

THE AMERICAN LUTHERAN.

REV. P. ANSTADT & C. LEELEY, EDITORS.
Selinsgrove, Pa., July 18, 1867.

DEAR. 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.

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.

DUNS IN THE PAPER.—We have been enclosing the bills of those who are in arrears for the paper. Some who are thus gently reminded become angry and stop the paper.—This however is the height of folly. Let all pay promptly in advance and we will be saved the trouble of sending bills.

One of our subscribers to whom we sent such a dun manifested quite a different, yet a very commendable spirit. In the letter enclosing the money he writes:

"That is right. Stir up your delinquents.—Jog them often. It makes them remember. I had forgotten my bill, and I thank you for reminding me of it. Enclosed please find three dollars." So, gentle reader, when you find a bill in the paper don't get into a passion, but follow the example of the above subscriber; send on the amount immediately with a thankful heart.

Luther's Monument in Worms.

We have received a beautiful engraving of Luther's Monument lately erected in the city of Worms, Germany, the place where he witnessed that noble confession before Charles V. and the magnates of the Empire. Every Lutheran family and especially every Lutheran minister should have a copy of this engraving in their parlor or study. The central figure represents Luther, in that important moment when after he had declared his faith it was demanded of him that he should recant, he uttered these ever memorable words: "Here I take my stand, I cannot do otherwise, God help me. Amen." Quite a number of minor figures are grouped around him. To the right is a figure of Philip, Landgrave of Hesse, and on the left Frederick, Elector of Saxony. Next to these, nearer to Luther stand the Theologians, Philip Melancthon, and John Reuchlin. Clustering around the base of the central monument are the Proto Reformers, John Huss and Savanarola.

Those who desire to obtain this beautiful engraving should apply to the publisher, F. Eidman, 25, Avenue A., New York city.

Beneficiary Education.

It is a lamentable fact that there are at the present time fewer young men in the Colleges and Seminaries of the General Synod preparing themselves for the Gospel ministry than there have been for many years past. And yet the demand for ministers to supply vacancies and destitute portions of the church, was never more urgent and pressing than at this time. At Selinsgrove there have been fewer theological students during the last year than at any time during the existence of the Missionary Institute. At Gettysburg the number of students in the seminary has been very small indeed. We do not know the number of theological students in Hartwick, N. Y., or Springfield, Ohio, but we presume the number cannot have been very large. At Springfield, Illinois, it is now proposed to suspend the theological department altogether for the present. Taking it altogether then there must be an unparalleled small number of young men in our colleges and seminaries preparing for the ministry.

The Symbolists appear to be outstripping us in this direction. By means of missionary societies and schools in Germany who send their students to complete their course in this country, together with what young men they can secure in America they appear to have more theological students in Philadelphia, Columbus and St. Louis, than we have in all the seminaries of the Gen. Synod. We must adopt a different policy in our educational operations if we would make progress against Symbolism. We must educate more men, and men of the right stamp. We want men who are decided in their doctrinal standpoint. Not milk and water conservatives, but men who are not ashamed or afraid to call themselves American Lutherans.

The attention of the church has of late years been almost exclusively directed to the endowment of our literary and theological institutions, and the establishing of home missions in the western states and territories.—Let us now also as a church wake up to the imperative necessity of beneficiary education. Let us seek out young men of piety, zeal and talents, and then raise funds to support them during their studies preparatory to the gospel ministry.

Do these lines meet the eye of a christian who prays daily for the coming of the Kingdom of God? Then, if you really mean what you pray, dedicate yourself to the work of the christian ministry, that he may labor for the coming of that kingdom. But if you have no son who could be qualified to preach, then give of your wealth to prepare some other one who is willing to labor in the vineyard of the Lord.

ALTOONA, PA.—The communion in the English Lutheran Church in Altoona on last Sunday was the largest ever held in that congregation. There were 269 communicants.—Rev. H. Baker, the present pastor, has received 49 persons into the church during the last two months, and there are now 14 applications for membership. The Lord is greatly blessing the labors of Bro. Baker.

Editorial Correspondence

A CATHOLIC PICNIC ON THE 4TH OF JULY, 1867.

MR. EDITOR:—Whether we are all induced to go with the multitude to do evil or not, I cannot really say, but this is certain that I went with a great multitude out to see a picnic, close to the city of Altoona, on the 4th of July. Just in front of you as you enter the grounds, is a high stand, upon which are a number of personages seated. One, who seems to be the master of ceremonies, another with the fiddle and bow in his hands, discoursing hornpipes, and waltzes, and about 50 couples, male and female, light of foot and graceful mien, whirling through the mazes of the giddy dance, on a large board platform just before the stand. Ten cents per couple for the dance were charged.

A fine, well-fell looking gentleman on the stand, with a long black gown or coat on, I took to be the presiding genius of this fascinating scene. How could he believe in the celibacy of the clergy in the presence of such a galaxy of beauty? To a mind bent on pleasure there could be nothing better adapted.—Apparently this most innocent and humorous pleasure, their most gentlemanly and lady-like manners, would win the heart of the most stoical bachelor that ever croaked. Were there no heart-burnings there? Were there no jealousies deeply seated and venomous, there? Were these all angels? Alas for human nature I do not thus read it.

Besides this fascinating dance, there were booths for the sale of confectionaries, liquors of all kinds, and edibles in large quantities, and last but not least, there was a very singularly constructed machine, called the "flying-horse," with an upright post standing upon a pivot, fastened by wire rods at the top, about 15 feet from the ground large beams, 40 feet long were inserted, crosswise; from each end was suspended a sleigh box in which two could be comfortably seated. A horse in the middle turned the whole machine, 10 cents per head for a few miles, a certain number of revolutions to the mile.

The priest gets all the money after the expenses are paid. Several thousand people were in attendance for two days contributing to the treasure and pleasure of the priest.—Several thousand dollars will be cleared in these two days. Why not combine pleasure with raising funds for the church? The people certainly remember with pleasure the money spent for that which gave them pleasure. Should not the world and the church lovingly come together? Should not they harmonize in promoting the gospel?

So I returned from this place and considered the things that are done under the sun. I said, "Rejoice, O young man in thy youth, and let thy heart cheer thee in the days of thy youth, and in the sight of thine eyes; but know thou, that for all these things, God will bring thee into judgment."

A VISIT TO THE GRAVE OF A DEPARTED WIFE.

There is a calm for those who weep,
A rest for weary pilgrims found,
They softly lie and sweetly sleep,
Low in the ground.

The "memorial" stands alone, it points low in the ground, where lie the remains of her who lived by my side. How sad, and strange as sad. She lives now in mother earth. I look down into the grave, but I see not her form. The sod has grown over the grave and she is hid from my sight. O earth! shall I call thee cruel. Or rather, hast thou not opened thy generous bosom to receive her faded form to thyself? She could live no more and thou hast kindly given her a resting place, in the evening of her day. Thy maternal bosom never wearies. Thou hast received all I ever had, save two to bless, I trust my declining years. They are calm there, as a summer's eve, in thy fond embrace. Oh, no, I would not if I could, disturb their quiet slumbers.

On thy peaceful bosom a sweet rose-bush stands, the buds of which are just opening out to life and day. Sweet emblem of immortality and eternal glory! We die to live. Out of that grave of clay grows the bud and the beautifully blown rose. So

"Death is the crown of life;
Were death deny'd, poor man would live in vain
Were death deny'd, to live would not be life."

Death is sweet to the weary pilgrim that lies here. I weep at the remembrance of thy tears. Thy weeping heart will now weep no more. Thy aching limbs will ache no more. Thy timid heart will faint no more. Mother earth has opened out her kindly heart and received thee, weary pilgrim, to her maternal bosom. No more anguish now. Thou hast languished into life, eternal life. Gladly thy suffering, trembling, lingering spirit shouted to the angelic host, "Lend, lend your wings, I mount, I fly!" "Oh, grave where is thy victory? Oh, death where is thy sting?"

Thou hast at last, found the sweet rest for which thy tears so often fell, and thy prayers so often ascended to heaven. For twenty years and more, thy anguish had undisturbed control of thy weary life. Whichever way thou didst look, wherever turn, deep distress and most acute pain, were wrung out to thee. For twenty years thy cup of suffering was full. Thy tears were eloquent, but no relief these many long, weary years. The mortal would still cling to the immortal. A still, small voice, at last, unseen and unheard came and whispered, "Sister spirit, come away,"—then for the first night, during these weeping years, didst thou sleep quietly and calmly.—It was the sleep of death.—It was the first night of death, and the first of rest. I weep not though I did weep. Sadness, joy, hope, mingled in my cup of suffering. Sadness at the bereavement, joy at the deliverance, and hope of eternal life awaiting the patient sufferer.

Now thy breathings are celestial love, thy inspirations are deeper than ours, thy sensitive nature now lives in the pure atmosphere of heaven. Thy free spirit shall no more be bound, nor will it cease to sweep through the vast fields of heavenly glory. Thy being will never cease,

"Who that hath ever been,
Could ever bear to be no more?
Yet who would tread again the scene
She trod through life before?"

Oh, I know thou wouldst not heave those heavy sighs and weep those bitter tears again. Thou wouldst not retrace thy steps, and become again the prison-bound mourner thou once wast here on earth. Now I weep by the grave of my dead. Now I look from the grave to the glory. The cross must be borne before the crown can be worn.

"Tell me thy winged winds,
That 'round my pathway roar,
Do ye not know some spot,
Where mortals weep no more?"

Tell me my secret soul,
Oh, tell me,
Is there no resting place,
From sorrow, sin and death?

Is there no happy spot,
Where mortals may be bless'd,
Where grief may find a balm,
And weariness a rest?

Faith, hope and love, best boon to mortals giv'n,
Wav'd their bright wings, and whispered, "Yes,
In Heaven,"

For the American Lutheran.

PROCEEDINGS OF THE JUNIATA CONFERENCE OF THE SYNOD OF CENTRAL PA.

The Juniata Conference met at Perryville, Rev. T. C. Pritchard, pastor loci, on Tuesday evening, July 9th. The President, Rev. P. Sahn, preached the same evening.

On Wednesday morning at 9 o'clock, Conference met in session. Opened with prayer by Rev. J. F. Dieterich. The following members were found to be present: Revs. Sahn, Honeycutt, Pritchard, Anthony, Dieterich, Steck and Riemsnyder. Laymen: S. Noss, Eisenberg, B. F. Kepner. Minutes of last Conference read and approved. Rors. Brown Kennedy and Polsgrove were received as advisory members. The President appointed as Committee No. 1, Revs. Steck and Anthony. On motion, it was resolved that this Conference supply the Peru mission with occasional preaching. Rev. Anthony taking the chair, the President read some very interesting historic statements respecting this mission. Committee of supply: the pastors at McAllisterstown, Mifflin, Perryville, Blain and Lewistown.

The following question was then ably and exhaustively discussed by Rev. Sahn, who made the opening, middle and closing speech upon it: "Whence did the writings proceed which purport to have come from the prophet Elijah to King Jehoram, at least six years after the prophets departure from the world? Father Sahn decidedly favored the explanation that this writing really came from the departed prophet. Committee No. 1 reported that bro. Seacrist, Schaffer and Kistner, be excused for their non-attendance. Adjourned with prayer by bro. Steck.

AFTERNOON SESSION.—Prayer by brother Honeycutt. It was resolved that in view of the pressing call for missionary activity in the Lutheran church in the United States, this Conference recommends urgently to its several members, the preaching during the year of at least one sermon upon Home missions.

The second question for discussion then came up, viz: "What should be the character of a true Lutheran subscription to the Augsburg Confession?" This question so apropos to the times, called forth a most animated and exciting debate. By a common conspiracy of consent the question was opened by Rev. Riemsnyder, who spoke at length contending that to constitute any subscriber a true Lutheran he must receive the Augsburg Confession, 1st, As the expression of the pure Scriptural doctrine opposed to skepticism and errors generally. 2d, As the summary of Protestant Scriptural doctrines opposed to the errors of the Roman Catholic church. 3d, As the expression of the pure Lutheran doctrine opposed to the distinctive confessions of other Protestant churches. These views called forth animated rejoinders from most of those present. Rev. Pritchard contended that the Augsburg Confession regarded private confession and absolution as a third sacrament. Rev. Anthony said there were a number of doctrinal views in the Confession which he could never subscribe, and particularly the very one which the first speaker had declared to be the key-note of the whole Lutheran idea of doctrine, the view of the Confession respecting the sacraments. Father Sahn spoke at length against an unqualified subscription as subversive of christian liberty and as not sustained by the practice of the Lutheran church in Germany or in America. Rev. Riemsnyder briefly responded reminding brethren that even the General Synod repudiated the existence of the errors here asserted to be in the Augsburg Confession, and that such charges tended to impair the confidence of our own people, and to strengthen the opposition of other churches, respecting this venerable symbol of christendom. The discussion, though intensely animated was conducted in the most fraternal manner and was highly appreciated by the ministers and lay present. All felt that time could not be more instructively spent than just by the earnest and careful discussion of questions so intimately affecting the highest interests of Lutheranism, and bringing prominently before all, our Confessions and their teachings. Conference then adjourned to meet at Milroy, on the 24th Thursday of November, J. F. Dieterich, pastor loci. In the evening, Rev. Anthony preached with marked ability from Heb. 5, 19. Hope the anchor of the soul, both sure and steadfast.

J. B. RIEMSNYDER,
Secretary.

For the American Lutheran.

HOME MISSIONS.

MANSFIELD, O., June 28, 1867.

Rev. D. SELL, Chairman Missionary Committee of Synod of Central Pennsylvania.
DEAR BROTHER:—Your desire to lay before the churches of your Synod some information concerning the missions that the Synod has resolved to sustain in the State of Missouri, is 16 miles south of Tipton, is the seat of justice of Morgan county, and is most beautifully located on a fine elevation, just on the edge of a great prairie. The view to the north embraces a vast sweep of rich, rolling prairie lands, and that to the south, the rugged spurs of the Ozark mountain, covered with a dense forest, and abounding in coal, lead and iron. The town is yet small, embracing only five or six hundred people, but it is more compactly, and better built, than places of its size generally are, in Missouri. The Southern Methodist, is the only church building in town. Our people hold their services in the Court house, and although the organization embraces only 8 members, yet there is a good attendance.

These two places, Tipton and Versailles, are united, for the present as a pastoral charge and Rev. E. J. Keplinger, late graduate of Wittenberg College, and a young man of ability and culture, is at present the missionary pastor.

The beauty, healthfulness, fertility of soil, mildness of climate, and other natural advantages of this entire region, all conspire to attract people who are hunting homes in the West, and these expansive prairies are rapidly filling up with an industrious, enterprising population, from various parts of the world—among them a fair representation of our own church.

In his last letter, brother Keplinger says: "My health is good. - - - Our prospects are hopeful, and the tone of our people is such as to inspire with confidence and zeal. There seems to be unity in thinking, feeling and acting. At Versailles, we are getting along very well, have good attendance and good attention. We will have communion in two weeks. One at least, and perhaps several will join our organization. I desire to visit around in the neighborhood. Last Sunday I went into the country three miles to visit a family, and happened on a company of about 50 young people, gathered to see the family, as they were new comers. The kind old gentleman and lady, requested me to hold religious services. I read a chapter, made a few remarks, sang a hymn and prayed, and gave respectful attention; and a promise was made by most of them, that they would at least attend our services in town."

On the whole, I am perfectly satisfied with my people and place. I think this a good, large field, from which, through prayer and vigilance, an abundant harvest may be gathered. I feel, too, that this is God's work, and we are only his instruments, and I endeavor to resign myself to his will, and patiently labor and wait for the fruits to appear."

These little sketches from bro. Keplinger's letter show that he is well pleased with his field; that he is thoroughly in earnest in his work and that he wisely improves his time, in availing himself of opportunities to administer the truth, in a more private way, when opportunities for public preaching are not afforded. Continuing to mingle in this manner among the people he cannot fail, in a little time to gain a strong hold upon the community, and to gather many into the kingdom of God.

KANSAS CITY
has already been brought to the notice of the church, but it may be well to remind the people of some facts concerning it. It is located less than two miles from the western side of the State, is directly on the Missouri Pacific railroad, and on the Missouri river, at the great southern bend of that stream, and a little below the mouth of the Kansas river. The site of the city is exceedingly uneven, and therefore, difficult of improvement, but it is high and healthful, and when once it is improved, will be picturesque and beautiful.—The country on every side and for fifty miles distant, is perhaps unsurpassed, in natural fertility, by any single district of equal size in the world; and though it presents no romantic scenery, and is at present, in a low state of cultivation, yet for quiet, natural beauty, there are but few regions of our entire country, that excel it. When the vast, and now half desolate, slave plantations of former days, are once cut up into farms of moderate size, and have been only half as long under thrifty culture, as the most producing agricultural portions of the East have been, this country, surrounding Kansas city, will present an array of richness and plenty, more than equal to any of them. And this accumulation of solid wealth around the city, as its centre, together with the varied forces and resources which its commercial advances must bring in, cannot fail to build up a city of no small dimensions. In a few years it has grown from a little village to a city of about 15,000 inhabitants, and it continues to grow even more rapidly than heretofore. Ex-

cept St. Louis, it will soon be the most important place in Missouri.

The membership of our mission church in this city is only 16, but there is a good prospect of about an equal number of additions in a short time; and a very considerable portion of the populace, is of Lutheran proclivities, and therefore the material for us to operate upon is abundant.

Rev. A. W. Wagenhals, a graduate of Wittenberg College, and a young man of talent and scholarship, is the missionary pastor at this place; and though he has been here but three months, his ministrations have been sensibly felt in the city. He also preaches from house to house, and appears to exercise a solicitous care over the interests of the infant church. Both he and his people have been seriously baffled and disappointed in their efforts to procure places in which to hold their services; and when at last they were shut out of all places, they put up a temporary shed or "tabernacle" of rough lumber, in which to worship till they could procure aid and erect a small church. This rude structure, however, will at best only do in dry weather, and therefore the mission must seriously suffer, till the little church is built. But if the liberal help which your Synod has so kindly promised is once received, and the chapel erected, there is great reason to believe, that the mission will become a self supporting charge, in an unusually short time. In both these missions, therefore, your Synod has a noble work before it.

Fraternally Yours,
M. OFFICER.

For the American Lu

The Fourth of July at Pine Grove Mills.

As the birth day of American Independence is usually celebrated in some way suitable to the occasion, by all patriots, the citizens of this place determined to follow suit, and have a grand gala-day.

In accordance with this determination, arrangements were made to have a regular turn out, or parade of the I. O. G. T., located at this place. This Lodge, though not yet one year old, already numbers 130 members, and still others are coming. At the appointed hour the members of the order, clothed in their proper regalia, with a large number of citizens, formed in procession, and with the tri-colored flag of the Union in advance, repaired to the grove. Here amid the leafy bowers and sweet music of the mountain stream, we were called to order by Professor Thomas, when Jude Birchfield was chosen President of the meeting by acclamation.—

The first thing in order, of course, was a temperance song. The next item of business on the programme was the speaking. This was attended to by several clergymen and an attorney from Bellefonte. The latter gentleman was interrupted in the midst of his address by a threatening thunder-gust, which came just near enough to send us, in a very disorderly manner, to seek shelter, and then roughly passed by and smiled at our disappointment.

In the evening the society, with many citizens again assembled in the academy building and were addressed by Mr. Orvis, Esq., of Bellefonte, and Rev. Hartman, of Altoona.—These addresses were listened to with marked attention, and I have no doubt, will result in much good to the cause of temperance.

During the interval between the afternoon and evening exercises, a very strange delegation with their proper regalia and banner, made its appearance in a very boisterous and swaggering manner. We failed to get an introduction to the gentlemen (?) composing it, and hence could not ascertain whence they came, nor what society they represented, but learned accidentally that they came from a village about 15 miles east of this; and judging from their regalia and banner, we were inclined to think they belonged to the I. O. R. D.* Their regalia consisted of red noses, bloated faces, and senseless mien, and their banner was in striking accordance, consisting of a long hoop pole, with a white rag as a flag, (to run, I suppose from the extremity of their nether garments) and two bottles nearly full of liquor attached to the same pole. Such were the signs by which we learned to what order they belonged. The whole delegation, (3 in number) all came in one cart, drawn by a lame bay horse, who seemed most heartily ashamed of his cargo, for in passing through the street, he neither lifted his head, nor looked at anything or anybody. No doubt the poor brute felt deeply mortified that he was caught in such unworthy company.

The vehicle in which they came was very suggestive. The cart is generally used to convey criminals to the gallows, and hence their riding in a cart shows unmistakably whether they are tending. Beware of the drunkard's doom.

SIGNA.

When flatterers meet, Satan goes to dinner.

Scales at the Paris Exposition.

Le Moniteur Universel, the official journal of the French empire, says:

"Among the expositions of the American section which attract the greatest interest, it is necessary to specially mention the collection of weighing instruments exhibited by the company of Fairbanks & Co., of St. Johnsbury, Vt., which has, for a long time, sustained a great reputation in this branch of manufactures. This collection embraces the most complete assortment of balances, from a single gramme to thirty thousand kilogrammes capacity. The same house manufactures scales capable of weighing five hundred thousand kilogrammes. These weighing instruments, universally used in America, are adapted to all the different systems of weights and measures in use in every country. This exposition deserves to be recommended to all our mechanics and farmers, and to everybody interested in perfect weighing instruments."

A despatch by Ocean Telegraph announces the fact that these celebrated Scales take the First Premiums (two medals) at the Paris Exposition, and are mentioned in the award as the Standard Scales.

*Independent Order of Regular Drunkards.

Maryland and Clergymen.

A few weeks ago we had occasion to speak of the Maryland Constitutional Convention as reminding us of the ancient gentleman of whom Solomon said, that if he were pummeled with a pestle in a mortar yet would not his folly depart from him. The gentlemen of this convention have just furnished further evidence of their relationship to that perverse celebrity. The trouble which now seems to afflict them most might be called, if the doctors will permit the coining of a new pathological term, *clergyphobia*. The members of the convention have not been altogether asleep, and oblivious of passing events; and having studied carefully the influence of the clergymen of the North in giving shape and tone to political ideas, they have resolved that one little state at least shall be secure from such malign influence. They therefore adopted, to form a permanent feature of the state constitution, an article which provides as follows:

"No minister or preacher of the gospel, or of any religious creed or denomination, and no person holding any civil office of profit or trust, under this state, except, justices of the peace, shall be eligible as senator or delegate."

The discussion of this section formed an interesting chapter in the history of the convention. The qualifications of ministers for holding or expressing political opinions were freely aired. But the great source of terror to the convention was not so much the incapacity of clergymen to deal with political subjects as the apprehension of their influence. The great cause of the war was once more saddled on their luckless backs. Lawyers and politicians were fully exculpated; and these are now invited to the exclusive enjoyment of the future political spoils of Maryland, while the unhappy clergy, with the blame of years of bloodshed and carnage resting upon them, are sent away as scape-goats to the wilderness.

One member of the convention, whose keen scent enables him to smell the battle from afar, saw that primary schools were, equally with ministers, a source of mischief in politics. "Establish these," he said, "and you will have New England women to teach false doctrines in them." The convention generally, however, not being able to see things quite in the same light with this astute member, did not adopt a clause forbidding New England women from teaching in the schools. So, we fear, their work is only half done after all, for the mischief the clergy will not be prevented from doing, these perverse Yankee women, who are always on the watch for some dark corner that needs to be civilized, will in all probability do.

As to the general question of clergymen occupying seats in civil legislative assemblies, that is to be determined by a different standard from that applied in the convention. We do not know of any thing in the nature of their calling that would disqualify them for the work of lawmaking. On questions where moral issues are involved we suppose they might frequently enjoy advantage over others, and from the habits of close thought prevailing among the greater portion of them, it may be presumed that capacity for dealing with legislative questions would not be wanting. At the same time, however, we do not especially favor the idea of clergymen seeking or occupying such positions. We think the sacred calling to which they have been chosen to be vastly higher in its claims upon them than any other sphere to which their labor might be directed. We believe that the talents which God has given them can be best employed to his glory, and to the good of their fellow-men, in the preaching of the word.—From the pulpit and at the fireside, better than wrangling upon the stump or in legislatures, they can do precisely what a member of this convention so much dreaded—"inculcate their doctrines into the minds of women and the children at their breasts"—and so revolutionize the ideas of society, and make the gathering of such an assembly of bats a thing impossible in the future.—Reg. Telescope.

A Student's Reading.

In Dr. Shedd's recent work on Homiletics, the ablest book on the subject which this generation has produced, he makes an incidental remark of great value. It is upon the subject of a preacher's reading, although, of course, it will apply to any professional man. He says that in this age of innumerable small books, upon innumerable small subjects, time is often wasted upon inferior productions.—The truth of this all unfortunately may verify from personal experience. One who is really bent upon enlarging and disciplining his mind must resolutely eschew transitory literature, and give himself with constancy to the master-works of master-minds. He must learn to be able to say No, without shame, when asked if he has read this or that book of the day. A learned man who still lives to instruct his generations, said thirty years ago, that when a book came out making a great noise, he calmly waited six months. If then he found it was still attracting attention, he took time to read it; if otherwise, he let it go. It is needless to say that rarely did he find it necessary to suspend his usual studies. His example might well be followed by many.—The great curse of not a few able men is the habit of frittering away their time on the current issues of the press instead of tasking their faculties upon works which have the approving seal of generations, and which, when properly read, leave behind a wholesome and enduring impression. A superficial book awakens no serious attention, and gives no real spur to the mind, and he who confines himself to such productions either gets a habit of merely glancing at pages, or, what is worse, makes reading a substitute for thinking, and like novel readers, becomes an intellectual dram-drinker, the passive recipient of common-place thoughts, which enter the mind only to leave it. *Mutton non multa* is a rule which applies to many things, but to none more than books.

The natural man is the inverted ten commandments.

A Bad Purpose.

A plot is said to be brewing in New York city for the purpose of destroying the whole efficiency of the excise law now in force in that city. The plan is conducted by the liquor dealers, to open their doggeries on some specified Sunday, in defiance of the law, presenting so extensive and formidable an opposition that the police force will be unable to arrest the violators of the law and prevent the illegal sale of liquor.

The belief is expressed by lovers of law, order and justice, that the police force is sufficient to enforce the law, and that it will be sustained by the sympathy of the community, or that large portion of it which appreciates order and decency in the condition of the city on Sunday, and which has the true respect, characteristic of Americans, for the laws properly passed by the authorities of government. Intelligent citizens and all desiring the peace and prosperity of society and the perpetuity of freedom, will look with just detestation on such organized opposition to the law. The danger of society is increased greatly when organization is resorted to with success, to give assurance and efficiency to criminal designs. Numerous neighborhoods have been started by the commission of deeds of robbery and bloodshed by organized bands.—In a diabolical plot of view, this plot for resisting the law, by large numbers of persons acting in concert for the express purpose, is calculated to produce similar alarm.

We hope this is not a practical consequence of the teaching that has lately been exhibited, in a New York journal of great influence, which would shield from punishment conspirators and insurgents against government, provided their rebellion be extensive enough to transcend the proportions of a riot, and reach those of a war. Something like that idea seems to have suggested the organization of the doggeries in opposition to the law. The police force on the side of the law, could not be resisted by individuals. But if a big affair is made of it, and a long and strong front is presented, the law will prove a nullity, the victory of its opponents will be complete, and impunity will be secured by their numbers, organization and energy in wrong doing. Without particular concern about the excise law, we cannot but wish, as good citizens, that this plot may be frustrated. Every citizen who desires good for his country, or safety for society, should set his face against organized opposition to the laws.—We have had enough of that these six years past.

Last Days of Maximilian.

A Queretaro correspondent of the New York Herald, writing on the 1st of June, furnishes some interesting facts in regard to Maximilian's capture and imprisonment. The writer says that for some days before the end of the siege those nearest the person of the emperor formed an idea that he deliberately courted death. Once when he stood in the plaza for full ten minutes, while the shells were bursting so near him that the concussion of the air nearly carried him off his balance, this idea was regarded as a fixed fact. "My firm belief," said Prince Salm-Salm afterward, in his quaint, broken English, "is that he wanted to be killed; only I wish ven he wants to do that again he will take somebody else mit him, not me."

It appears that but for the entreaties of the Princess Salm-Salm, an American or Canadian lady, the prisoners would have been executed almost immediately on their capture. She bore a letter from Maximilian to Juarez, asking time to consult his counsel and communicate with the Prussian minister in the City of Mexico. This, after much opposition from some members of the Liberal cabinet, was granted. By what the correspondent says, it would seem that Maximilian hoped that his life might be spared. We quote: "The present intentions of Maximilian are to take up his residence in Havana for a few months until he has settled his Mexican affairs; then he will retire to one of his Italian estates and live there in strict seclusion for a year or two before again taking active part in public life. Not many days since the question was asked me how the emperor would be received in the United States, supposing he visited that country in his private capacity, and without any hostile intentions toward Mexico—whether in such case he would be subject to insult or not? I replied that in any other character than that of emperor of Mexico, Prince Maximilian would be received with the utmost courtesy and consideration."

Maximilian's expectation might have been realized had a competent representative of the United States been in Queretaro. "In the absence of a United States minister," says the writer, "there are no limits to the absurd rumors set afloat as to the actions and intentions of the Washington government. In San Luis Potosi I was gravely informed that Secretary Seward had returned a submissive and apologetic answer to Minister Lerdo's caustic reply to his mediation dispatch. Again, it was universally believed that forty thousand American troops were on the Rio Grande, with stores and every requisition for a march, into the interior. These statements are circulated for a set purpose, and have a most deleterious effect in weakening American influence in the country."—R. Telescope.

A NOTED spirit rapper, in one of the northern conventicles, at a recent sitting of the faithful, remarked that he had just received intelligence of the death of dear, devoted, and estimable friend in California, and expressed a desire to at once enter into communication with his spirit. After the usual preparatory table-turning and rapping, the spirit signified its willingness to commence a cosy chat, whereupon the entertainment opened and closed with the following short dialogue:

"How long have you been dead?"
"Ten weeks next Thursday."
"And the cause of your death?"
"I was hung for stealing a yoke of steers and altering the brand!"

No more questions were sent under the table: complete silence reigned.

Temperance.

The New Liquor Law.

New York and Boston having set the good examples in closing their bar-rooms (and the latter going to the extreme by fining a liquor dealer \$14, for selling a glass of cider on a Sunday), Philadelphia now follows with many excellent provisions for the punishment of those who violate the law. It appears the new liquor law was passed in April, very quietly—so quietly that no one in Philadelphia knew anything about it, and its sudden revelation comes like a bomb-shell into the midst of our bar-rooms. The main feature of the law is as follows:

Section 5. All persons thus licensed, shall close or shut up their bar or place of sale at or before the hour of twelve every night, and not open the same until sunrise the next day, and on Sundays shall not open them at all, but keep them shut until Monday at sunrise; this is not designed to prevent the reception and lodging of persons traveling without violation of law.

The enforcement of this will produce good results. Since the war, the army of drunkards numbers 500,000. Dr. Kirkbride, in his valuable report of the Hospital for the Insane, tells us that the cause of insanity in a majority of its inmates is Rum! The rebellion increased this terrible state of things. The dissipation of our soldiers was imparted by them to the lower class of females. The result is fearful! The low groggeries are now crowded, not so much by men as by women. For this reason, we rejoice that the new liquor law has been made so stringent. Our prisons will be crowded for some time to come, but the good effects of the law must soon be felt. Some of its sections are especially admirable. The fourth requires that no licensed dealer "shall, against the request of any wife, husband, parent, or child, sell, give a way, dispose of any strong or spirituous liquors, wines, ales, or beer, to the husband of any such wife, the wife of any such husband, parent of any such child, or child of any such parent, under penalty of all the fines and forfeitures of this act."

Violations will be subject to "a fine of not more than twenty dollars, or an imprisonment of not more than five days," in default of payment.

With this law enforced, (and Mayor McMichael intends it shall be enforced), the morality of Philadelphia will improve rapidly.—There is need of reform.—Philadelphia City Item.

YOUTHFUL INTemperance.—The following, from an editorial in the *Western Christian Advocate*, illustrates the influence of family example in encouraging the growth of intemperate habits, and is a fine specimen of the logic which children apply to the conduct of their parents:

"On Wednesday of last week we stepped into a down-town eating-salon for dinner, and while discussing the same, three boys, well-dressed and of apparent good manners, came in and arranged themselves around a circular table. The eldest was not more than thirteen or fourteen, and the youngest probably ten.—A call was first made for soup, and next for bread and butter. "Do you keep wine?" said the middle boy to the waiter. "No." "Well, then, we'll have to go somewhere else to finish," said he, with a nonchalant toss of the head, and the group having settled their bill prepared to go. As they passed out we begged permission to make an inquiry. Notwithstanding the sights of immorality so common at every turn, here, to us, twelve, and fourteen, drinking with the shameless unconcern of the inebriate. "Billy," said we, for we had learned that this was the name of the youngest, "does your father know that you are out drinking?" "I don't know, sir," was the response. "I guess not; but he wouldn't care, any how, for he drinks himself, every day at the St. Charles or the St. Lawrence." "And what's the harm, sir, more'n eating?" interjected the oldest of the trio, "if we do drink?—Drink has strength for grown people, and it ought to have strength for them that's going to be grown people." It was in vain—as a crowd was gathered around the doorway, and the pride of the boys was touched—to say any thing that could induce them to refrain from going into an adjoining coffee-salon. What they did there, how much of wine, or beer, or ale they drank, we do not know, nor is it material to inquire."

Meat and Drink.

The meat question has been occupying the attention of the public, but not more than it should. The developments that have been made have not reached the bottom of the horrid business. Hundreds of people are getting "particular" on the roasts and steaks that they buy in market. It is well that this squeamishness comes in summer when the appetite for meat is weak at any rate.

But one may reasonably be indulged with a fling at the caprice and whimsicalness of human nature on an occasion like the present. The report is made of some bad meat being sold clandestinely in the market, by persons void of principle or decency, and it sets every body's stomach in a stir. The very idea of the possibility of having passed a piece of the foul stuff into the mouth and stomach, makes one look suspiciously on the most innocent and wholesome animal food on the table. Yet no to or very few at first, but the same one, as about the bad liquors that are sold in quail. Whiskey is whiskey, and though the sort will carry inflammation and cancerous sores into the stomach, this does not hinder people from drinking the other sort and this too. It tears down muscular strength, depresses the animal spirits, wastes money, produces misery, sickness and death, and all this is known, but people try, they license it and about it, on the contrary, they license it and put money into the treasury by it. But let everybody become total abstainers at once.—On the sanitary point bad liquors are worse than bad meat.

KEEP ON THE RIGHT SIDE.—A mechanic who was much addicted to intemperance had a favorite dog, which on one occasion followed him to the tavern. He succeeded, after much coaxing, in getting the dog to swallow some liquor. In a short time the poor creature was completely intoxicated, and, tumbling over and over, played such curious antics that the toper set up roars of laughter, and begged that he might be brought the next day for more fun.

When the next evening came, the dog was called by his thoughtless master to accompany him to his nightly resort. This the dog quietly did, until they arrived at the door of the tavern, when he stood still, and neither kind words nor blows could induce him to move a step further.

The tavern keeper brought out some cake, and tried to entice the dog to follow him. But no; he was not to be caught in a rum trap a second time. Caesar couldn't speak; but his conduct seemed to say, "I'll keep on the right side of the dram shop, and that is outside." It proved one of the best temperance lectures ever given in the village. The master was so impressed that he was never known to enter the tavern again. My young readers, forget not the poor dog, but like it, keep on the right side of the dram shop—that is, the outside.

A GOOD ANECDOTE.—As the good Deacon A., on a cold morning in January, was riding by the house of his neighbor F. the latter was chopping wood and threshing his hands at his door. The usual salutations were exchanged and severity of the weather discussed, and the horseman made demonstration for to pass on, when his neighbor detained him with—

"Don't be in a hurry, Deacon; would you like a glass of good old Jamaica this cold morning?" "Thank you kindly, the old gentleman, at the same time beginning to dismount with all the deliberation becoming a deacon. "I don't care if I do."

"Ah, don't trouble yourself to get off 'deacon," said the wag, "I merely asked for information, we haven't a drop in the house!"

A poor toper, as a last resort for more drink, took his Bible to pawn for liquor, but the lady wouldn't take it.

"Well," said he, "if she won't take my word or God's word, it's time to give it up."

And he went and signed the pledge and kept it faithfully.

A Practical Joke.

On the shores of the Canandaigua Lake, New York, there is a lunatic asylum kept by Dr. Cook, who receives many inebriates.—The Sentinel of Freedom tells the following as having occurred at the asylum:

One morning, three years since, Cook entered the breakfast room, where some convalescents from insanity, and a number of reforming inebriates were chatting cosily over their eggs and coffee, and told them to be in readiness for visitors, as a "Teacher's Institute" would be up from the town during the morning to study the treatment of the insane. As the Dr. left the room, an inebriate, whom we shall call Smith, said:—

"Now Cook will come in here with a long string of pedagogues and school ma'ams behind him, and tell them that we are perfectly harmless, and that they will see no dangerous patients. I'll show them to the contrary."

Smith had been in the service of the North-west fur company, and when the doctor came in with his teachers and made the expected assurance of safety, Smith, who was watching from a crevice of his door, dashed out of his room, clad in complete Indian costume, face painted, hair flying, tamahawk in hand, giving a tremendous war whoop as he plunged at the head man of the "Institute." The scene was indescribable. The teachers went flying out of the doors and windows, Smith chasing them through the grounds, the poor doctor half mad at the annoyances and half killed with laughter; and the breakfast-table party, who were in the secret, all in convulsions of delight. Explanation was impossible. The doctor bore his sorrows like a man; and the jolly old Smith rejoiced in the success of his practical joke, calling it the best spree of his lifetime. But we hope nobody will go to an inebriate asylum for the fun of it.

Rev. Charles Rogers, LL. D., in his "Traits and Stories of the Scottish people," has the following: "The duke of Queensberry had invited his parish minister to dinner, to meet the Earl of Arkle, who was on a visit to Drumlanrig. The minister was very facetious, and Lord Arkle, who had not met him before, was much interested in his conversation. As it was Saturday evening, the minister begged to be allowed to depart early. But as he rose to leave, the Earl begged he would remain a little longer.—"Just another glass, and then," said his lordship. He was repeatedly detained with these words, and was only able to complete his retreat when the Duke and his guests were unable longer to delay it. The minister was much disgusted by the means taken to prevent his departure, and with the excessive convivialities of the castle, and he therefore prepared a discourse for next morning's service on the evils of intemperance.—When he had preached half an hour, he requested the preacher to turn the pulpit stand-glass in these words, 'Another glass, and then.'—The discourse was not lost upon two of his hearers, for whose benefit it was especially intended."

EIGHTFOLD BEREAVEMENT.—A case of most extraordinary bereavement will be found referred to in our obituary columns. In the short space of fifteen days the entire family of children—eight in number—of Martin and Susan Eckman, of Wood County, Ohio, were stricken down by the hand of death. Diphtheria was the malady which proved so deadly. R. Teles.

We read of a man in Boston who had imbibed so freely that he was locked up. "Why didn't you bail him out?" asked his friend of one who had been to see him. "Bail him out?" said the other, "why couldn't I pump him out?"

Odds and Ends.

"I am not afraid of a barrel of cider," said a toper to a temperance man. "I presume not, from your appearance I should guess a barrel of cider would run at your approach," was the reply.

The Emperor Alexander was present at a collection in Paris for one of the hospitals.—The plate was held to the Emperor by an extremely pretty girl. As he gave his louis d'or he whispered, "Mademoiselle, this is for your bright eyes." The girl courted and presented the plate again. "What," said the Emperor, "more?" "Yes, sire," said she, "I now want something for the poor."

CAUSE WHY.—One of the established ministers of the gospel in Great Britain, happening to be in company with an itinerant preacher, asked the following question: "How does it happen that you have not more Doctors of Divinity in your connection?" "Because," said the itinerant, "Our divinity is never sick!" The above is an old story, but of goodly flavor.

AN Irish lad having been asked if he man who had flogged him was his own father, replied: "Yes, sure he is the parent of me; but he treats me as if I was his son by another father and mother, had luck to him!"

"Oh, what an ease it is to the soul when the fears and doubts that hang about it are gone; when a man sees what he is, and what he has in Christ and the promises—what he has to do even to spend the time between this and heaven in adorning the grace of God!"

Let us never imagine that we are ever so shut up, in the Providence of God, as that we must do evil.

THE SILENCE OF THE BIBLE.—There is such fullness in that book, that oftentimes it says much by saying nothing; and not only its expressions, but its silences are teaching, like the dial in which the shadow as well as the light informs us.—Boyle.

MEXICO.—The Mexican monarchy is now completely a matter of history. The City of Mexico surrendered on the 20th, the day after Maximilian's execution. Vera Cruz, the only remaining point held by the Imperialists, has since surrendered without bloodshed. The Liberals are indulging freely in executions.—A number of Imperial officers of high rank have been shot.

VICTORIA.—Queen Victoria has appropriated from her private resources nearly half a million pounds sterling, or about two and a half millions dollars, to the erection of a convalescent hospital. The building is to be connected with St. Bartholomew's Hospital, and is to be located at some distance out of the city of London, where the patients may enjoy the benefit of a pure country air.

MAXIMILIAN'S DEATH IN EUROPE.—The news of Maximilian's death was received in Europe with extreme regret. In Paris the grand military parade which was to come off in honor of the Sultan, was postponed. The celebration of the Fourth by the resident and visiting Americans in the city did not take place. Extensive preparations had been made for the occasion. The French court was ordered in mourning according to the usual state form.

While trudging along one day all alone, a soldier met a Methodist circuit rider, and at once recognized him as such, but affected ignorance of it.

Preacher—"What command do you belong to?"

Soldier—"I belong to the 10th Texas regiment, Van Dorn's army. What army do you belong to?"

Preacher—"Very solemnly"—"I belong to the army of the Lord."

Soldier—"My friend, you've got a very long way from headquarters!"

UNION OF PRESBYTERIANS.—Both the old and the new school General Assemblies of the Presbyterian Church have decided in favor of a union of these two branches. The probability is that the union will now be effected, and that a breach which has existed for thirty years will thus be healed.

The British consul at Jerusalem reports that the population of that city in 1866 was 18,000, of whom about 5,000 were Mahomedans, 9,000 Jews, and the remainder Christians of various denominations. Two lines of telegraph connect Jerusalem with Europe.

THE JEWS.—There are now living about 6,000,000 Israelites, about half of whom live in Europe. There are 1,300,000 in Russia; in Austria, 900,000; in Prussia, 254,000; and in all the other parts of Germany, 162,000; in France, about 80,000; in Switzerland, 3,000; in Great Britain, about 42,000; in Syria, and Asiatic Turkey, 52,000; in Morocco and North Africa, 610,000; in East Asia, 500,000; in America, 250,000; in Belgium, 1,800; in Denmark, 6,500; in Italy, 4,500.

What is a friend? Punch says a friend is one who jumps down and puts on the break when he finds you are going down hill too fast.

THE ENGLISH LANGUAGE IN 1151.—The following is a copy of the Apostles' Creed, published in 1151, by order of King Henry II. It is interesting as giving us an idea of what our language was in the middle of the twelfth century.

"I believe in God Fadir Almihty Eppeler of Heeven and Earth, and Jhesus Christ his onelihus or Lorred, that is Maideen Church and Holy Ghost, bore of Mary Maideen tholde pine under Ponce Pilat, picht on dread Free, dead and is buried, liech into Hell, the tridda day from death arose, steich into Heeven, sit on his Fadir rich hond God Almihty, thenis comande to dene the quicke and the dede. I believe in the Holy Ghost, all holy churche, more of alle Haliven, forgivnis of Sine, Fleiss uprising, Lift withaeten amen."

A New Church Organized.

On last Sunday, the 7th inst., a number of families, formerly members of Organ Church in this Synod, organized themselves into a new congregation under the pastoral care of Rev. G. D. Bernheim and assumed the name of "Ebenezer Church." The following officers were elected: Elders—Dr. P. A. Siffered and D. M. Stirewalt. Deacons—A. J. Eddleman and M. Berger.

It is proper here to state that the members of the new congregation entertained the kindest feelings towards the members of the old church, their separation not being the result of party feuds, but as personal inconvenience, being too far removed from Organ Church to attend regularly upon its services.

This new organization has made a good beginning, and we wish them God speed. One of its Elders has sent us the names of several new subscribers to the paper with the money, and says he expects to be able to send more in a week or two. This brother will excuse us for making one or two extracts from his encouraging letter. He says:

"I have now introduced our Church paper to ten families in my immediate neighborhood.***I gave—notice that if he did not make the effort to obtain subscribers in his congregation I would undertake it myself and deprive him of all the honor connected with the mission. Just as soon as our members are induced to read our Church paper, their churches will prosper and no sooner. A congregation without a church paper will never prosper like one whose members will read the paper."

Amen! so say we. A growing church must be an intelligent church; it must know what is transpiring abroad as well as within its own narrow sphere, and the church paper is the medium of such information.

We wish we had just such efficient elders in all our congregations as this good brother is; there would then be no want of subscribers to the paper and no ground for complaint.—E. Luth.

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The Scholastic year of this Institution is divided into three sessions of 13 weeks each.—The Fall session begins on

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Rev. S. DUMER, A. M., Principal.

July 11, '67.

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The undersigned, having opened a Music Store in Selinsgrove, are sole agents for the celebrated Haines Brothers' Pianos of New York, and also sell them much cheaper than they can be bought any where else. They are pronounced by the judges the most durable, first class instruments made.—For beauty of finish, power of tone and keeping in tune, they are unsurpassed.—We refer you to a few of our Patrons:
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We always keep on hand, different styles of violins, prices varying from \$5 to \$20. We also sell the best French Accordions, Bass Violins, Pipes, Flageolets, Flutes, Guitars, Banjos, Clarinets, the best violin strings, violin bows, violin boxes, pegs, and all the best and most reliable musical instruments. Sheet music and music books—can be had at our store. Teachers of music supplied at the usual discount. Music sent post-paid on receipt of retail price.

Special attention paid to tuning and repairing Pianos and Melodeons. Second hand instruments taken in exchange for new ones. Call at our music store when you come to town. We are open every Wednesday and Saturday.

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