DIRECTIONS.

MISHLEWS HERB RITTERS.

A PROPHET IS NOT WITHOUT Honor 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 twentyfive 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 elergyman, the banker, the tawyer; people in every walk and condi-

The Hon, Thaddeus Stevens, member of nothing else. In a letter to a friend (now in HERB BITTERS is the most wonderful combination of medicinal herbs I ever saw."

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

Hon. George Sanderson, Mayor of Lancaster city for 10 years, writes: "It has become tamillar as a household word, and a necessary addition to the medical requirements of every tamily. In my opinion it is THE BEST REM. EDY EVER INTRODUCED."

Jacob F. Frey, esq., Sheriff of Lancaster county, was cored of Rhenmatism.

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

The proprietors have in their possession thousands of letters and certificates from persons in every section of the country who have been cured of various Diseases, and it is their proud boast that they have never published a line 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., cared of Hereditary Scrotula, aggravated by a pork diet. We have two large jars of scabs aty. He has not two square inches on his entire body that is not marked with a sear, yet Mishler's Herb Bitters cared him.

hamlet throughout the length and breadth of this great country, and everywhere the same

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 pos-

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.

for purifying the Blood and secretions-A QUICK AND ABSOLUTE CURE for Dysform of Indigestion—A SURE REMEDY for crowded with worshipers. In nearly all Intermittent Fever, Fever and Ague, and all families parents teach their children that UNEQUALLED APPETIZER, A TONIC WITHOUT A RIVAL AND A PANACEA tor all Diseases of the Lungs, Heart and Throat. IT CURES Fever and Ague with bottoms of the West has largely superceded that long considered specific for Chills and Fever, and the various forms of Malaria. Its tendency to direct action upon the Kid

neys renders its use peculiarly beneficial in all Diseases of this nature. It prevents the formation of Gravel, and where formed will dissolve and remove it. The aged and feeble will find it most comforting and strengthen ing, it remedies the trequent 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 aches, the pains in the back and shoulders, the sinking, all gone feelings, nausea and headaches, will be avoided and the pallid cheeks of the weak and debilitated will rival the rose and peach in the brightness and delicacy of their bloom. In a word it is

NATURE'S OWN ASSISTANT.

Enclosed in a yellow wrapper. See that the cork is covered by a 4 cent proprietary stamp from our own private date, bearing a finely engraved portrait of Dr. B. Mishler It is sold by all Druggist and Storekeepers.

Mishler Herb Bitters Co.,

SOLE PROPRIETORS.

LANCASTER, PA.

A WORD TO MOTHERS.

It your child has worms, you will find PROF. PARKER'S PLEASANT WORM ture fills the mind of him who looks with almost as unbecoming as to make the ac-Remedy. IT DESTROYS AND REMOVES 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.

FRIDAY EVENING, JULY 15, 1881.

BLACK ON INGERSOLL

THE CHRISTIAN RELIGION DEFENDED.

Judge Joremiah S. Black's Eloquent De molition of the Arch-Infidel.

Judge Jeremiah S. Black, that master

of controversy, and Colonel Robert G. In-

gersoll, the orator, meet in mental contest in the prges of the August North American Review. The subject is the Christian religion, of which the one is as devoted a professor as the other is a violent opponent. Like-knights of old, each chooses a motto, and waving it in the face tion of life are all alike familiar with its of the other fights as best he can. The that Christianity has encountered, since impassioned language of Colonel Iugersoll is devoted to an exposition of the Congress from this district, suffering from an views which he has already made familiar His mental organization has the peaffection of the Kidneys, could find relief in is almost the same language, and his article partakes of the nature of an orator's our possession) he writes: "MISHLER'S appeal rather than that of the critic. Colonel Ingersoll's motto is: "In the presence of eternity the mountains are as transient as the clouds."

Judge Black flies this quotation from the "Merchant of Venice:" "Gratiano speaks an infinite deal of nothing, more than any man in all Venice; his reasons are as two grains of wheat hid in two bushels of chaff; you shall seek all day ere you find them; and when you have them, they are not worth the search." The argument of the latter is set forth thus :

The request to answer Col. Ingersoll comes to me, not in the form but with the effect of a challenge, which I cannot decle without seeming to acknowledge that the religion of the civilized world is an absurd superstition, propagated by impos-tors, professed by hypocrites, and believed only by credulous dupes.
But why should I, an unlearned and un-

authorized layman, be placed in such a predicament? The explanation is easy enough. This is no business of the priests. Their prescribed duty is to preach the Word, in the full assurance that it will commend itself to all good and honest hearts by its own manifest veracity and the singular purity of its precepts. They cannot afford to turn away from their proper work and leave willing hearers uninstructed while they wrangle in vain with its doctrines are pernicious; a predetermined opponent. They were warned to expect slander, indignity, and insult, and these are among the evils which they must not resist.

elerical function. I am not out on the morality perfectly free from all taint of forlorn hope of converting Mr. Ingersoll, error, and its influence most beneficent I am no preacher exhorting the sinner to leave the seat of the scornful and come up Today it is sold by druggists and country to the bench of the penitents. My daty is rule of action. storekeepers in almost every town, village and more analogous to that of the policeman who would silence a rude disturber of the congregation, by telling him that his clamor is false and his conduct an offense against public decency.

Nor is the church in any danger which calls for the special vigilance of its servants. Mr. Ingersoll thinks that the rock-founded faith of Christendom is giving way before his assaults, but he is grossly mistaken. The first sentence of his essay is a preposterous blunder. It is not true that "a profound change has taken place in the world of thought," unless a more rapid spread of the gospel and a more faithful observance of its moral principles can be called so. Its truths are everywhere proclaimed with the power of sincere conviction, and accepted with devout reverence by uncounted multitudes of all classes. Solemn temples rise to its honor in the great cities; from every hilltop in the country you see the church spire pointing toward heaven, and on Sun-day all the paths that lead to it are other periodical Complaints. AN IMMEDI. | Christ is God, and his system of morality absolutely perfect. This belief lies so deep in the popular heart that, if every written record of it were destroyed to-day the memory of millions could reproduce it to-morrow. Its carnestness is proved by its works. Wherever it goes it manifests itself in deeds of practical benevolence. It builds, not churches alone, but almshouses, hospitals and asylums. It shelters the poor, feeds the hungry, visits the sick, consoles the afflicted, provides for the fatherless, comforts the heart of the widow, instructs the ignorant, reforms the vicious, and saves to the uttermost them that are ready to perish. To the common observer, it does not look as if Christianity was making itself ready to be swallowed up by Infidelity. Thus far, at least, the promise has been kept that "the gates of

hell shall not prevail against it." There is, to be sure, a change in the party hostile to religion-not " a profound change," but a change entirely superficial -which consists, not in thought, but merely in modes of expression and methods of attack. The bad classes of society always hated the doctrine and discipline which reproached their wickedness and frightened them by threats of punishment in another world. Aforetime they showed their contempt of Divine authority only by their actions; but now, under new leadership, their enmity against God breaks out into articulate blasphemy. They assemble themselves together, they hear with pas-sionate admiration the bold harangue which ridicules and defies the Maker of the universe; fiercely they rage against the Highest, and loudly they laugh, alike at the justice that condemns, and the mercy that offers to pardon them. The orator who relieves them by assurances of impunity, and tells them that no supreme authority has made any law to control them, is applauded to the echo and paid a high price for his congenial labor; he pockets their money, and flatters himself that he is a great power, profoundly mov-

ing "the world of thought." There is another totally false notion expressed in the opening paragraph, namely, that "they who know most of nature believe the least about theology." The truth is exactly the other way. The more clearly one sees "the grand procession of and beneficent creator; it is a bad, savcauses and effects," the more awful his age, cruel piece of work, with its pestireverence becomes for the author of the lences, storms, carthquakes and volcalinks them together. Not self-conceit and ness, suffering and death, is not a success, rebellious pride, but unspeakable humility, and a deep sense of the measureless distance between the Creator and the crea- arraignment so foul as this would be of Thy fingers, the moon and the stars lower than the angels, yet far above the which Thou hast ordained; what is man that thou are mindful of him, or the son former, nor mere machines, like the latter; of man That thou visitest him?" At the able to stand, yet free to fall; knowing same time the lamentable fact must be admitted that "a little learning is a dangerous thing" to some persons. The sciolist by self-love to exercise the faculty—these

LANCASTER, PA., FRIDAY, JULY 15, 1881.

importance, he give out like Simon Magus, "that himself is some great one." His vanity becomes inflamed more and more, until he begins to think he knows all things. He takes every occasion to show his accomplishments by finding fault with the works of creation and Providence; and this is an exercise in which he cannot long continue without learning to disbelieve in any Being greater than himself. It was to such a person, and not to the unpretending simpleton, that Solomon applied his often quoted aphorism: "The fool hath said in his heart there is no God." These are what Paul refers to as "vain babblings and the opposition of science, falsely so called;" but they are perfectly powerless to stop or turn aside the great current of human thought on the subject of Christian theology. That majestic stream, supplied from a thousand unfailing foun-

tains, rolls on and will roll forever. Labitur et labetur in omne volubilis accum. Mr. Ingersoll is not, as some have estimated him, the most formidable enemy the time of Julian the Apostate. But he stands at the head of living infidels, " by merit raised to that bad ominence. culiar defects which fit him for such a place. He is all imagination and no discretion. He rises sometimes in a region of wild poetry, were he can color everything to suit himself. His motto well expresses the character of his argumentation-" mountains are as unstable as clouds ": a fancy is as good as a fact, and a high-sounding period is rather better than a logical demonstration. His inordinate self-confidence makes him at once ferocious and fearless. He was a practical politician before he "took the stump" against Christianity, and at all times he proved his capacity to "split the ears of the groundlings," and make the unskillful laugh. The state before us is the least objectionable of all his productions. Its style is higher, and better suited to the weight of the theme. Here the violence of his fierce invective is moderated; his scurrility gives place to an attempt at sophistry less shocking if not more true; and his coarse jokes are excluded altogether, or else veiled in the decent ob scurity of general terms. Such a paper sent, is not wholly unworthy of a grave contradiction. He makes certain charges which we an-

swer by an explicit dealal, and thus an issue is made, upon which, as a pleader would say, we "put ourselves upon the country." He avers that a certain "something called Christianity 's a false faith imposed on the world without evidence; that the facts it pretends to rest mere inventions; that its requirements are unreasonable; and that its sanctions are cruel. I deny all mental facts incontestably proved : its upon society in general, and upon all in-

dividuals who accept it and make it their How shall this be determined? Not by what we call Divine revelation, for that would be begging the question; not by sentiment, taste, or temper, for these are as likely to be false as true; but by inductive reasoning from evidence, of which the value is to be measured according to those of logic which calightened and just men everywhere have adopted to guide them in the search of truth. We can appeal only to that rational love of justice, and that detestation of falsehood, which fair-minded persons of good intelligence bring to the consideration of other important subjects when it becomes their duty to decide upon them. In short, I want a

decision upon sound judicial principles. Gibson, the great chief justice of Pennsylvania, once said to certain skeptical friends of his: "Give Christianity a common-law trial; submit the evidence pro and con to an impartial jury under the lirection of a competent court, and the verdict will assuredly be in its favor." The deliverance, coming from the most illustrious judge of his time, not at all given to expressions of sentimental piety, and quite incapable of speaking on any subject for mere effect, staggered the unbelief of those who heard it. I did not know him then, except by his great reputation for ability and integrity, but my thoughts were strongly influenced by his authority and Hearned to set a still higher value can speak it that the author holds himself upon all his opinions when, in after life, I | to be the ultimate judge of all good and was honored with his close and intimate evil; what he approves is right, and what

Let Christianity have a trial on Mr. Ingersoll's indictment, and give us a decision secundum allegata et probata. I will confine myself strictly to the record; that merely because he curses it. I appeal is to say, I will meet the accusations contained in this paper, and not those made elsewhere by him or others.

His first specification against Christianity is the belief of its disciples "that there is a personal God, the creator of the material universe." If God made the world it was a stupendous miracle, and all miracles. according to Mr. Ingersoll's idea, are "the children of mendacity." To admit the one great miracle of creation would be an admission that other miracles are at least probable, and that would ruin his whole case. But you cannot catch the leviathan of atheism with a hook. The universe, he says, is natural-it came into being of its own accord; it made its own laws at the start, and afterward improved itself considerably by spontaneous evolution. It would be a mere waste of time and space to enumerate the proofs which show that the universe was created by a preexistent and self-conscious Being, of power and wisdom to us inconceivable. Conviction of the fact (miraculous though it be) forces itself on every one whose mental faculties are healthy and tolerably well balanced. The notion that all things owe their origin and their harmonious arrangement to the fortuitous concurrence of atoms is a kind of lunacy which very few men in these days are afflicted with. hope I may safely assume it as certain that all, or nearly all, who read this page will have sense and reason enough to see for themselves that the plan of the universe could not have been designed with out a Designer, or executed without a

But Mr. Ingersoll asserts that, at all events, this material world had not a good "sublime and unbroken" law which noes; and man, with his liability to sickbut, on the contrary, a failure. To defend the Creator of the world against an All-wise One. The heart of Newton re- nor capacity to rejudge the justice of God. peats the solemn confession of David: Why man is made to fill this particular When I consider Thy heavens, the work place in the scale of creation—a little brutes; not passionless and pure, like the with a mere smattering of physical knowledge is apt to mistake himself for a philosopher, and, swelling with his own out of our reach. Meantime, we do not which we may have our philosopher, and, swelling with his own out of our reach. Meantime, we do not which we may have our other, "great as the domed firmament inlaid with suns." Why is the living God

ing it for granted that the Supreme Being has done all things well. Our ignorance of the whole scheme makes us poor critics upon the small part that comes within our limited perceptions. Seeming defects in the structure of the world may be its perfect ornament—all apparent harshness the tenderest of mercies.

"All discord, harmony not understood, All partial evil, universal good."

But worse errors are imputed to God as man badly, but governed him worse : if the Jehovah of the Old Testament was not merely an imaginary being, then, according to Mr. Ingersoll, he was a prejudiced, barbarous, criminal tyrant. We will see what ground he lays, if any, for these outrageous assertions.

Mainly, principally, first and most im-portant of all, is the unqualified assertion that the "moral code" which Jehovah gave to his people "is in many respects abhorrent to every good and tender man.' Does Mr. Ingersoll know what he is talking about? The moral code of the Bible consists of certain immutable rules to govern the conduct of all men, at all times and all places, in their private and personal relations with one another. It is entirely separate and apart from the civil polity, the religious forms, the sanitary provisions, the police regulations, and the ystem of international law laid down for he special and exclusive observance of the Jewish people. This is a distinction which every intelligent man knows how to make. Has Mr. Ingersoll fallen into the egregious blunder of confounding these hings? or, understanding the true sense of his words, is he rash and shameless enough to assert that the moral code of the Bible excites the abhorrence of good men? In fact and in truth, this moral code, which he reviles, instead of being abhorred, is entitled to, and has received, the profoundest respect of all honest and sensible persons. The second table of the Decalogue is a perfect compendium of those duties which every man owes to himself, his family, and his neighbor. In o memory almost in a minute, it teaches him to purify his heart from covetousness; from such a man, at a time like the pre- to live decently, to injure nobody in reputation, person, or poverty, and to give every one his own. By the poets, the prophets, and the sages of Israel, these great elements are expanded into a volume of minuter rules, so clear, so impressive, and yet so solemn and so lofty, that no pre-existing system of philosophy can compare with it for a moment. If this vain mortal is not blind with passion, he will see, upon reflection, that he has attacked the Old Testament precisely where it is most impregnable.

Dismissing his groundless charge against the moral code, we come to his strictures this, and assert, on the contrary, that its on the civil government of the doctrines are Divinely revealed; its funda- Jews, which he says was so bad and unjust that the Lawgiver by whom it was established must have been as savagely cruel as the Creator that made storms and pestilence; and the work of both was more worthy of a devil than a god. His language is recklessly bad, very defective in method, and altogether lacking in precision. But, apart from the ribaldry of it, which I do not feel myself bound to notice, I found four objections to the Jewish constitution-not more than four-which are definite enough to admit of an answer. These relate to the provisions of the Mosaic law on the subjects of (1) Blasphemy and Idolatry; (2) War; (3) Slavery; (4) Polygamy. In these respects he pronounces the Jewish system not only unwise but criminally unjust. Here let me call attention to the diffi-

culty of reasoning about justice with a man who has no acknowledged standard of right and wrong. What is justice? That which accords with law; and the supreme law is the will of God. But I am dealing with an adversary who does not admit that there is a God. Then for him there is no standard at all; one thing is as right as another, and all things are equally wrong. Without a sovereign ruler there is no law, and where there is no law there can be no transgression. It is the misfortune of the atheistic theory that it makes the moral world an anarchy; it refers all ethical questions to that confused tribunal where chaos sits as umpire and by decision more embroils the fray?" dislikes is certainly wrong

Of course I concede nothing to a claim like that. I will not admit that the Jewish constitution is a thing to be condemned from his profane malediction to the conscience of men who have a rule to judge by. Such persons will readily see that his specific objections to the statesmanship which established the civil government of the Hebrew people are extremely shallow and do not furnish the shade of an excuse for the indecency of his general abuse.

First. He regards the punishment in-flicted for blasphemy and idolatary as being immoderately cruel. Considering them merely religious offenses—as sins against God alone-I agree that civil laws should notice them not at all. But sometimes they affect very injuriously certain social rights which it is the duty of the state to protect. Wantonly to shock the religious eelings of your neighbor is a grievous wrong. To utter blasphemy or obscenity in the presence of a Christian woman is hardly better than to strike her in the face. Still, neither policy nor justice requires them to be ranked among the highest crimes in a government constituted like ours. But things were wholly different under the Jewish theocracy, where God But the premises are false; civilized counwas the personal head of the state. There tries have admitted no such thing. That blasphemy was a breach of political allegiance; idolatry was an overt act of treason; to worship the gods of the hostile by the adherents of a political faction in heathen was deserting to the public this country, less than thirty years ago. enemy and giving him aid and comfort. They denounced God and Christ for not These are crimes which every independent utmost rigor. In our own very recent history, they were repressed at the cost of more lives than Judea ever contained at a very successful portion of it. Politically

any one time. his enemies to the false gods of the pagan These passages being compared, he de-clares the first "a dungeon, where crawl he conferred upon him a most beneficent

drunken orgies, and Venus with its wanton obscenities; the bestial religion which degraded the soul of Egypt and the "dark idolatries of alienated Judah," polluted with the moral filth of all the nations round about. Let the reader decide whether moral ruler of the world than those this man, entertaining such sentiments charged against him as creator. He made and opinions, is fit to be a teacher, or at all likely to lead us in the way we should

> every other nation, the war-making power. They could not have lived a day without it. The right to exist implied the right to force which threatened their destruction. ligerents. Why? Because their enemies, being mere savages, did not understand and would not practice, any rule whatever; and the Jews were bound ex necessitate rea —not merely justified by the lex talionisto do as their enemies did. In your treatment of hostle barbarians, you not only may lawfully, but must necessarily, adopt their mode of warfare. If they come to conquer you, they may be conquered by you; if they give no quarter, they are entitled to none; if the death of your whole population be their purpose, you may defeat it by exterminating theirs. This sufficiently answers the silly talk of atheists

and semi-atheists about the warlike wickedness of the Jews. But Mr. ingersoll positively, and with the emphasis of supreme and all sufficient authority, declares that "a war of conquest is simply murder." He sustains this position by no argument founded in principle. He puts sentiment in place of law, and denounces aggressive fighting because it is offensive to his "tender and refined soul;" the atrocity of it is therefore proportioned a few simple words, which he can commit to the sensibility of his own heart. He proves war a desperately wicked thing by continually vaunting his own love for small children. Babes-sweet babes-the prattle of babes-are the subjects of his most pathetic eloquence, and his idea of music embodied in the commonplace expression of a Hindu, that the lute is sweet only to those who have not heard the prattle of their own children. All this is very amiable in him, and the more so, perhaps, as these objects of his affection are the young ones of a race in his opinion miscreated by an evil-working chance. But his philoprogenitiveness proves nothing against Jew or Gentile, seeing that all have it in an equal degree, and those feel it most who make the least parade of it. Certainly it gives him no authority to malign the God who implanted it alike in the hearts of us all. But I admit that his benevolence becomes peculiar and ultra when it extends to beasts as well as babes. He is struck with horror by the sacrificial solemnities of the Jewish religion. "The killing of those animals was," he says, "a terrible system," a "shedding of innocent blood," shocking to a refined and sensitive soul.' There is such a depth of tenderness in this feeling, and such a splendor of refinement, that I give up without a struggle to the superiority of the man who merely proesses it. A carnivorous American, full of beef and mutton, who mourns with indignant sorrow because bulls and goats were killed in Judea three thousand years ago, has reached the climax of sentimental goodness, and should be permitted to dic-

> as Moses and the prophets, hide their diminished heads. But to show how inefficacious, for all practical purposes, a mere sentiment is when substituted for a principle, it is only necessary to recollect tha Mr. Ingersoll is himself a warrior who staid not behind the mighty men of his tribe when they gathered themselves together for a war of conquest. He took the lead of a regiment as eager as himself to spoil the Philistines, "and out he went a-coloneling." How many Amalekites, and Hittites, and Amorites he put to the edge of the sword, how many wives he widowed, or how many mothers he unbabed "cannot now be told. I do not even know how many droves of innocent oxen he condemned to the slaughter. But it is certain that his refined and tender soul took great pleasure in the terror, conflagraration, blood and tears with which the war was attended, and in all the hard oppressions which the conquered people were made to suffer afterward. I do not say that the war was either better or worse for his participation and approval. But if his own conduct (for which he professes neither penitence nor shame) was right, it was right on grounds which make it an inexcusable outrage to call the children of Israel savage criminals for carrying on wars of aggression to save the life of their government. These inconsistencies are the necessary censequence of having no rule of action and no guide for the conscience. When a man throws away the golden metewand of the law which God has provided, and takes the elastic cord of feeling for his measure of righteousness, you cannot tell from day to day what he

tate on all questions of peace and war.

Let Grotius, Vattel, and Puffendorf, as well

will think or do. Third. But Jehovah permitted his chosen people to hold the captives they took in war or purchased from the beathen as servants for life. This is slavery, Mr. Ingersell declares that "in all civilized countries it is not only admitted, but it is passionately asserted, that slavery is, and always was, a hideous crime ;" therefore he concludes that Jehoval was a criminal. This would be a non sequitur, even if the premises were true. slavery is a crime, under all circumstances and at all times, is a doctrine first started agreeing with them in terms very similar community has always punished with the to those used here by Mr. Ingersoll. But they did not constitute the civilized world nor were they, if the truth must be told. they were successful; I need not say

Mr. Ingersoll not only ignores these con-siderations, but he goes the length of calling God a religious persecutor and a ty- try. Doubtless Mr. Ingersoll gets a great rant because he does not encourage and advantage by invoking their passions and reward the service and devotion paid by their interests to his aid, and he knows how to use it. I can only say that world. He professes to believe that all | whether American abolitionism was right kinds of worship are equally meritorious or wrong under the circumstances in and should meet the same acceptance which we were placed, my faith and my from the true God. It is almost incredi- reason both assure me that the infallible ble that such drivel as this should be ut- God proceeded upon good grounds when PARKER'S PLEASANT WORM ture fills the mind of him who looks with the Satest, Speediest and Surest a rational spirit upon the works of the urges it with the most extravagant figures groundwork of human society. All imof his florid rhetoric. He quotes from the provement of our race, in this world and commandment, in which Jehovah claims | the next, must come from obedience to for himself the exclusive worship of His some master better and wiser than ourpeople, and cites, in contrast, the promise put in the mouth of Brahma, that he will when a Jew took a neighboring savage for appropriate the worship of all gods to his bond servant, incorporated him into his himself, and reward all worshipers alike.

discredit our mental independence by tak. whom Christians believe to be the Lord of Strange to say, it is not there. It is liberty and Father of lights, denounced as neither commanded nor prohibited; it is the keeper of a loathsome dungeon? Be- only discouraged. If Mr. Ingersoll were cause he refuses to encourage and reward a statesman instead of a mere politician, the worship of Mammon and Moloch, of he would see good and sufficient reasons Belial and Baal; of Bacchus, with its for the forbearance to legislate directly upon the subject. It would be improper for me to set them forth here. He knows, probably, that the influence of the Christian church aloue, and without the aid of state enactments, has extirpated this bad feature of Asiatic manners wherever its doctrines were carried. As the Christian faith prevails in any community, in that proportion precisely marriage is consecrated to its true purpose, and all inter course between the sexes refined and puri-Second. Under the constitution which God provided for the Jews, they had, like fied. Mr. Ingersoll got his own devotion to the principle of monogamy—his own re-spect for the highest type of female character-his own belief in the virtue of repel, with all their strength, the opposing fidelity to one good wife-from the example and precept of his Christian parents. I It is true, also, that in the exercise of this speak confidently, because these are senpower they did not observe those rules of timents which do not grow in the heart

courtesy and humanity which have been of natural man without being planted. adopted in modern times by civilized belthe face of the religion which abhors it ? Because he is nothing if not political. The Mormons believe in polygamy and the Mormons are unpopular. They are guilty of having not only many wives but much property, and if a war could be hissed up against them, its fruits might be more "gaynefull pilladge than wee doe now conceyve of." It is a cunning maneuver, this, of strengthening atheism by enlisting anti-Mormon rapacity against the God of the Christians. I can only protest against the use he would make of these and other political interests. It is not argument it is mere stump oratory.

[Concluded To-morrow.]

Frelly Good. Jno. Bacon, Laporte, Ind., writes: "Your 'spring Blossom' is all you cracked it up to be. My dyspepsia has all vanished; why don't you advertise it : what allowance will you make i I take a dozen bottles, so that I could oblige my friends occasionally?" Price 50 cents. For sale at II. B. Cochran's Drug Store, 137 North

Eminent Physicians are prescribing that tried and true remedy Kidney-Wort for the worst cases of bilious-ness and constipation, as well as for kidney complaints. There is searcely a person to be complaints. There is scarcely a person to be found that will not be greatly benefited by a thorough course of Kidney-Wort every spring. If you leef out of sorts, and don't know why, by a package of Kidney-Wort and you will feel like a new creature,—Indianapolis Sentinct.

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A Pleasant, Safe, Speedy and Sure Remedy for Colds, Coughs, Hoarseness, Asthma, Influenza, Soreness of the Throat and Chest, Bronchitis, Whooping Cough, Spitting of Blood, Inflammation of the Lungs, and all Diseases of the Chestand Air Passages,!

This valuable preparation combines all the medicinal virtues of those articles which long experience has proved to possess the most safe and efficient qualities for the cure of all kinds of Lung Diseases. Price 25 cents. Prepared only and sold by

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DOES WONDERFUL CURES.

se it acts on the LIVER, BOWELS and KIDNEYS at the same time. Because it cleanses the system of the poison ous humors that develop in Kidney and Uri-nary Diseases, Biliousness, Jaundice, Consti-pation, Piles, or in Rheamatism, Neuralgia, Nervous Disorders and Female Complaints.

SEE WHAT PEOPLE SAY: Engene B. Stork, of Junction City, Kansas, says Kidney Wort cured him after regular Physicians had been trying for four years.

Mrs. John Arnall, of Washington, Ohio, says her boy was given up to die by four prominent physicians and that he was afterwards cured by Kidney Wort.

M. M. B. Goodwin, an editor in Chardon, Ohio, says he was not expected to live, being bloated beyond beilet, but Kidney Wort cured him.

him.
Anna L. Jarrett, of South Salem, N. Y., says
that seven years suffering from kidney
troubles and other complications was ended
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John B. Lawrence, of Jackson, Tenn., suffered for years from liver and kidney troubles
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Michael Coto, of Montgomery Centre, Vt., suffered eight years with kidney difficulty and was unable to work. Kidney Wort made him well as ever."

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LIVER COMPLAINTS, CONSTIPATION AND PILES. Ar It is put up in Dry Vegetable Form, in

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having gained an enviable local reputation, displacing all other preparations in the vicinity of discovery, is, on its merits alone, recognized as a wonderful remedy wherever known. A fair trial will convince the most skeptical of its curative powers. It effectually cleanses the masal passages of catarrhal virus, causing healthy secretions, allays inflammation and trritation, protects the membranal linings of the head from additional colds, completely heals the sores and restores the sense of taste and smell. Beneficial results are realized by a few applications. A thorough treatment as few applications. A thorough treatment as directed, will cure Catarrh. As a household remedy for cold in the head it is unequalled. The Bahn is easy to use and agreeable. Sold by druggists at 50 cents. On receipt of 50 cents will mail a package. Send for circular with full information.

full information.

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If you are a man of letters, toiling over your midnight work, to restore brain and nerve waste, take HOP BITTERS! It you are young, and suffering from any

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Have you dyspepsia, kidney or urinary com-plaint, discuse of the stomach, bowels, blood, liver, or nerves! You will be cured if you take HOP BITTERS! you are simply ailing, are weak and low spirited, try it! Buy it. Insist upon it. Your druggist keeps it.

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This preparation, as its name signifies, consists of Vegetable Properties that are harmless to the most delicate invalid. Upon one trial the merits of this compound will be recognized as relief is immediate; and when its use is continued, in ninety-nine cases in a hundred, a permanent cure is effected, as thousands will testify. On account of its proven merits, it is to-day recommended and prescribed by the best physicians in the country.

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of Life.
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This morning a trio of patients, from Read-

This morning a trio of patients, from Reading. Philadelphia and Edgewood, Bucks county, each related their unfortunate experiences under the treatment of their eyes by the Oculists, Drs. Norris, Levis and Strawbridge, of Philadelphia, and their decided improvement under my practice. One of them came to me totally blind: the second nearly blind, and the third with almost constant brind, and the third with almost constant neuralgia in and around the eyes, with im-paired vision. A fourth patient, Miss Lizzie Brubaker, of Lititz, said: "My dyspepsia and other afflictions of long standing left me in a short time after going under your charge, and my glasses, worn since I was fourteen years of age, were laid aside as useless, and my vision is natural." No Oculist in this country or Europe can produce such results without they Europe can produce such results without they alscover my remedies and applications, or similar ones. Persons wearing Glasses for far and near sightedness or other diseases of this organ can usually have them removed inside of two months and the vigor of their eyes restored to its normal condition. Names of persons cared of Astigmetics also as and stored to its normal condition. Names of persons cured of Astigmatism given upon application, a diseased condition of the eyes that no oculist ever pretends to cure. Also Cataract cured by absorption without using the knife. Send for or call and get (free) four pamphlets. One on cures of diseased eyes; one on catarrb; one on omnipathy, and the last containing a large number of names of persons cured of every variety of disease,

MAY 1881.

DR. C. A. GREENE,

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DEAD THIS LABCASTER, PA., April 28, 1881. Tyr Kidneycura My'o Company.

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