

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEPPLEY, EDITORS.

Selinsgrove, Pa., April 11, 1867.

Two Hundred Dollars in Gold

will be paid by the Publishers of the AMERICAN LUTHERAN as a premium to any person who shall forward the greatest number of new one year subscriptions with the money, \$2.00 each by the first of October, 1867; provided that at least one hundred subscriptions be obtained, and there be at least twenty competitors. If there be fewer than twenty competitors by at least ten, \$100 in gold will be paid on that date to the most successful. A commission of fifty cents on each subscriber thus obtained will be returned to the unsuccessful candidates.

DIRECTIONS.

Announce your intention to compete at first subscription forwarded. The subscriptions need not necessarily be confined to one charge, but can be obtained anywhere.

The successful competitor will be announced to all who compete. Any person sending us 60 new subscriptions with the cash, \$120, will receive either a Howe, or Empire Family Sewing Machine, Price \$60.

For ten new subscriptions we will send a volume of LANGE'S COMMENTARY; for 18, two volumes; for 26 the three volumes, each volume costing five dollars.

PREMIUMS.—As an inducement to personal effort in the work of obtaining new subscribers, the Publishers of the AMERICAN LUTHERAN offer the following premiums:

For 10 new subscribers, 50 cents each,	\$5.00
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All above 50 will be entitled to \$100 premium, in cash. In all cases, however, the money is to accompany the names of the subscribers in advance.

WE send this number of our paper to a number of friends who are not yet subscribers, but who we hope, will become such when they see the American Lutheran. Those who positively do not wish to have the paper, will please notify us immediately. Those who do not thus notify us, will be regarded as subscribers.

Schism the Fruit of Symbolism.

The divisions in the Lutheran Church are certainly to be deplored, and it would be a joyful state of things if the Savior's prayer could be realized in our Church, "That they all may be one, as thou, Father art in me, and I in thee." John 17, 21. But, alas, there have been contentions and controversies in the Church, from the days of Luther to the present time. We conversed with a Lutheran minister about six months ago, who told us, that he was preparing a sermon on the anniversary of the Reformation, in which he was going to prove that the Lutheran Church is the true "Church Militant," because she has always had controversies amongst her own members, and with other denominations, and that if she were not the true "Church Militant," she could never have survived those fierce controversies that have raged within her own bosom. We made no further reply than to quote the Savior's language, "A house divided against itself cannot stand."

But notwithstanding this Reformation sermon of our Rev. friend and his luminous arguments, these divisions and controversies in the Church are deplored by all, who have her welfare at heart. The universal remedy prescribed for this evil by our symbolic friends, is the unconditional adoption of the whole of the Symbolical Books. We can never be united, say they, unless we are entirely agreed in doctrine. There can be no true union, where there is diversity of doctrinal views. Hence the effort on their part, to bring the Church back to doctrine and practice to the early part of the 16th century. But, however plausible their theory, it is uniformly contradicted by facts, and the most ingenious theory is worthless, that cannot be verified by practice.

Now, the whole history of the Lutheran Church proves that wherever symbolism has been introduced, it has invariably produced divisions, and schism. It was so in the days of Spener, Arndt, and Franke, those pious men, who were persecuted and reviled by the symbolists of their day, and it is so still at the present time. Symbolism not only divides the devotees from the other evangelical liberal part of the Church, but also produces numerous divisions and schisms amongst themselves.

Look at the facts in the case. Brobst's Zeitschrift of the 6th inst., informs us that the "Old Lutherans" or Symbolists of the Dutchy of Baden, Germany, consist of about 1000 souls, and that these are divided into three parties, "who contend against each other much more vehemently than they do against the Church Union."

The same state of things exists amongst the symbolic Synods in this country. The Buffalo, the Missouri, the Old Ohio, the German Iowa, and the Wisconsin Synods have all adopted, unconditionally, the whole of the Symbolical books, and yet these synods have no intercommunion with each other, but oppose each other most fiercely, erecting in the same places "altars against altars, and churches against churches." The Buffalo Synod, the most high-toned symbolic body in America, or in the world, has recently been split up into three hostile factions. The Synod of Pennsylvania having recently become impregnated with symbolism, has brought forth its legitimate fruit, namely, schism from the General Synod. She is now laboring at the utopian scheme of uniting those "heterogeneous" symbolic elements into a "General Council," a perfect abortion in its very inception. We should not be astonished to see the Pennsylvania Synod, if she persists in her symbolism, divided

and severed before many years, into two or three opposing factions. Symbolism divides and distracts; liberty of conscience harmonizes and unites.

An Interpretation Desired.

A reader of the American Lutheran would like to have an explanation of a difficult passage of Scripture through the medium of this paper. Will some of our numerous readers, who have the time and the ability, please write a communication on this subject. It would no doubt be useful to our correspondents and others likewise.

Jesus said to his disciples, And I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations. Luke 16: 9.

Here Jesus teaches his beloved disciples by command or by precept, to make themselves friends, or be in a state of friendship with this Mammon of unrighteousness, and to associate with him. Is this Mammon money? or is it wealth? or what is it? Is it a certain one thing, or many things; a friend or friends? Are we to expect more habitations than one, if we make this Mammon our friend, and be received to the everlasting habitations? Shall it be a happy, endless home for them that follow Jesus to the end, and the disciple of Jesus subject to fall, so that he needs help from any one but his blessed Captain, or must he draw aid from Mammon's bank, and turn from God to serve the Mammon of unrighteousness? or is this habitation anything less than heaven itself in its glory? Or what is the doctrine that Jesus teaches us in the above words?

L. R.

Editorial Correspondence

Bro. ANSTADT:

I wish to express several ideas, which I would like you to give a place in the American Lutheran. Perhaps some little good may be done by my feeble effort.

I want to say, that the American Lutheran, in its finely improved form, and new dress, its excellent select and original matter, etc., not only pleases, and makes it a very welcome weekly visitor, but far exceeds the most sanguine expectations of its most ardent friends.

There is one feature of the paper which suits us precisely out here in the West, i. e. its manly, bold, and fearless standpoint. Firmly fixed, and committed on the General Synod's platform, it is unflinching, and fearless Apologist for revivals of religion, and an uncompromising antagonist to a dead formal or symbolical ritualism. In the present crisis in the church, a paper that is not fully committed for good, and for Jesus Christ, on the subject of practical religion, justification by faith, and willing to help boldly and earnestly to contend for the faith, must soon, yes, ought justly, with its editors, fall into contempt, and be spurned by every lover of true religion. So we say, then, come on, Lutheran, we love you, bid you God speed, and will help you along all we can.

The elective affinity principle is working like heaven, and it is necessary that in these searching times men who love the simple doctrines of justification by faith, as taught by our sainted Luther, Franke, Arndt, Spener, and the General Synod, must take a decided stand. There must be no shirking or dodging the question now. The fight is between faith and an experimental religion on the one hand, and a dead form, or symbolic, wax-candle religion, on the other hand. On this subject you have taken a wise, noble, and fearless stand, and this has given character to, and confidence in the American Lutheran, all over the Church. It sails upon the high sea of a practical, experimental religion, and hails the word of God as the only infallible rule of faith and practice, and the Creeds as fallible, because they are human, and uninspired productions.

Would it not be a glorious idea, Mr. Lutheran, if all the papers, who profess to be the friends of the General Synod, would take the same bold and manly stand. What a power for good this would be, yet while they tacitly avow themselves to be friends and apologists of the General Synod, they, in all their writings and editorials leave a place, (a backdoor, if you please,) to pass out, and over to the enemy's territory, in case an emergency should arise, where self-interest, or self-glory should be promoted.

This won't do! Fort Wayne is still fresh in the minds of those who stood with trembling anxiety, to see the result of the great issue. And well do we recollect, when the final vote was taken, with what sorrow and reluctance many of the noble brethren lost confidence in old friends.

Nay, verily, Mr. Lutheran. We must have men, who have nerve and backbone of their own, to stand up and say fearlessly, "We are the men who enter the arena, to fight the champions of symbolism."

We, in the West, look with suspicion on men, who are afraid to come out and stand pledged for the cause of the General Synod and true Lutheran religion against symbolism. And it will not require a Prophet, to see very soon, where the great rallying point will be, Philadelphia, Gettysburg, Selinsgrove, or Springfield.

The great West is marshalling her forces, and true Lutheranism, which is true, practical, experimental piety, is developing her strength and power upon the great territory which the Lord has committed to the Lutheran Church for cultivation.

INDIANA.

RUSSIA.—The Lutheran Provincial Synod of Churland in Russia, numbering forty-six ministers, held its session October last in Juitau. The proceedings are reported to have evinced a commendable activity in behalf of the cause of the Redeemer's Kingdom. The congregations in connection with this Synod celebrate yearly Missionary anniversaries which are largely attended and afford a considerable stimulus in the way of awakening interest and zeal for carrying on extended missionary operations amongst the Jews and Pagan nations.

"The Church of the Redeemer."

with special references to its development in connection with the Evangelical Lutheran General Synod, including a sketch of its history from the Apostolic age. By S. S. Schmucker, D. D., Emeritus Professor in the Theological Seminary, Gettysburg, Pa.

This is the title of a book that is soon to leave the press. From the table of contents which has been sent us, we think that it will be a very useful and interesting book to the members of the Lutheran Church, and to all others who wish to inform themselves in regard to the history and character of our American Lutheran Church. The work, though not polemical, covers the ground of all the organic objections made to the Gen. Synod.

The price of the work, containing about 150 pages, large 12mo., is 75 cents in cloth, and \$1.00 in gilt binding.

The American Agriculturist.

Spring work is coming on in the Field, Orchard and Garden, and in the grounds about the House as well as the House. The best information about the most pleasant and profitable method of performing this work is, of course, to be found in a large, reliable and cheap journal, the *American Agriculturist*. We have received the April number, and it fully carries out the Publishers promise to us, and keeps on making every number better than the previous one. This, like every other issue thus far this year, has eight large extra pages. This single number contains between forty and fifty pleasing and instructive engravings, one of them a full page and several others very large and beautiful. A full three page calendar of work to be done will furnish many useful hints to the Farm, Garden and Household. A slashing article on Hamburgs expounds by name a large number of the swindlers of country articles and items full of instruction to every cultivator of a garden plot or a farm. More than 15,000 people now enjoy the advantages offered by the *Agriculturist*, and every body else, and his wife (and children also) should have it. Its beautiful pictures are alone worth many times its cost which is only \$1.50 a year, or four copies for five dollars. Take our advice and try the *Agriculturist* this year and we will guarantee satisfaction.

ORANGE JUDD & CO., 41 Park Row New York City, are the publishers.

THE EVANGELICAL REVIEW for April is at hand, and from the cursory examination which we have been able to give it, we think this number one of more than ordinary interest. It is edited by Prof. M. L. Stoecker, at Gettysburg, Pa. Subscription price three dollars a year. The following is the table of contents for the April Number:

The Relation of the Sermon to the Church Year. Translated from the German of Prof. Dr. Pitt, of Bonn, by Rev. J. D. Seeringhaus, A. M., Richmond, Indiana.

Church Discipline, by Rev. P. Bergstresser, A. M., Three Rivers, Mich.

Daniel's Seventy Weeks, by E. Greenwald, D. D., Easton, Pa.

The Millennium. Revelation of John, Chapter xx, by Prof. J. F. Wilken, of Pennsylvania College.

Reminiscences of Deceased Lutheran Ministers. Evidence of a Future State, as seen in the Analogy of Nature, by Rev. Allen Traver, A. M., Corfu, N. Y.

Theological Inquiry, by William B. Sprague, D. D., Albany, N. J.

The Authorship of the Augsburg Confession, by J. H. W. Stuckenberg, A. M., Indianapolis, Indiana.

Prayer, by Rev. E. W. Hutter, D. D., Philadelphia.

How God Condescends in the Wicked Deeds of Men. Translated from Gerhard's *Lozi Theologiae*, by Rev. H. E. Jacobs, A. M., of Pennsylvania College.

Notices of New Publications.

A NEW BOOK.—The National Temperance Society have lately published the following new Sunday School temperance book:

Read Bridges, A Temperance Story. By Thirace Talmor, author of "Edith Hale," "The New Clerk," &c.

We have met with few temperance stories containing so many evidences of decided ability and high literary excellence as this one. It is written in a lively, energetic, and popular style, replete with interest throughout, and one admirably calculated to advance the morals, temperance and piety of the people. Give it a wide circulation. Price, ninety cents. Sent by mail on receipt of price.

A COMMENTARY ON THE REVELATION OF ST. JOHN.—Professor Wilken, of Gettysburg, Pa., has been for some time engaged in writing a Commentary on the Revelation of St. John. He is publishing extracts from this Commentary in Brobst's *Zeitschrift*, and we presume his article in the April No. of the *Evangelical Review* is also an extract from his contemplated book.

Church News.

PITTSBURG, Pa.—Rev. Laird of Trinity Church, Lancaster, has accepted a call to the English Lutheran Church in Pittsburgh, Pa.

LANCASTER, Pa.—Rev. Dr. Greenwald, of Easton, has received and accepted a call from Trinity Church, Lancaster.

SUNBURY, Pa.—We understand that Rev. G. W. Henrpy of New York State, was unanimously elected to the pastorate of the Lutheran Church in Sunbury, Pa. It is believed that he will accept the call.

MENDOTA, ILL.

This school under the care of Prof. J. B. Corbett is in a more prosperous condition than it has been at any former period. He has the names of 97 students on the roll this session. The Spring session commences on the 24th of April and continues ten weeks. For circulars or other information relative to the Institution address Prof. J. B. Corbett, Mendota, Illinois.

Rev. R. H. FLETCHER recently of Milford, N. J., having taken charge of the English Mission in Lock Haven, desires correspondents to note, and address accordingly after the 15th inst.

Rev. J. E. HONYCUTT has resigned his charge at Cassville and accepted a call to the Duncannon charge. His correspondents are requested to address him at Duncannon, Perry Co., Pa.

For the American Lutheran.

The Old and New Structure.

Look at man in the garden of Eden. How blissful his estate! How charming his abode! How extensive his knowledge! How rapturous his vision! How bright his prospects! How favored of Heaven! How sweet and intimate his fellowship with God! No labor! No toil! No trouble! No affliction! No sorrow! The earth brought forth for him spontaneously every luxury the heart could wish, and every beauty to please and enchant the eye. Trees and flowers bloomed in the surpassing loveliness of heaven born hues diffused a fragrance such as angels might love to breathe. Probably no pencil, save that of the Divine Artist could ever paint the picture that would give us anything like an approximate idea of the intoxicating charms that, in its primitive state, adorned this earth (as we have reason to believe) and surrounded the Mother and Father of our race with the magic power of celestial glory. We may suppose that the persons and especially the countenances of our first parents partook of the sublimity of the natural scene spread out before them. Joy, we presume, lighted up and sparkled in the eyes. Intelligence beamed in every feature. Innocence sat enthroned upon every look, in Godlike grandeur, and with hearts pure enough to reflect the full image of their Maker they sweetly sang with the morning stars. Such, imperfectly described, is our idea of primitive Eden.

Man however was not wise enough to retain this happiness. He forfeited this glorious birthright for a single taste of forbidden fruit, and now look at him in his fallen state. As a result of Adams transgression, "the whole creation groaneth and travaileth in pain together until now." The introduction of sin into the world, brought with it a train of evils frightful to contemplate. Woe and anguish were numerous and of more than Promethean intensity had their birth in the apostasy in Eden. Man was driven from his peaceful and happy home. The very ground was cursed for his sake. In sorrow was he sentenced to eat of its fruits all the days of his life. The garden of delights was exchanged for thorns and thistles. By sin man was made an alien, a slave, an outcast, was shorn of his dignity, his honor, his royal robe, and his glittering crown. Such, subsequent to the fall, has been the condition of mankind upon this sin cursed earth.

Sin however has been overruled for a mighty and gracious purpose. Where sin abounded, grace has much more abounded. Sin is the bitter curse, yet from its troubled fountains have flowed streams of the sweetest blessings. Sin, like a winter's storm, bleak dreary, and destructive has ruthlessly swept over the soul and blighted all that was fair, lovely, and all that was noble, nevertheless the summer showers of Grace and Mercy have followed in its train, soft and fertilizing, to revive the life of the soul, restore more than its pristine beauty, and surround it with more than Eden's glory.

Out of the torn and shivered ruins of an old edifice, sometimes a new structure is built up of superior excellence, greatly surpassing the original in the elegance of its finish and in the magnificence and beauty of its design. So out of the disorder and wretchedness caused in the earthly Paradise, by the instrumentality of the Fall, God, by the precious gift of his dear Son, has prepared for believers an heavenly Paradise; a celestial palace; the city of the new Jerusalem; exquisite in workmanship; infinitely more blessed than Eden; with streets of pure gold than that of Ophir; with towers flaming with the polished glow of rubies; with courts streaming with the brilliancy of gems, beaming with the effulgence of Jehovah's countenance, flooded with the brightness and bathed in the radiance of the Lamb. Thus the wilderness of sin, so full of death, darkness, ruin and distress, has provided to every soul that has fallen asleep in Jesus the road from the earthly Eden to the heavenly Canaan, pregnant with superior fertility and imparting a nobler and a higher life. Has proved the deep dark valley from the neat and comely cottage and the flowery garden on the hill, to the kingly mansion, the summit of the mountain, the prospect of the universe, and the grandeur of the throne.

Had it not been for the ravages of sin, for the poisonous fangs of the Serpent. "No angel harps could have tuned the wonders of God's wisdom." "No ransomed souls have praised the glories of his mercy." "Go howling fiends have shown the terrors of his justice," "But God would have dwelt alone in the fearful solitude of holiness."

MASSACHUSETTS.

Rev. W. C. Van Meter, of the New York "Home for Little Wanderers," has recently visited Europe and examined many of the important prisons and reformatory charitable institutions of Paris. Of an institution for small boys, he says, as stated in the *Economist* and *Chronicle*: "Every inmate is committed by the magistrate until 20 years of age, though by long good behavior he may be permitted to be colonized. Upon entering, the child loses his name, and takes a certain number, and then enters his cell, which contains a bed, small work bench and table; and during all the long weary years of his confinement, he never sees another child, nor speaks to a person, except his parents, if he have any, his master and his priest, or minister, if of a Protestant family. In a narrow alley, between walls ten feet high he walks silently and alone each day. In church he is placed in a box from which he can only see the priest, and an image of the Virgin Mary. His food is taken to his cell. His window is painted so that he can not see cloud or sky. He never looks up on grass, tree, nor flower—never hears a bird sing." It is not easy to imagine a system of discipline better adapted to degrade the young, harden them in iniquity, and fit them for desperate crimes, than this.

The American side of Niagara Falls has gone back one hundred and fifty feet within two weeks, in consequence of the fall of huge masses of rock.

Varieties.

The Aims of the Ritualists.

In England, the Ritualists plainly own their aim is to bring about a reunion of the Anglican, Roman and Greek churches, and as there seems to be no reason for hoping that the Greek and Roman hierarchies will abandon their superstitious usages therefore, as a condition precedent to the accomplishment of their task, the Ritualists have undertaken recently to ape the worst practices of the corrupt churches with which they are conducting a onesided courtship. They repudiate the name "Protestant," and take instead that of "Catholic." They denounce Luther and applaud Mediaevalism. They turn their backs on the people on the advanced gains of the present age of Christianity, and are in full march for the Catacombs.

Commenting on a work recently published in England, entitled "The Church and the World," consisting of essays by Ritualists, the *Nation* of last week prophesied in the words following:—*Ed. Intr.*

If the testimony of these essays is to be relied on, something is surely needed to incite the Church to its duty, for, in the words of one of them, "the shopkeepers and artisans have gone to the devil." (p. 40.) They are mistaken, however, as to the efficacy of their panaceas and placebos. That a radical reform is wanted, no one who reads their pages can doubt; but when that reform comes, it will consist of something very different from intoning and incense and chasubles and ciliary-talismans, but the overthrow of the aristocratic constitution, which is the real cause of the inefficiency of the Establishment. As long as the cure of souls is private property, to be openly and shamelessly bought and sold, or to be used as a provision for penniless young gentlemen, the evils which these new Trautmanns so vividly depict and so earnestly deprecate cannot but increase and multiply. In the revolution which, sooner or later, is destined to modify all the institutions of England, the Church will have her share. The Irish Establishment, which exaggerates all the shortcomings of its parent, will be the first to feel that this age has no place for shams, and its downfall will be the handwriting on the wall. Anglicanism can do without a temporal head as supreme defender of the faith, without pretensions of livings, prelacies with fabulous revenues, prebendaries, deans, and rectors richly paid for doing nothing, and five thousand curates starving on £80 a year. Anglicanism relieved from the incubus of state support and hoary aristocratic abuses, can well vindicate its places in the world and perform the duty that lies before it. Such a reform, however, is past the comprehension of these feudal-minded university gentlemen, who have adopted medievalism as the remedy, and who look with most amusing disdain on dissent and evangelical Anglicanism as forms of faith which "could at best rank only as a creed for the lower middle class." (p. 33.)

CUSTOM.

In the year 1233 Luther laid aside the monk's costume, and thereafter dressed according to the fashions of the world. He chose black clothes and consequently that became the fashion of the day. His reason for choosing this color was this: The Elector of Saxony took an interest in him, and now and then sent him a piece of black cloth, being at that time the court fashion and because Luther preferred it; so his scholars thought it became them to wear the same colors as their master. From that time black has been the color most worn by the clergy.

The clergy are now generally distinguished from others by the white cravat, though many of them are laying it aside. This distinction was unknown fifty years ago, when all gentlemen, especially the young, except mariners, wore white cravats. A black neck-tie or cravat, was the badge of these sea-faring men. When the fashion of wearing white cravats changed, the clergy did not take the pains to change with it, but kept on in the old way, as some few steadfast laymen have also done.

The peculiar dress of the Quakers, or Friends, originated in the same way. The founder of the sect neither invented nor prescribed a custom, as a badge of membership as some suppose. The broad-brimmed hat, the drab colored cloth, and single-breasted and straight collared coat were generally worn in England by the sober citizens of the middle class in the country. Fashions changed, and have been changing ever since, while the Quakers simply kept on in the old way. The court dress, too, in respect to the cut of the coat, has like the Quakers, remained the same. Hence also, the straight collar is still worn in the naval and military service of the United States, and by the police of the city of New York. Quaker, court, naval and military steadfastness, have alike withstood the change.

THE WAY COUNTERFEITS PROCURED.—The *modus operandi* of the counterfeiting gang is described as follows: A suitable person approaches a first class engraver with an offer of \$10,000 or \$20,000 for a plate. The latter is seldom able to resist this temptation, and as he no doubt has a daily engagement in some bank note establishment, the work is done by him in over time, such as nights and Sundays. When the bills are printed, they are "showed" simultaneously in different parts of the Union. In this manner a large number are got off before suspicion is aroused. The best counterfeit greenback on record is the \$50 issue was at first accepted at the Treasury in Washington. Roberts, the artist, who executed the plate, received \$20,000 for his services, but was detected, and is now serving out a sentence of twenty years at Sing Sing.

THE attention of our readers is called to the advertisements in another column of Messrs. Berger, Shuts & Co., Chemists, Troy, N. Y.—They are manufacturers of, and agents for, some valuable toilet preparations in use. By their use all may possess a clear, smooth skin, or a healthy and luxuriant growth of hair upon the head or face. Those of our readers having use for any thing of the kind, would do well to patronize them.

Messrs. Clark & Co., Chemists, Syracuse, N. Y., would call attention to their advertisements in another column, headed "Reparator Capilli," "Crisper Coma," and "Circassian Balm." These, undoubtedly, are the most perfect and efficacious articles of the kind ever offered the American public. To unbelievers, we would say, "try and be convinced."

"YOU'VE GONE OVER IT."

One Sunday morning an old gentleman was going to church. He was a happy, cheerful Christian, who had a very great respect for the Sabbath. He was, however, somewhat singular in his manner of giving reproof. As he was going along, he met a man driving a heavily loaded cart through the town.

When the old gentleman came opposite the cart he suddenly stopped, and lifting up both hands, as if in alarm, he exclaimed, as he gazed under the cart:

"There, there, you are going over it; you have gone right over it."

The driver was frightened, and instantly cried out "Whoa, whoa," and brought his horse to a stand.

He then looked under the wheels, expecting the mangled remains of some innocent child, or at least some poor dog or pig, that had been crushed to death.

But, after looking all about, and seeing nothing under the wheels, he looked at the gentleman, who had so strangely arrested his attention, and anxiously asked, "What have I gone over, sir?"

"Over the fourth commandment, my friend," was the reply; "Remember the Sabbath day to keep it holy."

The Sure Fold.

"Why that moisture about the eyes, wife?" "Only it was a foolish fancy. I was just looking at baby, and thinking that any stranger could come and take her away from my arms, and she would not know the difference between a mother's love and stranger's caresses."

As these words were uttered, others came to my mind, and cheered the heart.

They were, "My sheep know My voice, and a stranger will they not follow." More pleasing still was the remembrance, that since His silly sheep are sometimes lured away by the sweet sounds of sense—the blessed Shepherd has also said,—

"I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of My hand."

FORGOT HIM.—A certain minister had promised a little boy of his that he should accompany him to church on the following Sabbath. The little fellow, although not quite four years old, was still old enough to remember the promise. But when church time came it happened that he was sound asleep, and his parents went away, leaving him in bed. Some time after he awoke, and calling to mind the promise given him, he hurried down stairs only to find his father and mother gone. Determined not to be frustrated in this manner, he made his way into the street, and crossing to where the church stood, entered the open door. The minister at that moment was commencing his sermon. Fixing his eye upon his father, the little fellow walked up the aisle in his night clothes, until directly opposite the pulpit, when he halted, and looking up to him, called out: "I des you ferdot me."

What are the News?

We have often been questioned as to the accuracy of the above sentence. We remember to have met it in many places. It is used perhaps more freely by the authors of *White Friars* and *Cesar Borgia* than in any other work. In that excellent work of Haydn, the Dictionary of Dates, we find the word "news" is not, as many imagine, derived from the adjective new. In former times (between the year 1595 and 1730) it was the prevalent practice to put over the periodical publications of the day the initial letters of the compass thus:

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importing that these papers contained intelligence from the four quarters of the globe; and from this practice is derived the term newspapers.—*Exchange.*

A SPLENDID GIFT TO CINCINNATI.—Mr. Henry Probasco, a Cincinnati now residing in Munich, offers to contract and pay for a fountain thirty-two feet high, and to be known as the gift of the late Tyler Davidson, provided the city council will assent to its erection on Fifth street Market space, and will agree to protect it and keep it in order as a free drinking fountain. Accompanying the letter is a photograph of the design, which is patterned after the most celebrated fountain in Munich, and one of the most striking in Europe. The largest and central figure of the bronze group will be of a man dispensing water, while around the basin stand a number of minor figures, in various poetical and expressive attitudes, who come to receive a portion of the precious beverage. These figures will be cast at the great royal bronze foundry in Munich, and will cost \$50,000 in gold.

A PETRIFIED BODY FOUND.—One of the most remarkable discoveries of Indian remains that has been made for many years occurred on Saturday in this city. The workmen engaged in excavating for the new block, at the corner of Superior and Erie streets came upon the body of a full grown man in a remarkable state of preservation. A large number of knives, arrow heads and trinkets, of various kinds, were also found, proving beyond a doubt that all were relics of the aboriginal period.

The man was about six feet in height, and was undoubtedly a warrior of one of the tribes which inhabited this section before the conquering white man came. The other articles are similar to those usually found in the mounds or burial grounds of the Indians. One of the arms was accidentally broken by a blow from a mallet, but otherwise the body is nearly perfect. The whole contents of the grave were removed to the rooms of the Library Association. No greater or more interesting curiosity has been exhibited in our city for many a day.—*Cleveland Leader*, 1st.

REPORTED.—Col. James Worrall, the Pennsylvania engineer to regulate the dams for the passage of shad up the Susquehanna, has made his official report. A series of steps have been erected at the Columbia dam at a cost of \$5,000, and the shad are invited to climb.

Progress of the Temperance Movement.

The Temperance Revival which for some time past we have hoped for rather than believed in, has assumed the proportions of solid reality. The frightful advances of intemperance; its shocking, humiliating and intolerable manifestations at the seat of the National Government; the unfathomable depths of fraud in the manufacture and trade in intoxicating drink revealed by the operations of the Internal Revenue laws, have combined to open the eyes of men in low places and in high, to the immediate and urgent necessity for a return to old temperance principles and to the old zeal in putting them in practice. The formation of a Congressional Temperance Society, through whose instrumentality several drinking members have been induced to attempt a reformation, has been followed by a joint resolution to prohibit the selling of liquors in the Capitol. It is a pity that in this, as in other reforms, Congress is obliged to work against potent influences at the other end of the avenue.

Pennsylvania, we are proud to say, has a teetotaler in the Governor's chair; a man who stuck to his principles through the long political campaign which made him Governor and who is not ashamed to avow those principles before a Temperance Convention to-day. It was a good omen for the new State Temperance Society, recently formed at Harrisburg, that the chief citizen of the Commonwealth hesitated not to give it his hearty countenance and support, not in the full tide of its prosperity, but in its weak and uncertain beginning. In this speech, the Governor informed us that the Lieutenant General of the Army of the United States is about to become a Son of Temperance. In New York State, the temperance men are full of energy and determination. The State Society is holding frequent conventions, and Mr. Greeley in person and through the New York Tribune is doing his utmost to promote the cause and to defeat the persistent efforts of the liquor dealers in New York city to break down the whole some Excise Law of the State. We are certainly in the beginning of a Temperance Revival which promises to be a movement of great depth and power.—*Am. Presbyt. rian.*

Temperance.

For the American Lutheran.

Can a Christian do it, & be Innocent?

Do what, you ask? I reply, anything inconsistent with your Christian profession. But I wish to have a friendly chat with you, Christian reader, about a habit which is, alas, too common among the members of the Christian Church. I wish you to bear in mind that you are, at least, a professing Christian.

1. Can you deliberately step up to a public bar, and take a drink of liquor without compromising your Christian character? Now some professors say, this is no harm. Look at it again. You have made a profession of religion, and hence, you are looked upon as a Christian. As such, you are under the most solemn obligations to exhibit the spirit of Christ, and imitate his example. Did Christ ever do this? Does not Paul say, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God?" How do you glorify God by drinking liquor at a public bar? Besides, look at your influence. Will that have no effect? As a respectable man and a member of the Church, you lend your influence to render respectable a traffic, which you know destroys the bodies and souls of your fellow-men. Besides, others may be looking on, and seeing you, a professing Christian, drink, they will feel very much elated and encouraged in their evil habit, and regard themselves as being in very respectable company. Drunk as they are, they will remember you and count you one of their number. How do you like their company? Christ says, "Let your light so shine before men, that they may see your good works and glorify your Father which is in Heaven." What light do you reflect when standing at the rum-seller's bar with a glass of liquor in your hand? O, what a sight! What a stumbling-block! Such as you, do more towards keeping up, extending and encouraging, and giving respectability and influence to the liquor traffic, than all the rowdies and drunkards in existence. Let all respectable, Christian men refrain from these things, and let none but haggard, tattered and bloated devotees of rum, be the frequenters of rum-holes, and very soon the traffic will lose its respectability, and no decent man will be found willing to engage in it.

2. Can any Christian manufacture or dispose of intoxicating liquors as a beverage, without a violation of Christian propriety? I am free to admit, that a Christian may dispose of liquor for medicinal or artistic purposes without sin, but whenever he goes beyond that, he treads on forbidden ground. Let us look at the Christian (?) liquor dealer. There he stands behind his counter all day long, dealing out a drug, that he knows has slowly, but surely killed its thousands, and will do so again. But, you may argue, "I don't give any to habitual drunkards, or those who have enough already." That is the worst part of your work, and the very thing that curses our land with drunkards. Now if you only sold to those who are habitual drunkards, and to none others, then these would gradually die off, and leave none to take their place. But by your process, you not only kill the old, confirmed inebriate, but while you are doing this, you prepare new victims, and thus keep up the race of candidates for the drunkard's grave and the regions of woe.

As a rum-seller, you filch the money from the poor man's pocket without giving him its equivalent, and that too, while his children are naked and crying for bread. You make him pay for his own destruction and the misery and desolation of his own family. This traffic unites men for business, for labor, for the church, for death, and for heaven. It prepares men for poverty, the alms-house, the jail and penitentiary, the gibbet and for hell. In short, the Christian rum-seller labors daily for the interests and cause of the Devil, and against the prosperity of the cause of Him whom he professes to love and serve.

Now, observe him, when the work of the day is past, and he is in the retirement of his family. He takes up the family Bible, and gathers his wife and children around the domestic altar, and reads in that sacred book, "Woe to him that giveth his neighbor drink," and, "No drunkard shall inherit the kingdom of heaven." Then behold him on bended knees, with uplifted eyes, supplicating the blessing of high heaven on his family, and the labors of the day! Listen, as he prays, "Thy kingdom come," and you perceive a kind of trembling, choking utterance. How does his prayer agree with his practice? What do you think of him? Is such conduct not heaven-daring mockery? Is it not downright profanity? Is it not asking God to bless what he has long since cursed? What consummate wickedness, impiety and impudence! And yet such men often profess to be Christians. May God save the Church from such Christians.

3. Can a professing Christian consistently rent his house for a liquor-shop? This has become so customary, that its morality or consistency is no longer questioned by most professing Christians. But is it actually right? You may reply that you can see no harm in it, inasmuch as you do not personally engage in the traffic. Besides, you may say, that you must do the best you can with your property, and that you can get more rent for it for that purpose than any other. True, you may not personally deal out the poison, but you give others the privilege of doing so, and thus become aider and abettor of the evil. You may be no open traitor to your country, yet if you shelter and comfort the traitor and aid and abet treason, you are a traitor in law, and thus you are regarded in this case. I will admit also, that you should do the best you consistently can with your property, and that you can get a higher rent for that purpose than for any other, yet will that compensate for the moral and spiritual desolation and ruin produced in a neighborhood by a liquor-shop? Will your gain be equal to the poverty, wretchedness and misery entailed upon the community by a rum-hole? Will not all lovers of peace and order stigmatize you as the author of all the annoyance and disorder resulting from such a course? Does not such a course on your part show, that you value your

dollars and cents more than the moral and spiritual welfare of the community? Does it not stamp you as a hypocrite?

4. Can a professing Christian sign a petition to secure a license for this pernicious traffic? Now there are many professors of religion, members of churches, who seem to think there is nothing morally or religiously wrong in signing such papers. Many such papers go up to our courts of justice with the names of elders and deacons, and other members of churches, attached to them. How, my Christian brother, does your profession accord with such a practice? I seem to hear you say, "O there is nothing wrong in that." But let us examine this a little: What is the object of such petition? Its object is to secure a legal privilege to sell, as a beverage, a certain poison, which you know has robbed men of their money and character, of their health and their minds, of their lives, their souls and of heaven. The privilege of making the hearts of devoted wives and mothers bleed and break; to disgrace the children of the intemperate, and send them as vagabonds and outlaws through the land; and to produce strife, lawsuits, taxes, criminals, murderers and victims for the penitentiary and gallows. Now, but for your names such persons would not have obtained the privilege to inflict these, and other untold and horrible evils upon the community. O, no, you do not evil by helping an ungodly and heartless man to obtain the privilege to beggar, annoy, and destroy a community, both socially and morally, intellectually, spiritually and eternally. How can you pray "thy kingdom come," when you give your name and influence to the establishment of a machinery for the express purpose of operating against the coming of that kingdom, and in favor of the kingdom of darkness? Can you do it without violating your conscience and sinning against the God you profess to love?

Finally, can any professed follower of Jesus Christ, in any shape whatever, give this aid, favor, or influence to the upholding or furtherance of this destructive traffic? Is it not a deplorable truth that such inconsistent professors of religion, who patronize and encourage intemperance by their presence and drinking at these public haunts of vice, do more to augment and hasten this moral desolation, than all others combined? Does not this class of men give encouragement and respectability to this evil work? Did only such persons withdraw their influence and support from these dens of corruption and moral death, the community would soon be rid of them. How will such persons be able to stand the test of the judgment day? Let all professing Christians beware how they trifle with this monster evil. Let all weigh this matter well, and see to it, that they be no participants in this work of death and damnation.

SIGMA.

The Congressional Temperance Society.

What friend of his country and his race can forbear rejoicing at the late movement of a number of our representatives in Washington, on the temperance question? The men who make laws for us, in a high sense, are the nation's guardians and protectors, and should, by private and public example, as well as by legislation, endeavor to preserve society from corruption and crime. Legislation should be called to the aid of moral suasion, to suppress any business that proves detrimental to the peace and welfare of society. The testimony of our ablest jurists, and the records of our criminal courts, go to show that the liquor traffic is, of all sources, the most prolific of vice and immorality. But can we hope for good laws while the law-makers themselves are examples of bestial drunkenness? We look to this movement, then, with much hope. The stand these men have taken will exert a wide and wholesome influence over the land, and we welcome them as valuable accessions to the temperance forces in the country.

But a "Congressional Temperance Society" is no new thing in the history of our country. Such a General was formed in the year 1833, when General Jackson was in the presidential chair.

Hon. Lewis Cass, then Secretary of war, was the first president of the society, and a number of senators and representatives, distinguished alike for their ability and patriotism, subscribed to the pledge and identified themselves with the great cause. We have no means of knowing how long that organization lived, or what amount of good it did; but we hail its resurrection in the Thirty-ninth Congress as an omen for good. We subjoin the preamble to their constitution, as the truths it sets forth are as important and weighty now as they were then.

"As the use of ardent spirits is not only unnecessary, but injurious; as it tends to pauperize, crime, and wretchedness; to hinder the efficacy of all means for the intellectual and moral benefit of society, and also to endanger the purity and permanency of our free institutions; and as one of the best means for counteracting its deleterious effects is the influence of united example; therefore, we, members of Congress, and others, recognizing the principle of abstinence from the use of ardent spirits and from the traffic in it, as the basis of our union, do hereby pledge ourselves," &c. "A pretty fair document," you will say, and if faithfully followed, would do more for the nation than nine-tenths of the laws on the statute books." It is worthy of note that total abstinence, not a moderate use, is the cornerstone of this temperance structure. They pledge themselves as honorable men, not to touch the accursed thing. There is wisdom in that. No reformation can be permanently successful on any other principle. The history of the temperance reform fully demonstrates that a moderate use is next to no reformation at all.

As far back as 1811, steps were taken to check the immoderate use of alcoholic drinks; and in 1813 a society was formed, called "The Massachusetts Society for the Suppression of Intemperance." The object of the society, as expressed by the constitution, was "to discountenance the too free use of ardent spirits." Notwithstanding the very able men, who gave their energies and their influence to the cause, it proved a failure—a total failure—and was

in the course of a few years given up for the wiser and better plan of entire abstinence.—Let our congressmen stick to this principle, and they will do a noble work for themselves and their country.

It was not proposed, we believe, by the old society, to legislate for the benefit of temperance. Not that they were opposed to such legislation, but because the power of our legislators was restricted—more so, perhaps, at that period than now. They could forbid the traffic in the District of Columbia; and they could also prohibit its use in the army and navy. This would be much gained. Said a distinguished officer in the army in 1831, "nearly all the trouble we have with the men arises from drinking." Again, Probably more than five-sixths of all the military offenses tried before our courts-martial, result from intemperance. The record of an army surgeon is, that out of forty-six cases of sickness, more than forty had their origin in intemperance. Governor Geary, of Pennsylvania, tells us in a late speech, that he passed through the war in Mexico, as well as the late fearful struggle, without a drop of intoxicating liquor.—The testimony of able navy officers could be added to the same effect. We hope the Fortieth Congress will take an advance step, and if they have the legitimate power, give us law as well as advice and example; for it will be found that after we have brought all means to our aid, the monster will die hard, if it dies at all. A glorious success to the "Congressional Temperance Society" of 1867.

Intemperate Women.

"Give me some brandy," said she, as she seemed to be slowly recovering from a swoon in a book-store. She conversed fluently, was highly educated, and wrote a beautiful hand. Her husband was a merchant, worth nearly half a million of dollars, and connected with some of the best families of New York. Her love of liquor was so great that every member of the household was trained to keep such a watch that it was next to impossible to obtain it under her own roof. Friends and relatives knew her failing so well that they habitually acted in concert with the unfortunate husband, to save his name, and their own. But now and then the fiend of drink would come upon her with such a frenzy that all the powers of her gifted mind were at such times bent upon obtaining the means of ministering to the insatiable appetite for brandy; and one of her plans was to step into a store where she was unknown, enter into conversation with all the grace and culture of a refined woman, and in the midst of it to feign a swoon and a slow recovery; and then, to call for brandy, as stated at first, with the perfect certainty, under the circumstances of the case, of having her wishes gratified. At times she would go to some village near New York, go from store to store, and in a short time would be carried from the street in a state of beastly intoxication. Rumor has it that a number of ladies, the daughters and wives of men of position in trade and finance and family in New York, have made application for admission into the institution at Binghampton, New York, the object of which is to make a scientific attempt to cure those who are the victims of intemperance and are willing to make an effort for their own reclamation. It is known that the wife of one of the most honored men of the nation, lately deceased, was a habitual and unrelenting drunkard, and died such.

The early use of tea and coffee by our daughters is the first step in this direction. It is surprising how often at public and private tables when young ladies are asked how they take their tea, "strong," is replied. Then again it is the habit of New Yorkers to have tea and coffee at luncheon; thus it is served three or four times a day, for it is never absent from the 5 o'clock dinner-table. Another cause is that in any attack of indigestion, or the over fullness of a hearty meal, or other derangement of the stomach or bowels, brandy has become the panacea, and mothers and fathers have it at their tongues' end for all such occasions, but more especially the mothers, for they are always at home. Then again beautiful women, women of known conversational powers, who sing well, or dance divinely, or have the reputation of being "good company," find themselves at times unfitted for the occasion and would willingly remain at home; but from the "must" of propriety of courtesy there is no appeal, and something is taken to aid them in being "up to the occasion." It is on the same principle, precisely, that so many politicians and public speakers, and wits and poets, are led into habits of intoxication. The woman of any age who finds herself drinking cold tea or coffee between meals, or of taking a glass of wine or other stimulant before "going out," is not far from a drunkard's grave. Nor is the politician or orator who takes a glass of brandy and water before speaking; nor the minister who, before going into the sacred desk, feels the need of a cup of tea or coffee, or a glass of wine or brandy to-day. The wise will be warned. He who says, "There is no danger for me," is already lost.—*Watchman and Reflector.*

TEMPERANCE.

"Wherefore, if I make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."—1 Cor. 8: 13.

Here is self denial for the good of others. Admit that you are safe; admit that you are in no danger. Your head is so strong, that you are not easily overcome. Your will is so firm that you will never fall. You are safe.—Admit it. I place the duty of abstinence on higher ground. I come to you with the principle of the text, and disregard it if you dare! In the name of God I say to you, if your safety does not require abstinence of you, the safety of your neighbor does; and their safety you are bound by every principle of morality and religion sacredly to regard. You have no right to peril the safety of your neighbors; you have no right to indulge in a practice which may lead your neighbors astray and be the occasion of their temporal and eternal ruin. Thou shalt love thy neighbor as thyself. That is the law—thou shalt love thy neighbor as thyself. Do not ask, Who is my neighbor? Every man is your neighbor—of your bone—flesh, of your flesh, and you are to regard his safety as well as your

own. Even if it is safe for you to drink, it may not be for him; imitating your example of taking a little he may form the habit while you escape it, and thus through your very strength he perishes, and as Paul said to the Corinthians, "through thy knowledge," or thy strength, "shall thy weak brother perish, for whom Christ died?" But when ye sin so against the brethren, ye sin against Christ.—You must regard their safety as well as your own; for their good you must deny yourself, and say with Paul, "If meat may my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." If my drinking is the occasion of ruin to others by leading them to form intemperate habits, then for their sakes I will deny myself, and henceforth drink nothing intoxicating. That is what benevolence and philanthropy require of every man. And much more does religion require it. You profess to be a follower of Christ and to be governed by the principles of his religion; and yet you will drink, though you know that a whole army, shielding themselves by your example, and following in your steps, will reap the habit, and die the death, and reap the doom of the drunkard! Oh, what would Paul say to you if he were here! You will drink though others die for it! Paul would not eat, if others by his eating should be led astray! Did you ever read the text? Did you ever think of it? Will you not give it a serious thought now? Will you not imbibe its very spirit, and let that spirit pervade your whole soul and control your whole life? Self-denial for the welfare of men—a regard for the safety of others in all you do—that is his spirit; and by that spirit every man should be governed; and then total abstinence from intoxicating drinks would be the rule of every man's life.

W. J. M.

LIQUOR BANISHED FROM THE CAPITOL.

Every friend of temperance in the country will rejoice that the sale of intoxicating liquors is henceforth to be banished from the apartments of the national capital. The drinking saloons there have for years been a reproach and an insult to the nation. Both houses of congress have agreed to a concurrent resolution banishing the saloons from the building and the grounds adjacent thereto. Happy will be the nation when its legislators can enact laws for its government without first seeking a deadly conscience in the foul fumes of the bowl. So let the accursed demon of intemperance perish in all the land.

"And ye have taken the teetotal pledge, have ye?" said somebody to an Irishman.

"Indeed I have, and I am not ashamed of it, either."

"And did not Paul tell Timothy to take a little wine for his stomach's sake?"

"So he did; but my name is not Timothy, and there's nothing the matter with my stomach."

Missionary Institute.

I hereby acknowledge the receipt of the following amounts for the support of the Theological Professor:

From James M. Sheldon, Philad.,	\$10 00
Rev. S. W. & Co.,	
" Mrs. C. W. Smith, Noblesville, Ind.,	10 00
" Simon Salada, Nipponese Valley, Pa.,	1 00
" Collection, Espy, Pa., Congregation, per B. & A.,	22 15
" Dr. A. Sigmund, Sheimserville, Pa.,	5 00
" Collections Ex. Luth. congregation, Lebanon, Pa.,	
" Rev. M. Rhodes, Pastor,	25 00
" Collections Ex. Luth. congregation, St. Peter's, York Co., Pa., Rev. D. J. Haur, Pastor,	11 25
	\$84 40

Thank you kind friends.
J. G. L. SHINDEL,
Selinsgrove, March, 1867. Treasurer.

H. B. HIRSTAND. B. F. HOSTETTER. HARDWARE STORE.

BUILDERS' HARDWARE, CUTLERY, ROPE, IRON, SAND, OIL, PAINTS,

and everything that is usually kept in a first class Hardware Store.
HIRSTAND & HOSTETTER.
Selinsgrove, Apr. 11, 1867.

FARMS FOR SALE.

The undersigned will sell at private sale the following properties, lying in one block, in Lack Township, Juniata Co., Pa.

The home farm containing 110 acres, good buildings, two springs at house, and one in barn yard, place well watered. A Lutheran Church and grave-yard on the place. An old orchard and 150 young trees just planted.

Another tract is also for sale owned by Mr. John Roth, of 15 acres. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The third tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The fourth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The fifth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The sixth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The seventh tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The eighth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The ninth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The tenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The eleventh tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The twelfth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The thirteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The fourteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The fifteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The sixteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The seventeenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The eighteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The nineteenth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

The twentieth tract, owned by Mr. Aaron Valentine, of 20 acres, all the improvements, house, barn, fencing, &c. &c. The preparations are being made to erect a house and bank barn. A splendid spring of water, and a young orchard.

Missionary Institute.

ENDOWMENT NOTICE.

All persons, who have given their bonds or subscription for the amount contributed by them towards the Endowment of the Theological Department of the Missionary Institute at Selinsgrove, Pa., are notified, that I have said bonds and subscriptions. Those prepared to pay the whole or any part, can do so by check, draft, or otherwise. The interest due on the various obligations ought to be promptly paid semi-annually. Please visit interest at once.

J. G. L. SHINDEL, Treasurer.

Selinsgrove, Feb. 14, 1867.

There comes glad tidings of joy to all.

To you and glad, to great and small:

Thou beauty which once was so precious and rare

Is for all, and all may be fair

By the Use of

CHATELLAR.

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For Improving and Beautifying the Complexion.

The most valuable and perfect preparation in use for giving the skin a beautiful pearl like tint, that is only found in youth. It quickly removes Tan, Freckles, Pimples, Blotches, Moth Patches, Saltiness, Eruptions, and all impurities of the skin, kindly healing the same, leaving the skin white and clean as alabaster. It is not detected by the closest scrutiny and being a vegetable preparation is perfectly harmless. It is the only article of the kind used by the French and is considered by the Parisians as indispensable to a perfect toilet.

Forwards of 40,000 bottles were sold during the past year, a sufficient guarantee of its efficacy.—Price only 75 cents. Sent by mail, postpaid on receipt of an order by

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REPAIRER CAPILLI!

Throw away your false frizzles, your switches,

your wigs, and

Destroy of comfort and not worth a fig;

Come along, come youthful, come ugly and fair,

And rejoice in your own luxurious hair.

REPAIRER CAPILLI.

For restoring hair upon bald heads (from whatever cause it may have fallen out) and forcing a growth of hair upon the face, it has no equal. It will force the hair to grow upon the smoothest face in from two to eight weeks, or hair upon bald heads from two to three months. A few ignorant practitioners have asserted that there is nothing that will force or hasten the growth of the hair or beard. Their assertions are false, and thousands of living witnesses (from their own experience) can bear evidence. But many will say, how are we to distinguish the genuine from the spurious? It certainly is difficult, as nine-tenths of the different Preparations advertised for the hair and beard are entirely worthless, and you may have already thrown away large amounts in their purchase. To such we would say, try the Repairer's Capilli; it will cost you no more than the others, and it will return to you on application, provided entire satisfaction. Address, W. L. CLARK & CO., Chemists,

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HAIR EXTERMINATOR.

To the ladies especially, this invaluable depilatory recommends itself as being an almost indispensable article to female beauty; is easily applied, does not burn nor injure the skin, but acts directly on the root. It is warranted to remove superfluous hair from low foreheads, or from any part of the body, completely, totally and radically extirpating the same, leaving the skin soft, smooth and unblemished. This is the only article used by the French and is the only real effectual depilatory in existence. Price 75 cents per package, sent postpaid, to any address, on receipt of an order, by

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CRISPER COMA!

Oh! she was beautiful and fair,

With starry eyes and radiant hair,

Whose curling tendrils soft, entwined,

Enchained the very heart and mind.

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For Curling the Hair of either Sex into Wavy and Glossy Ringlets or Heavy Masses.

By using this article Ladies and Gentlemen can beautify themselves a thousand fold. It is the only article in the world that will curl straight hair, and at the same time give it a beautiful, glossy appearance. The Crisper Coma not only curls the hair, but invigorates, beautifies and cleanses it; is highly and delightfully perfumed, and is the most complete article of the kind ever offered to the American public. The Crisper Coma will be sent to any address, sealed and postpaid for one dollar.

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Teas for the People. No More Enormous Profits for Consumers to Pay.

Fifty cents to One Dollar per Pound Saved by buying your Teas direct from the Importers.

T. Y. KELLEY & CO., Importers of Teas, in connection with their large Wholesale business, have determined to introduce Teas directly to consumers at importer's prices, thus effecting a saving to the consumer of 40 to 60 per cent. Families can now club together for any kind or qualities of Teas, in packages of one pound and upward, and we will send them a superior article of Tea at 5 per cent. above the cost of importation. Let some energetic lady or gentleman of our neighborhood call upon us and we will send the Teas put up in separate packages, with the name of each person marked on it, all enclosed in one box. As a further inducement to the person getting up the club we will send for his or her services, an extra complimentary package on all orders of \$50 and upward. It is perhaps not well understood why we can sell Teas so very low; but when it is taken into consideration that besides the original importation of the Teas, Specie, later, Jobber, Wholesale Dealer and Retailer, has each to reap a large profit and the innumerable Cartages, Cooperages, insurances, storages, &c., which have to be passed through before they reach the consumer, it will readily explain this. We propose to do away with seven-eighths of these profits and expenses, and it now remains with the people to say whether they shall save 50 cents to \$1.00 per pound on every pound of Tea they purchase, or be compelled to give their earnings to a host of go-betweens.

Wholesale and Small Dealers wishing Teas to sell again can be accommodated with small packages suit their trade, but no reduction can be made, as these are our wholesale prices.

PRICE LIST.

Oolong, (Black) 70, 80, 90, \$1.00, \$1.10, best \$1.25, per pound.

English Breakfast, (Black) 80, 90, \$1.00, best \$1.25, per pound.

Yunnan, (Green) 85, 95, \$1.00 extra \$1.25, per pound.

Mixed, (Green and Black) 70, 80, 90, \$1.00, best \$1.25, per pound.

Imperial, (Green) \$1.30, best, per pound.

