### MISHLER'S HERB BITTERS.

A PROPHET IS NOT WITHOUT tioner save in his own country." True and yet like most truisms it has its exceptions. The most striking illustration of this is found in the reputation acquired by Mishler's Herb Bitters during the twenty five years it has been before the people. Growing from small beginnings as simply a local remedy, it has steadily worked its way to the foremost rank among the standard medical preparations of the age; yet nowhere is it more highly regarded than right here at home, in the scenes of its earliest victories over disease. You can scarcely find a man, woman or child in Lancaster county, who, at some time or other, has not used it, and the testimony of all is given in its praise. The farmer, the mechanic, laboring men and women, the merchant, the clergyman, the banker, the tawyer; people in every walk and condition of life are all alike familiar with its

The Hon Thuddons Stevens member of Congress from this district, suffering from an affection of the Kidneys, could find relief in nothing else. In a letter to a friend (now in our possession) be writes: "MISHLER'S HERB BITTERS is the most wonderful combination of medicinal herbs I ever sam."

The Hon, A. L. Hayes, Law Judge of the Courts of Lancaster county, wites: "I have used it myself and in my family and am satisfiel that its reputation is not unmerited." Hon, George Sanderson, Mayor of Lancas

ter city for fo years, writes: "It has become tamflur as a household word, and a necessary addition to the medical requirements of every family. In my opinion it is THE BEST REM-KDY KVER INTRODUCED."

Jacob F. Frey, esq., Sheriff of Lancaster county, was cured of Rheumatism.

J. O. Steinhauser, Superintendent of the Lancaster County Hospital, testifies to its success in that institution in the treatment of Dyspepsia, Kidney Diseases, Liver Complaint, Rhenmatism, Asthma and Scrofula, and this testimony is endorsed from a like experience by A. Fairer, esq., Steward of the Lancaster

The proprietors have in their possession thousands of letters and certificates from persons in every section of the country who have been cared of various Diseases, and it is their proud houst that they have never published a tine that was not genuine, nor a name that was not authorized. Some of these read like miracles, but the facts are indisputable. One of the most remarkable is the case of Isaac Saltzer, of Mayerstown, Lebanon county, Pa., cured of Hereditary Scrofula, aggravated by a pork diet. We have two large jars of scabs which he saved and brought to us as a curiostire body that is not marked with a scar, yet Mishter's Herb Bitters cured him.

To-day it is sold by druggists and country storekeepers in abused every town, village and hamlet throughout the length and breadth of this great country, and everywhere the same verdict is recorded.

Thousands of families far removed from physicians rely upon it in every emergency and it never fails them; with it in the house they feel, yes they know, they are safe against the attacks of disease. It has carned, it posesses and will continue to deserve the confi-

A preparation thus approved alike by the most prominent officials and the great mass of the community must posses merit. In fact

### A CERTAIN REMEDY.

OUICK AND ABSOLUTE CURE for Dyspepsie, Liver Complaint, all Diseases of the Kidneys, Cramp in the Stomach and every form of Indigestion-A SURE REMEDY for WITHOUT A RIVAL AND A PANACEA and lehabod, "thy glory has departed,

Its tendency to direct action upon the Kidnevs renders its use peculiarly beneficial in all Diseases of this nature. It prevents the dissolve and remove it. The aged and feeble will find it most comforting and strengthening, it remedies the frequent necessity for getting up at night and will ensure sound

PROMPT, CERTAIN AND POWERFUL in its effects; it is so mild and gentle in its operations that it may be given with absolute safety to the youngest child.

LADIES, old and young, married and single, in every walk and condition of life will find its occasional use highly beneficial. The weary acies, the pains in the back and shoulders, the staking, all gone feelings, nausea and headaches, will be avoided and the pallid checks of the weak and debilitated will rival the rose and peach in the brightness and d dieacy of their bloom. In a word it is

### NATURE'S OWN ASSISTANT. SOLD ONLY IN BOTTLES

from our own private date, bearing a finely engraved portrait of Dr. B. Mishler it is sold by all Druggist and Storekeepers.

The Mishler Herb Bitters Co.,

SOLE PROPRIETORS.

LANCASTER, PA.

### A WORD TO MOTHERS.

THEM WITHOUT FAIL. No Castor Oil. Magnesia or any other after physic is required. It is so pleasant that even the youngest child will take it readily.

Ask for Prof. Parker's Pleasant Worm Syrup and Take No Other.

Sold by all Druggists and Storekeepers Price 25 cents per Bottle.

Lancaster Intelligencer. SATURDAY EVENING, JULY 9, 1831.

GOVERNMENTAL WEAKNESSES

RIGHT! QUSNESS ENALTETH A NATION.

A Sermon Preached in the First Reforme Church of Lancaster on Sunday Morning, July 3, 1881, by the Pastor, Rev. J. A. Peters.

PSALM NANIH: 12.—" Blessed is the nation whose God is the Lord," We stand to-day upon the threshold of that national festival, upon which, as a nation, for now more than a century, we have been accustomed to celebrate our civil freedom. Our hearts always throb with emotions of patriotic pride at the mention of the name of our country ; because it is the land of our birth, the home of our childhood and our maturer yearsthe land dearer to us above all others beneath the sun.

Patriotism is a natural virtue, but like every natural virtue it needs the sanetifying energy of Divine grace in order that it y have free scope and reach true end. The atmosphere of a genuine patriotism is freedom, but it must be a true freedom. There is a proverb that " he is a free man whom the truth makes free, and all are slaves besides." The proverb is true only so far as we recognize the fact that Jesus Christ is "the truth." In every other sense it is a perversion. Christ alone has given, and can give, to man political or social freedom. He has not, indeed, drawn out a scheme of government, and stamped it with His divine authority as guaranteeing freedom. The New Testament asserts nothing but two necessary elements of man's life as a political or social being.

(1) The existence of some government, which it is the conscientous duty of every good citizen to obey, be it assembly or resident, king or emperor-the "higher ower" to which every soul is to be subcet, because "there is no power but of God, and the powers that are ordained of " and (2) the fact of the inalienable, indestructible freedom of the individual Christian under any form of government. By virtue of the true law of his life the true Christian is independent of ontward political circumstances; and having that law and living according to it, the creation of new civil institutions, when necessary, becomes only a question of time. The doctrine of Christ-His own loctrine-of the worth and dignity of redeemed man, is like leaven deposited in the corrupt mass of human society, and by it in time the world cannot but be leavened politically, as by it it is leavened in other ways. This process has been going on for centuries; it is still going forward. We, s a nation, owe very much to it-more perhaps, than any other nation in the world. My purpose in calling your attention to this subject to day is to help you as citizens to recognize and acknowledge this fact.

"Blessed is the nation whose God is the

The truth taught in this declaration is as true to day, after the lapse of three thousand years, as it was then, and, if any thing, more tirmly established by the accumulated historical evidence of the ages. The teaching of history corroborates the truth taught by the Psataist of old. Look back through the annals of the world's history, as nation after nation has arisen, played its part on the stage of existence, and then, it may be, crumbled into decay, and what is the plain, simple lesson taught by the pen of the historian? Simply this, that every nation that has conformed its life according to the princi ples of law, justice, equity, right and truth, which are the eternal principles, or essentials, in the character of God Himself, has fulfilled the mission for which God gave it an existence; and although it may have passed away from the theatre of time its memory, like that of the just, has been blessed among men. And, on the other Intermittent Fever, Fever and Ague, and all hand, every nation that has failed to act other periodical Complaints. AN IMMEDI. on these fundamental principles of rightcousness has become a reproach among the nations of the earth. The decree has gone forth against it, as against Belshaz-AND WHOLESOME STOMACHIC; AN zar in his revelry, "thou art weighed in the balances and art found wanting;" has been written upon its record.

But, let us look more closely

at this element of national strength. It is said in the text to bottoms of the West has largely superceded the acknowledgment, or the possession, that long considered specific for Chills and of God-in other words, it is to be right with God, or in a state of justification before Him. But, for us, who live in the dispensation of the Gospel, we know that the only righteousness possible is that which comes, not from abstract conformity to law (" for the law is weak through the flesh"), but that which comes by faith in Jesus Christ, in whom alone God has declared Himself ever well pleased. There is but one salvation for men, whether as individuals or in the organic capacity of nations, and that is the salvation which is alone through Him, who came to faltii all law and all righteousness. "There is none other name under heaven given among men, whereby we must be saved; and is laid, which is Jesus Christ"-these are fundamental truths, which are absolutely essential for a nation, as well as for the individual man. It is a grave error to imagine that the authority of Christ should extend only to the individual, or, at farthest, to the family, but not to the state. What did the Saviour mean when He uttered those words of solemn authority to his disciples, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and the Son, and the Holy Ghost ; teaching them to observe all things whatsoever I commanded you?" The injunction is not simply to teach some incork is covered by a 4 cent proprietary stamp dividuals among the nations, but the ianguage is plain and unmistakable-Christianize all nations. Does He not therein give expression to His will, that all nations of the earth shall be gathered together, as one great family, under Ilim, to whom "all authority is given both in heaven and on earth." Yes! if a nation is to be saved at all, it can be saved only through Him, ian altar in our Western wilds, tell the which God has joined together. In His who in the visions of the ancient seer, was tale. "the desire of all nations," and in whom alone is the hope of all the ends of the earth. There is but "one mediator between God and men, the man Christ Jesus.' Bringing the sentiment of the Psalmist, therefore, into the focus of Christian light, we may see that Christianity alone can be days of '76," as we have learned to call

Omega, the first and the last, the beginning and the end. We are told to take heed lest there shall be any thing in the govern ment of this country that might give of fense to this large and respectable class of

our fellow citizens.

Politicians appreciate the value of an ar gument of this kind, particularly on the eve of some important general election. But this reasoning is used not only by third and fourth rate politicians; it is sometimes heard from high places in the political world. Even the customary proclamations of our chief executives recommending the observance of a thanksgiving or fast day have been marked with an apparently studied effort to recognize Chrisianity as little as possible. The least recognition of that Name which to the Christian believer is above every name is oft-times too apparent. Even the common phrase "in the year of our Lord" is frequently omitted, Such omissions, and other neglect, may possibly occur from mere oversight. However that may be, one thing is certain-small apparently as Christian check to blush and the Christain heart to ache. These state documents are often certainly broad and liberal enough to suit every shade of public and the causes the pride of our country, her origin and her illustrious history, her deeds of prowess in war, her thrift and industry and progress in peace: of the position artists such things seem to be they indicate, at suit every shade of public opinion, Greek and Jew ; circumcision and uncircumcision; barbarian; Seythian, bond and free. But, let us look for a moment, in the light of the gospel, at the true value of this, and every other objection that can be raised against making Christianity more of a ruling element in our national organization and life. For us, as Christians, the gospel of Jesus Christ must the touchstone by which to try every question of morals, whether in our individual or social capacity Let ut sit at the feet and learn wisdom of St. Paul, who is good authority when we get on gospel ground. Imagine him preaching the evertising gospel in the city of New York, or Philadelphia, or Washing-ton to day as he did of old in the streets of Corinth, Athens and Rome. Think you that he could be long among us without making the same discovery that he made at Athens, viz. : that we, too, in our national capacity, have an altar with the strange inscription, "To the unknown God!" And would not that inscription furnish him a theme as it did then, for a direct appeal to us as a nation: "Whom ye ignorantly worship, Him declare I unto you?" And furthermore, would not the application of that appeal be to us as it was then "Jesus and the resurrec-tion?" And in all this, would be not seem to many of the wise men of this nation, as he seemed to the sages of Athens, "to be a setter forth of strange gods ?" lmagine one of our shrewd politicians taking him aside and saying to him, "The doctrine of Jesus and the resurrection better for the good of the country." What, think you, would be the answer of the stern old apostle of justi-

and Greeks, Christ the power of evil and the wisdom of God." Paul evidently knew and preached but one gospel. In a nation as well as the individual man Let us then not be afraid lest the power of our holy Christianity may exercise too much influence in the politics of the land. It is that alone which can save us from the political corruption to which we are now Christian voter go from his closet of prayer both our law-makers and our law-executors be Christian men to make laws and to administer laws so as to hasten the coming of that day predicted in this Book of books, when Jesus Christ is to reign king of nations as He now reigns king of saints. As the worthiest ermine of our judiciary let the votes of Christian justice and Christian righteousness alone be worn. Let our national constitution, which we fondly call the magna charta of our liberties, recognize the name of Jesus as "the only begotten of the Father full of spirit of Christ, without which all knowleymbal; and thus only will they indeed streams to make glad the city and heritage of our God. In short, let Christianity be the bone and sinew in our national organization, and the whole land pervaded with the light and truth that stream from other foundation can no man lay than that | the hallowed cross of the Redcemer of

it was of old. "I am debtor both to the

one that believeth, to the Jew first and also to the Greek." What though Christ

block and unto the Greeks foolishness,

yet Paul would preach Him nevertheless,

unto them which are called, both Jews

Genouse, took possession of this western land in the name of Castile and Leon did he not rear the standard of the cross as his feet touched these shores? Was not toward extreme Individualism. Instead our land peopled during our colonial history by those who fled from religious persecution at home to this asylum where they might worship their God in peace? Let the story of the Mayflower and Plymouth Rock, of the Huguenots of France, of those who fled from Switzerland, from Germany and the Netherlands to people the shores of Pennsylvania, New York proximity or the fact that we all belong and New Jersey; of the people who colonized Maryland, Virginia and the Carolinas also be recognized in the church and with--let the story of all these, as well as of in the sacred precincts of the family as many a weary emigrant since those early well as in the state. The whole notion, days, who has reared his peaceful Christ-

And so, also, in every war through which we have passed, from the Revolution to our late civil contest, has not the heart of the people always felt that, next to the cause of the country, the cause of God was at stake? Look at those "dark is in direct antagonism to the notion, so prevalent among us, that the leaven of that God who rules in the history of this somewhat on this wise: there are numerous classes of citizens among us, who are Jews, or Unitarians, or who make no proression of religion at all, who refuse to consequently repudiate the remaindant who consequently repudiate the remaindant of the common law of nations is recognized by the common law of nations is recognized by the common law of nations, whatever a nation does, at any period of its history, is binding upon it as a nation through all time, even on sense of duty at all, and it is the part though the individual citizens composing it as a nation through all time, even interest of the kingdom of His Son? No! it at that particular period have passed away and been forgotten. Take an increased possenger it is not asking too much for the Christian church to claim that Christianity shall be recognized by the common law of nations, Whatever a nation does, at any period of its history, is binding upon it as a nation through all time, even interest of the kingdom of His Son? No! it at that particular period have passed away and been forgotten. Take an increased possenger it is not asking too much for the Christian church to claim that Christianity shall be recognized by the common law of nations. Whatever a nation does, at any period of its history, is binding upon it as a nation through all time, even of eitzens among us, who are it so of one christian to take heed that he does not any period of its history, is binding upon it as a nation through all time, even of eitzens among us, who are any period of its history, is binding upon it as a nation through all time, even of eitzens among us, who are any period of the Christian to take heed that he does not all the work of dumping ecal, with sit of the Christian to take heed that he does not all time, even of eitzens among us, who are any period of its history, is binding upon the time to take heed that he does not all time, even of the C

ligion of which He is the Alpha and the vouchsafed to us by our history from the

very beginning. And this has over been our strength. We have been blessed only as we have had God before our eyes, and have made Him the guiding principle of our life. It is so still. The true element of strength in our national life is not in our widely extended territory, stretching from ocean to ocean, and from the frigid to the torrid zone; it is not in the unbounded fertility of our soil, which makes our land the granary for almost the whole world; it is not in the still unexplored mines of our mineral wealth; it is not in our boasted progress in civilization, in art or science-our tel egraphs, our railroads and our ocean steamers; it is not in a standing army and navy, nor in our boasted free institutions which, we imagine, are the envy of other nations-it is in none of these in which our strength as a nation lies, but in what ever there is among us of the life and Spirit of Jesus Christ, "Blessed is that nation whose God is the Lord !"

But, secondly, whitst our hearts may be justly touched with emotions of patriotic pies among the other nations of the world whilst, as Christians, our hearts may glow with gratitude for whatever evidences of Christianity there may be in our national life, let us not shut our eyes upon the faults that may be so easily seen in our national life, those things that oft-times seem to stand in the way of our claiming the blessing of the text. As a people, we have our faults, and it behooves us, as Christian citizens, to look at them calmly and dispassionately in order that we may watch for the welfare of our country, and pray that her infirm-ities may speedily be healed by the leaves of that tree of life which are for the healing of the nations. "Sin is a reproach to any people," is the unqualified declaration of this Word, which we pro fess to make "a lamp unto our feet and a light unto our faith" in every sphere of life. Sin is weakness, sin is disease, sin is death in the body politic as well as in the individual man. Christianity, the only true religion given among men, is for the cure of this abnormal condition everywhere, both in the national organism and in man's spiritual, moral and physical constitution. If, therefore, Christianity alone be our strength, whatever there is of sin among us, whatever there is in our life opposed to Christianity, must of necessity be our national weakness. It may help us; by the grace of God, to look at a few of the most glaring evidences of this weakness.

(1.) There is the fact of intemperance in the use of alchoholic drinks. This is not a mere local sin to be found here and may do very well for a man's soul, but it there among us. It has grown to such won't do for the soul of the nation. We alarming proportions that it is found have a large and respectable class of our everywhere throughout the land, from fellow citizens to whom this doctrine is Maine to California and from the lakes to organization. We are threatened almost with becoming a nation of drunkards. This form of sin, in fact, is proying upon fication by faith? Methinks it the very life of the nation. How many would be about the same to day as once peaceful households does it turn into the abodes of wretchedness and woo! How Greeks and the barbarians; both to the many widows and orphans does is annuwise and the unwise. As much as in me ally make! How many young men, the is, I am ready to preach the gospel to you very hope of the action, does it annually that are at Rome also. For I am not asbamed of the gospel of Christ, for it is the power of God unto salvation to every from their Christian integrity! To see the extent of the curse of liquor upon this country, but a few stacrucified be unto the Jews a stumbling statistics are sufficient. It is estimated from reliable sources that sixty thousand annually go down into drunkards' graves in the United States. The amount of internal revenue collected in this country during a recent year on distilled spirits was \$50,420,815,80; from mait his estimation, Christianity alone can save liquors for the same year \$9,-937,051.78. The aggregate from both sources \$60,357,867.58. 16 is further estimated that the annual expenditure for liquors in this county amounts to the enormous sum of \$600,000,000. These are alarming figures to every exposed in high and low places. Let the thoughtful mind. They are based upor ballot box be haptized more with the official statistics. Is it to be wondered at spirit of Jesus Christ; and let every that the times are often hard, and that people become poor? And not only is this to cast his vote, directly or indirectly, for vast sum wasted; not only is the capital the cause of righteonsness and truth. Let invested diverted from good uses; not only is all the industry involved in the production of liquor taken from beneficent pursuits; but health, morality, respectability, industry and life are destroyed. But what is our only hope for relief against this sin? Human legislation has been tried. We are told that since the organization of this commonwealth no less than three hundred and forty-two (312) statutes in varied forms and changes to regulate the manufacture or sale of intoxicating liquors have been passed in Pennsylvania alone. But the continued grace and truth." Let our common presence of these evils, which are not dischools and our higher institutions of minishing but increasing, is a witness minishing but increasing, is a witness learning be imbaed with more of the of the inefficiency of legislation for their correction so long as public edge is but sounding brass and a tinkling places for their manufacture and sale are a legitimate object of government. become fountains from which will issue Our only hope against this, as against every other form of sin, is in Christianity. The very best temperance society which has ever existed is the Christian church : the only sure and abiding antidote against intemperance of every kind is the life and Spirit of Jesus Christ. Let the church of Christ in its relation to this evil then be a Does not our whole history as a nation | city that is set on a hill which cannot be stand pledged to fulfil this mission for hid; let her light shine before men; let Christianity among us? Was it not a Christians cease to dally with the evil Christian nation that discovered America? Themselves, and by their example help to When Christopher Columbus, the great raise those who have fallen into the purity of a true manhood.

(2.) Another fact in our national weak ness is the prevailing tendency among us of recognizing such a thing as a national, organic life, in which individuals are bound together and penetrated by historic laws and forces common to all citizens, the notion largely prevails that we stand related to each other as citizens, only somewhat as seeds piled together without any connection except the accident of however, wherever it is found, is a fallacy, wisdom, God has seen fit to ordain three institutions among men for the welfare and education of society. These are the church, the state and the family, each of which is an organic unity, and each of which is before any of its individual members. The individual in each of these institutions has rights and privi-

prosecuted the war and incurred the debt, | it be, has its sure, its certain, influence r the nation as a nation? Suppose the generation that comes after the one in which the war occurred should say, "We did not earry on that war, we did not accumulate that debt, we will repudiate it?" living. Let us lay aside the weight of a false life in every sphere of our social or ganization, and thus only can we hope to country itself would stand convicted before the nations of the world of dishonesty. And so with every other question in the political organization, whenever it comes o be carried out practically. The rights, the privileges, the immunities, and the duties of the body as a whole are superior to those of the individual. And yet, fallacious as is this notion of extreme individualism, it predominates among us to an alarming extent. Whenever it bears its legitimate fruit, it shows itself in the state n the doctrine of ultra states' rights, and the tendency is to culminate in the notion that any man is permitted, provided he has the power, to sub-vert the government whenever it does

not suit his own peculiar views In the family, it shows itself by the child asking his father for the portion of goods that falleth to him, in order that he may become a prodigal; feeling himself constrained by the family organization he cuts loose from time-honored ties and as-sociations in order that he may, as he imagines, be free and set up for himself. And in the church, the tendency is, if anything, worse still, because the fruitage is so much more pernicious. It shows itself there in cutting loose from all creeds and conventional usages, which have been sacred for ages, and in the effort to become extremely liberal and latitudinarian in religious views. Look at our American churches. What a bedlam of contending sects some of them have been in the past What a forest of heresics often in the very bosom of the professed body of Christ! Every historical Christian denomination among us has suffered from this tendency, so that the idea of church authority among us has been in danger of becoming almost a myth or a sham. Is it not too commonly imagined that, if the particular church to which a man belongs does not square itself according to his peculiar notions, however erroneous they may be, he has the right to cut loose, and, if he

direct antagonism to the spirit of Chris- God and holy things ! tianity and therefore sin. Is not the burden of the Saviour's intercessory prayer, "that men may be made perfect in one?" that men may be made perfect in one?" that "in the fulness of times God may gather together in one all things in Christ, pregnant passage of sacred scripture. authority of law upon the individual citizen. Look at the plain facts. What a disposition there is to evade the law of the land! How difficult it seems, sometimes, to convict the criminal; and if he be convicted what a mawkish sympathy there is imong us for him in his crime! Look at the number of convicts who are annually pardoned from expiating their just dues, from the murderer down to him who has been found guilty of petty larceny. And how many laws are there upon your statute book that are virtually othing but a dead letter! Take an instance of one out of many, a most glaring me perhaps, but for that reason showing the greater danger of the evil. It is now aimost twenty years since our national Congress cuacted a law declaring polygamy to be a crime punishable by "a fine not exceeding tive hundred dollars and by imprisonment for a term not exceeding five law stood upon our statute book, and yet has been regarded as a mere nullity by some who claim citizenship within our borders. United States authorities seem to wink at the crime, or to be powerless in enforcing the law. You are thinking of where this law is ignored. It is treated as a nullity nearer home. In the neighboring state of New York, and in the not distant one of Connecticut, there exists, we are told, a system of so called "complex marriage," which in its enormity is fully a match for Mormon polygamy. In both states it is contrary to law, and yet in both it is tolerated without any effort to punish the crime. When facts such as these exist in the body politic, are we not almost forced to ask ourselves whether we are a Christian people at all? I need not attempt to show you how utterly this disregard of the rightful authority of law is at variance with the true spirit of Christianity, whose mission among men is not to destroy but to fulfil the law. Lawlessness strikes at the very root of our national life, and

And here I cannot help but refer to that event of yesterday at the national capital by which the chief executive of the nation was assassinated in cold blood. The whole land has been shocked by the awful deed, and every true heart beats in sympathy for him whose life has been imperilled, and we all tremble for the country. But, what of the culprit, who has thus ruthlessly invaded the sanctuary of human life, and set at defiance the supremacy of law and good order? Are we, the people, altogether free from responsibility? Are we not our brother's keeper? Every criminal is, to a certain extent, the product of his age and of the spirit of the society in which he has passed his life. This doctrine may, of course, be pushed too far. The principle of free will in man can never be so enslaved by any thing external to itself as to destroy responsibility in him who commits crime. Doubtless we individually have not contributed any thing directly, or in way that we can trace, to this particular misdemeanor. But may we not have contributed something to the existing state of mind, or the state of feeling, which makes a crime seem natural to the criminal? "If one member suffers, all the members suf-SYRUP, the Satest, Speedlest and Surest Remedy. IT DESTROYS AND REMOVES THEM WITHOUT FAIL. No Castor Oil.

The Satest, Speedlest and Surest is the God and Father of our Lord Jesus Christ!"

The Satest, Speedlest and Surest is the God and Surest those Christian patriots who achieved our liberties "God and our country"? And whole body of which he is a member. This is a member suffer with it." There is a general stock of moral evil in the world to which we all conductions who achieved our liberties "God and our country"? And whole body of which he is a member. This I am aware that much of, if not all, this all along in our civil history, in the decis- idea of an organic unity in the life of a some of us may diminish. There is a vast is in direct antagonism to the notion, so prevalent among us, that the leaven of Christianity should not permeate the polities of the land. The plea usually made is somewhat on this wise: there are numerous classes of citizens among us, who are Jews, or Unitarians, or who make no prevalent among us, or who make no prevalent among us, that the leaven of the decision of every momentous question of political interest of the decision of open political interest of the kingdom of His Son? No!

must be deprecated by every true Chris

upon the sum total of opinion and feeling around it. It helps to purify or to corrupt the atmosphere which we all breathe. Let us then return to the habits of more simple usher in the dawn of a brighter day, when honesty, purity of life, truthfulness, obedience to law and good order, shall pre vail every where.

(4.) There is one more symptom of our national weakness to which we cannot help but to refer, and that is the growing lack of reverence among us for God and sacred things. You may see evidences of this spirit every where, through all grades of society, from the Congress of the nation lown to the village grocery. How the holy name of God is profaned among us! how the Christian Sabbath is descerated both in high places as well as low! how the very sanctuary of the Most High is otten filled with levity! It has been said that "Young America" has but little re-spect for gray hairs, and it is to be feared the saying is not seldom true. How frequently must every thing that is aged,

venerable, tried and true fall before the vandalism of this false idea—of the "progressive spirit of the age.' As another evidence of this irreverence ook at the wide-spread spirit of unbelief in any existence whatever beyond the grave. Eternity and judgment, heaven and hell, are ideas that are not found in the faith of too many of our citizens. You cannot but have noticed how common suicide is becoming in this country. A paragraph similar in substance to this from a California paper may often be seen in journals throughout the land : " A suicide mania prevails on this coast and especially in San Francisco. Men in good health and easy circumstances get tired of life, or fretted about some little thing, and blow their brains out. A recent case was that of a man of fine culture, and great popularity, who had a prosperous business and whose habits were good. He lacked nothing but the one thing, a Christian hope. His wealth, popularity and education fail ed to make him happy. There was an aching void too deep, for them to fill. He would not take Christ into that void, so see fit, to set up a church of his own? To he suffered from hunger of spirit, from stand by the historical record of the church weariness of soul, and he shot himself." through all past ages, to cleave to "the faith once delivered to the saints," is not ears from all quarters. It is not only in this too often regarded as putting yourself San Francisco where that mania some into a strait-jacket and a hindrance to all times prevails. You can hardly take up a free thought? Verily! is it strange that paper from any of our large cities and this land should give birth to so many towns, but what you find a similar recisms," so long as the false notion of in- ord. Men for the least pretext—a disapdividual rights prevails so largely? But some man may be disposed to ask, wherein is the harm of extreme individualism? The tendency of it everywhere is toward | cient reason for " shuffling off this mortal lisintegration, revolution, decay and event- coil." But what is the true reason back ual death. In our national life this ten- of all? A want of faith in the realities of dency is a sign of our weakness. It is in the eternal world-a want of reverence for

Is not the very purpose of Christianity undermines all faith in God, in whom alone is our hope as a nation, and even all faith in our fellow men. There can be no both which are in Heaven and which are on earth?" If Christianity is not to have lost faith in God. Look at the true faith or trust put in men when we sanctify the law of our political life we French revolution when God was ruled must be very certain that the state is not out of the universe by Atheism and Reaembraced in the "all things" of this son enthroned as the Supreme Deity. Every man came to mistrust his fellow, 3. Out of this tendency toward extreme and through this want of idelity to each adividualism grows another fault of our other the streets of Paris are said to have national life, which you will allow me flowed with human blood. "Have faith oriefly to notice. I mean the grow- in God " must be our true watchword as ng disposition to disregard the binding a nation. "Them that honor Me, I will honor; and they that despise Me shall be lightly esteemed," was the judgment of God upon the wicked house of Eli in Israel of old. Let his fate, and all like his, be our warning that we may escape his destiny and his doom. Truly, "sin is reproach to any people." May we, as Christian citizens, on this

hreshold of another festival of civil lib erty, which God, in His providence, is permitting us to enjoy, although our hearts are bowed with sorrow for the calamity which has befallen the country, carry with us from this sacred place these truths of holy writ. Let us ponder them well; and in all our actions strive to do nothing to hinder the spread of a national righteousness or advance the progress of national sins. At times you hear much of the mission of this country. What exactly that mission may be is perhaps premature yet to predict. She is still too young years." During all these years has that among the nations of the earth for men to say what God has in store for her. Judging from her past history it is the hope of all patriotic hearts that her future will be glorious. But whatever that mission may be, of this let us be well assured, that it can be accomplished only as she Utah, but it is not in distant Utah only makes God her portion. " Blessed is the

nation whose God is the Lord." And for you and for me our one duty to her at all times is the duty of the Chris tain citizen, in order that we may act well our humble part toward bringing on that day in which it shall be declared from heaven by the seventh angel of the Apoealypse: "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ : and He shall reign for ever and ever."

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