worship of the Church, so the love to man with which Christ fills the heart He has accepted for His own, is intended to find its expression in all acts that may do good to the bodies and the souls of those who need Christ's sympathy, and therefore ours. And as it is as members of Christ, that we are enabled thus to carry on Christ's work by our charity, so, brethren, it needs to be insisted on, that works of benevolence and institutions of charity are just as much parts of the Church's organization and activity, as are houses of worship, or public services of prayer and praise. Unless the Church is active in them, she is nigh unto spiritual death. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" The thing is impossible.

II—But now we advance to another consideration: the principle that all Christian benevolence to the bodies or minds of men—all Christian interest in the temporal welfare of those who appeal to our sympathy, is a part of, and included in our interest in their spiritual welfare, a means to win them to Christ for their eternal salvation. The exercise of charity in and by the Church has this end in view at all times; it demonstrates the loving power of the Gospel of Christ, and so wins men by this demonstration to the love of Christ, to the communion of the Church, and to their final salvation. Benevolence in things temporal is a part of charity in things spiritual. To give bread to the hungry, water to the thirsty, clothing to the naked, to comfort the miserable, to tend the sick, these have value in Christianity as means which in its wisdom it uses to Christ, and they are Christian acts of mercy as they are done with that intent "in the name of the Lord Jesus," and so point the soul to Him as the Saviour from eternal as well as temporal misery. And therefore the true Christian, whose sense of his obligations is commensurate with the blessedness of his vocation, will endeavor to do his work of benevolence in organic relation to the Church of which he is a member and in furtherance of her witness for Christ—helping to build up and make effective Church institutions and Church charities, that the source of his charity may be seen in the love of Christ, and its end and consummation of Christian truth—in this way carrying out our Lord's precept: "Let your light so shine before men, that they may see your good works, that they may glorify—not you, but "your Father who is in Heaven."

For, brethren, let us honestly confront the facts that lie before us in the experience of human life; and let us ask ourselves: what demonstration of the truth of Christ, showing him as the healer and Saviour, the Redeemer and Saviour, the loving helper and friend of humanity, can we give to the stricken, suffering heart in the pang of its misery? What proof can we show, that Christ does love the soul he chastises by poverty, by sickness, or by misery such as life teems with—but finite pity and love toward mankind. He originated a new hope, and began a new infusion of good into the guilty mass. He came Himself to earth, and united Himself to the fallen human nature that He might cleanse and restore it; and bring it back to virtue, to happiness, and to God. He became in this way a fountain of good to man, and his love was the source of a river of divine grace, of whose healing waters man might drink, and in whose waves his deficiencies might be washed away. The point, then, is this: That of all the good that comes to man—the spiritual good, the temporal good—the first cause, and source and origin is our Lord Jesus Christ. Christ gives, and man receives; and this relation of divine grace and love to the guilt and the misery of man—to his spiritual and temporal wants—is the central principle of practical Christianity.

Now, of that of which Christ is the fountain: His Church, His body, this manifold complexity of members who individually are called Christians, is the channel. And, therefore, filled as it is with His life, it works in the expression of that life; its mission is to give, to distribute, to distribute the health, the happiness, the purity and the holiness which Christ originates and imparts. Christianity, then, brethren, is in its essence a system of giving—a means by which those who have themselves received are henceforth to dispense; in which those who are filled with the flowing streams of the love of Christ are to pour forth that love upon the world, if so be they may by it wash out the sin of the world and make it holier, and so happier.

The Church, then, was sent into the world not only to preach a doctrine, but to show it in active operation—not only to tell men to do good, but to show them how—not only to ask them to be converted, but to show them what converted people are by living examples—not only to proclaim salvation, but to be a company of the saved. And this it is which defines the difference between the christian and the worldling. As regards the individual, while he is of course bound to do nothing but receive the word he can do nothing but receive." He *has* that which he can give, and therefore he is blessed; and that which he has to give, be it money, be it prayers, be it teaching, be it influence, be it example,—whatever it be—he is able to dispense in connection with Christ's invisible gifts, so that it is a blessing to the receiver. He is not only blessed himself, but he becomes a channel of blessing, a means of grace, a power for good in the world.

Such, brethren, are your capacities as members of the "body of Christ." You members of the "body of Christ." You are made able to be His hands and feet, His eye and tongue, to bear and to dispense His goodness and His love, for the redemption and restoration of sinful, suffering humanity. And as your capacities are such is your rule of duty. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." That rule is summed up in one word, *love*—love to God, and love to our neighbor. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

II—Christ's love, then, originating in Heaven, and flowing down to earth in the Incarnation of His charity, is the active power of all christian activity. And conversely, all true christian activity is the expression of this Divine gift of love or charity, concerning which Saint Paul sings such a sublime hymn in the 13th chapter of 1st Corinthians. Let us advance, then, another step in our argument and ask, how does this inward force of Christly love find its proper expression? The answer is, in two ways, correspondent to the objects of our love. Love to God finds its expression in worship; love to man in all the varied duties of benevolence and charity.

And first of worship—the expression of love to God. Now, by worship we do not mean merely prayer, for prayer relates to ourselves and our wants, and is the asking from God that which we need for ourselves or others. Prayer is the availing ourselves of our privilege of coming to a Father who loves us; but it is not so much the expression of our love towards our Father in Heaven. The worship which is the expression of our love towards God is rather an offering to Him, an oblation, an ascription, than a petition. And, therefore, if we really love God, and seek to express that love, what form can our christian activity take, but that of making offerings and oblations and ascriptions—of giving praise and thanksgiving—of offering homage and adoration—of bringing the best we have and are to set forth His honor and glory. This is the principle which governs so much of the liturgy and order of the church. God condescends to accept of our offerings and our worship, and to account them pleasant in his sight, because they are the expressions of our love to Him. He deigns to be in need of what we can offer to him, that he may open a way for the activity and work of love. For this reason he accepts houses of worship to be temples of his presence, that our love may make them costly and beautiful offerings, such as is this noble house of prayer. And so with the worship we offer; let it be the offering of our best—the best emotions of our hearts, the best language of our lips, the largest measure of our material possessions; the adequate expression of a real love, the true setting forth the honor and glory of Him who is our King and Lord and God.

And so the love to man, which is the other part of our Christian duty, finds its expression in acts of benevolence and charity—in the fact that the perennial stream of heaven-sent bounty does overflow and sweep through the channels of the Church—through and out of the hearts of Christian believers—in all the manifold ways by which human poverty and suffering can be relieved, and human sin can be taken away. Just as the love to God finds its outflow in the worship of the Church, so the love to man with which Christ fills the heart He has accepted for His own, is intended to find its expression in all acts that may do good to the bodies and the souls of those who need Christ's sympathy, and therefore ours. And as it is as members of Christ, that we are enabled thus to carry on Christ's work by our charity, so, brethren, it needs to be insisted on, that works of benevolence and institutions of charity are just as much parts of the Church's organization and activity, as are houses of worship, or public services of prayer and praise. Unless the Church is active in them, she is nigh unto spiritual death. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen?" The thing is impossible.

II—But now we advance to another consideration: the principle that all Christian benevolence to the bodies or minds of men—all Christian interest in the temporal welfare of those who appeal to our sympathy, is a part of, and included in our interest in their spiritual welfare, a means to win them to Christ for their eternal salvation. The exercise of charity in and by the Church has this end in view at all times; it demonstrates the loving power of the Gospel of Christ, and so wins men by this demonstration to the love of Christ, to the communion of the Church, and to their final salvation. Benevolence in things temporal is a part of charity in things spiritual. To give bread to the hungry, water to the thirsty, clothing to the naked, to comfort the miserable, to tend the sick, these have value in Christianity as means which in its wisdom it uses to Christ, and they are Christian acts of mercy as they are done with that intent "in the name of the Lord Jesus," and so point the soul to Him as the Saviour from eternal as well as temporal misery. And therefore the true Christian, whose sense of his obligations is commensurate with the blessedness of his vocation, will endeavor to do his work of benevolence in organic relation to the Church of which he is a member and in furtherance of her witness for Christ—helping to build up and make effective Church institutions and Church charities, that the source of his charity may be seen in the love of Christ, and its end and consummation of Christian truth—in this way carrying out our Lord's precept: "Let your light so shine before men, that they may see your good works, that they may glorify—not you, but "your Father who is in Heaven."

For, brethren, let us honestly confront the facts that lie before us in the experience of human life; and let us ask ourselves: what demonstration of the truth of Christ, showing him as the healer and Saviour, the Redeemer and Saviour, the loving helper and friend of humanity, can we give to the stricken, suffering heart in the pang of its misery? What proof can we show, that Christ does love the soul he chastises by poverty, by sickness, or by misery such as life teems with—but finite pity and love toward mankind. He originated a new hope, and began a new infusion of good into the guilty mass. He came Himself to earth, and united Himself to the fallen human nature that He might cleanse and restore it; and bring it back to virtue, to happiness, and to God. He became in this way a fountain of good to man, and his love was the source of a river of divine grace, of whose healing waters man might drink, and in whose waves his deficiencies might be washed away. The point, then, is this: That of all the good that comes to man—the spiritual good, the temporal good—the first cause, and source and origin is our Lord Jesus Christ. Christ gives, and man receives; and this relation of divine grace and love to the guilt and the misery of man—to his spiritual and temporal wants—is the central principle of practical Christianity.

Now, of that of which Christ is the fountain: His Church, His body, this manifold complexity of members who individually are called Christians, is the channel. And, therefore, filled as it is with His life, it works in the expression of that life; its mission is to give, to distribute, to distribute the health, the happiness, the purity and the holiness which Christ originates and imparts. Christianity, then, brethren, is in its essence a system of giving—a means by which those who have themselves received are henceforth to dispense; in which those who are filled with the flowing streams of the love of Christ are to pour forth that love upon the world, if so be they may by it wash out the sin of the world and make it holier, and so happier.

The Church, then, was sent into the world not only to preach a doctrine, but to show it in active operation—not only to tell men to do good, but to show them how—not only to ask them to be converted, but to show them what converted people are by living examples—not only to proclaim salvation, but to be a company of the saved. And this it is which defines the difference between the christian and the worldling. As regards the individual, while he is of course bound to do nothing but receive the word he can do nothing but receive." He *has* that which he can give, and therefore he is blessed; and that which he has to give, be it money, be it prayers, be it teaching, be it influence, be it example,—whatever it be—he is able to dispense in connection with Christ's invisible gifts, so that it is a blessing to the receiver. He is not only blessed himself, but he becomes a channel of blessing, a means of grace, a power for good in the world.

Such, brethren, are your capacities as members of the "body of Christ." You members of the "body of Christ." You are made able to be His hands and feet, His eye and tongue, to bear and to dispense His goodness and His love, for the redemption and restoration of sinful, suffering humanity. And as your capacities are such is your rule of duty. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus." That rule is summed up in one word, *love*—love to God, and love to our neighbor. Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy strength. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

II—Christ's love, then, originating in Heaven, and flowing down to earth in the Incarnation of His charity, is the active power of all christian activity. And conversely, all true christian activity is the expression of this Divine gift of love or charity, concerning which Saint Paul sings such a sublime hymn in the 13th chapter of 1st Corinthians. Let us advance, then, another step in our argument and ask, how does this inward force of Christly love find its proper expression? The answer is, in two ways, correspondent to the objects of our love. Love to God finds its expression and earnest co-operation in building up your Church Home. I ask you, not merely to give at the collection this evening, though I hope it will be a bountiful one; but to be large annual subscribers and active helpers of it in whatever way you can. It combines charity with religion. It offers a home to the aged and helpless, where their declining years may be relieved from the pressure of anxious want, and they may have leisure for prayer and the preparation for eternity. It offers a means also to lift the orphan and the worse than orphan out of the dirt and vice of the streets and sewers, to feed and clothe them frugally but substantially, to give them the elements of necessary education, to find them homes where they can learn to earn an honest living, and more than all, to lead them in their tender years to that Lord and Saviour of whom in their other surroundings they would hear only through the gibes of profanity or the fearful oaths of blasphemy. The aged and the child—the helpless at either extremity of mortal life—these are the objects of your charity; and the institution which earns for them a church institution, thoroughly churchly in its intent and its effects—combining, as I said, religion and charity, in the living witness for Christ which the church was sent into the world to bear.

LOOK AT THOSE HANDSOME SPONGES!

Mediterranean Sponges of all kinds.
Mediterranean Sponges of all kinds.
Mediterranean Sponges of all kinds.
Mediterranean Sponges of all kinds.

Also, Fresh Drugs and Patent Medicines of all kinds, sold at the very lowest prices at

JAMES E. BURNS & CO.'S
DRUG STORE,
Corner Penn and Sixth (old St. Clair) Sts.

THRICE ARMED.

Thrice is he armed who keeps within reach of his hand a specific that at once and the same time will strengthen, regulate and purify his system when enfeebled, disordered and corrupted.

Such is the three-fold operation of Hostetter's Stomach Bitters, and hence the great superiority of that standard vegetable restorative over all medicines that are merely tonics and nothing else. The effect of the ordinary astringent tinctures and extracts upon the bowels is disastrous, and upon the depraved blood or bile they produce no beneficial effects whatever. In dyspepsia and liver complaints all the fluids and humors of the body are more or less infected, and the bowels are often badly constipated. An unmodified astringent—quinine for instance—does infinitely more harm than good in such cases. In Hostetter's Bitters on the other hand, the stimulating and tonic elements are qualified with aperients and antiseptic ingredient. The finest laxatives and blood depurents in the vegetable kingdom are intermixed with those of a purely invigorating nature, and under the operation of this admirable combination the three functions, processes of invigoration, regulation and purification go on together. The rapidity with which the disordered organization returns to its natural condition under a course of the Bitters is due to this cause. Every distinct function of the body is favorably affected by the various properties of this comprehensive and well balanced preparation. As a general rule the bowels are subject to irregularities, and the fluids liable to become vitiated, and hence the Bitters are especially valuable as an alterative, corrective and invigorant. In all districts where the seeds of intermittent fever exist in the air, this healthful vegetable elixir should be taken as a protective medicine.

NEW ADVERTISEMENTS.

FABER &
VAN DOREN,
367 Liberty Street,
PITTSBURGH, PA.
STEAM ENGINES,
IRON AND WOOD WORKING
MACHINERY,
Steam Pumps,
Engineers' and Machinists' Tools,
STEAM FIRE ENGINES,
BELTING,
Woolen Machinery, Machine Cards.
☞ Manufacturers' and Mill Supplies. A constant supply on hand and furnished on short notice.
ORDERS SOLICITED.

NOTICE!
1,000 GROSS
White Chalk Crayons,
100 GROSS
Colored Chalk
CRAYONS,
Now in stock and arriving, and selling at Factory Prices by the Case. We are handling Chalk Crayons by the Case, and can offer inducements to any one very large and very close at present, and have contracts made for a continued supply. Our stock is very large. Being Agents for one of the best and cheapest lines of White and Colored Chalk now in the country, and having special rates of freight on the large shipments, we can sell to jobbers as well as Retailers. Prices quoted on application.
J. L. READ & SON,
No. 102 Fourth Avenue,
PITTSBURGH.

SPECTACLES.
THE EYE.
Dr. FRANKS, the celebrated Lecturer on the Eye, and Manufacturer of Franks' and Improved Spectacles, has returned to Pittsburgh, and is now at the ST. CLAIR HOTEL, where he adjusts his far-famed Spectacles to defective vision from an examination of the eye alone, so as to suit equally well by day as by artificial light without fatigue, and without the least pressure on the nose. Dr. F. may be professionally consulted on all diseases of the Human Eye, and has a large stock of his Spectacles and Eye Glasses for sale. About 4,000 pairs of these Spectacles were sold on Dr. Franks last visit in the space of three months, giving the most entire satisfaction to all, as the medical gentleman and citizens of Pittsburgh have by certificate testified.
In particular and enquire at the Ladies' Entrance on Penn street, for Dr. Franks' office, ROOM 30 St. Clair Hotel.

"HILL & ADAM'S SEWER PIPE CO,"
65 and 67 Sandusky St., Allegheny.
Manufacture highly VITRIFIED WATER AND GAS PIPE, FIRE BRICK, CHIMNEY TOPS, FLUES and HYDRAULIC CEMENT.
C. G. McMILLEN, Agent.

DECORATED AND PLAIN
Marble and Slate
MANTLES,
Made by steam power. The only house in Western Pennsylvania where Slate and Marble Mantles, Mantle Grates, Hearths, Tile Hearths, Window Sills, Coasters, Furniture Tops, &c., manufactured and kept constantly on hand. Also, a large assortment of the richest marbles of variegated colors for Parlor Mantles, at our Factory, corner of Liberty and Fifth streets, Pittsburgh, Pa.
W. W. WALLACE.

ALL THE LATEST STYLES OF
GOLD JEWELRY.
WATCHES,
LADIES' AND GENTS' HOLDERS,
FANCY GOODS,
SILVER PLATED WARE,
At the Lowest Prices, at
WATTLES & SHEAFER'S
JEWELRY STORE,
101 FIFTH AVENUE, above Smithfield Street.

NEW ADVERTISEMENTS.
AT
WM. SEMPLE'S,
180 and 182 Federal Street, Allegheny.
Quilts! Quilts!
Marseilles Bed Quilts.
Honey Comb Bed Quilts,
Honey Comb Crib Quilts.
Honey Comb Cradle Quilts.
TABLE COVERS.
Bleached and Unbleached Table Linens.
Turkey Red Table Damasks.
Sheeting Muslins, all widths.
Shirting Muslins, very cheap.
Lace Curtains.
Parasols and Sun Umbrellas.
AT THE LOWEST PRICES.
HATS AND BONNETS,
Ribbons and Flowers.
Table Napkins and Towels.
LINEN SHIRT FRONTS,
Hosiery, Notions, &c.,
Wholesale and Retail,
AT
WM. SEMPLE'S,
180 and 182 Federal Street, Allegheny.
THE BEST BARGAINS
OFFERED
This Season.
AT 20 CENTS.
Ladies' Heavy British Cotton Stockings.
AT 25 CENTS.
Ladies' Heavy British Cotton Stockings
AT EXTRA BARGAIN.
AT 3 PAIR FOR $1.00.
Ladies' Super British Cotton Stockings.
AT 20 CENTS.
Men's Heavy British Cotton Socks.
AT 25 CENTS.
Men's Heavy French Cotton Socks.
LADIES' AND MEN'S
MERINO GAUZE UNDERWEAR
AT VERY LOW PRICES.
MISSES, BOYS AND CHILDREN'S
COTTON STOCKINGS
AT GREATLY REDUCED PRICES AT
Morganstern & Co's,
SUCCESSOR TO
MACRUM, GLYDE & CO.,
Nos. 78 and 80 Market Street.
BUY THE GENUINE.
CLARK'S
"O. N. T."
SPOOL COTTON.
GEO. A. CLARK,
SOLE AGENT.
Third Arrival of Spring
DRY GOODS.
Sold Everywhere.
1,000 GROSS
White Chalk Crayons,
100 GROSS
Colored Chalk
CRAYONS,
Bell & Moorhouse,
21 FIFTH AVENUE,
Are Offering Great Bargains in
Dress Goods,
Silks, Shawls,
Linens, Piques
and Chintzes.
AT
HORNE & CO'S.
Hosiery! Gloves!
Extensive and choice assortments at
Prices Unknown Since 1861.
ALEXANDRE'S KID GLOVES—a full assortment at $1.75.
COURVOISIER'S KIDS at $1.75.
LONG TOP KIDS, choice shades, at $2.00.
REGULAR MADE BRITISH HOSE, Heavy, 35 cents.
PLAIN AND RIBBED COTTON HOSE, 19 cents and 25.
DOMESTIC COTTON HOSIERY, by case or doz.
GENTS' SUPER STOUT HALF HOSE, 25 cents.
GENTS' SUPER FINE HALF HOSE, 25 cents.
Also splendid assortments BASHES, SASH and BOW RIBBONS, LADIES' FANCY BOWS.
Large Additions to Stock
Just arriving, to which we invite the attention of Wholesale and Retail Cash Buyers.
77 AND 79 MARKET STREET.
JOHN STEVENSON'S SONS & CO.,
JEWELERS,
93 Market street, Pittsburgh.
(THIRD DOOR FROM FIFTH.)
Have on hand all the latest novelties in Fine Jewelry; also Silver Pieces and Silver Plated Ware of new designs, suitable for wedding gifts.
Watches of all the standard makers, in gold and silver cases. Rich Key and Pendant Watches constantly on hand, as well as a full variety of the best makes of the trade. Watch, including Jurgensen, Jacot, Parmegiani and others.
Watches repaired and warranted. Orders by mail promptly attended to. Watches sent C. O. D. to any part of the country by mail as requested.
MARSHALL'S ELIXIR.
MARSHALL'S ELIXIR WILL CURE HEADACHE.
MARSHALL'S ELIXIR WILL CURE DYSPEPSIA.
MARSHALL'S ELIXIR WILL CURE CONSTIPATION.
Price of Marshall's Elixir, 41 per bottle.
Depot, 1,001 Market street.
Orders promptly filled, wholesale and retail, by GEO. A. DIXON & CO., Druggists, Corner Wood and Fifth streets, Pittsburgh.

NEW ADVERTISEMENTS.
GREAT BARGAINS
IN
Summer Dress Goods,
AT
WM. SEMPLE'S,
180 and 182 Federal Street, Allegheny.
Black and Colored Silk Poplin Dresses.
Wash Poplins in Beautiful Cheese Mixtures.
Gros Grain Black Silks for Sacques.
Black and Colored Dress Silks.
Black and Colored Poplin Alpacas.
Striped and Figured P. K's.
Grenadines, Plain and Spotted.
Black Silk Sacques,
BLACK SILK BASQUES,
Plain and Striped
Summer Shawls,
BLACK LACE SHAWLS,
SUMMER SKIRTS,
Cassimeres and Jeans,
Cottonades and Linen Drills,
Wholesale and Retail,
AT
WM. SEMPLE'S,
180 and 182 Federal Street, Allegheny.
On a Par with Gold!
WE NOW OFFER
Our New Stock
OF
DRY GOODS
AND
NOTIONS
AT
EASTERN PRICES.
BUYERS ARE INVITED TO
Examine our Goods & Prices.
ARBUTHNOT,
SHANNON & CO.,
No. 115 Wood Street.
Genuine Preparations
From the Celebrated House of
PETER SQUIRE, LONDON.
Granular Effervescent Bi-Carb. Potassa, Bromide Potassa, Iodide Potasia, Citrate Iron and Quinine, Bromide Ammonia, Carbonate Lithia, Vichy Salt, Kissingen Salt, Ct. Magnesia, Seidlitz Powders, &c. To Professional Physicians and the Public from whom particulars articles of this character, purporting to be "direct importations"—all bottles of the genuine will in future bear a strip label over the cork, with the address and fac simile signature of the manufacturer, P. SQUIRE; and on the side his trade mark, and also address of the Importer and Sole Agent,
SIMON JOHNSTON,
Cor. Smithfield St. and Fourth Ave.
P. S.—We have received our usual Spring supply of Mineral Waters, Saratoga, Star, Congress, Kissingen, &c., &c. Also, another supply of Astringent Red Gum Lozenges, and Muriate of Ammoniate Lozenges, which have proved such a great success in England and this country in cases of Relaxed Sore Throat, Bronchitis, etc.
feb2-SMTH
C. D. ARNSTHAL.....L. G. ARNSTHAL
ARNSTHAL & SON,
Virginia and Louisville
Tobacco Agency,
SEGARS,
Fine Cut Chewing and Smoking Tobaccos,
72 SMITHFIELD STREET, Pittsburgh.
STONE
WATER PIPES,
Chimney Tops,
HOT AIR & CHIMNEY FLUES, &c.
A large and full assortment constantly on hand.
HENRY H. COLLINS,
123 SECOND AVENUE.
To Oil Capitalists.
The BRADY'S BEND IRON COMPANY will sell tracts of land, for boring purposes, in near vicinity to the new flowing well on Armstrong Run. They will also SELL LOTS on the bank of the Allegheny River, near the new well, convenient for building sites.
W. D. SLACK, Superintendent.
BRADY'S BEND, May 10th, 1870. my10:wtf3
WELCOME
HAY AND GRAIN RAKE.
Farmers, look to your interest and buy none but the Waterous Steel Tooth