

THE AMERICAN LUTHERAN

REVS. P. ANSTADT & C. LEPEL, EDITORS

Sellinggrove, Pa., May 23, 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 last 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
" 20 " " " " " "	10 00
" 30 " " " " " "	15 00
" 40 " " " " " "	20 00
" 50 " " " " " "	25 00

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.

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

The Synod of Central Pa. will meet on the 6th of June in Lewistown, Pa. All subscribers of the American Lutheran living within the bounds of this Synod who have not paid their subscription for this year, will please to send the amount to the Synod with their pastors. This will save them the trouble of sending the money by mail.

SUNBURY, PA.—Mr. Jacob Engel in Sunbury is our authorized agent for the American Lutheran. His receipt for monies received on account of the paper will be considered valid by the publisher.

The brethren of the Synod of Central Pennsylvania, who propose attending its coming session on Lewistown, will confer a great favor upon the pastor loci, and possibly upon themselves, if they will forward their names and those of their delegates, if any, at least a few days before June 6th. Visiting brethren will also find this notice.

J. B. Reimensnyder,
Pastor loci.

The Closing Exercises at Sellinggrove.

Through inadvertence, a part of the programme has not been published. We will therefore, give our readers a brief statement of what they may expect if they visit us on the occasion referred to.

The examination of the students of the Missionary Institute and Female College will take place on Thursday and Friday, May 30, and 31.

On Monday evening, June 3d, the address to the Literary Societies will be delivered by the Rev. C. A. Stork, of Baltimore. His subject will be "Success in Life." We bespeak for him a good audience, and for the people a rich literary treat.

Tuesday morning, June 4th, the students of the Classical Department of the Institute will hold their annual exhibition.

Tuesday afternoon at 3 o'clock, there will be a PHILLO REUNION. It is to be hoped that all the active members, and all the honorary members, who can possibly make it convenient to attend will let us see the light of their countenances. A fine time is expected.

Tuesday evening will be occupied by the young ladies of the Female College. The entertainments heretofore given by them, have been highly appreciated, and this, the last under Prof. Damer, will in all probability, exceed the others.

Wednesday morning, June 5th, the annual address before the Alumni, will be delivered by Rev. J. M. Steck, of Belleville, Pa.—We expect a full attendance of the brethren, and do hope we shall not be disappointed.

THE LUTHERAN BOARD OF PUBLICATION.

We have received a communication from Rev. P. Willard, General Agent of the Publication Society, in reply to an editorial by the associate editor, in our issue of April 25. After carefully examining the document, we must respectfully decline its publication for the following reasons: 1. It is entirely too long, covering nearly six pages of closely written foolscap. 2. The writer so far forgets himself as to indulge in puerile abuse of the associate editor, and the paper whose columns he wishes to occupy. For instance, he says in one place: "You will surely exhibit rare qualities as an editor, and deserve promotion. You ought to be the principal editor of a church paper, which has a more extensive circulation, and yields a more powerful influence in the church than the American Lutheran." We are willing to bear abuse patient-

ly when it is heaped upon us, but we are not prepared to publish it in our own paper. If the American Lutheran yields so little influence, why then does he give himself so much trouble to counteract the influence of a single one of its editorials. 3. He informs us that he has another channel through which he can bring his article before the church, if we decline to publish it. Well, we prefer that he should use his own channel.

We apprehend that bro. Willard has entirely misapprehended the duty imposed upon him by the Board. Their design evidently was not to abuse the associate editor of the American Lutheran and to depreciate the paper, but to give a simple statement of facts, and correct any errors that may have been made in the editorial alluded to. We will call these statements and corrections out of his communication, and give them to our readers, which is no doubt all that the Board desires.

The Publication Board consists of 26 members instead of 12, as erroneously stated in the article.

It was Rev. B. Keller that collected the \$17,000, not Dr. Keller.

The Board had not \$25,000 in hand ten years ago, as was implied in the letter, but they commenced collecting then and collected that amount in ten years.

The salaries of the agents during these ten years amounted to \$10,000, which leaves but \$15,000 of a surplus fund.

The Publication House was bought for \$7,000, (not \$8,000 as stated), which leaves \$8,000 surplus capital. Then they paid \$2,000 rent for a room on Arch street, during three years, which reduces it to \$6,000. Then they paid \$1,200 for stereotype plates of books which the Board published, and \$500 more for wood cuts for the Lutheran Herald, which reduces the net working capital to \$4,300.

The whole cost of the Publication House with the improvements made on it was \$13,000, of which \$7,000 has been paid, but the interest of the remaining \$6,000 is paid by the rent of the other part of the house occupied by the Lutheran and Missionary. But the house has increased in value; it would bring \$16,000 now. The Board has published some 29 different books and tracts besides advancing the money to publish the General Synods hymn books.

The sales of the store amounted to \$12,000 during the past year, (not six thousand as stated) besides the publication of the Sunday School Herald, which is about \$5,000 more, and increases the sales to \$17,000.

The agent denies that the Publication Society has enjoyed the patronage of the Lutheran church, and intimates that a certain private bookseller has enjoyed that patronage to a vastly greater extent.

The reason why the profits of the Society have not been greater is 1st. That they get too little profit on the hymn books, and 2d, the Lutheran Sunday School Herald has been published at so low a rate, that it does not pay the expense of publishing and paper, so that they have lost about \$1,100, besides donating tracts, papers and books to the amount of about \$200 more.

He says the profits of the sales amounted during the last year to about \$3,000 and the salary of the clerks to about \$1,300, but these profits, we presume, were consumed by losses on the Herald and donations.

He estimates the value of the property including the house and stock on hand, at \$22,000, and they have now in the hands of the treasurer \$1,000, for the purpose of publishing Sunday School books.

The following passage in bro. Willard's article we most heartily endorse:

"The business of the Board has thus far been managed by committees of its own appointment. The Board consists chiefly of pastors, and laymen, who are engaged in business of various kinds; and as a matter of course, as their services in the Board are also, whether gratuitous, their own immediate duties have the first claim upon their time and attention, and committee business is necessarily put off for moments of leisure. A number of the members of the Board have served for the space of ten years, they have been much interested in the welfare of the society, and have not only given a proportionate share of their money, and much of their time, but also their labors, and prayers, and influence to make it an instrument of good to the church. They deserve many thanks, and much praise for their efforts."

BURLESQUE.

The Lutheran and Missionary of the 16th inst. has lowered itself so much as to admit a vulgar, burlesque on the Missionary institute at Sellinggrove and the editor of the American Lutheran. The writer presents himself in the character of an ignorant rustic from the back woods, travelling down the river with an old horse and truck-wagon. By the way, a good representation of symbolism; it took him two hours to come from Sunbury to Sellinggrove—a distance of five miles—slow team that. He speaks of Rev. Dr. Kurtz in the most disrespectful manner, calling him "old Dr. Short," affects to believe that the Missionary Institute is a Roman Catholic school, and glories in the fact that a stupid man from this place had written to the Seminary in Philadelphia for a student to come and preach in the old church.

The following in reference to the American Lutheran and its editor we give in his own language:

"Going down street we passed a printing office, and as Katy had never seen a paper printed, we stepped in just to let her see. The men were busy striking off copies of their paper. In looking on, I was surprised to find it was a church paper, called the 'American Lutheran.' Tasked for the editor, and a stout German looking man stepped up and said he was the editor, and gave me his name. I told him I didn't understand why he was printing a church paper up here, when we had one already in Philadelphia. Do you mean the 'Lutheran and Missionary?' says he. 'Certainly,' says I. 'This is a horse of a different color,' says he, '—this is an out and out new measure, revival, anxious bench, and vital piety paper.' 'Do you advocate prayer-meetings, and the calling on of laymen to lead in prayer in devotional meetings?' I inquired. 'Certainly, certainly,' he said. 'Well that's strange,' says I, '—didn't you preach in Gettys-

burg some twelve or fifteen years ago?' 'Yes, I had charge of St. James' Church there at that time,' he replied. 'Well I have often heard our preacher say that you were so much opposed to such things then, that you would not even call on the theological students who were present, to pray at our Wednesday evening lectures. What has changed your views so much?' I asked. He remarked 'circumstances alter cases,' and asked if I wouldn't subscribe.

REMARKS BY THE EDITOR ON THE ABOVE.

If the symbolists chose to amuse themselves and their readers with lies, they may use their own pleasure. There is not one word of truth in this whole paragraph. No such ignominious and his wife ever appeared in our office; no such conversation ever took place between us and any person of whatever name or party; and we never had any objection to call on laymen or theological students to pray in public and we did call on them while pastor of St. James Church in Gettysburg. We called on students to lead in prayer both at our Wednesday evening lectures and in the Sunday school. We have been in favor of revivals, and of laymen leading in prayer ever since we were admitted to the ministry, and we are so still, and hope to be to the end of life. The record of our life will show a consistency in this respect to which most of those concerned in the publication of the Lutheran and Missionary can lay no claim.

Editorial Correspondence

BURKETSVILLE, FREDERICK COUNTY, MARYLAND.

This is a little village lying on the eastern slope of the Blue Ridge. It contains about 300 inhabitants; two churches, German Reformed and Lutheran. The congregations are respectable in numbers, and I am told, possess considerable wealth. The first pastor of the Lutheran church was Rev. Abraham Reek, who served this in connection with the Middletown congregation. The present church is a beautiful structure, built by our mutual friend and brother, Rev. Nixdorf, who labored here faithfully for the salvation of souls, for several years.

The congregation is now under the pastoral care of Rev. W. C. Wire, who serves this in connection with the church at Weavertown, a small, but I should judge an interesting congregation. Rev. Wire has charge also, of a Female Seminary, erected by the congregation of this place. This congregation deserves as undoubtedly they will receive, much credit and I trust profit, for their enterprise and enlightened zeal. This building has 40 large rooms, each of which will accommodate four pupils very comfortably. From the veranda a most beautiful prospect spreads out before you. The variegated mountain, and the green fields, and white farm houses, and orchards in bloom, present one grand panorama of beauty.

Bro. Wire seems to be encouraged in this enterprise. During the winter, I understood him to say, they had 26 boarders, and have as many more already promised for next Fall session. Middletown valley alone, could and ought to sustain this institution with eighty boarders, which its present capacity is capable of accommodating.

The congregation and Sunday school seem to be in quite a flourishing condition. Mr. Palmer, of Baltimore, was there and addressed the parents and children in the interest of the Children's Aid Society. He is the right man at the right kind of work. Oh, what suffering is prevented and alleviated by these societies, and Orphan Homes. God bless them all, and raise up thousands of friends whom the Lord has granted means, who will give it for the suffering poor.

Bro. John Heighman and family, and others, will please accept kind regards for favors rendered their temporary sojourner.

In my peregrinations I came once more to Washington county, Maryland. I paid a flying visit to Williamsport, lying on the north bank of the Potomac river. Rev. —, Culler now occupies the Lutheran pulpit of that place. I spent five years, if not the most useful, I think the most eventful of all the years of my ministry in this place. On the day of my arrival there to take charge of this field of labor, the 20th of October, 1859, the raid of John Brown took place at Harper's Ferry, about twenty-five miles down the Potomac. From that day on the life was agitating and exciting. This was the beginning of the troubles in a practical sense in our country; no human sagacity could see the end; and now that these conflicts are over no humane heart can retrace all the steps of the uprisings and depressions, North and South, without mingled emotions of sadness, gloom, surprise, and even joy.

The cemetery on a bluff on the north side of the river is the scene of many an anxious heart, and many a fearless warrior now lies entombed in its cold bosom. A rebel officer told me as I was standing by the side of a grave filling up, "I am burying one of the most scientific and skillful gunners in the whole rebel army; a shell from the enemy struck and killed him instantly." Poor fellow, he still lies there, far away from home and kindred. He needs not the conflicts of earth more; the terrific thunder of the cannon no more rouses him to life and action. Here, too, lies the dust of Mr. George Drake, of Milwaukee, Wisconsin, first Union soldier that fell, bearing his country's flag. The ashes of these brave men will not disturb each other; so of hundreds on both sides, whose lifeless remains lie side by side awaiting the resurrection of the great day.

After an absence of years tender memories grow sad at the sight of the scenes and conflicts of these years of fearful strife. We look over the past neither in derision of the one nor of exultant triumph of the other. The past is now gone forever. These scenes now live in history. But there was much that will never be told. Events came upon us; we did not bring them; God ordained them, and made them ours. In these reviews I have no glorying. I often stood in that city of the dead contemplating the grandeur of a great Republic, the people of which, like wave after

wave, were pressing hard upon each other in deadly conflict; and there time and again I prayed God to terminate in his own way this awful strife that wrings our hearts with weeping deeper than tears. In his time and way he did end the strife. The enemy retires from the fearful conflict of four years continuance. He lays down his arms. In sadness and gloom he returns to his home and his loved ones. The victor glories not; he, too, mourns his dead and buries them out of his sight; he only goes to his home to weep with those who weep for the lost ones who will be seen no more. And it was here, as I stood by the side of these graves as they slumber in mother earth, I saw

"The mountain cloud
That night hangs round them, and the break
Of morning sunsets, to be the shroud
That wraps these warriors' clay in death."
for cold and stiff and still they are now.

Disorganized and even depraved must be the heart that can meditate on these events with bitterness or ill will to any. Lessons of Divine Providence and of Revelation; lessons of personal forgiveness as we expect to be forgiven; lessons of love, gratitude, and humanity can all be learned in this conflict and its issues; and happy that heart that learns them well!

I am apprised that the property owned by the Tressler family, in which there has been an Orphan School very successfully taught for some time, is for sale. The building is large and most admirably adapted for an Orphan's Home. They can accommodate 150 orphans in the building very comfortably, besides the family, which would have charge of the children. One of the most successful orphan schools I have ever seen, is now conducted in this institution by the Tressler family. This institution ought to be purchased by the General Synod. It is in a central place in the interior of Pennsylvania. It is located at Loysville, Perry county. The location is healthy, with an abundant supply of fresh water. There are 5 acres of land attached to the property, and 15 or 20 acres more could be obtained at reasonable rates.

Will the church purchase this or some other building for an Orphan's Home? A Home has become a desideratum in the General Synod. It is neither right nor just to furnish funds for orphan schools, the managers of which, mainly broke the bond of union between themselves and the General Synod, and then use the very amiable expression "the so-called General Synod," for the very congenial reason, no doubt, because they left it!

If there should be one erected in Frederick, or somewhere in Maryland, there would be no interference with a similar enterprise in the interior of Pennsylvania. We would be pleased to have the opinions of members of the General Synod on this subject. Action must be had soon or the above named property will go into the hands of others.

If I am not misinformed the evangelical ministers and members of the Lutheran church of the General Synod, mainly supported the orphan schools now in existence, and therefore would have not only the means, but also the desire to sustain orphan schools connected with them by ecclesiastical ties. An orphan school or schools may become a power in the church for good if properly managed. The church of the General Synod will not be true to herself, if she does not build and sustain orphan asylums for her poor. Let us hear from the brethren on this subject.

WOODSBORO', FRED' CO. MD.—This is an old town, but rather fresh and gay just at this season of the year. There is something of romance in the topography of the country surrounding this village, of about 300 inhabitants—the scenery is variegated and most lovely. The blue mountain runs along in solemn grandeur as far as the eye can reach, on the west. On the east your vision is arrested by Rocky Ridge. The wealth of this country lies in farms. It is a rural district.—Rev. S. W. Owen located in this place about one year ago, and for the first time we were happy to make his acquaintance, and also, at his house to renew the acquaintance of Rev. J. Unruh, the neighboring minister.

These two brethren are faithful workers in the vineyard of the Lord and their labors are telling on their respective charges. But the field of their labors is entirely too large. It ought to be divided, and a new charge formed out of parts of these pastoral districts. As it is, Bro. Owen has 5 congregations, Bro. Unruh has 4, each one has a large territory over which to ride to meet his appointments. This is not as it should be. A minister's strength ought to be expended in preaching the gospel and not in riding over a large territory. A minister cannot do justice to himself nor to his people. To visit as much as the people desire, would keep him out of his study entirely, and therefore, would make a lean ordinary preacher. Were he to give due attention to his study, he could not visit his people, as he would have so many, and then so far apart.

The Woodsboro' charge has just purchased a Parsonage for their pastor; consisting of 4 acres of land, a large brick double house with a large number of different kinds of fruit trees and every other kind of improvements necessary to make a family comfortable. The parsonage being an index of the character of people, I should say they are not only manifested good taste, but very liberal hearts. This property stands out as one of the most prominent, and best buildings in the town. This people I should judge did not mean to put their minister into a sorry building in a back street, and stint him with a meager salary, making him do penance in the body, for the good of his soul. I should judge they thought it would reflect badly upon their christian character were they to purchase an inferior establishment as the home of their spiritual leader. I am imperfectly acquainted with these people, but so I read them from the Parsonage. They also seem highly to esteem their minister, who, in return, by his faithfulness and congeniality, commands their respect.

My visit and acquaintance among this people was short, but not uninteresting to me.—Kind regards to all.

Church News.

FIRST CONFERENCE OF THE HARTWICK SYNOD.

This Conference will meet in the Rev. J. Selmer's church, at Livingston, Columbia county, N. Y., on Tuesday evening, June 11, at 7½ o'clock.

P. A. STROBEL, Secretary.
Centre Brunswick, May 16, 1867.

SYNOD OF CENTRAL PENNA.

The Synod of Central Pennsylvania, will meet, (D. V.) June 6, 1867, at 7 o'clock, p. m., in the Evangelical Lutheran church of Lewistown, Pa. Brethren on their arrival, will report themselves at the parsonage, Rev. J. B. Reimensnyder, pastor loci.

W. H. DIVIN,
Pres. of Synod.

LEBANON CONFERENCE.

The next stated meeting of the Lebanon Conference of the East Pennsylvania Synod, will be held at Lykenstown, Dauphin county, in the pastoral charge of Rev. M. Fennel, commencing Monday evening, June 10th, 1867.

Questions for discussion: "Church Discipline." Rev. G. F. Stelling, Essayist.
Brethren coming via Harrisburg will take the North Central cars, leaving Harrisburg at 1.20, P. M.

FRANKLAN SYNOD.

The Thirtieth Annual Session of the Franklan Synod, State of New York, will be held at Lutheranville, Schoharie county N. Y., commencing the first Thursday in June next, at 10 o'clock, A. M. According to resolutions, the Examining Committee will meet on Wednesday preceding, at 10 o'clock, and all the ministerial brethren are invited to be present on that day for a colloquial session. Those who come up the Susquehanna Railroad, will stop at Richmondville, where teams will be in waiting on Tuesday and Wednesday afternoon, to convey them to the place of meeting.

MARCUS KLING, Sec'y.
Argusville, N. Y. May 1, 1867.

The Synod of Pennsylvania will meet in Lebanon on Trinity Sunday.

MISSIONARY INSTITUTE.

The Annual Meeting of the Board of Directors of the above institution, will take place on Monday evening, June 3, 1867.—The Annual Address will be delivered by Rev. C. A. Stork, of Baltimore, on Monday evening, June 3d. The Annual Exhibition of the Collegiate Department will take place on Tuesday morning, June 4, at 10 o'clock. The Examinations begin during the week preceding.

S. DOMER, Cor. Sec'y.
Sellinggrove, May, 1867.

SUSQUEHANNA FEMALE COLLEGE.

The next Annual Commencement of the Susquehanna Female College will take place on Tuesday evening, the 4th of June next.—There will also be a Junior Exhibition on Friday evening, May 31. The Examination on begin the week preceding.

S. DOMER, Principal.
Sellinggrove, Pa., May 8, 1867.

For the American Lutheran.
Is it Well With Your Soul.

Reader, what is your answer to the above interrogatory? Is it, or is it not well with your own undying soul? Is there any question that can be proposed to an intelligent, immortal being, that is of greater importance than the one at the head of this article? Does it not involve a most tremendous responsibility, and matters of eternal interest to every candidate for judgement. Upon the answer you can honestly give to this question hang suspended, everlasting joy, or endless woe. Permit me, then, dear reader, to reason this matter with you, and entreat you to be reconciled to God.

You are entrusted with an immortal soul, which is of more value than ten thousand worlds. This soul must exist forever in raptures or in woe. It is a most precious jewel which God has set in your earthly vessel, and committed it to your care and keeping.—Its salvation or damnation will in a great measure depend upon yourself. It is not your own, but it is the gift of God, and to him you are accountable. In proportion to its value will be your responsibility. Your punishment for its neglect and loss will be graded by the price at which it is valued. As it is not your own, you have no right to abuse, neglect, or lose it. Remember, God will demand a strict account from you in regard to how you cared for your soul.

If it is not well with your soul it is your own fault. God has not only committed it to you, but has also made abundant provision for its salvation. He has given you his holy word in which he unfolds to you the great plan of salvation, and has so constituted you that you can understand that plan. And, knowing your own weakness and inability, he comes to your aid with his Holy Spirit to call and enlighten you, and his grace to sustain you. He has sacrificed his Son for you, and promises that if you believe in him you shall be saved. Christ has tasted death for every man, and invites all to come unto him and be saved. He makes no hard conditions. All can comply with them. Confession of sin, repentance and faith, are the terms he proposes. He calls and entreats you to accept salvation without money and without price. His Holy Spirit is wooing, and the gospel is calling you. All things are ready. God, the Holy Spirit, and Jesus Christ are all anxiously waiting for you. You have access to God by prayer, and are assured that he will hear and answer.—Why then should it not be well with your soul? With all these privileges and means of grace you are utterly inexcusable. Your eyes are open, you are not ignorant of the way of salvation, "He that knoweth his Master's will, and doeth it not shall be beaten with many stripes." This, impatient friend, is your case. If God calls you to an account, what will you give as a reason why it is not

well with your soul? You must be dumb and confounded before him. If he ask why sentence should not be pronounced against you, what can, or dare you reply?

Let a stranger who loves your soul entreat you to seek your eternal welfare. Can you be easy while it is not well with your soul?—Will you deliberately, voluntarily, and with open eyes fling your soul into hell? "Ah," you say, "I don't want to do that." But how can you honestly say so, when you are making no efforts to secure an interest in Christ, and are constantly doing those things which will unfit you for heaven and prepare your soul for hell? Be as reasonable on this point as you are on others. Neither I nor any other one could persuade you to rush into a fiery furnace, and yet you willingly and knowingly rush toward the flaming furnace of hell, and will not suffer yourself to be retarded or stopped in your fatal course. Do you not know, impenitent friend, that your present course leads you to destruction? If you do, then is it not madness, is it not infatuation to proceed? Are you not acting very unreasonably? Is your soul of so little value, that you will gladly destroy it? Are you so dishonest as to take the property of another, which he purchased at an inconceivable price, and willfully destroy it? O the tremendous load of guilt that will rest upon you for such a crime! O be persuaded to come to Jesus, repent, and believe in him, all will be well. Never rest till you can honestly say with Peter, "Lord thou knowest all things, thou knowest that I love thee," then you can also say "It is well with my soul."

SIGMA.

The Power of the Atonement.

[The *Liberal Christian* contains a sermon delivered years ago by the late Starr King, in which he discusses the three chief systems of Christianity. One is the expiatory system, the common faith of Christians; another is the consolatory, a message of grace from the Almighty Father; the third is the spiritual, which makes duty and not destiny the dominant idea of man. We do not care to trace his discussion of the two latter, and especially the third, which seems to embody his own views. But his presentation of the first is very fair and exceedingly powerful. One wonders how the man who could so conceive and set forth this extraordinary type of doctrine could reject it. Let the reader, as his eye runs over the eloquent paragraphs that follow, remember that these are the words of one who disbelieves the central truth whose victories he records.—*Intelligencer*.]

"It is ennobled by the holiest memories, as it has been consecrated by the loftiest talent of Christendom. It fired the fierce eloquence of Tertullian in the early church and gushed in honeyed periods from the lips of Chrysostom; it enlisted the life-long zeal of Athanasius to keep it pure; the sublimity of it fired every power and commanded all the resources of the mighty soul of Augustine; the learning of Jerome and the energy of Ambrose were committed to its defence; it was the text for the subtle eye and analytic thought of Aquinas; it was the pillar of Luther's soul, telling for man; it was shaped into intellectual proportions and systematic symmetry by the iron logic of Calvin; it inspired the beautiful humility of Fenelon; fostered the devotion and self-sacrifice of Oberlin; flowed like molten metal into the rigid forms of Edwards' intellect, and kindled the deep and steady rapture of Wesley's heart.

And while this expiatory system of the gospel is venerable for its age, and the long list of splendid minds which it has educated, and which are still the ornaments of the church, it is equally imposing when we reflect upon the labors and schemes which it has quickened and generated for spreading the knowledge and power of the gospel to the world. Its advocates have felt the impulse of every motive to ardent and constant zeal which the love of Christ and humanity could inspire. The philanthropy which delights to raise men from ignorance and pour around them the light of truth and encouragement to virtue has been trebly quickened by a feeling of the awful consequences which must follow their continued ignorance of God and the appointed means of redemption from human iniquity and sin. All the great enterprises of Christian history have been born from the influence immediate or remote, which this vicarious theory of redemption has exercised upon the mind and heart of humanity. The Crusaders rolled their mighty human waves over Europe, upon Asia, in order to rescue the tomb of the Divine Redeemer from the keeping of the Infidels, a tomb so holy that the conscience of Christendom quickened by this expiatory system to insane acuteness, and animating a religious chivalry, would not be content it should remain under such profane, unholy guard. It was this reverence for Christ, this zeal for his service, which fired the brain of Loyola with his great scheme to dot and belt and sap the world with Jesuits, in order to redeem the heathen and the heretics from their degrading and perilous superstitions. Who could help becoming an enthusiast for Christ, a self-sacrificing laborer for man, who, with a human heart within his bosom, still believing that every infidel and sinner was dropping with unflinching accuracy into eternal flames?

The very horrors of this system have made it a quickening agency in civilization. The man who has faith in it must be a maniac or a missionary. And while the philanthropy inspired by it has linked itself with a mighty energy to the long, deeply freighted train of human interests, it should seem also that hell from behind has been converted into a terrific engine to urge them on with redoubled speed. It is to the burning zeal which the terrors connected with the expiatory view of the Gospel inspired, that we owe the thousand-handed labors of the modern church, taxing our wealth and using with cunning arts all the appliances of mechanical invention for the instruction of the ignorant and heathen and the wider diffusion of the Word of God. It is to this that we owe the printing of the Bible in the Cherokee and Choctaw tongues; it is this which has sent emissaries to the Hindoos and Hottentots, in their own speech, to talk of Jesus; has built chapels to the Mediator on the shores of Oregon and the Amazon; which has hung the cross as the sign of redemption in the Arctic and Antarctic sky; which has made the Andes and the Himalayas echo to Trinitarian prayers, and planted the banner of the Gospel on the banks of the Ganges and the Nile.

And then, too, think of the emotions which this system inspires in the intense believer's heart. What horror and what ecstasy! What pity for the unconscious sinner, what flinty sternness toward the Redeemer's willful foes? The meekness who, according to the expiatory system, imagine they have obtained salvation, if they only appreciate the meaning of the word, are conscious of an experience which none of us can know, which language is too feeble to express.

On the rich, and the eloquent, the nobles, and the priest, they may look down with contempt; for they may esteem themselves rich in a more precious treasure, and eloquent in a more sublime language; nobles by right of an earlier creation, and priests by the imposition of a mightier hand. Nothing is so well fitted to inspire a settled and stubborn stoicism toward all temporal interests and fascinations of earthly life. What distinctions can charm the senses of a spirit, confident that its name is written in the Book of Life, and seeing before it the glories of a sternly-guarded Paradise? What terrors can frighten the heart that has been delivered from the fiery surges of Tartarus? What servility can bend the knees to any earthly degradation, which have been raised in triumph before the eternal throne? What horrors can be heeded for a moment by the soul which has stood beneath the awful cross, and felt the consecrating bloody baptism from the wounded brow and opened side of a dying God? Surely nothing in Paganism ever reached such depths of the soul as this!

CONQUERING FAITH.

But two instances are recorded in which Jesus passed an approving judgment, and looked with admiring regard upon the faith of those who came to him; and it is remarkable that they are those of the two Gentiles, the Roman Centurion and the Syro-Phoenician woman. "Verily," said he of the one, "I have not found so great faith; no, not in Israel!" "Woman," said he to the other, "great is thy faith!" Great faith was needed in those who were the first to force the barrier that ages had thrown up between Jew and Gentile, and great faith in these instances was displayed. Of the two, however, that of the purely Gentile woman was the highest in its character and the noblest in its achievements.

The Roman's faith was in the unlimitedness of Christ's power, a power he believed so great that even as he said to his soldiers, "

Temperance.

From the Templar's Banner.
THE POWER OF APPETITE.

In a former communication, two illustrations of the power of appetite were presented. I have now, in vivid remembrance, the experience of one whose early developments, seemed to designate him for a high position, as a man of science, in the intellectual world. My early recollections of a year passed with him in the school-room, are now traced on the tablets of memory. At the early age of 14 years, he gave evidence of an acute and vigorous mind, in the pursuits of mathematical science; for his understanding appeared to grasp, intuitively, the truths which with myself and several others, were the result of severe mental labor. And he seemed to acquire the two fundamental branches of the science (Geometry and Algebra), with a facility that prognosticated future eminence. With these acquisitions, there was no difficulty in the pursuit of kindred studies, without the aid of a teacher. And as this period was considerably before the school law of our State went into operation, it was found convenient by his parents to favor his individual efforts, in acquiring scholastic learning. As his natural facilities in attaining a competent knowledge of branches designed for the teacher's profession, became conspicuous in his neighborhood, they soon gave him a position with his companions, and caused his company to be sought by many whose morals were calculated to produce no good influence on his character. His exposure to temptation was increased from another source. His family, like most which are accustomed to remark one of their number far transcends them in intellectual attainments, manifested an excessive admiration of his learning, and in all intercourse, regarded him as a prodigy.

That such appreciation in his own family was adapted to add stimulus to his vanity, will readily be perceived, and without the benefit, either of judicious parental restraint, or authority, it will not be wondered, that our youth was soon found among the evil associations of tippling houses and gambling saloons. In the latter department of vice, his quickness of perception soon rendered him a marked man.

He had now arrived at that age that suggested his application for a school, and his known acquirements, facilitated his admission into a very respectable school, located in an intelligent and moral community.

For a period the excitement of his new profession really appeared to wean him from his dissolute companions. His good resolutions were also strengthened by frequent intercourse among a number of his employers who could, in a good degree appreciate both his talents and services as a teacher. No one could contemplate this period of his life (ignorant of his former contamination of character), without the conviction that this young man was on the high road to promotion, and that an elevated position awaited him.

But those of more discerning eyes could prognosticate a far different situation. There were those who had seen him leave his books, or perchance, the investigation of some intricate problem in mathematics or philosophy, at the call of some who had formerly been his boon companions at the gaming table, and attended places of resort, in which his company was freely purchased with any requisite amount of intoxicating liquor. These delinquencies from a moral course, were, at the beginning of his educational career infrequent, and for several years he sustained, tolerably well, the reputation acquired in the early part of it. Still he was too much attached to the vicious practices consequent on an early formed habit to seek a different or more elevated sphere of action, that might have removed him from the temptation to indulgences, by breaking up his associations.

At this time he kept up frequent correspondence with a number of the most eminent mathematicians of this country, and with persons, too, who had the ability, as well as inclination to recommend him to situations, in which his talents might become profitable as well as conspicuous. In this intercourse the solution of ingenious problems formed a considerable part of the correspondence, so that indubitable evidence was afforded of his ability for positions of teaching demanding attainments of a high order.

The same debasing habit, which had checked his aspirations for a higher position in the literary world, was also the parent of a low ambition that rendered him better satisfied with the applause of those who could never appreciate his abilities, than with approbation of minds, by whose communion, he might, without any arrogation of self esteem have been enabled "to read his history in a nation's eyes." With this fatal director of his destiny ever at hand, there was a very gradual deterioration of his habits, yet so imperceptible to the casual observer, that the declension was rarely noted. One cause of the insidious character of the habit that held him in thrall, might have arisen from the circumstance that, the indulgence in animal excitement was sometimes varied. For months, together, the use of opium took the place of intoxicating drinks, and the inevitable cigar, was always in order. Thus, some fifteen or twenty years passed away, his habits gradually becoming more repulsive, and, after the advent of our public school system, when the morals of our teachers began to be more closely scrutinized, his standing became liable to close inspection. He, of course, found it necessary to change his situation oftener. Although his reputation for learning still gained him admission into schools, they were becoming of a lower grade, and it was not very long before his services were not accepted in any district.

Shortly after this, information came that he had taken board with a couple of his sisters, and, as it was known that he had saved little or nothing but as to demand the protection of his house mates.

As he belonged to a society that maintained their own poor, the subject was introduced to this body in a meeting capacity. It had already become publicly known that he would demand liquor of the family, and upon their neglect or refusing to reply promptly, he would throw a lamp or decanter at them, with all the fury of a maniac. In fact the case of this man was one requiring prompt attention, and I was one of a committee appointed to convey him to a lunatic asylum, and present there the proper securities for his maintenance.

As a number of incidents occurred during the time of his removal, and through the subsequent part of his career, that it is believed are worthy of commemoration, the narrative will be continued.

Newtown, May, 1867.

Mince Pies.

BY D. M. F. W.

Messrs. Editors:—There are some housewives who, having been accustomed to use wines and brandy to season mince pies, are seriously asking, is it right? Will not my children become drunkards by eating mince pies thus seasoned?

We will give you a few scientific facts, and leave each one to draw their own inferences. Alcohol comes only from the destruction of sugar. Nitrogenized substances, which by their putrefaction, induce decomposition in other compounds, are termed *ferments*; the process is called *fermentation*, and can only be induced within a temperature from 60° to 80° of the common thermometer. Below this temperature no fermentation can take place. All juices expressed from vegetables and fruits which contain sugar, with a sufficient amount of albuminous matter to produce and sustain the action, are capable of undergoing the *vinous* fermentation, and hence may be made to produce alcohol, at these degrees of temperature. Above this range of temperature, another fermentation sets in, called the *viscous*, in which gummy and mucilaginous substances, not alcohol, are produced.

To generate alcohol, the sugar principle should be largely diluted with water, and distillation is the process of separating the alcohol from the water, and is accomplished by heat.

Alcohol boils, or is converted into vapor at a temperature of 176°, water at 212°. In the process of distilling, this vapor is carried through pipes into a vessel surrounded by cold water, which condenses it to a liquid form. Every distillation separates more of the water from it, (for water is found always with it), and makes it stronger, and if all the water is to be taken from it, it can be done only by powerful chemical means.

When a lady puts a mince pie into her oven, the alcoholic principle which is in the wine, &c., will evaporate at a temperature about 40° below the point which it will require her oven to be heated in order to make the water in the mince pie boil.

The component parts of alcohol are four atoms of carbon, six of hydrogen, and two of oxygen, and it is therefore highly inflammable.

Rum, whisky, brandy and gin, contain from fifty-three to fifty-seven per cent. of alcohol, or a little more than half the bulk, is alcohol. Port wine contains twenty-two per cent. of alcohol; champagne, twelve; cider, from five to nine, and beer from four to six per cent. So if a lady puts one quart of cider medium strength, or domestic wines of about the same strength, into her pie, say a baking of twelve pies, she has put in all of them about one-half gill of alcohol, and in each pie about twenty-fourth part of a gill; so if a person eats one piece at a meal, the pie being cut into four pieces, he will take into his stomach one ninety-sixth part of a gill of alcohol, provided, none of it has evaporated from the pie, while baking at a temperature of 212° the boiling point of water.

We do not give these scientific facts to advocate the use of alcohol, but simply to show all reflecting minds that a zeal not according to knowledge, even for a good cause, may bring upon us the reproach of the Pharisee, "that we strain out a gnat and swallow a camel!" Should the lady of the house put on her table sauces or preserves which had commenced to ferment you would be in danger of eating much more alcohol than would be likely to be contained in a mince-pie after baking. Sauces containing wine or brandies which have not been boiled and fruits preserved in alcohol present quite another phase of the subject.

Let us rightly inform ourselves upon these things. There can by no possibility be any alcohol in cider or any other fruit juice till the process of fermentation commences, and that cannot commence below 60° of temperature. The point of difficulty will be to ascertain when it does commence above that temperature.

Intemperance in England.

A conference was recently held in London to prevent the farther spread of intemperance in Great Britain. Speaking of this conference the Sunday Magazine says:

The subject of licensing public houses has been discussed in a London conference. Deplorable results were made as to the number of public houses, and the ruin which they spread. Archbishop Manning said that in a street near Buckingham Palace he had counted nine gin-shops within two hundred steps. He was sure that drunkenness was spreading among the poor, first among men, then among women, and lastly among boys and girls. It was changing the character of our laboring men in the country, breaking up domestic life among the poor, and withering and destroying the promise of the future. Mr. Solly stated, in terms of a petition from working-men's clubs to the Home Secretary, that there were 100,000 public houses and 45,000 beer-houses throughout the country. Mention was made of a public house in the parish of St. Giles's, where no less than £1400 was drawn every week.

—The youth who can sneer at exalted virtue need only wait for age and experience, to become a consummate knave.

Temperance—Encouraging Facts.

Our excellent Union League in this city prohibits the sale of spirituous liquors in its refectory, but it follows an evil custom in providing them in abundance at the public banquets given in its splendid hall. One would think the example of General Grant, who at one of these banquets rebuked the custom by refusing to touch a drop, and the example of the sturdy teetotal Governor Geary would prompt them to a reform in this particular; not to speak of the Congressional Temperance Society, and of the remarkable accumulation of grave instances of excess in high political circles in Washington. And we have now to add another recent example of abstinence at these our bountiful tables in the person of Speaker Colfax, at the supper given him on Tuesday night of last week. The steady nerves, the clear head and the unfeigned geniality of that remarkable man were not at that occasion put at the mercy of the intoxicating cup, and never are.

Judge Brewster, in his elegant address to the Scotch and Irish Presbyterian delegation at the residence of Matthew Newkirk, Esq., said that we would not, like Aescetes, send our guests away with refilled casks of wine. There was literally truth to that evening. There was not a drop of wine visible in the truly sumptuous entertainment which followed the speech-making. This, it is true, was not unexpected, but the example was none the less important in the present revival of the Temperance cause. Let wine disappear from the Union League banquets, and from festivities in high places, and it will be comparatively easy to deal with whiskey in the low.—*Amer. Presbyterian.*

DUTCH CURE FOR DRUNKENNESS.

The following cure for drunkenness is practiced in Holland:

The patient is shut up in a room and debarred all communication except with his physician. As often as he pleases, spirits, brandy, whisky, gin, &c.—are given him, but mixed with two-thirds water: are other drinks, such as beer, coffee, wine, &c., are mixed with one-third brandy. The various viands, too, that are furnished him—bread, meats, &c., are all prepared with brandy; consequently, the patient is in a state of continual intoxication. This lasts for five days. At the end of that time he asks with entreaty for other nourishment, without his request being complied with, and not until his organs should absolutely abhor alcohol. The cure is complete, and at that moment the very small smell of spirits odorous on him the effect of an emetic.

BE INJUN STORY.—A romantic young lady, whose mind was deeply imbued with reading "The Sorrows of Werter," and other novels of the exquisitely sentimental school, approached a stalwart savage, whose somber visage indicated suffering of some kind, and addressed him thus: "Why droops the eagle eye of the forest chief? Is he brooding over the wrongs of his race? Does the memory of the red warrior revert to the past, when his proud ancestors roamed through the mighty forests and enjoyed the primeval glories of nature, now so sadly marred by the axe and plow of the sympathizing rustic?"

The answer of the forest chief with the drooping eagle was a little shocking to her refined sensibility:

"No, white man gib Injun too much whiskey. Injun big drunk last night; Injun sick; by-by Injun vomit; Injun well again—ugh!"

An appalling family tragedy occurred in Austria during last month. Ernst Pasqua, who had served eight years in the Imperial Army with distinguished bravery and good conduct, and had received the great silver medal for valor, found employment for a while after his term of service expired, first in a gas company and then in the engineering department of a railway. In 1865 the railway reduced its staff and Pasqua was dismissed from employment. Every day since then he has been spent in a fruitless search for employment in that over-populated Kingdom until all his previous earnings melted away and he found himself possessed of only a few shillings. At length on a Sunday evening he came home in extravagant spirit, and announced to his wife that he had at length found employment in a tile manufactory and declared his intention of celebrating his good fortune with a little feast. Beer was sent for, and husband and wife and boys and daughter, laughed, joked and were merry together. At length Pasqua and his sons went into the bed room to retire, but the husband declared he must have one glass more and finally prevailed upon his wife to bring it. Upon her return she heard one of her boys gasping, and rushing into the room asked what was the matter. "Let him alone," answered Pasqua. "It is all over, my children are already cared for." He had given them a strong dose of poison mixed with beer to drink with him saying, "It is all over with me: nothing can save me. Our feast to-day was not one of joy but of death." She struggled to snatch the half emptied glass from his hand but he tightened his grasp and swallowed the rest at a draught. He then sat down on the bed and tried to undress himself, but the poison was sudden and he fell back dead. The two boys were already lifeless and the poor woman horrified by the terrible spectacle, was seized with convulsions from which she also died. All that was found in the apartments was a few pennies, the empty poison bottle, a table, two beds, and a few old clothes.

Charles Chaffy, a plain farmer aged 50, of Rockledge, N. J., became so enamored of the wife of his neighbor James Pierce, with whom it is rumored, he has maintained an intimacy for two years, that he finally resolved to desert home and family, and unite his fortunes with the more youthful wife of his neighbor. Mortgaging his farm for \$4,000 and taking \$1,300 belonging to his wife, he left home for New York, ostensibly to buy Government bonds, but really to meet Mrs. Pierce and her husband, and thence to take passage for California. The story is, that Chaffy is to pay Pierce \$6,000 for his wife, delivered in the Golden State. The trio sailed from New York last week. Chaffy leaves a wife and six children, two of them married. Mrs. Pierce has one child which she takes with her, and is well sold at \$6,000. Chaffy's farm is worth \$20,000 upon which his family will continue to reside. A brother of the infatuated old man, is said to have followed the party to California.

A Scotchman has invented an apparatus for enabling a person to pass through or remain in a room densely filled with smoke, in case of fire. It consists of an appliance to be adjusted to the face, with a long linen and gutta percha tube, which reaches out into the open air.

An association has lately been formed at Memphis, for the avowed purpose of widening the breach created by the late war between the North and the South. They have pledged themselves not to purchase or use anything that has been manufactured in any of the states north of the Susquehanna, the Ohio, or the Missouri. To purchase no goods which have been imported into any northern ports, to purchase no northern books, nor to sell any cotton or tobacco for shipment to any northern port. This is refreshingly cool, when contrasted with the efforts of the Southern Relief Association, now being made at the North.

Dom Pedro II, Emperor of Brazil, on the 8th of April, 1867, signed an imperial decree abolishing slavery throughout the Brazilian Empire. This important order is not to take effect for 20 years, so that all may be prepared and that no violence may be done to the "rights of property" in the slaves. But children of every class, born within the Empire after the 8th of April, 1867, are declared free by birth. Taking the great Russian emancipation and our own, and this of Brazil, and it will be entirely safe to say that no previous hundred years of the world's history ever witnessed the breaking of so many fetters as the decade through which we are now passing. "His soul goes marching."

Thun und Taxis, a Bavarian Prince, who recently sold to the Prussian Government for \$3,000,000, the Postal Service of Germany, of which he and his ancestors had enjoyed an uninterrupted monopoly for the last three hundred years, has just married an actress. His brother is married to a sister of the Empress of Austria.

A watchman at New London, Conn., last week, when the engineer and fireman had gone to breakfast, thought he would play engine while on a locomotive. So he let steam on. He intended to go back, but the engine went ahead, and before he could reverse it, it went off the dock into the river. Efforts were made on Tuesday to raise the engine, but it will take some time and the company will have the pleasure of paying for the watchman's curiosity.

Germany, united as Bismarck proposes, will have 40,000,000 inhabitants.

The inhabitants of Vancouver Island, are said to be very much in favor of annexation to the United States, especially since the purchase of Russian America.

A GOOD TUNE BUT NOT OPER-TUNE.—A gentleman visiting in the family of a worthy deacon, in a neighboring town, had been showing the children, during the evening, a beautiful musical box, after which he wound up and put the instrument away in his pocket. At the hour of retiring for the night, the visitor was called on for prayer, and having got upon his knees, was in the midst of what promised to be a somewhat prolonged prayer, when suddenly, in consequence of a change of position on the part of the supplicant, the musical box started gaily off with the tune, "Take your time, Miss Lucy!" To say that the prayer was brought to a rather abrupt termination, and that even the worthy deacon rose from his knees all but convulsed with laughter, is drawing the effect of the incident quite mildly.

A SINGULAR DISCOVERY.—A Western exchange says that two men were recently engaged in securing drift-wood on the Mississippi, when they noticed at some distance from the bank, a large trunk of a tree which they succeeded in bringing in. On examining their prize they found that one end had been partly split open, and appeared to have been filled up with moss and leaves. The curiosity of the men was excited, and they went to work, and by inserting wedges in the crack, succeeded in splitting the log open, when they discovered that it was hollow on the inside, and that the cavity was partially filled up with what, at first sight, appeared to be the full form of a man, wrapped up in a blanket. They removed the blanket robe, which although bearing indications of great age, was still unbroken, and discovered inside the skeleton of a man, the flesh entirely wasted away, but the bones still adhering together, and preserving the form and outline complete. Besides the bones of this departed brave were found, it is said, a tomahawk, a quiver of arrows and a bow, all exhibiting marks of great age, and doubtless having been preserved from decay by the exclusion of the air.

HOW THICK THEY STAND.—The average density of population in New York city is equal to 32,000 per square mile, its 11,000 acres of parks and other open spaces being included in the estimate. This gives to each person a space 1 yards long by 8 wide, in which to live and breathe.

Farm for Sale near Van Wert, VAN WERT CO., OHIO. The undersigned wishes to sell his Farm lying near the Pittsburgh, Ft. Wayne and Chicago R.R., within 4 miles of Van Wert, Ohio. Containing 160 acres of prime land, all under fence, 100 acres in a good state of cultivation, a good Apple and Plum Orchard. Price \$40, per acre. JACOB LEPEL.

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Kent's East India Coffee has all the flavor of OLD GOVERNMENT 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. Eaves, 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 which are so dangerous to the system. Dr. James Boyle, of 156 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, and even those to whom I 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 find it produces no ache of the head, or nervous irritation, as in the use 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.

BEWARE OF COUNTERFEITS, and be sure the packages are labeled KENT'S EAST INDIA COFFEE.

154 READE STREET, N. Y. as there are numerous counterfeiters abroad under the name of "Genuine East India Coffee," "Original East India Coffee," &c., put forth by impostors to deceive the unwary.

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April 18, '67.—1y

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Samples for testing will be sent prepaid, on receipt of 50 cents. County and State Rights for sale on liberal terms, either for Cash, Real Estate, or Personal Property.

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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.; 4.40 p.m.

" Kingston, 6.55 a.m.; 11.20 a.m.; 8.17 p.m.; 6.40 p.m.

" Rupert, 9.20 a.m.; 8.20 p.m.

" Danville, 9.54 a.m.; 8.30 p.m.

Arr. Northumb'd, 10.30 a.m.; 9.35 p.m.

NORTHWARD. Leave Northumb'd, 7.00 a.m.; 5.20 p.m.

" Danville, 7.40 a.m.; 6.00 p.m.

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

" Kingston, 10.50 a.m.; 2.50 p.m.; 8.30 a.m.; 9.05 p.m.

Arr. Scranton, 12 m., 4.00 p.m., 9.35 a.m., 10.15 p.m.

Trains leaving Kingston at 8.30 a.m. for Scranton connect with Train arriving at New York at 5.20.

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'r. Kingston, March 21, 1867.

NEW STORE!! SCHOCH & BRO. Have just opened their

SPLENDID NEW STORE, Opposite the Bank, where they will sell all kinds of DRY GOODS, NOTIONS, QUEENSWARE, GROCERIES, HARDWARE, SALT, FISH, &c. FOR CASH OR PRODUCE.

Thankful for past favors, we kindly solicit the patronage of our friends in the future. SCHOCH & BROTHER. Selingsgrove, April, 18, '67.—1y

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 Selingsgrove, 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 due on the various obligations ought to be promptly paid semi-annually. Please remit interest at once.

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

There cometh glad tidings of joy to all, To young and to old, to great and to small; The beauty which once was so precious and rare.

Is free for all, and all may be fair. By the Use of CHASTELLAR'S WHITE LIQUID ENAMEL,

For Improving and Beautifying the Complexion. The most valuable and perfect remedy known for giving the skin a beautiful pearl like tint, that is only found in youth. It quickly removes Tan, Freckles, Pimples, Blisters, Moth Patches, Sallow, Eruptions, all skin impurities, &c. &c. &c. kindly healing the same, leaving the skin white and clean as alabaster. Its use cannot be 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. Upwards 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

BERGER, SHUTTS & CO., Chemists, mar14.67 ly 255 River st., Troy, N. Y.

REPARATOR CAPILLI! Throw away your false fixatives, your switches, your hair oils, &c. Destructive of comfort and not worth a fig: Come again, come youthful, come ugly and fair, And rejoice in your own luxuriant hair.

REPARATOR 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 beard to grow upon the smoothest face in from five to eight weeks, or hair upon bald heads in 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, as 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, the Reparator Capilli, it is worth a trial, nothing unless it fully comes up to our representations. If your druggist does not keep it, send us one dollar and we will forward it, postpaid, together with a receipt for the money, and return it to you on application, provided entire satisfaction. Address, W. L. CLARK & CO., Chemists, mar14.67 ly No. 3 West Fayette street, Syracuse, N. Y.

EXCELSIOR! EXCELSIOR! CHASTELLAR'S HAIR EXTERMINATOR. For Removing Superfluous Hair.

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 irritate the skin, and acts directly on the roots. It is warranted to remove superfluous hair from low foreheads, or from any part of the body, completely, totally and radically expelling the same, leaving the skin soft, white, smooth and natural. This is the only article which 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.

BERGER, SHUTTS & CO., Chemists, mar14.67 ly 255 River st., Troy, N. Y.

CRISPER COMA! Oh! she was beautiful and fair, With starry eyes and radiant hair, Whose curling tendrils soft entwined, Enchanted the very heart and mind.

CRISPER COMA, For Curling the Hair of either Sex into Wavy and Glossy Ringlets or Heavy Massive Curls.

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.

Address all orders to W. L. CLARK & CO., Chemists, mar14.67 ly No. 3 West Fayette street, Syracuse, N. Y.

