

THE AMERICAN LUTHERAN.

REVS. P. ANSTADT & C. LEPPLEY, EDITORS.
Selinsgrove, Pa., April 18, 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 the first of October, \$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 \$80.

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:

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REMARKS.—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.

MINISTERS who will act as agents in their congregation and secure three or four subscribers receive their paper gratis.

A Model Revival and a Model Account of a Revival.

Our "Tentative Friend," C. P. K., gives us his view of a model revival and a model account of a revival in the Lutheran & Missionary, of March 14th. It is not an account of a revival that occurred in his church, or in any of the symbolical churches of Europe or America, for we do not remember having heard of any kind of revivals, whether spurious or genuine, as having ever taken place in a symbolical church. But he refers to a revival that has occurred more than eighteen hundred years ago in the city of Jerusalem, on the day of Pentecost. As our Tentative friend, has evidently had very little experience in regard to revivals, he totally misrepresents the nature of the one he presents to our view in his Lutheran and Missionary. We will first give an extract from his editorial and then add some comments of our own:

"The New Testament furnishes us an illustration both of a genuine revival and the best mode of giving an account of it. We refer to the narrative of the quickening wrought by the Holy Ghost at Pentecost. The statement we have in regard to its character and result, was made by the Holy Spirit, not by man, made not through Peter, who was the preacher, but through Luke; it was less definite as to numbers than many modern reports, telling us that there were 'about three thousand souls,' and was made about thirty-six years after the event. That time of refreshing was in the light of the day. No spurious revival of which we have ever heard has been able to maintain itself by services held exclusively in the day. That is a fact to be pondered in the psychology of such movements. The refreshing of Pentecost was the work of the Holy Spirit, not through a protracted meeting but through one sermon. It occurred on a church festival. It had no anxious bench or anxious altar. The preacher did not go successively to a number of persons, and after a confused colloquy of a few moments pass from one to another. The preaching was pungent; it pricked them in their hearts; but the pungency was that of Divine truth, brought home by the Spirit of God whose sword is the word. It was a revival in which the pure word was joined with the sacraments, a revival in which men repented and were baptized, and brake bread in the Supper. It was a revival followed by steadfastness in doctrine and fellowship, by the destruction of the spirit of greed, by faithfulness to the service of the temple, and faithfulness in visiting in the home, and by daily additions, made by the Lord, to the church, of such as should be saved. Let reports of such blessed seasons, well authenticated, be made, and we shall rejoice in God with all our heart."

REMARKS BY THE EDITOR OF THE AMERICAN LUTHERAN.—This was a most blessed and glorious revival on the day of Pentecost. But how different from anything that was ever heard or seen in a ritualistic, symbolical church! The preachers were no gowns, nor bibes, nor liturgical services or prescribed responses.—The only means used in promoting this revival appear to have been singing, prayer and preaching.

The assertion that "no spurious revival has ever been able to sustain itself by services held exclusively during the day," we do not care to contradict, but in genuine revivals both in our day and in the days of the Apostles, the services were held both by day and by night, as we are inclined to believe that in the apostolic days the services were more frequently held by night than in day time. The Saviour, before his ascension, usually met his disciples at night; the early Christians fre-

quently protracted their services till after midnight, and Paul on one occasion protracted the exercises through a whole night, Acts 20: 7-11. Let this "fact be pondered in the psychology of such movements."

When our Tentative friend says that the Holy Spirit produced this work "not through a protracted meeting, but through one sermon," he is simply mistaken. A protracted prayer meeting of at least ten days preceded the out-pouring of the Holy Ghost, for people of the ascension of Christ, they were continually in the temple praising and blessing God. Luke 24: 53, "And they all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren," Acts 1: 14. Thus we see that they met and prayed for nine days in succession, and on the tenth came the pentecostal shower. Peter preached a powerful sermon then, but that did not end his labors in this revival, for he afterwards continued with many other words to testify and exhort, Acts 2: 40. Now this is usually the course of a revival in an American Lutheran congregation. First the people assemble in prayer meetings to pray for the out-pouring of the Spirit, then comes the pungent preaching of the Word to sinners, many of them are converted and these are then still further instructed and exhorted to steadfastness in the faith.

Our friend says that this revival "had no anxious bench or anxious altar." There was no necessity for an anxious bench on this occasion, and there would have been no room for three thousand persons to sit upon it or kneel around it, but the whole place where the people stood became anxious ground, and the anxious persons no doubt separated themselves from those who "mocked," and were recognized by the Apostles who conversed with them and exhorted them.

When our Tentative friend says that the preacher did not go successively to a number of persons, and pass from one to another, &c., he asserts whereof he knoweth not. We suppose not only Peter, but also the other Apostles, personally conversed with many of the anxious before they baptized them and received them as members of the Church.

We would sum up the account of this "model revival," as follows: They had a protracted meeting of at least ten days; at these meetings they all prayed, even the women, Acts 1: 14; they preached; they praised and blessed God; sinners were pricked in their hearts and said, "what shall we do?" hardened sinners "mocked" at this meeting, there must have been some noise, and sinners made it, "When this was noised abroad the convicted also cried out 'Men and brethren what shall we do?' there was intense excitement at this revival, for the multitude came running together; but penitent sinners were made glad in believing, about 3000 of them were baptized and added to the church.

What our Tentative friend further says about the effects of spurious revivals, we do not contradict, we are no advocates of spurious revivals and we do not know any body that is. He therefore has merely set up a man of straw in order that he might have the pleasure of demolishing him. But we would advise our dear friend to continue to study genuine Scriptural revivals of religion; it will no doubt do his own heart good, and it may in the end cure him of his symbolism.

Taxing Church Property in Philadelphia.

The American Presbyterian of Philadelphia publishes the following severe strictures on this subject:

Only within a few days, the mass of those interested have become aware of the extraordinary nature of the new measure to tax exempt property in this city now before the State Legislature. This bill, which has passed the House and is now before the Senate, originated, as might be expected, with one of the Representatives from our city. It proposes to tax real estate held by the University of Pennsylvania, by the chartered schools of religious societies, by schools for the deaf and dumb, schools for the blind, and by schools of churches, whose annual income is \$2500 or more. As the purpose is understood to be to subject these institutions to the city four percent tax on the market value of their property, and as the provisions of the bill are understood to be not merely permissive but peremptory, it is evident that the measure is a serious blow at religion, education, and beneficence, at once. One cannot resist the conviction that a leading design of its originators was to embarrass the Christian institutions which have been the glory of our city, to the fullest extent in their power. The operation of the bill would be about equivalent to requiring the churches to support an additional pastor. The First Church and Calvary would each have to pay \$4000 a year; North Broad St. \$2500; Clinton St. \$1500, and so on; and Philadelphia would claim the peculiar distinction of being, perhaps, the only community in the world in which a University is subjected to taxation.

We fear that it is too late for us to sound the alarm, and that the measure has been adopted or defeated in the Senate by this time. Yet we much doubt whether Gov. Geary is the man to put his name to a bill of this astounding character. One thing is clear, the religious, and the intelligent, and the benevolent of our city have a new illustration of the utter unfitness of most of the men now in power for the places to which they were elected, especially from this city. "It is to be regretted," says the *Leader*, "that our Representatives are not more familiar with the churches (!) and charitable and educational institutions." We are glad to see that one of our city dailies has at last waked up to the fact, that our city Representatives are drawn from a class of men not at all familiar with our churches. It might have inferred so much a month ago, from the fanatical zeal with which these men labored for the overthrow of the peace of our Philadelphia Sabbath. We rejoice that even so late, the journal of the largest circulation in our city has called attention to this fact in the character of our legislators, with regret. Mild as the language

is, we believe it sounds the doom of these men. The church-goers and church-supporters of this city, numbering from one-third to one-half of its adult population are waking up to the fact, that out of the 22 Senators and Representatives from this city at Harrisburg, the opponents of religion have twenty-one, the only exception being Mr. Wallace of Manayunk.

And if they do not know it, the respectable people of this vast city should know, that out of the twenty-two Senators and Representatives into whose hands they have suffered their interests to fall; ten names are either not to be found in the directory, or are there without any known occupation; three of them are recorded as clerks, of whom Mr. Gregory, the author of the bill under consideration, is a put down agent; one is a tobaccoist, one a real estate agent, while scarcely more than two or three are in circumstances at all qualifying them for the responsible positions they occupy. We are much mistaken if the case is not very much altered next year.

Church News.

A WARM RECEPTION.—Rev. M. L. Shindell arrived in Selinsgrove, from McAllisterville on last Thursday and met with a warm reception from the people of his new charge. Several wagons were sent to McAllisterville to bring his goods to Selinsgrove. On the arrival of the family the people proceeded to the parsonage and provided a bounteous repast of which the newly chosen pastor and a large number of the church members partook. Bro. Shindell has the prospect of doing much good in Selinsgrove.

Rev. P. SHEEDER, formerly of Wilmore, Cambria county, Pa., having taken charge of the Lutheran pastorate at Martinsburg, Blair county, Pa., requests correspondents to address him accordingly.

Rev. B. F. HILLS, formerly of La Grange, Indiana, having taken charge of a Mission church at Mendon, St. Joseph county, Mich., requests correspondents to address him at his new location.

THE AFRICAN MISSION.—Mr. Andrew Kistler, writes to us from Andesville, Pa.: "I received a letter from brother John last week. He expects, God willing, to reach America by the first of May." Thus it appears that the African Mission is almost vacant at present. Whether it will soon again be supplied, or who is to be Rev. Kistler's successor, we have not learned, but we suppose the committee is taking measures to secure a successor.

Rev. LEVI KELLER has accepted a call to the Woodstock charge and his post office will be Woodstock, Shenandoah Co., Va. The editor of the *Ev. Lutheran* remarks:

Brother Keller leaves the people of his former charge with feelings of more than ordinary regret. For six years, and some of them were years of peculiar trial and affliction, he ministered to their spiritual necessities, and their acts of kindness and the reluctance with which they accepted his resignation, is sufficient evidence of the high estimation in which he was held. May God bless this dear brother even more abundantly in his new than He did in his former charge, and may He soon provide the people of the vacant charge, who seem to know what it is to have a faithful pastor, with a "man after His own heart."

All necessary information about that Church can be obtained by addressing E. D. Troy, Esq., or Maj. E. F. Blankenbaker, Madison C. H., Va.

The North Carolina Synod will meet in the Lutheran Church in Salisbury, N. C. on Thursday morning May 24.

REVIVAL AT NEW OXFORD, Pa.—As a revival news is acceptable to a *living church*, whose desire is the prosperity of Zion, and as the Lord in answer to prayer, has graciously poured out his Spirit upon the congregation at New Oxford, I regard it a duty to make known the doings of the Divine Master in our midst.

Our meeting commenced under what some regarded as unfavorable auspices, was protracted nearly eight weeks. The means employed were of Divine appointment, viz: the preaching of the Truth, prayer, and visiting from house to house, for religious conversation and devotional exercises. These were owned of the Lord, and a most precious work of grace ensued.

It was manifest that Christians were alive to the interests of the church, that sinners and formalists had grown thoughtful, and the cry was heard coming up from many broken and contrite hearts, "What must we do to be saved?" As the meeting progressed, its solemnity and interest increased, and its influence began to manifest itself in the community at large. Many who had lived in a state of indifference, as regards spiritual things, became aroused to a sense of the great danger of losing their souls, and began to pray. The aged, middle aged, and the young, presented themselves for instruction and prayer. These we directed to the Lamb of God, that taketh away the sins of the world, (and thank the Lord) by faith, they were permitted to realize an interest in his atoning sacrifice. The result has been the conversion of seventy-seven souls, as near as we are able to ascertain. The church has been quickened, family altars have been erected, difficulties adjusted, the prayer-meeting and the sabbath-school have received a new impulse, souls have been made happy in the Lord, and God is glorified. The meeting throughout was characterized by uninterrupted good order.

Brothers Alleman and Anthony rendered good service, whilst a number of our efficient lay brethren were also, unremitting in their efforts to forward the good work.

Although I have grown old in the ministry, yet, unlike many others, I have had no reason to change my opinion in regard to the utility of revivals of religion. I feel that they are essentially necessary to the growth of the church. As she was born in a revival, so she needs reviving continually to enable her to accomplish her mission. Let her children cease their contentions about non-important things, and unite in laboring and praying for genuine revivals of religion, "and the beauty of the Lord our God" will rest upon our distracted and bleeding church, and the world

will take knowledge of us, that we have been with Christ and learned of Him.

DANIEL J. HAUER.

Abbottstown, Pa., April 9, 1867.

Rev. CHARLES H. BERNHEIM.—Last week we copied the following notice from the Lutheran Visitor:

"Rev. C. H. Bernheim has united with the M. E. Florida Conference, and therefore is no more a Lutheran minister of the Lutheran Church."

The Rev. G. D. Bernheim, brother of the above remarks upon this in the *Ev. Lutheran* as follows:

"This notice is calculated to create a wrong impression—we have therefore concluded to publish a private correspondence on the subject, which we hope will set this matter right before our readers, and from which we hope our dear friend, the *Visitor*, will gather such items for publication, as may remove the wrong impression in regard to the ecclesiastical status of bro. Charles."

Speaking on this subject he remarks:

"I felt that God would hold me fearfully responsible, if I labored not for the rescue of perishing souls, and I thereupon prayerfully resolved to unite with the Florida Conference of the M. E. Church pro tem., until an effectual door would be opened to me in my own beloved Church. May God speedily open the way!"

"A preamble and resolutions, defining my position, was unanimously adopted by the Conference, one of which I will here transcribe:

"Resolved, 3d. That, should the condition of the Lutheran Church in this State ever become such as to promise success as an organization, or should the Lutheran Church acquire the services of the Rev. C. H. Bernheim in some other field of labor, and he should desire to return to his place as one of her ministers, we will resign him to the calls of that Church."

"This looks forward to the time when I may again labor for our own beloved Church."

From which we can safely conclude, that the Rev. C. H. Bernheim is not wholly lost to the Lutheran Church, and that as soon as some of our vacant charges will present a call to him, accompanied with the promise of support for himself and his small family, he will assuredly labor again in his own beloved Church, and we heartily respond "Amen" to his earnest pious desire: "May God speedily open the way."

The Southern General Synod is to convene soon; the President of the North Carolina Synod has issued a call for a collection to pay the travelling expenses of the delegates. The editor of the Southern Lutheran seems to be hopeful of the future. He says, "We think we see the dawn of a brighter day to our hitherto afflicted Southern Church." In the same editorial he informs his readers that "Private opinions and individual usages are no longer to be the order of the day, in matters of faith and practice, but as the centre of authority, the voice of the General Synod is to be heard and obeyed, by all the Synods in her connection, in every thing that is associated with the Church's general welfare."

This is in singular contrast to a very beautiful and truthful extract from one of his own editorials of the previous week which coincides precisely with our own views and which we copy for the benefit of our readers. He says:

"Unlike the adherents to the Roman church we are not required to receive the teachings of our Church as *infallible*, but as the explications of true and holy men, on the fundamental doctrines of our religion, derived from the inspired Word. However learned and honest and pious the fathers of our Church may have been, they were nevertheless men of limited capacities and uninspired minds, and in their teachings they never claimed authority to bind the consciences of their brethren, save in matters clearly revealed in God's Word. Even the great Doctor Luther insisted that his writings should be tested by that Word, and from that day to the present, the Bible was being insisted upon by our Church as the only sure rule of faith and practice, while the writings of the fathers have always been received with that reverence and respect due to men of distinguished learning and more than ordinary piety."

Clerical Gamblers.

"One popular author has lost within two months his entire profits upon three books, the earnings of two years of toil. A clergyman has nearly impoverished himself and wife." These statements are made by the writer of the financial article in Harper's Weekly, and we suppose are to be well founded. For the author some sympathy may be felt, but surely none for the clergyman, whoever he may be. What business had he to embark in secular affairs, or to join the wretched company of stock gamblers? For it is of speculations in Wall street and of the losses incurred by the heavy decline in prices since January, that the writer in the Weekly is speaking. It is bad enough for any man to give up honest industry or legitimate trade for ventures in the stock market, but it is a thousand times worse for one who has had the care of souls—whether he wins or loses, he sells his garments and dishonors his Master. Perhaps the best thing for himself and all concerned is that he should lose heavily, and so be driven from the disreputable business.

Oliver Cromwell was a staunch Puritan, and could not brook the least approach to Popery. "What are these?" he once inquired, as he saw a dozen silver statues in the niches of a chapel. "The twelve apostles," replied the trembling dean. "Take them down," said Cromwell, "and coin them into money, so that they may go about doing good."

In a free nation it matters not whether individuals reason well or ill; it is sufficient that they do reason. Truth arises from the collision, but from hence springs liberty, which is a security from the effect of reasoning.—Montesquieu.

There is no perplexity, no necessity, no obligation, no expediency, which should either enforce or persuade us to any sin.—Bishop Sanderson.

For the American Lutheran.
AN INTERPRETATION
OF LUKE XVI. 9.

* * * Make to yourselves friends of the Mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations;" in reply to your correspondent "L. R."

MAMMON was an idol of the ancient Syrians and Carthaginians, supposed to preside over riches. Hence, the word in the passage is to be understood as *wealth*, or possessions of an exclusively worldly kind, all of which will ere long, pass away. Inasmuch as the love of money, the representative of wealth, is the root of all evil, and "They that will be rich, fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," and more particularly, as wealth is often acquired by unjust means, it is here appropriately designated, "the mammon of unrighteousness."

The preposition "of," preceding mammon, must be connected with the verb "make," and signifies out of, or, by the assistance of EX TUO MAMONA TES ADIKIAS. Out of wealth, or by the assistance of worldly goods, make friends, &c. The design of our Saviour was to teach his disciples, that they should, by the use of worldly possessions, secure such friends as would receive and welcome them to everlasting homes, when earthly homes shall be of no avail. The day of failure, so far as this world is concerned, awaits all the sons and daughters of Adam at their entrance upon eternity. As the unjust steward, a worldly minded man, made preparations for the contingency of his failure, by securing friends, who would receive him into their houses, or homes that were temporary; so the disciples of Christ, ought to use money, or worldly possessions, in helping the poor, drying up the tears of widows and orphans; educating and sending missionaries to preach the gospel to the destitute. By such a use of the mammon of unrighteousness, they will secure the friendship of God, the Father, Son, and Holy Ghost; and they will also make angels, and men their friends, who will greet them on the shores of immortality, and welcome them to "everlasting habitations," in a better world. This is true wisdom, which consists in using the best means, for the best ends.

April 13, 1867.

NEW ADVERTISEMENTS.—Our readers will find a number of new advertisements in this number of our paper.

KURTZ AND MILLER.—Benj. C. Kurtz is the youngest son of the late venerated Dr. B. Kurtz. We advise all those who have any business in this line to give him a call.

SCHOCH AND BROTHER.—Mr. Franklin Schoch deserves the thanks of the citizens of Selinsgrove for his enterprise in building the largest house and fitting up the most elegant store in the town. He is just getting his store filled with new goods and deserves and will no doubt receive a large share of the custom from town and country.

HIESTAND AND HÖSTETTER.—This is a new firm. They are enterprising young men who have commenced a hardware store in Hall's old stand. It is the first and only exclusive hardware store in town. Customers will find them accommodating and kind.

EUREKA.—Invaluable discoveries.—Newly Invented Table Manna.—This newly invented article now being introduced has taken the premium at the State Fairs and is superior to Bees' Honey, or any thing yet offered to the public as a substitute. Being much cheaper, more healthy, and free from unwholesome drugs, it is found to be just the thing for table use. The appearance and taste is nearly the same as clarified honey, and costs about nine cents per pound. Agents sell Family Rights to manufacture and use for \$1. Samples free for 25 cents. Address New York Manufacturing Co., 37 Park Row, New York.

A NECESSITY.—We invite special attention to a new article called "Hawthorne's Soluble Blue and Bleaching Powder" advertisement in another column. This preparation is much superior and cheaper than any other Blue, requiring no preparation for use, and is the only article extant for bleaching and restoring clothes yellowed by age or bad washing, giving them a "muddy blue" color like indigo, but is perfectly soluble leaving the water clear, and imparts a delicate white blue tint to articles without depositing any sediment or stain, and is warranted not to injure the most delicate fabric, and when known to housekeepers will supersede all others. Being put up in Safety Boxes, and the arrangement of the boxes being such that the slightest quantity can be used if necessary. Sample boxes 10 cents. Family Rights for sale, with Receipts for manufacturing. Address N. Y. Manufacturing Co., 37 Park Row, N. Y.

SOMETHING ENTIRELY NEW.—Just out.—A cheap light. Our readers will notice in another column the advertisement of the Eureka Oil Manufacturing Co., 37 Park Row, New York, the proprietors of the "Illuminating Oil" recently discovered by an eminent chemist, who has become a true benefactor to the race, bringing within the reach of the poorer classes, as well as the rich, a light equal to that produced by Kerosene or Gas. The ingredients of which this Oil is composed can be procured at drug stores at a trifling expense. Net cost 15 cents per gallon. Besides it is non explosive, and this new Illuminator will not weaken the eye sight, or affect the health as Kerosene does by continued use. It can be used with or without chimneys, with perfect safety. It has been thoroughly tested by thousands and warranted as represented.—This need but be seen and used to be appreciated. It gives a clear, steady light, and is not so liable to be extinguished as other lights.

All persons who study economy, neatness and health, should at once possess a Family Right with Receipts to manufacture, which is now furnished at \$2 with full instructions. It will save you the cost in a few weeks. Try it.

They send examples for testing for 50 cts. County and State Rights for sale or exchange for personal property or real estate.

Slipped from his Arms.

A young man and his wife were preparing to attend a Christmas party at the house of a friend, some miles distant. "Henry, my dear husband, don't drink too much at the party to-day; you will promise me won't you?" said she putting her hand upon his brow and raising her eyes to his face with a pleading smile. "No, Millie. I will not; you may trust me," and she wrapped her infant in a soft blanket, and they descended. The horses were soon prancing over the turf, and a pleasant conversation beguiled the way. "Now don't forget your promise," whispered the young wife, as they passed up the steps.—Poor thing! She was the wife of a man who loved to look upon wine when red. The party passed pleasantly; the time for departure drew near; the wife descended from the upper chamber to join her husband. A pang shot through her beating heart as she met him, for he was intoxicated; he had broken his promise. Silently they rode homeward, save when the drunken man broke into snatches of song, or unmeaning laughter. But the wife rode on, her babe pressed closely to her grieving heart. "Give me the babe, Millie; I can't trust him with you," he said as they approached a dark and swollen stream. After some hesitation, she resigned her first-born—her darling babe, closely wrapped in a great blanket—to his arms. Over the dark waters the noble steeds safely bore them; and when they reached the bank, the mother asked for her child. With much care and tenderness he placed the bundle in her arms; but when she clasped it to her heart no babe was there! It had slipped from the blanket, and the drunken father knew it not. A wild shriek from the mother aroused him, and he turned around just in time to see the little rosy face rise one moment above the dark waters, then sink forever, and that by his own intemperance! The anguish of the mother and the remorse of the father are better imagined than described.—*Glasgow Ch. News.*

It Pleases God.

God has marked implicitness and simplicity of faith with peculiar approbation. He has done this throughout the Scriptures, and he is doing it daily in the Christian life. An unsuspecting, unquestioning, unhesitating spirit he delights to honor. He does not delight in a credulous, weak and unstable mind. He gives us full evidence when he calls and leads; but he expects to find in us what he himself bestows—an open ear and disposed heart.—Though he gives us not the evidence as will be heard by an open ear, and followed by a disposed heart. "Thomas, because thou hast seen me thou hast believed; blessed are they that have not seen, and yet have believed." We are witnesses of what an open ear and disposed heart will do in men of the world.—If wealth is their pursuit, if a place presents itself before them, if their persons, and families, and affairs are the object, a whisper, a hint, a probability, a mere chance, is a sufficient ground of action. It is this very state of mind with regard to religion which God delights in and honors. He seems to put forth his hand, and to say, "Put thine hand in mine; follow all my leadings; keep thyself attentive to every turn."—*Cecil.*

The Living Epistle.

Dr. Guthrie says, in the Sunday Magazine:

He who so orders his life and conversation as to bring no dishonor or reproach on religion, who gives no occasion to its enemies to blaspheme, nor by his falls and inconsistencies furnishes scandals to be told in Gath and published in the streets of Askelon does well. He may thank God, that, amid life's slippery paths he has prayed, nor prayed in vain, "Hold up my goings, that footsteps slip not." He does better still in whose life religion presents itself, less in a negative, and more in a positive form. For, while it is well to depart from evil, it is better to do good; nor does he live in vain who exemplifies by his daily life and conversation the pure, and virtuous, and holy, and beneficent, and sublime, and saving doctrines of God and his Saviour. The first is best, the second is better, but the last is the best of all. So to live as to be beautiful as well as living epistles of Jesus Christ, seen and read of all men—so to live as to recommend the truth to the admiration of others—so to live as to constrain them to say, What a good and blessed thing is true religion!—as in some measure to win the encomium of him, who, looking on Jesus, exclaimed, "Blessed is the womb that bare thee, and the paps that gave thee suck!"—so to live, in fact, as to resemble those books which, in addition to their proper contents, are bound in gold, are illuminated, and illustrated with paintings; or those pillars which, while with their plain neighbors supporting the superstructure, are also in ornaments, rising gracefully from the floor in fluted columns, and crowned with wreaths of flowers,—this is best of all.

A PAINFUL PICTURE.—A correspondent of the *Charleston Courier*, as illustrative of the destitution in his section of the country, gives the following example:

"Within five miles of Midway, S. C., there lives a widow of one of the most distinguished men of the State in late years. She has some ten children, mostly young. She has land (2500 acres) which is entailed and secured to the children. If she should sell she could get nothing for this land which could sustain the family for a single year. There is no money in the country. Land sells for a very song; and in many cases, the very parties who have bargains, under Sheriff's sale, are compelled to abandon them, unable to comply with the conditions of the sale. Well, this widow lady, the relief of one of our best and ablest public men, accustomed to wealth,—has at this time, not a bushel of corn in her dwelling; has not a dollar; is not able to borrow a dollar; a feeble woman with eight or ten young children whom she can neither school nor feed. Yet she is able to go to the wash tub. She and her daughters have bravely done so. She does what she can; but who gives out washing in the country;—or clothes to be made;—when nobody has the money to pay for either? There are thousands in her condition."

The poor in all countries are naturally both peaceful and grateful in all respects in which their interest and happiness are included. It is only by neglecting and rejecting them that they become tumultuous.

When and Where Does the Day Begin?

As we travel eastward the day begins earlier; near the equator starlight appears an hour earlier for each thousand miles going east. When it is sunrise in New York, the people of Europe have had sunlight for many hours, and the Californians are still in their beds dreaming. Evidently the day has a first beginning, and at the eastward. But how far and where? What are the people who first see the light of Monday morning?

It is the sun which brings the day; where does he first bring Monday? If we could travel with him we might find out. Let us suppose the case. We will take an early start; at sunrise on Sunday morning, with the sun just at the point of peeping over the horizon behind us, we travel westward. As we go, the people give us a Sunday greeting; we bring Sunday with us to Pittsburg, St. Louis, Salt Lake, San Francisco, our faithful chronometer informs us that we have been on the tramp about five hours. But we started on Sunday morning and it is Sunday morning still. We go on, still on Sunday morning.—Will this Sunday morning ever end? The quiet Pacific knows very little of Sunday or any other day, and our question scarcely receives an echo for reply. When we get to Yokohama in Japan, or Shanghai in China, we search for some Yankee, wide awake in the early morning, and are told for the first time that Monday has come. Everywhere now we bring Monday, and in twenty-four hours by the chronometer after starting, we are in New York again, and find the merchants taking down their shutters, and the Monday newspapers telling us what has happened during our absence.—*Scientific American.*

APPEARANCES OF A GENERAL WAR.—April 8.—A war panic has broken out in London and Berlin, and while it is not stated what particular event has led to the sudden alarm, it is evident that in both those cities the course of the Emperor Napoleon is regarded as threatening a speedy interruption of the existing peace. The uncertainty in regard to the French Emperor's action and the fear that he will adopt a warlike policy created distrust among business men and occasioned great depression in commercial and financial circles in that city and in Paris; and later in the day this feeling increased to a war panic. At Berlin the intelligence from Paris was regarded as of such momentous and alarming character as to induce King William to give audience to Count Bismarck at the palace at two o'clock on Sunday morning.

DIED ON Friday, 29th of March at his residence in Sugar Valley, in the full hope of a blissful immortality, CHRISTIAN GREIF, aged 67 years and 11 months. Father Greif was born in Wittenburg, Germany, and at an early age, by the solemn rite of Confirmation was admitted into the Evangelical Lutheran Church. When 16 years of age he emigrated to this country, and settled in Sugar Valley. Industrious and economical he became possessed of a large tract of land, so that each of his children are comfortably situated in life; but what they can value more highly is, that he has not left an enemy behind, a name un tarnished. As a friend he was sincere and true; as a companion, genial and kind; and as a christian, humble and exemplary. He was a devoted husband, a most kind and indulgent father. At the time of his death he was an elder in the church. He is survived by a sorrowing wife and three adult sons. May the Lord comfort them in their bereavement. His remains were interred in the Tylersville Cemetery on Sunday, the 31st of March, followed by a large concourse of sympathizing relatives and friends. J. H. D.

THOSE OF OUR READERS who lack a growth of hair upon the face, or whose hair is falling out, or have become bald, would do well to try "DR. SEVIGNE'S RESTAURATEUR CAPILLAIRE." This preparation has been used by thousands in this country and Europe, with the most gratifying results. Testimonials of the most flattering character have been received from the most wealthy and influential citizens of the country, and will be sent free to any one, on application, by Messrs. BERGER, SEIGNE & Co., Chemists, of Troy, N. Y., the only agents in America for the sale of the same. Read their advertisements in this paper.

OF THE MANY COSMETICS and Toilet Articles now advertised, but few prove to be what they

Temperance.

The Traffic in Intoxicating Liquors Demoralizing.

Since the operation of the revenue law, on the above named products, various discontents have come to light, which have startled thousands of incredulous people, who had never reasoned closely upon the nature of a business whose distinguishing character of destructiveness has rivalled those of war and pestilence!

Although careful statistics of these results have fully established this conclusion, in reference to the physical destruction of the human species—the effects of demoralization on the minds of the victims of the traffic are still more appalling. These too, have been long since familiarized to the minds of all attentive readers of temperance journals. They have seen in countless instances, the entire transformation of all that is angelic in morals, or God-like in intellect—changed to the wildest phreny of savage ferocity, or the imbecility of the idiot. But it has been reserved to a later era in the temperance reformation to exhibit the reaction of this truly diabolical business, on all its different grades of agents. I have hinted that the daily frauds on the revenue agents have astonished even the unbending. The reports of the collecting officers gave the first glimpse into the frauds, and these have been abundantly confirmed by the facts officially obtained, and disclosed within a few months. Our great cities, New York, Philadelphia, and Boston—have furnished facts substantiating the frauds in the returns of the traffickers and manufacturers, which are now undergoing legal investigation. In a number of instances in Boston, the Hotel-keepers have been sentenced to fine and imprisonment—and it will be borne in mind that these daring frauds have been perpetrated not merely by the insignificant grog-shops—but by such establishments as the "Revere," Tremont, and other principal hotels of the City. Facts like these are adapted to bring down upon the traffic such an avalanche of opprobrium as has never yet been known. As soon as these disclosures have been made, the starting truth seemed, for the first time to overwhelm all minds. "That the liquor makers and venders have no conscience!" This might have been obvious to undisciplined minds long before, for "a man who can make up his mind, deliberately to kill his neighbor and impoverish his family, would not stand long at perjury and fraud towards the government."

In a late number of the "National Temperance Advocate"—there is published an exhaustive essay on the "danger of New Order as a Beverage." The arguments of the writer are conclusive—but even these are not more palpable to all Temperance people than the fact, that the dealers and traffickers in alcoholic liquors are not to be trusted in cases where they may be interested to perpetrate fraud. We are all familiar with the instances of liquors known in themselves to be entirely harmless (but which have been dealt out by tavern keepers reputed for "honesty and good moral character") dragged by them with intoxicating stimulants. This inhuman fraud has been so often practiced by venders for the purpose of alluring reformed drinkers back to their cups, that facts of the kind could be multiplied without limit—and can we question that a mind under such diabolical influence as to lay a deliberate snare for a reformed inebriate, would hesitate to administer any other poison if it could be done without fear of detection?

The attentive observer of steps in the inebriate's career must have heard of many of these, entering houses of entertainment with pockets well filled with coin—and sometimes with watches and jewelry of value—which have had all taken from them in a night—or a single hour. In some instances there may be a faint recollection of the valuables having been given by the inebriate into the care of the hotel keeper. But in most cases no ability is found to explain the sudden disappearance of every thing about the unfortunate victim—even to the loss of a hat and coat. In these days of infamy, the robberies committed are often attributed to those who habitually haunt them. This may, in some cases, be the truth of the matter; but why should the merchant who keeps a house that is habitually a receptacle for thieves complain if the largest share of the booty is supposed generally to fall into the hands of him who has the best chance of obtaining it?

From the above facts, which are now patent throughout the land—some cautions to Temperance men might be profitable. The first is, that they should consider it discreditable ever to be seen at drinking houses, except on the imperious demands of business. The second is, that while there, or at other places, they should consider the call at a bar for any drink but pure water, as to some extent, placing their lives and reputation in the hands of him who has the best chance of obtaining it.

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Host of Temperance.

HEADQUARTERS NATIONAL CAMP.

The Order of the Host of Temperance was founded in Indiana by distinguished members of the Order of Sons of Temperance and Good Templars. Their object, in establishing this new order, was to avoid what seemed to them to be defects in the others, and to establish an order widely in itself, and up with the spirit of the times in the method of conducting its ceremonies.

The object of this order is to combine the influential, virtuous, and intelligent gentlemen and ladies of every community, in a systematic effort, not only to reclaim the fallen, but also to create and constantly maintain a public sentiment, that will prevent drunkard making, by discountenancing wine parties, and the use of any species of intoxicating liquors or cordials, in the social circles of those who claim to be respectable.

Their object is, furthermore, to secure and enforce the best possible legislation for the suppression and prevention of the traffic in intoxicating liquors as a beverage. The obligation of the order is binding against maintain-

ing in any avoidable way the traffic in, or use, as a beverage, of "anything that can intoxicate."

The order is conducted upon the military system, with the exception of some objectionable features incident to military service, but not necessary to this order. They have their camp officers, pickets, scouts, reconnoitering parties, etc., all of whom perform their duties in this army like soldiers on duty in an enemy's land.

There are two ranks in the order. The working rank and the council. Officers, having honorably filled one office in the working ranks, and others rendering special service, are eligible to the council.

Our rituals are short, impressive, and inculcate the highest principles of temperance and morality.

Of course we can tell you nothing of the internal workings of the order. It is not improper for us to state, however, that while it cultivates and encourages the truest and most cordial social relations, it enjoins upon all its members such courtesy and dignity as will command the respect of ladies and gentlemen of mature judgment and taste.

Not less than ten persons need apply, as there are ten elective officers in a camp. Five of these should be ladies, as the offices of 1st Lt., Sergt-Major, Financial Clerk, 2d Sergt and Sentinel are usually filled by ladies. Character fee, \$10.

Communications for headquarters should be addressed (stamp enclosed) to the undersigned.

Papers friendly to temperance will please copy.

J. S. VAN ALSTIN,
Chief of Staff, Rochester.

When is Whisky Good for a Man?

It would be interesting to know, from competent authority, precisely under what conditions circumstances it became necessary for human power, physical or mental, to be sustained by spirits used as a beverage.

In 1861, the senators and representatives of the United States declared, by an act of Congress, that the fatigues of the march, the privations of camp life, the exposure of the picket line, and the terrors of battle could be better endured without than with the use of whisky. Surely, if the soldier, in the heat of a midsummer Southern sun, in the cold of a midwinter Northern storm, in the rains of spring and the fogs of autumn, can march, brouce, fight, and die without alcohol, there can be no circumstance of labor under which the stimulation of a dram would be required.

Governor Geary, of Pennsylvania, was a soldier in the Mexican war; mayor of the city of San Francisco; governor of Kansas in the stormy period of its early history; a general during the rebellion, from the beginning to the end of the struggle—fighting on the Potomac, on the Rappahannock, on the Chickahominy, and on the James—commanding a division in Sherman's campaign from the mountains to the sea. When addressing the State Temperance Convention late assembled in Harrisburg, he said: "During my military service in Mexico, and through the rebellion, and while on the shores of the Pacific, and in Kansas, I never found it necessary to use liquor. I was nominated for the highest office in the gift of the people of Pennsylvania, have gone through the long canvass, and have been elected without it. At the time of my inauguration there was no whisky used, and I will give a pledge to the Convention that my official duties shall be performed throughout my term of office without a single drop being used." A farmer, a soldier, a mayor, a governor of a territory, a hard fighting general, a candidate for the office of governor, a governor of a great State, in all climates and seasons, exposed to the vicissitudes of camp life, tempted by the luxuries of the executive mansion—all this, and never found it necessary to use liquor. Pray, when, where, how, and for whom is liquor necessary as a stimulant to give nerve for duty? If a man under any severe ordeal is unequal to the emergency if sober how is he benefited by being made more or less drunk? We will thank some advocate of moderate drinking for a satisfactory answer to the above.—Tem. Adv.

Spontaneous Human Combustion.

INDIANAPOLIS, Feb. 16.—A well authenticated case of spontaneous combustion occurred in Columbus, 40 miles south of this city, yesterday morning. Andrew Nolte, a German, very temperate in his habits, was found dead in his shop, his lips entirely burned away, leaving a ghastly hole, his tongue charred to a crisp. His nose was also burned, as if by fire coming out of his nostrils, and his clothes were still burning when found. No other part of the body save the air passages was burned. Physicians who examined the body pronounced it a clear case of spontaneous combustion. It is supposed the fire was communicated by attempting to light a cigar.—Telegram to Tribune.

Horrible as is the thought of drunkards dying by internal fires, kindled often spontaneously, we presume there are few persons in our day who will venture to call the reality of their existence in question. The time was when, at the mention of such a case, not only would the manufacturers, venders, and drinkers of the fiery element boldly charge "temperance fanatics" with seeking to impose upon the credulity of men by originating such a ridiculous statement, but few friends of temperance could even be found who would endorse the probability of such an occurrence.

The number of such cases, however, has of late been so numerous and incontrovertible that it is too late in the day to object to their reality.

Professor Silliman, after examining the subject, says: "In all cases of consuming alive in consequence of drunkenness the entire body, having become saturated with alcohol absorbed into all its tissues, becomes highly inflammable, as is indicated by the vapor which reeks from the lungs in the breath of a drunkard; this vapor, doubtless highly alcoholic, may take fire, and the body gradually consume."

Did space permit, we could give numerous instances of the death of persons addicted to the use of intoxicating drinks by spontaneous combustion. The melancholy details of one we give, Dr. Peter Schofield, of Upper Canada.

"The case in question was," says he, "that of a young man about 25 years of age. He had been a habitual drinker for many years. I saw him about nine o'clock in the evening on the way to his home, and he was, as usual, not drunk, but full of liquor; about eleven o'clock the same evening I was called to see him. I found him literally roasted from the crown of his head to the soles of his feet. He was found in a blacksmith's shop, just across from where he had been. The owner, all of a sudden, discovered an entire light in his shop, as though the whole bul-

ding was in one general flame. He ran with the greatest precipitation, and on throwing open the door, discovered a man standing erect in the midst of a widely extended silver-colored flame, bearing, as he described it, exactly the appearance of the wick of a burning candle in the midst of its own flame. He seized him (the drunkard) by the shoulder, and jerked him to the door, upon which the flame was instantly extinguished. There was no fire in the shop, neither was there possibility of fire having been communicated to him from any external source. A general case of spontaneous ignition. A general and sloughing soon came on, and his flesh was consumed or removed in the dressing, leaving the bones and a few of the larger blood-vessels; and blood, nevertheless, rallied around the heart, and maintained the vital spark until the thirtieth day, when he died, not only the most loathsome, ill-featured, and dreadful picture that was ever presented to human view, but his shrieks, his cries, and his lamentations, also, were enough to rend the heart of an adamant. He complained of no pain of body; his flesh was gone; he said he was suffering the torment of hell; that he was just upon the threshold, and should soon enter his dismal cavern, and in this frame of mind he gave up the ghost. Oh, the death of the drunkard! I will say it is said to be a fearful description. I have seen other drunkards die, but never in a manner so awful and affecting."

Surely the end of Nadab and Abihu, whom the Lord consumed, scarcely less signally or more terribly showed the Lord's displeasure than the end of these miserable beings who are, with increasing frequency, consumed by the slow and painless fire which the use of intoxicating liquors has gradually kindled in the living fibres of their own bodies. What a warning ought the living human volcanoes to be to every drinker of the fiery element!—Tem. Adv.

Varieties.

Our Charlie.

"Just this once, Charlie; it is home-made wine, and will not hurt you." So spoke the lady at whose house "our Charlie" and a few companions were spending the evening.

"Yes, yes, Charlie," chimed in the others; "you must not refuse Mrs. Smith's wine; be a man for once."

With a silent prayer that God would help him to resist the temptation, Charlie answered:

"It will be more nearly to refuse the wine, boys, and I hope Mrs. Smith will not be offended because I refuse to drink even home-made wine; I drink nothing stronger than coffee, and please God, I never will."

"The next day Will Sanders said to his companions of the previous evening, "Boys, I believe Charlie is right, and I for one am going to sign the pledge; and now, who will join me?"

The other boys said they would think of it, and they did think of it, and what was better still, they acted. And to-day you can not find more temperate men than "our Charlie" and his three companions of that memorable evening.

Now, boys and girls, be up and doing! Do not think that you must wait until you are men and women before you can help destroy that which kills so many. You know that every little helps. Gird on your armor, ask God to help you, and you will be sure to win the battle.

"Our Charlie's" example did much good; then 'go thou and do likewise.'

Emma and the Little Boy.

Emma Gray, on her way to school, passed a little boy whose hand was through the railing trying to pick off a beautiful spring flower. "O, little boy," said Emma kindly, "are you not taking that without leave?" "Nobody says so," answered the little boy, looking up. "Somebody sees you from the blue sky, little boy," said Emma. "God says that we must not take that which does not belong to us without leave, and you will give him very much if you do so."

The little boy looked up into her face as he spoke. "Shall I?" said he, then I won't! He drew back his hand, and went away. Was that that thoughtful and kind in Emma? I think so.

One way of doing good is to prevent others from doing wrong. A gentle word of reproof and persuasion would save many a one from sin.

The Fruit of Care.

A poor girl in California picked up the cutting of a grape vine, thrown into the road, in order to drive her mule wild. She carried it home, and though it was wilted and worn, and appeared good for nothing, she stuck it into the ground. "It has a little life left," she said, "I will try and save it." So she watered it, and watched it, and trained, and took as much care of it as if it were the most promising shoot in the world.

Well, how did it reward her? In one year after it was six years old, it bore five thousand bunches of grapes, and each bunch weighed one pound; these on being sold, brought her a thousand pounds.

You see, it is not so much in having large means to do with, as in doing the best you can with small means.

Little Alice found out an ingenious way of getting to bed in a hurry. The crib in which she slept was so low, that by placing one foot on the inside, and taking hold of the post, she could easily spring in. "Mama," said she to her mother one evening, "do you know how I get to bed quick?" "No," was the reply. "Well," said she in great glee, "I step one foot over the crib, then say 'rats,' and scare myself right in."

FRUITS.—It was stated last summer that one of the United States Senators from Massachusetts had become a subject of grace. It is pleasant to see that his conversion was turned out to good account, in the fact that the West Point Appropriation Bill was so amended through the intervention of Senator Wilson, as to prohibit drills and parades on Sunday, and to make it the duty of the chaplain to organize a class for Biblical instruction, and give his whole attention to the religious welfare of the Cadets.

At the last meeting of the Agricultural Society of India, the Rev. Mr. Firmington, communicated a plan by which the stones of fruit may be reduced or made to disappear, and the pulp be increased in size and improved in flavor. At any time during the cold season, select a branch that is afterwards used for inarching. Split up carefully somewhat less than a span long. From both halves of the branch thus split, scoop out cleanly all the pith; then bring the split halves together again, and keep them banded until they have become thoroughly united. At the usual time, the beginning of the rains, inarching the branch thus treated upon suitable stock; taking for the place of union the portion of the branch first below where the split was made. Upon a branch of the tree thus produced a similar operation is performed, and so on in succession; the result being that the stone of the fruit becomes less and less, after each successive operation. This process has been applied likewise to the grape vine at Malaga; and plants thereby have been produced which bear the finest fruit, without the slightest vestige of a stone within them.

HOW TO DOUBLE THE VALUE OF SAWED SHINGLES.—Fir, hemlock and some other kind of shingles can be made to last about twice as long as usual, by immersing them for a few minutes in strong lime water, which has about as much salt as will readily dissolve in it. Old meat or fish pickle will answer. In proof of this, you will find that any old piece of a marten pen, or any wood impregnated with lime, will not rot readily. I have known common fir shingles, prepared as above, to last well, rising twenty years, on the side of a roof of a building, whereas, the other side shingled with sawed cedar, without being put in lime water, did not last as long. No saved shingle will last as long as shingled. My father's house was shingled 37 years ago, with shingled pine, the north side hardly needing reshingling yet. It might be a benefit to many of your readers to hear from others who have tried the above named experiment, for it is quite an extra cost to reshingle once in eight or twelve years.

—Maine Farmer.

Knowledge is necessary to the perception of ignorance.

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FOR CASH OR PRODUCE. Thankful for past favors, we kindly solicit the patronage of our friends in the future.

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The ink is made from the compound in 20 minutes, by simple hot water, is black, flows freely, is indestructible, will not corrode the pen, and is not injured by freezing.

Labels, and all printed matter, will be sent free to every Agent, and Two Gross of the Compound at the wholesale price of \$28.20 gross, or \$57.60 net. The Sewing Machine is sent with the first order, on receipt of \$57.60.

Every agent also receives by deed the exclusive control of any two adjoining counties of the day, for two years. This deed, with its established and accumulating trade, may be handed down by will or inheritance to his heirs or assigns, the same as a deed of personal or real estate. The deed may be sent by draft, check, registered letter or by express, at our risk. Every Agent will please send reference.

These premiums are not given on orders other than the first, as it cannot be afforded. They are given on these orders that we may get the agency immediately established in every part of the United States for the Spring trade, which promises to be larger than any we have ever known before. Order at Once, and you will have your choice of territory, but if you dare run the risk of losing the situation by waiting, and then for a chance, blank application need, &c. A compound will be sent by mail post paid, as a sample, for 40 cents.

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Publisher American Lutheran.

Apr. 18, 1867—4m

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Equal to Java! Half the Price! GOES TWICE AS FAR!

Kent's East India Coffee has all the flavor of Java, and is but half the price, and also that

Kent's East India Coffee has twice the strength of Java, or any other Coffee. Whatever and wherever used by our first-class hotels and steamboats, the stewards say there is a saving of 50 per cent.

Kent's East India Coffee is the most healthy beverage known, and is very nutritious. The weak, and infirm may use it at all times with impunity. The wife of the Rev. W. H. Hayes, local minister of the M. E. Church, Jersey City, who has not been able to use any coffee for fifteen years, can use Kent's East India Coffee three times a day without injury, it being entirely free from those properties that produce nervous excitement.

Dr. James Boyle, of 150 Chambers Street, says, "I have never known any coffee so healthy, nutritious and free from all injurious qualities as Kent's East India Coffee. I advise my patients to drink it universally, even those who have hitherto prohibited the use of coffee."

The Principal of the New York Eye Infirmary, says, "I direct the patients of our Institution to use exclusively Kent's East India Coffee, and would not be without it on any account."

The Rev. C. Larue, an eminent clergyman of the M. E. Church, now stationed at Halsey Street, Newark, says of

Kent's East India Coffee, "I have used it nearly a year in my family, and it produces no ache of the head, or nervous irritation, as in the case of all other coffees. It is exceedingly pleasant and I cordially recommend it to all clergymen and their families."

Kent's East India Coffee is used daily by the families of Bishop Ames, Bishop Baker, Bishop James and many of the most distinguished clergymen, and professional men in the country.

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BUILDERS' HARDWARE, CUTLERY, ROPE, IRON, SAND, OIL, PAINTS, and everything that is usually kept in a first class Hardware Store.

HESTAND & HOSTETTER. Selinsgrove, April 11, 1867.

FARMS FOR SALE. The undersigned will sell at private sale the following properties, lying in one body, 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 graveyard on the place. An old orchard and 150 young trees just planted.

Another tract is also for sale owned by Mr. John Roth, of 78 acres. The preparations are being made to erect a house and barn. 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., just new and valuable, young orchard also, and spring. The proprietors will sell separately or all together. Time for payments will be given. The land is in good state of cultivation, limed.

G. N. Roth, Peru Mills, Juniata Co., Pa.

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Lackawanna & Bloomsburg Railroad. On and after May 28, 1867, Passenger Trains will run as follows:

SOUTHWARD. Leave Scranton, 5.50 a.m.; 10.00 a.m.; 7.10 p.m.

" Kingston, 6.55 a.m.; 11.20 a.m.; 8.20 p.m.

" Rupert, 6.40 a.m.; 8.17 p.m.

" Danville, 6.55 a.m.; 8.30 p.m.

Arr. Northward, 10.30 a.m.; 9.35 p.m.

NORTHWARD. Leave Northward, 7.00 a.m.; 5.20 p.m.

" Danville, 7.40 a.m.; 6.09 p.m.

" Rupert, 8.15 a.m.; 6.35 p.m.

" Kingston, 10.50 a.m.; 2.50 p.m.; 8.30 a.m.

Arr. Scranton, 12.15 p.m.; 4.00 p.m.; 9.55 a.m.

Trains leaving Kingston at 8.30 a.m. for Scranton, connect with Train arriving at New York at 12.30 p.m.

Passengers taking Train South from Scranton at 5.50 a.m. via Northumberland, reach Harrisburg 12.30 p.m., Baltimore 5.30 p.m., Washington 10.00 p.m., via Rapid reach Philadelphia at 7.00 p.m.

H. A. FONDA, Sup't.

Missionary Institute. ENDOWMENT NOTICE.

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

J. G. L. SHINDEL, Treasurer. Selinsgrove, Feb. 14, 1867.

There comes glad tidings of joy to all. To young and old, to great and to small. The beauty which once was so precious and rare Is free for all, and may be fair.

By the Use of CHATELAIN'S WHITE LIQUID ENAMEL.

For Improving and Beautifying the Complexion. The most valuable and perfect preparation in use for giving the skin a beautiful pale pink tint, is only found in youth. It quickly removes Tan, Freckles, Pimples, Blisters, Moth Patches, Salt

