

and for other useful callings, to what other use could we more willingly, more thankfully see it devoted, than to that which it has been, as a home for orphans whose fathers fell in defence of our country and of those sacred principles of truth, for which our church has ever given her steady and persistent testimony?

At a much earlier day than that to which I have adverted, a Presbyterian Church had been organized in the vicinity, and its house of worship located about a mile North of this, on the "Rock Road." This was the place of worship for nearly or quite all the church-going population, for a number of miles around. That Church adhered, through all experiences, to the branch of the Presbyterian Church to which we are attached, although a large number of its members strongly dissented in opinion, from the decided anti-slavery views and policy which prevailed in our Church. About the time of my coming into this Synod, a large majority of its members and Churches had become so dissatisfied with the action and position of our Church, as represented in the General Assembly, that they severed the connection of the Synod with it. The minority, protesting against this secession, remained in the Synod as a separate, isolated body, for two years. At the end of which time, the other party having mostly withdrawn, and gone to other connections, we returned to our national and normal relation, thankful and happy as exiles restored to their native land. In this process, however, we had been sadly reduced and weakened. Our Synod and our Presbyteries were thin and emaciated, with very little numerical or pecuniary strength, but with unaltered principles and faith and purpose. To the social and political powers that then dominated this State, we were odious. Large numbers of our members, in harmony with those dominant forces, treated us with contempt. God did not let us become extinct. He kept us in life, in connection and harmony with our denomination, and represented in its highest judiciary, through all the dismal years of the rebellion. Thus He gave us part in all those testimonies which our successive Assemblies unanimously pronounced in favor of our country's assailed and endangered government, which constitute so honorable a record. The war ended, peace restored, slavery gone, Missouri entering upon her new era, our time of recovery, of growth, of progress in the work of Evangelization and edification seemed to have come, yet not so rapidly as eager and sanguine people desire, do communities, any more than individuals, recover from such typhoid exhaustion.

At this locality, so considerable an increase of population had been realized, as to raise the question whether a new Church centre were not demanded, nearer to what must become the centre of secular business and enterprise. This question was not a simple one. It involved several subsidiary, or collateral ones. Would the Rock Hill portion of the congregation give up the old locality, about which all the sacred memories and associations of the Church's history clustered, and unite with the portion at Webster, (less numerous then, but likely to increase more rapidly,) in creating a house of worship here? Could the two parts agree upon a compromise location, on the beautiful eminence midway? Could a small chapel be built here, in which one service could be held each Sabbath, the other being retained, and so the church kept undivided until its growth should fully warrant and demand its division into two? All these questions were as carefully and conscientiously examined, I believe, as such questions are wont to be by Christian men, responsible for such decisions, and in duty bound to treat each other considerately. In the judgment of a few good brethren, who had fraternally co-operated with us before, we did not decide these questions swiftly enough, and they announced their determination to have a Church of another ecclesiastical connection and polity, a Congregational Church. Some who had watched and toiled here through the long, dark night, which was giving place to the dawn, which had maintained the preaching of the Gospel, and pastoral labor, and Sabbath school work through the agencies, and with the co-operation and encouragement of a Presbytery which they loved, and with which they had suffered so much and so long, unwilling to be separated from that Presbytery, and to have its agency and its supervision and operation excluded from this field, just when there was opening some prospect of a joyous resting place where it had so long toiled. To the members of the Presbytery, who had tried to be faithful, in the use of their utmost resources and best counsels here, it seemed hard to be excluded—it did not seem duty to withdraw from ground which they had thus cared for and occupied.

Nevertheless, it was distinctly a definitely proposed by those who represented the Presbytery and those here preferring the Presbytery polity, that a church should be organized of those Christians living here, and its ecclesiastical form and status decided by a vote of a majority of its members. This proposal was declined. Our brethren assured us that they felt it to be their duty to establish a Congregational Church, for those who preferred that polity, irrespective of any such consideration of numbers. We could not view this as releasing our Presbytery from its obligation to provide for the twenty-five church-members and their families who desired to adhere to us, neither could we feel that it abrogated our right to retain our hold on this position of prospective important influence, for that work of evangelization in Missouri, in which we feel very solemnly, that the God who has so wonderfully preserved us, assigns us some vigorous and manly part.

As an individual member of the Presbytery, having had some responsible relation to the events I am narrating, as a Christian man desiring to be in charity with all Christian men and women around me, I trust I may be permitted to speak with freedom of the views and motives by which I have been governed—more from the sure confidence I feel, that herein I would do a fair representative of the brethren who have shared these responsibilities with me—the living and the recently dead. I call all present to witness, and I call all who have been accustomed to hear me or converse with me to witness, whether I have ever spoken unkindly or unfraternally of my Congregational brethren. I have had no closer and no sweeter fellowship, during all my life in the West, than with the most venerable Congregational minister in this State, one of the most venerable, most learned, and most godly, in all the land. Never one word of dissension, on this theme, has been between us; although with mutual respect for each other's preferences, each of us does decidedly prefer the church polity with which he is connected.

Doubtless I did regret that here the brethren who prefer that polity could not see it right to postpone the introduction of it, until either it should be chosen by the majority, or the population should have so increased as to need two Churches. Nevertheless I regarded that as a question for their consciences, and I respected their decision, and earnestly and sincerely expected the members of this Church to respect it, as my words are on record, in the earliest document of their history. But I have never seen how we could go farther than we went, in consenting, to withdraw our Presbyterian organization from this ground, if the majority of those concerned here should so vote, without an unmanly and unchristian desertion of friends, and relinquishment of a providentially appointed post of duty. Recognizing the difference of opinion which had thus been developed, as one which fraternal consultation failed to remove, I have ever since accepted, as a historic fact, the existence of two Churches here, agreeing in theology, agreeing in ethics, agreeing as to divine ordinances and covenants, agreeing in views of experimental religion, but choosing different ecclesiastical polities and connections, through which to labor for those com-

mon holy ends; each naturally wishing that the other could concur with itself, yet each bound to respect the dissenting choice of the other.

Christian brethren, having found ourselves unable to agree, let us kindly and charitably agree to differ. Having expressed these views in my official address at the organization of the Webster Groves Presbyterian Church, I reiterate them now, on the occasion of the dedication of its house of worship. I will not assail the preferred Church polity of my Congregational brethren, nor enter into any argument against it. I have no wish to weaken the respect for it and attachment to it, of those who, having grown up under it, or being in historical connection with it, (having got it fairly on, as an armor or a harness that fits them,) like it, and, being habituated to it, work better in it than they could in any other.

Just as little do I feel it necessary to defend our polity. We who have got it on, do not find it trammelling us. We are unconscious of being encumbered or inconvenienced by it, and we humbly think that some good and vigorous work is done by those who are wearing it.

Nay, brethren and sisters, for either of these churches to assail or even disparage the polity of the other, would be unworthy of either of them.

"I believe in the 'holy Catholic Church,'—the vast, world-wide society embracing all who love our Lord Jesus Christ in sincerity and truth, and confess Him before men in the humble and reverent use of His ordinances. This true, Catholic Church may, and does, take different forms of organization, and adapts different modes of administration, modified with reference to the civil government, the condition, circumstances, education—even the habits and tastes of the people, who, at any time and place, are to constitute its membership. It is idle to affirm that the Church cannot, or must not, exist and develop its true spirit and its saving power, under different forms of Church government, and with different theories of Church order, and even of the administration of sacraments. The fact is before us, that the Church does live, and does manifest its saving power, under these various forms, and that various theories, and correspondingly various usages—

The vast ocean is one, flowing in all latitudes, and encompassing all lands. It everywhere has the same elements, and qualities, and powers, and is everywhere moved by the same influences—the winds rolling its billows, and the moon lifting its tides. But it easily shapes itself to the endlessly varying shores, and men give its different portions different names, as they have different positions, and forms, and relations. It is one ocean still. One fluid fills all its depths, and forms all its waves and tides; and one solemn voice—the voice of God—resounds along all its shores.

There is one holy Catholic Church, and the earth is given to it. It is destined to fill the earth, as the waters fill the sea. If the more entire, who possess it, can, without change of its essential nature, suit its form to the civil institutions, and to the usages and modes of thought amid which it flows.

I cordially recognize the Evangelical Congregational churches of this country as constituting an honored and useful portion of "the holy Catholic Church." I thankfully honor it for the eminent part it has had, in human history, in advancing Christian liberty and Christian truth. I know its beneficent prevalence in that part of our country in which I was born; in the soil of which the ashes of my ancestry lie; in whose Church records their names are recorded; and from the hand of one of whose most eloquent and honored ministers,* my own infant face received the baptism of water. I know the glorious struggle which that portion of the Church has maintained against fatal error, springing forth, in a former generation, from within her own pale. I know the leading part she has had in modern missions. I know the amazing vigor and liberality of her people shown in the recent national struggle. "If I forget thee," O New England, "let my right hand forget her cunning." If I consent to sectional, or partisan, or sectarian disparagement of thee, "let my tongue cleave to the roof of my mouth."

I have not found these sentiments preventing me from honoring and loving, with a still deeper and more reverential affection, the Church of my vows, and in which I have long labored in the Gospel. I know her glorious record. I know her orderly and liberal polity. I know her faithful testimonies. I have long lived in her genial life. She received me into membership in my boyhood. In my youth she gave me gratuitous instruction in one of her Theological Seminaries. Two of my revered instructors, then, Rev. Dr. Hickox, now President of Union College, and Rev. Dr. Dickinson, now in retirement befitting his advanced age, were natives of New England, and commenced their ministry in Congregational Churches. They both preferred the polity of the Presbyterian Church, and gave good reasons (as I think) for that preference, but they did not teach me to disparage the Congregational, nor to regard the two as antagonistic.

The same is true, I believe, of the two eminent men now occupying these two chairs.—Rev. Dr. Hall, for more than twenty years a pastor in Norwalk, Connecticut, and Rev. Dr. Condit, once a professor in Amherst College, and for some time a successor of Dr. Bayson, in the pastoral charge of a Congregational Church in Portland, Maine, though I think neither of them was born in New England. In the course of my ministry, I have been associated with a considerable number of such men, as genial, as charitable, as orthodox, as spiritual, and as honest as any I have known, contentedly laboring in our ecclesiastical connection, and deliberately regarding our polity, as preferable to that which they had used before, although involving no antagonistic principles. Their preference arose from the conviction that the Presbyterian system does, in fact, better than the Congregational, secure the most important principles which are common to both. I wish to be understood as standing right there, and as claiming that no Church exists, or ever has existed, whose polity is more accordant with the orderly, civil liberty which is the glory of our representative Republican government—none in which Scriptural Christian liberty has freer exercise or stronger safeguards—none in which the truth, as it is in Jesus, is more purely held, or more faithfully preached, or made, by God's blessing, more effective unto the conversion and sanctification of souls. Christian men who love their sacred interests, cannot afford to disparage the Presbyterian Church. If any do it, they do it under a mistake, which they will regret, when they find that they have discharged into the ranks of our allies, ammunition which they should have reserved for the common enemy.

Brethren and sisters of the Webster Groves Presbyterian Church, I feel sure that you are in sympathy with me, in all these sentiments. I would encourage you to hold fast to them, in all fidelity and in all charity. You are called to the duty of illustrating these sentiments in circumstances of some difficulty—yet no very unusual difficulty. There hath no temptation taken you but such as is common to man. Rely upon God's grace to enable you, and be determined by His grace, to do wisely, faithfully, and charitably, the work which He assigns you. Let nothing induce you, let nothing provoke you, to assail or disparage a sister Church—give no one any excuse for assailing or disparaging yours. If ever this should be done, it is as unjust as it is unchristian. The denunciation to which we belong has a record of which we are not ashamed, and which is not finished. Her position before the world, especially before the intelligent people of this country, is one that we need not spend time or strength

*Rev. Daniel A. Clark, then of Amherst, Mass.

in defending. Be in sympathy with her spirit; be in co-operation with her labors; be faithful to her testimonies and her history; and you need not desire any thing better than to share her future. Your best and only right way of demonstrating, beyond all question and all cavil, your right to be here, is in being useful here. Do earnestly and vigorously and prayerfully the Christian work which God gives you to do—the culture of piety in your own hearts; the Christian nurture of your own households; the maintenance of public worship, including especially the meetings for prayer, by constant attendance and cheerful co-operation; the earnest prosecution of the Sunday-school work; and the friendly endeavor to secure the attendance with you upon these means of grace of every family within a practicable distance, that does not prefer to attend some other place of evangelical worship. In this work, "let nothing be done thro' strife or vain glory"—nothing from motives of mere rivalry. Yet fail not to do diligently and earnestly all that you can do, to secure that there shall be no neglecters of the sanctuary, no unevangelized families, in all the region around you. Be ye sure that, in this, you and your sister Church, will find enough to do. In the increase of population, and among those already settled about you, both will need to be very diligent, to secure that there shall be none who have not been made full members of the Church, and who do not love our Lord Jesus Christ in sincerity and truth, and confess Him before men in the humble and reverent use of His ordinances. This true, Catholic Church may, and does, take different forms of organization, and adapts different modes of administration, modified with reference to the civil government, the condition, circumstances, education—even the habits and tastes of the people, who, at any time and place, are to constitute its membership. It is idle to affirm that the Church cannot, or must not, exist and develop its true spirit and its saving power, under different forms of Church government, and with different theories of Church order, and even of the administration of sacraments. The fact is before us, that the Church does live, and does manifest its saving power, under these various forms, and that various theories, and correspondingly various usages—

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CABINET ORGANS.

The claim is made with great confidence, by the manufacturers of and dealers in the Mason & Hamlin Cabinet Organs, that these organs are a very great improvement upon all previous instruments in which tones were produced by reeds, or vibrators, as they are termed in Europe; and that they far excel all other instruments of this class, not only especially in quality of tone and capacity for variety of effect, but also in desirable qualities generally, and in durability. Yet it must be considered that manufacturers are liable to look with partiality on their own productions, and that a salesman is apt to be carried away by enthusiasm for the articles he attempts to sell; so that the judgment of such parties is not always to be relied on, even though they desire to be entirely honest and fair. The public have a right to ask what evidence can be presented that such claims are well founded. It is natural and proper that a purchaser should desire something more than the confident statement of the person desiring to make a sale, that the instrument recommended has the merits claimed for it. This is especially the case in a matter like this, in which few purchasers feel that such brief personal examination and comparison of instruments as is commonly possible can be safely relied on. Where the instruments can be placed side by side, a somewhat confident judgment, in certain respects, can be arrived at; especially where the person making the examination has experience and sufficient musical cultivation to understand what qualities of tone will continue to please, as well as what will soon lose their charm. But there are other excellences, which concern the working qualities of an instrument: its durability—the question whether it will stand well, or soon deteriorate in quality and get out of order—which can hardly be judged of by any one except from actual test—from knowledge of the instruments in actual use for a long time. Therefore most persons look for other evidence than that of their own senses, or at least like to have this corroborated by other proof. Let us see, then, what evidence is offered that the Mason & Hamlin Cabinet Organs have the great merits claimed for them. Undoubtedly the best judges in such a matter are the musicians—those whose lives have been spent in music, whose education and experience have fitted them to judge, who are daily and almost hourly actually playing upon and testing different musical instruments, and so have all the advantages for forming a correct judgment, which can come from skill, experience, and ample opportunity for comparison. If we could have the judgment of the best of these musicians, and they were found to be unanimous—this alone would be considered sufficient. It is hardly to be supposed that judges so qualified, and with such opportunities, could be mistaken in the matter. Of all the evidence possible, this would undoubtedly be the most reliable and the best—better than the judgment of any number of persons not so skilled and qualified to judge—better than the opinion of any one man, or even one's own opinion. These are the doctors, in this case, and if for a wonder they should be found to agree, it could hardly be supposed they were not right. Now it is an indisputable fact, the truth of which any one may easily ascertain for himself, that just such evidence as this exists, that the claims made for the superiority of the Mason & Hamlin Cabinet Organs are fully warranted. Testimony is printed in the circulars of these manufacturers from more than two hundred and sixty distinguished musicians, and all of them say, not only that the Mason & Hamlin Cabinet Organs are very admirable and desirable

for both public and private use, but also that they are superior to all others; the best of their class, unqualifiedly. Many of them express this judgment in the most emphatic language. By looking over the names of those who give this explicit testimony, any one conversant with such matters will see that a large majority of the best musicians in the country are among them. The most eminent organists, pianists, composers, singers and musical directors in nearly all the principal cities of the country testify in the matter. Such an array of competent testimony was never published before.

Observe then that Mason & Hamlin do not content themselves with asserting roundly that their instruments are recommended as the best by the most eminent musicians; they publish the testimony itself, and it is seen that the opinion of those who are recognized as the best judges is almost unanimous. Did they not publish such testimony, it would be safe to doubt that they had it, for a manufacturer having such an endorsement of his productions is sure to print it. Let it be observed that these are the professional musicians, the most eminent in the country, whose reputation is at stake in such a matter, and who would by no means give such emphatic evidence unless very sure of what they affirmed. Were this testimony from one or two or even a score only, it might be possible to doubt if they might not be mistaken, or even if they had not been prompted by some personal considerations. But they are numbered by hundreds—are so many that it is fair to say that they include the great body of the most eminent musicians of the country; and their testimony is that these instruments are clearly the best of their whole class.

Another class of evidence is the result of examinations and comparisons at the Industrial Fairs, which are held from time to time in the principal cities and different States; to which the most prominent manufacturers are accustomed to send the best specimens of their work to represent them. Undoubtedly there are cases where the judges are incompetent, the examination inadequate, or the award a mere matter of favoritism, which decides nothing—but these are exceptions to the rule. Generally, the conclusion is fairly arrived at, after careful and impartial examination and comparison by critical and competent judges. At such Fairs, Mason & Hamlin have so often been awarded the highest premium for the best instruments, that it has come to be regarded as a matter of course that it will be won by them. Fifty-gold and silver medals, or other highest premiums, have been awarded them within a few years. These have been at all the most important industrial fairs of the country. In itself, this is very emphatic testimony. Probably no other article, in any line of manufacture, has been so universally recognized as the best. One, or two, or three awards prove little, for they may have been obtained where there was no competition, or by some personal favoritism. In fact, some cunning manufacturers are almost enough not to exhibit their wares where they will come in competition with others, but only in those exceptional cases where, from lack of competition, or other reason, they are sure beforehand of getting the highest premium. By this management, they are enabled to advertise that "wherever exhibited, their instruments have always been awarded the highest premium." Mason & Hamlin have pursued the opposite course; they have exhibited their instruments at all the prominent Fairs, seeking competition, instead of avoiding it. This is shown by the very large number of premiums which they have taken within a few years, which must necessarily include nearly all the Fairs of any prominence held in the country during that time. This alone, then, would be conclusive evidence as to the comparative merits of these instruments; for there can be little room to doubt the superiority of the article receiving such universal preference at such trials.

One other kind of proof may be represented. Instruments having so much merit, though they might not be appreciated by every one, would surely find great acceptance with the public, and large sales. Comparisons of the Internal Revenue Returns (which are made under oath) show that the sales of the Mason & Hamlin Cabinet Organs are greatly larger than those of any other kind of instruments. We think, then, that the claims as to the superiority of these instruments must be admitted. Certainly it would be difficult to conceive of more reliable and conclusive evidence of their justice than that which is presented, as we have seen.

MARRIED.

CRULL-CRAWFORD. In Brooklyn, N. Y., on Wednesday, March 29, by the Rev. Theodore L. Cuyler, D.D., Mr. William M. Crull to Miss Jennie M. Crawford, all of Brooklyn, N. Y. No cards.

DIED.

FEETON.—At the residence of her parents, Clinton, N. J., on February 16, 1867, Martha Feeton, wife of Jacob Heiler, daughter of C. W. and L. A. Altman, aged 28 years. Her end was peace.

Special Notices.

SPECIAL NOTICE.—Those desirous of contributing toward the building fund of the Brainerd Memorial Sabbath-school are invited to do so by Saturday evening, the 8th inst., in order to be included in the Report on Opening Exercises on the 7th. Mr. S. T. BLDWIDGE, 428 E. 2d st., will receive subscriptions.

Presbytery of Wilmington.—The Presbytery of Wilmington will hold its next stated meeting in the Presbyterian Church at Odessa, Del., commencing Tuesday evening, April 16, at 7 1/2 o'clock, opening sermon by the Moderator, Rev. John Patton, D.D. Narratives, Statistical Reports and Assessments will be called for. WILLIAM ASKMAN, Stated Clerk.

The Presbytery of Pittsburgh will meet in New Castle on the 10th of April, at 7 1/2 o'clock P. M. by order of Presbytery. S. M. SPARKS, Stated Clerk. Mr. PLEASANT, Pa., March 22, 1867.

The next Annual Meeting of the Presbytery of Milwaukee will be held in the Presbyterian Church of Jefferson, on the 10th of April, at 7 o'clock P. M. Full Statistical Reports from all the Churches are requested. G. W. ELLIOTT, Stated Clerk. MILWAUKEE, March 29, 1867.

The Presbytery of Lyons will hold its next stated meeting in Lyons, on Tuesday, April 9th, at 2 o'clock, P. M. A. H. LITTLE, Stated Clerk. EAST PALMIRA, N. Y., March 13, 1867.

Philadelphia Fourth Presbyterian stands adjourned to meet in Eudora Street Church (Third Street, Philadelphia), Tuesday, 9th April, 1867, at 7 1/2 o'clock, P. M. J. S. SHEPHERD, Stated Clerk. 1088-4

Third Presbytery of Philadelphia will meet in the Chester City Church on Tuesday, April 9th, at 7 o'clock, P. M. Seasonal Records will be examined, and Reports received from Standing Committees on Home and Foreign Missions, Education, Publication, and Ministerial Relief. 1088-3 J. G. BUTLER, Stated Clerk.

The Presbytery of Galena and Belvidere will meet in Apple River, Ill., on Tuesday, April 9, 1867, at 7 1/2 P. M. EUGENE L. AVERY, Stated Clerk. WAUKEGAN, Ill., March 15, 1867. 1088-3

The Presbytery of the District of Columbia will hold its next Spring Meeting in the Sixth Church, Washington, D. C., commencing at 7 1/2 o'clock P. M., the first Tuesday of April, being the 24 day of that month. W. McLAIN, Stated Clerk.

The Presbytery of Wellsborough will hold their next stated meeting at Nelson, on the third Tuesday (16th) of April, at 2 o'clock, P. M. S. J. McCULLOUGH, Stated Clerk. TROA, March 20, 1867.

The Presbytery of Harrisburg stands adjourned to meet in York on the second Tuesday in April next, at half past seven o'clock in the evening, to be opened with a sermon by the Moderator, Rev. C. R. DEWEY, D.D. C. P. WING, Stated Clerk.

Philadelphia Tract and Mission Society.—Office, 1224 Chestnut Street. The One Hundred and Sixty-sixth Union Meeting in behalf of this Society will be held at Asbury Methodist Church, 82d and Market, on Sabbath evening, April 7th, at 7 1/2 o'clock. Several addresses will be a made. Public invited. JOSEPH H. SCHREINER, Agent.

The Citizens of Western Pennsylvania and of the adjoining States, are requested to meet in Convention, in Pittsburgh, on Tuesday, April 9th, 1867, to take measures to secure in the Constitution of the United States a Repeal of the ALIENRY Act of the Lord Jesus Christ as the Ruler among the nations, and of the revealed will of God as of supreme authority in civil affairs. Association an allary to the National Association for this purpose, and all Christian congregations, are requested to send representatives. The Convention will assemble at half past seven o'clock, P. M., on Tuesday, April 9th, 1867, and continue through the day and evening following. WM. STRONG, Supreme Court of Penn., President of the National Association. LOUIS W. HALL, Speaker of Penna. Senate. ROBT. ADDELY BROWN, Senator 27th Dist., and others.

NATIONAL BANK OF THE REPUBLIC, PHILADELPHIA, March 12, 1867. In accordance with the provisions of the National Currency Act and Articles of Association of this Bank, it has been determined to increase the Capital Stock of this Bank to one million dollars (\$1,000,000). Subscriptions from Stockholders for the shares allotted to them in the proposed increase, will be payable on the second day of May next, and will be received at any time prior to that day which will be received from persons desirous of becoming Stockholders. By order of the Board of Directors. JOSEPH P. MUMFORD, Cashier.

A Cough, A Cold, or A Sore Throat.

REQUIRES IMMEDIATE ATTENTION AND SHOULD BE CHECKED.

IF ALLOWED TO CONTINUE, Irritation of the Lungs, A Permanent Throat Disease, or Consumption, IS OFFER THE RESULT.

BROWN'S BRONCHIAL TROCHES

HAVING A DIRECT INFLUENCE TO THE PARTS, GIVE IMMEDIATE RELIEF. FOR BRONCHITIS, ASTHMA, CATARRH, CONSUMPTIVE AND THROAT DISEASES, TROCHES ARE USED WITH ALMOST ODD SUCCESS. SINGERS AND PUBLIC SPEAKERS.

will find TROCHES useful in clearing the voice when taken before Singing or Speaking, and relieving the throat after an unusual exertion of the vocal organs. The Troches are recommended by Physicians, and have had testimonies from eminent men throughout the country. "Being an article of true merit, and in their new localities in various parts of the world, and the Troches are universally pronounced better than other articles. Obtain only "Brown's Bronchial Troches," and do not take any of the worthless imitations that may be offered. SOLD EVERY WHERE.

BATCHELOR'S HAIR DYE.

This splendid HAIR DYE is the best in the world. The only true and perfect Dye—Harmless, Reliable, Instantaneous. No disappointment. No tedious tints. Natural Black or Brown. Removes the effects of Bad Dyes. Invigorates the hair, leaving it soft and beautiful. The genuine is signed HENRY A. BATCHELOR. All others are more imitations and should be avoided. Sold by all Druggists and Perfumers. Factory, 51 Barclay street, New York. Beware of a Counterfeit.

CEDAR CAMPHOR

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