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I. O. O. F. THANKSGIVING SERMONS.]

[Continued from the Eighth Page.] THE LUXURY OF BENEVOLENCE.

A Discourse Before the Independent Order of Odd Fellows, on their National Thanksgiving Day, delivered in Trinity M. E. Church, Philadelphia, by Rev. Dr. Nadal.

'It is more blessed to give than to receive."-Acts xx, 85,

Acts xx, 85. All our activities in relation to others are made up of giving and receiving, and the same is as true of everything else that has life as it is of man. The trees are the recipients of light, and air, and moisture, which they drink in and appropriate, and then, in turn, give forth fruit, blossom, fragrance, beauty. The birds take nourishment from brook and field, and give back music. Flowers and harvests receive human care and labor, and in turn meet our higner and lower wants. The whole commu-nion of nature is a giving and taking, a neiping and being helped.

higher and lower watter and taking, a neiping and being helped. But the Apostie here makes a comparison between the biesseduess of giving and that of receiving, and declares in favor of giving. If we look further we shall be able to gather a hint of this from nature. How are you im-pressed when you take a view of the vegetable kingdom? When you look at a fruit tree, for instance, does it look more noble and dignified when you regard it as receiving the sunlight among its branches, when it sucks in moisture from the drenching shower, when you iop off its surplus branches, and kill its ugly insects, or when it spreads out its boughs to offer you shelter in summer, and fills your cellar with luscions fruit in the antum? When does a rose tree seem noblest? When you are giving it care, or when it is giving you beauty and fra-grance? When does your horse seem grandest? is it when you idge him and feed him, or is it when he bears you forward, sharing with you Is it when you loge him and lead him, it is to when he bears you forward, sharing with you the pomp and pride of the hour? The answer is plain. Trees, flowers, animals, all seen prouder and nobler in giving than in receiving. Indeed, in receiving we see their necessities, their weakness, their obligations to us, but in division they present themselves as rich power. giving they present themselves as rich, power-ful, munificent. The Apostle asserts the same fact as to men.

He says in the text it is more blessed to give than to receive. In this assertion it is not denied that there

In this assertion it is not denice that there is pleasure in receiving; it is only asserted that the pleasure of receiving is inferior to the pleasure of giving. The simple fact of receiving is a blessing in itself. What is received may have been grud, ingly bestowed—only given to meet the demonstrated public opinion—and yet, if the redemands of public opinion—and yet, if the re-ceiver is in circumstances of need, it is blessed to receive. But the blessing is only material. The recipient of the charity can eat and wear what recipient of the charity can eat and wear what is even given grudgingly. So much bread and meat, however gotten, if put into a healthy stomach, will produce so much blood, muscle, and strength; and so much cloth, put into coats and pantaloons, will keep out so much cold. And this is the view apparently taken by many of their benefactions. But what a mise-rable, naked, skeleton blessing such a person receives! His brother has treated him like a hungry borse: he has regarded him merely hungry borse; he has regarded him merely as an animal; he has given so much to his stomach and limbs, but in the manner of the gift has had no respect to his soul. In this case something is bestowed, but more is with-held. That gentle and brotherly consideration for the woor which avertees configure held. That gentie and brotherly consideration for the peor which awakens gratitude, and opens the heart to good and plous counsels, is withheld; that blessed, heavenly sympathy with human suffering, which makes the suf-ferer feel that you have shouldered a part of his trouble, is withheld. You have put bread into his mouth, but have given no food to his higher humanity. See that orphan boy! When his parents died, decency demanded that his rich and stingy uncle should take him home with him. In that family the boy eats his grudged meals, and grows outwardly sturdy, perhaps, but that sunshine of sympathy, those fond caresses that are lavished upon the chil-dren of the family, and which, bestowed on him, would make him forget that he is an orphan, are not his to enjoy. Without heart-nourishment, he grows up crushed, dwarfed, indurated. With worse food and poorer cloth-ing, but more smilles and more love, he would have a but wo houte the to an

indurated. With worse food and poorer cloth-ing, but more smiles and more love, he would have thriven much better, for the soul un-wilted would have grown. 'You call on a merchant for a subscription for the cause of missions, and he gives, but does it with a surly look, and with im-patient, surly talk. You have your five dollar note, and, poor, innocent, unconscious note that it is, it does not know how miserably it has been given, and in the treasury it will count just as much as that other note which count just as much as that other note which was prayed over and given with glad and cheer-ful heart. But how does it affect the collector? Don't you feel in some sort paralyzed and unprepared to go to the next place? You have the money, but with it a rebuilt-a bruise, if not a dislocation. If with the gift you had received a smile and a fervid good wish for your success, you would have been lightened and winged for your next visit, but, as it is, the gift has made your heart, and your step, and your counte-nance heavy. And when that money is sent out to the foreign field, if the spirit in which it was given could be sent with it, if it could carry was given could be sent with it, if it could carry the giver's grumble and frown, it would make the missionary's heart to sink within him. But, God be praised, the blessing of receiving need not be merely physical, poisoned by the supercillousness and pretension of the giver. It need not be a mere bread and meat blessing, to be measured by the amount of muscle to be manufactured out of 11. Gitts need not be a like the honey which we get from an old dead tree—the honey is pure, and the comb white and beautiful, but the tree is worse than nothing: we wish to cleanse the sweet prize from the smell of the rotten wood, and to brush off the filing pow-dered fibre. So, with grudged favors, we would brush and rub from them the canker of stingibrush and rub from them the canker of stingl ness, and forget the vile spirit in which they were given. But a favor almost becomes another thing, a sixpence grows into a dollar, nay, into thousands, when it is cheerfully bestowed. It is as when we have gathered the whose bending boughts stoop and laugh in the glorious sunlight to make the cheerful offer, and seem to say, "Relieve me; it will accommodate me, Don't you see I am burdened with riches?" We are ready to answer, "Beautiful, good-humored, benevolent creature, your enter t humored, benevolent creature, your spirit is sweeter and better than even your fruit!" We have been so fortunate as to be acquainted with men who, by the spirit of their beneficence, made receiving a pleasure. I knew a man who made his own fortune-

stances. There, in yonder hovel, is a poor crea-ture in whom vice has been followed by its matural attendants-poverix, neglect, and rufn. There seems to be no place in her heart for hope, much less for reformation. The world is dead to her, and she is waiting to die literally. There is one thing can touch her yet, and that is kind-ness. If you can make her feel that somebody cares for her, you have found a path through which you may finally carry happiness into her soul. A mere gift may not do it; sunshine and rain are gifts, and much more beautiful gifts than money unfeelingly bestowed. But a benefit coupled with gentle pity, and offered in such a way as to show true interest in the sufferer, will call her back to life, and another Magdelene, like the first, will wash your feet with her tears, and wipe them with the hair of her head.

her head. Again, you are anxious to save a soul; that soul must be the recipient of your lessons, your efforts, your advice. But shall receiving be a lesson in this case? Most certainly not by coldly given counsels, not by brow-beat-ling, but rather by unostentatious and affec-tionate words of Christian sympathy, which will breathe a beart of love, and show your estimate of the value and preciousers of a stimate of the value and preciousness of a

ber bead

And last of all, what is there in Jesus of And last of all, what is there in Jesus of Nazareth and His religion that makes receiv-ing such a joy? We are saved by the Cross. But what does that mean? Not merely that the Jews and Romans put Christ to death, but especially that He was a voluntary sufferer; that He gave up His life when all the powers of earth and heaven were at his disposal for its defense. Out of love He gave His life for us. In the gentilest mood of sorrow, and in the noblest mould of love. He linked pain with immortal compassion. Touched by His sublime giving, we receive His gift with abashed and humble gratitude. gratitude. But let us now turn from the blessedness of

ecciving to that of giving. Wherein does the elessedness of giving consist, and how is it uperfor to that of receiving?

Superior to that of receiving? We answer that the pleasure of giving does not consist in the simple fact of parting with what we have. On the contrary, if there be in the beart up fount of goodness on whose stream our gifts float forth to their object, the sepera-tion from our treasure must be painful. It is the placking the feathers from the living burd tion from our treasure must be painful. It is like plucking the feathers from the living bird, like tearing open the oyster in order to extract the precious (earl; like jerking out the jewel that hung in "the swine's snout, and reading the tough flesh." It is not take giver, but the cheerful giver who is blessed. It is not ne who shows mercy who is happy, but he that "showein mercy with cheerfulness," he that loves mercy.

"loves mercy." True, giving is an act of the soul, by which it comes into harmony with God. It is a joyful recognition of the charity that seeketh not her own, which does not live unto liself, which confesses itself its brother's keeper. In aword, it is Divine benevolence, in thought, in feeling, in action. It is a spring in the heart which does not content liself with boiling and bub-bling within its own narrow limits, but delights bling within its own narrow limits, but delights to flow forth and make all without to blossom with gladness. It is an instrument of music whose cords, touched by the trembling finger of sorrow, send forth strains of heavenly com-fort. It is a feeling ready to be converted into bread, and meat, and clothes, and firewood, and lodging for the wretched. It is a cloud, troubled and restless until it pours its shower of refreshment upon the parched wastes of hu-manity. It is the Good Shepherd, whose step is never so light as when his shoulder is bur-dened with the lost sheep which He has rescued from the wolf. It is the Good Samaritan, who orgets an enemy's hatred in a brother's misfor-

We often hear about giving from a sense of We often hear about giving from a sense of duty, but if our view be correct, the blessedness of benevolence is far, very, very far beyond this. The sense of duty is something stern and strictly just. It waits until want and woe knock at the door and inquires, with a solemn face, What may be the matter, and what is the extent of its own bond? But Christian benevo-lence, instead of waiting for want to knock, knocks at the door of want, and chases away sorrow with the smile with which it asks the privilege of relieving. Is it not so? What has been the spirit of the noble philanthropists of the world? Was it a stern, calculating sense of duty that sent out John Howard, and Elizabeth Frye, and Florence Nightingale, and Miss Dix, and John Wesley, and Saul of Tarsus? Nay, brethren, a sense of duty can provide us feet, but these servants of God and humanity moved on wings; they travelied in a whirlwind; they but these servants of God and humanity moved on wings; they travelied in a whirlwind; they worked for nothing and found themselves; they were off on the errands of love before the sense of duty had finished doing his sums. By the time duty had got on his boots, and taken up his staff, all-loving, all-giving, self-forgetting charity had entered the hovel of poverty and set the table; and by the time duty arrived, charity had departed, leaving a rainbow over the door, and nothing the matter within. Shall we now ask wby giving is more blessed

FINING TILLEGRAPH.—FFE

THE DAILY E ENING TELEGRAPH .--- PHIL

of Christ, gives you somewhat the aspect of a Church, and of Church not Christian. This is much used against you, and is, I think, a lea-ture not without danger. Permit me to loquire whether forms of prayer might not be altogether dispensed with in a society purely beneficial, and repudiating the character of a Church. My dear friends, your beneficent spirit as an Order, your cherished idea of the universal brotherhood of man, your kind, fraternai nursing of the sick, your noble care of widow and orphan, were all born of Christianity, and are wholly unknown beyond the borders of Christendom. And I earnestly hope that noth-ing will have your countenance that, to the most remote seeming, will place you in a hos-tile attitude towards the Church. She is the mother and cherisher of every form of public and private good. Finally, brethren, your appointment of this day of mational thanksgiving is, in our view, a happy omen. It seems as though the Divine Spirit, the Holy Comforter, had visited you and drawn you to the altars of the Church. You evidently felt, and that rightly and wisely, that if your Order was to engage in public worship, the church was the flitting place. You have, therefore, come to the church, to the churches known as evangelical; and in the name of the church we bid you welcome to her altars and to her service. May the offering of thanks-

church we bid you welcome to her altars and to her service. May the offering of thanks-giving, which your order this day presents before the Lord, come up with acceptance before Him, and may the answer of Heaven bea bless-ing upon you and your brethren throughout the country, and upon the nation!

THE COLORED MEN OF ALABAMA.

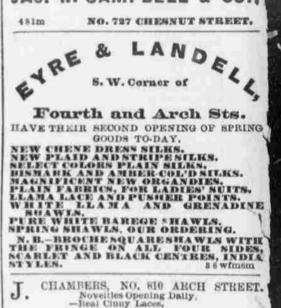
FLORENCE, Ala., April 16. Hon, William D. Kelley, Philadelphia, Pa.-Dear Sir:--I see in the Washington Chronicle that a fund is being raised by members of Con-gress and others for the purpose of sending South, during the summer and fall, radical Re-publican documents, for the instruction and guidance of colored voters and Southern loy-alists. This I regard as a highly desirable and necessary movement. Down here those who do not take Northern papers get but little relia-ble information as to the political situation. It should be understood that such documents, circulated among the freedmen, would be read FLORENCE, Ala., April 16. circulated among the freedmen, would be read either by them or to them. If they even thought they contained any political informa-tion, nine out of ten would walk five miles to have them read.

have them read. I am a colored man, a native of Pennsyl-vania. Have charge of a large school of freed-men at this point. Am supported by a Penn-sylvania Aid Sooiety. Was educated at Oberlin. College. Aside from my occupation, I wish to do what I can in this section towards enlight-ening the newly enfrauchised in regard to voting. In this work I wish to secure what ald I can from the North. It is really amusing to see the wonderful change in the demeanor of the whites towards the blacks since the passage of the Reconstruc-

the blacks since the passage of the Reconstruc-tion bill. Let the North not be mistaken on his point. Southern politicians are, without doubt, going to use every exertion to secure the aid of the freedmen in their efforts again to raise themselves into political power. raise themselves into political power. Everything here indicates that the late Rebels will bring to bear upon the colorad voters all their powers of persuasion and de-ceitful manifestations of kindness. They have commenced already. Their strongest argu-ment at present is something like this:--"We are better friends to you than the North. Why are better friends to you than the North. Why do they not give their own negroes political rights?" etc. You can hear this argument fall-ing from their lips everywhere. Intelligent Southern colored men will, of course, vote the straight radical Republican ticket. I am confident that they will lead the remainder in the right path. But to do this successfully, they must have the co-operation of friends at the North. If the issues are furly presented to the freedmen of Alabama, I have no fears as to the results; but if they are to re eive their political instruction at the feet of

AMUSEMENTS.	DRY GOODS.
A MERICAN ACADEMY OF MUSIC SATURDAY EVENING, April 27, 1867.	229 FARIES & WARNER, 229
GRAND MONSTER CONCERT, ander the suspices of the Committee on Public Amuse meets, in ald of the SOUTBERN FAMINE RELIEF FUND,	NORTH NINTH STREET.
BY THE GERMAN SINGING AND MUSICAL SOCIETIES who have kindly volunteered their aervices, viz	ABOVE BACE, HAVE JUST RECEIVED-
SENGERBUND. ABION, GERMANIA, AURORA. LIEDERKRANZ, EINTRACHT HUNGER MÆNNERCHOR, TEUTONIA MÆNNERCHOR, BEETHOVEN MÆNNERCHOR, BEETHOVEN MÆNNERCHOR, LIEDERTAFEL DER FREIN GEMEINDE, HERRMANN'S SATERLEE MILITARY BANI BECK'S PHILADELPHIA BAND, MCCLURG'S LIBERTY OORNET BAND, JRAND COMBINATION ORCHEETRA OF TW HUNDRED PERFORMEBS AND	Double-width Cloth for Sacques, \$2. Meitons, for Boys' Wear and Sacques, 65 cents, 25 pieces White Piques, Bue quality, 56 cents, Jos Lot Corded Piques, 625 cents, Double-width All wool Delaloss, 68 cents, Black Alpuces, 60, 65, 06, 60, 60, cete etc. Sun Umbrellas from aoction, \$1'As and \$175. Fins Bier Linens from auction, \$1'As and \$175. Black and White Balmorals, \$1'25, Gents' Hemstitched Hidkin, \$6' cents, bargain, Ladies' Hemstitched Hidkin, \$6' cents, bargain, Misses' Linen Hidkin, 19 cents, Cargain, Misses' Buff Gloves, 30 cents, cheap.
FIVE HUNDRED CHORDSTERS, PROGRAMME,	Heatlery, greatly reduced prices, Regular-made liteached Hose, 40 cents,
DirectorL. ENGELK PART I. 1. Grand National OvertureLode Arranged by Mr. Th. Herrmann. Ferformed by th combined memberi of Beck's Philadelphia flam (J. G. S. Beck, Leader) and the Satterice Band (Ti Herrmann, Leader). 2. Chorus-A. "Singer's Home,"J. Off Song by the Liedertafel of the German Free Congre- gation (Director, W. Kunzel). 3. Chorus-"The Guard at the Rhine"C. Withel Song by the Meenterchor (Director, L. Engelke). 4. Valse-"The, Fairy Taies"	 b-4 Pillow-case Muslins, Sicents. Best makes Bleached and Brown Muslins. Williamsville, Wamsuka, Bay Mills, etc. etc. Table Linens, Napkins, Towels, etc. All wool Flaunci, 50 cents, fine quality. Yard-wide Dumet, 375, cents, bargain. B000 Linen Fans, below anction prices. Linen Suirt Fronts, 30, 375, 55, 56, 56, 63, and 75c. Three ply Linea Cuffs, 1- cents. Soit fusish Jaconets, 35, 575, and 50 cents. Nainsocks, 25, 31, 375, 66, 50, and 60 cents. Victoria Lawne, 81, 375, 50, 56, 60, and 60 cents. Large Flaud Nainsocks, 20, 50, 60, 60, and 60 cents.
Engelke).	FARIES & WARNER,
PART II. 1. Chorus—"Love and Mercy." (Liebe und Gnade)	
 S. Chorus-"On the Rhme"	 N. W. COF. EIGHTH and FILBERT HAVE JUST OPENED A LARGE LOT OF Ladies' Buff, White, and Colored Gloves. Ladies' English Slik Gloves. Children's Buff, White, and Colored Gloves. Ladies' Kid Gloves, real kid, 81:25 per pair Jouvin's Kid Gloves, real kid, 81:25 per pair Jouvin's Kid Gloves, best quality imported. Ladies' and Gents' Hoslery. Jaconet Edgings and Insertings. Ladies' and Gents' Hensitich Hikks. Children's Linen Hokks, 7, 8, 10, and 125 cents.
POSITIVELY LAST NIGHT BUT ONE OF MR. JAMES E. MURDOCH,	Nainsook Muslins, fine quality, 25, 31, 37%, 45 and 50 cents.
who will appear this evening in the favorite come of MONEY, Alfred Evelyn, MR, J. E. MURDOC SATURDAY-THE GAMESTER, SATURDAY AFTERNOON,	White Fritten, of, oo, ou, ba, in, oo, and gt wyards
FAREWELL MURDOCH MATINEE. By particular request the light and sparkli Comedy,	Ig LINEN GOODS: LINEN GOODS: Just opened 200 dozen Linen Towels.
THE DRAMATIST. MONDAY-After a long and careful preparatic will be produced, with MOST MAGNIFICENT SCENERY, including a	
BEAUTIFUL PANORAMA, an entirely new and original DOM ESTIC PLAY,	Table Linens, 3735, 50, 65, 65, 75, 90, \$1, 1'1255, \$1'25, 0 to \$2 per yard. Napkins and Doylies.
AFTER MANY DAYS. Seats secured six days in advance.	Best makes Shiring Linens. Fine French Percales, 50 cents per yard, Colored Alpacas and Mohairs. Melange Popins, 40, 50, and 75 cents per yard. E. Ali-wool Deiahes, choice shades.
W ALNUT STHEET THEATH N.E. corner of NINTH and WALNUT Stree THIS (Friday) EVENING, April 26, The sparkling new Comedy of THE HUSBAND OF MY HEART, Eugenia (with songs)	a' Black Silks, very cheap. Piald Silk Poplins. Black all-wool Delaines, very cheap. Bisck Alpacas, 33, 40, 50, 62%, 70, 75, 85, 90, and §1 pd
with a powerful cast. SATURDAY - BENEFIT OF OWEN FAWCET MONDAY First Night of Mrs. LANDER, late MUSS J. M. DAVENPORT.	
The management has the pleasure of announci an engagement with this great Artiste, conceded the public and the press the FIRST ACTRESS OF THE DAY, whose classical performances-picturesque, graph and intellectual-have elicited warmer critical app	No. 1101 CHESNUT Street.
bation than those of any LIVING TRAGEDIENNE. Mrs. LANDER'S appearance will be strictly limit to twelve nights. Box Book open.	E. M. NEEDLES & CO.

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GABDEN STREETS, Is a good place to buy DEY GOODS, because you are sure to get the worth of your money, and always a large block to select from. "ONE PRICE CASH STORE" THE FIVE STORY WHITE BUILDING. [3 16 8m8p No. 1101 CHESNUT Street. E. M. NEEDLES & CO. AT THEIR NEW STORE. N. W. Corner Eleventh and Chesnut 9 WILL OPEN ON WEDNENDAY, MAX 1, BLACK THREAD LACE SHAWLS,

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"Whose soul proud science never taught to stray Far as the solar walk or milky way:"

a man of no broad views on general questions. -a man of no broad views on general questions. The money had come in fast, but not fast enough to ruin his heart. It came not into his heart, but into his cheat. When he was asked for a gift for the poor, he usually handed over the amount needed, and returned thanks for the privilege, and then, with a heartiness of manner which showed how deeply and simply sincere he was, he expressed a hope that he might be honorest with many such calls. I remember another instance, which will illus-trate our point. A clerical friend had come from the country to beg for a poor church. I had taken him to the counting-house of a mer-chant, who had scowled at me for bringing chant, who had scowled at me for bringing him, and had left upon his small gift and upon our spirits the spell of his meanness. With a sad heart I led my begging friend up the street to another establishment. We now found our-selves in quite another atmosphere. It was like passing from the north pole to the balmiest Reports in quite months and points. It was like passing from the north pole to the balmiest May day of our own elimate. In this place giving was a regular part of the business, and apparently the most pleasant part. The firm had a formal account with the Lord. The case was no sconer stated than a handsomestim was given by the principal, and the book handed to two brothers, who gave in the same spirit. This done, I was thanked for the opportunity afforded them of doing good, and requested to call again when I had a good case. Here giving was not a mere physical set, but one of holy observations, and hence receiving was not a mere physical receiving. The coloyment of such receiving is not one of mere money-getting, of mere eating, of being warmed and filled, but a noble feeling is conveyed with the benefaction.

the door, and nothing the matter within. Shall we now ask why giving is more blessed than receiving? Have we not answered it? Is not the very spirit of true giving a bliss in itself already? It is a baptism which purifies and saturates with the very spray of the River of Life. Like the sun, it moves and shines in its own light—it gives without losing. It wins ad-miration and creating, but humble lays its miration and gratitude, but humbly lays its trophles on the altar of the Lord of all. It is a Joy, a glory, a sanctity of inner life, blossoming with perennial beauty, and bending and break-ing with an exhaustless fruitage.

But not only is the spirit of giving superior to the state of mind and heart involved in re-ceiving; the true giver shows his superiority to the receiver in all the forms of his happy activity. As the stars are over the clouds, so is activity. As the stars are over the clouds, so is the giver over the receiver. If he bestow bread, the very flesh it yields is his. If he supply coul or wood, the warm glow that drives away the deadly chill is his. His is the roof that keeps out the storm: his is the coat that blunts the pinch of the frost. If he give safe counsel in trouble, his is the peace that comes back to the heart of his neighbor. If he pick up a fallen child in the street and tenderly sets it on its little feet again, the grateful patter of those feet little feet again, the grateful patter of those feet is music of his own making. If he draw a soul to God, its shouts, its peace, and, in some sense, its renewed life are his. In him is ful-filled the word of the wise man, "There is that which scattereth and yet increaseth." In openwhich scattereth and yet increaseth." In open-ing his heart to men, he hath opened Heaven to himself, and all nien have opened their grateful souls to him. What he scatters is seed; what returns to him is a great harvest. The covetous man is like the isorse-leech, ever crying "Give, give!" This man, with reverence be it spoken, is like God, ever entreating, "Take, take!" Brethren, is it not blessed to give, more blessed than to receive!" than to receive?

Gentlemen of the Independent Order of Odd Fellows:-I do not belong to your order, but p have read your rules, and have met with fre-quent instances of the good you have done. I find that the book known as the Odd Fellows' Manual is replete with Scripture quotations, both from the Old and the New Testaments. both from the Old and the New Testaments. I find, too, that one of your degrees goes beyond the mere duty of one Odd Fellow to another, and recognizes the universal brotherhood of the race. With your recognition of the Bible in this book. I cannot understand how any man can honestly be a member of your order without accepting the Divine authority of Christianity.

Christianity, Taking this view, therefore, we cannot unite with some who oppose you, and who oppose all such societies as un- or even anti-thristian. If the Constitution and laws of the United States only recognized God and His word as you do, I should be content. You are, of course, not a church; if you were, the even limited secrecy of your order would be inadmissible. But who will deny the right of men to units for mutual security? Your society, in its beneficial as-pects, as I understand it, is only a sort of life and health insurance, for your mutual support in sickness; for the benefit of widowhood and orphanage. And to oppose you as unchristian, or to reject you from the Church, as we learn some do, is about as rational as it would be to oppose an insurance company because some of its officers were not Christians, or because they insured persons without examining them in the creen or catechism. There are bodies of forend or catechism.

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their old masters, then we may fear the worst. The sympathies of Southern colored men, ignorant as they are, are with the North. The slave always did believe that his freedom lay somewhere beyond the snow clouds of that section: and, now a freeman, he still turns section; and, now a freeman, he start turns thither his eyes for protection in his new-found liberty. Run out for President any radical Republican, a man whom, down here, we can conscientiously call a "Lincoin msn," and the blacks would vote for him to a man. "None other word argund".

blacks would vote for him to a him. Some other need apply." But your pardon, dear sir; 1 only wished to ask if you could put me in a way to get such documents as would ald me in the work of enlightening these people in regard to their new obligations as citizens. Hoping to hear from on all on early day Land day for yours from you at an early day, I am, dear sir, yours, etc., OSCAR M. WARING, Box 26, Florence, Ala,

AMUSEMENTS.

A MERICAN ACADEMY OF MUSIC. HANDEL AND HAYDN SOCIETY. THIRD AND LAST CONCERT OF THE SEASON. Friday Evening, April 26, 1867. Mendelssohn's Grand Oratorio of ST. PAUL WILL BE PERFORMED. Solo parts sustained by

Mrs. H. M. SMITH, of Boston.

Mr. J. F. RUDOLPHSON, of Boston,

Mr. GEORGE SIMPSON, of New York.

The Chornsen by the Society, consisting of turce hundred voices, assisted by a Grand Orchestra of forty

instruments-the whole under the direction of

saleby

CARL SENTZ, H. A. CLARKE Organist.

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