TERMS OF PUBLICATION.

The Bradford Reporter is published every Thursday Morning by S. W. Alvord at Two Dollars per annum, in advance.

☞ Advertising in all cases exclusive of subscriptions to the paper.

SPECIAL NOTICES inserted at fifteen cents per line or first insertion, and Five cents per line for subsequent insertions.

LOCAL NOTICES, same style as reading matter, twenty cents a line.

ADVERTISEMENTS will be inserted according to the following table of rates:

	1w	4w	2m	3m	6m	1yr.
1 inch	$1.50	3.00	5.00	6.00	10.00	$ 15
2 inches	2.00	5.00	8.00	10.00	15.00	20.00
3 inches	2.50	7.00	10.00	13.00	20.00	30.00
4 inches	3.00	8.50	14.00	18.25	25.00	35.00
¼ column	5.00	12.00	18.00	22.00	30.00	45.00
½ column	10.00	20.00	30.00	40.00	55.00	75.00
1 column	20.00	40.00	60.00	80.00	$100	$150

Administrator's and Executor's Notices, $3; Auditor's Notices, $2 50; Business Cards, five lines, (per year) $5, additional lines $1 each.

Yearly advertisers are entitled to quarterly changes. Transient advertisements must be paid for in advance.

All Resolutions of Associations; Communications of limited or individual interest, and notices of Marriages and Deaths, exceeding five lines, are charged ten cents per line.

The Reporter having a larger circulation than all the papers in the county combined, makes it the best advertising medium in Northern Pennsylvania.

JOB PRINTING of every kind, in Plain and Fancy colors, done with neatness and dispatch. Handbills, Blanks, Cards, Pamphlets, Billheads, Statements, &c. of every variety and style, printed at the shortest notice. The Reporter Office is well supplied with Power Presses, a good assortment of new type, and everything in the Printing line can be executed in the most artistic manner and at the lowest rates. TERMS INVARIABLY CASH.

BUSINESS CARDS.

C. M. TINGLEY, *Licensed Auctioneer*, Rome, Pa. All calls promptly attended to.
May9,1870

W. WALLACE KEELER,

HOUSE, SIGN AND FRESCO PAINTER.

Towanda, Sept. 15, 1870–yr

DAY, HUDDELL & SANDERSON

Miners and Shippers of the

SULLIVAN ANTHRACITE COAL,

mar.1'71 Towanda, Pa.

CAMP & VINCENT, INSURANCE Agents.—Office formerly occupied by Mercur & Morrow, one door south of Ward House.

T. B. CAMP. may10-'70 W. S. VINCENT.

R. FOWLER, REAL ESTATE DEALER, No. 160 Washington Street, between LaSalle and Wells Streets, Chicago, Illinois. Real Estate purchased and sold. Investments made and Money Loaned. May 10,'70.

DRESS - MAKING, PATTERN CUTTING AND FITTING in all fashionable styles on short notice. ROOMS in Mercur's New Block, Main-st., over Porter & Kirby's Drug Store.

MRS. H. E. GARVIN.

Towanda, Pa., April 13, 1870.

HAIR WORK OF ALL KINDS, such as SWITCHES, CURLS, BRAIDS, FRIZETTS, &c., made in the best manner and latest style, at the Ward House Barber Shop. Terms reasonable.

Towanda, Dec. 1, 1869.

GAYLORD BROS., *General Fire and Life Insurance Agency.* Policies covering loss and damage caused by lightning, in Wyoming, and other reliable companies, without additional charges.

H. B. GAYLORD,
Wyalusing, May 23, '71. S. C. GAYLORD.

JOHN DUNFEE, *BLACKSMITH,* MONROETON, PA., pays particular attention to ironing Buggies, Wagons, Sleighs, &c. Tire set and repairing done on short notice. Work and charges guaranteed satisfactory. 12,15,69.

AMOS PENNYPACKER, HAS again established himself in the TAILORING BUSINESS. Shop over Rockwell's Store. Work of every description done in the latest styles.

Towanda, April 21, 1870.—tf

LERAYSVILLE WOOLEN MILL

The undersigned would respectfully announce to the public that he keeps constantly on hand Woolen Cloths, Cassimeres, Flannels, Yarns, and all kinds at wholesale and retail. HAIGH & BROADLEY,
Aug. 10,'70. Proprietor.

C. S. RUSSELL'S

GENERAL

INSURANCE AGENUY,

may23'70—tf TOWANDA, PA.

CONRAD MYER

Inventor and Manufacturer of the celebrated Iron Frame Pianos, Warerooms, No. 722 Arch St. Phila., has received the Prize Medal of the World's Great Exhibition, London, Eng. The highest Prizes awarded when and wherever exhibited. (Established 1823.) mar.29,'71-3m

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DAYTON & BROTHER,

Dealers in

WOOL, HIDES, PELTS, CALF-SKINS, FURS, &C.,

For which the highest cash price is paid at all times. Office in M. E. Rosenfield's Store, Main-st.,

G. A. DAYTON,
J. E. DAYTON. nov.14.'70 TOWANDA, PA.

THE UNDERSIGNED HAVE opened a Banking House in Towanda, under the name of G. F. MASON & CO.

They are prepared to draw Bills of Exchange, and make collections in New York, Philadelphia, and all portions of the United States, as also England, Germany, and France. To loan money, receive deposits, and to do a general Banking business.

G. F. Mason was one of the late firm of Laporte, Mason & Co., of Towanda, Pa., and his knowledge of the business men of Bradford and adjoining counties and having been in the banking business for about fifteen years, make this house a desirable one through which to make collections. G. F. MASON,
Towanda, Oct. 1, 1866. A. G. MASON.

NEW FIRM!

NEW GOODS AND LOW PRICES!

AT MONROETON, PA.

TRACY & HOLLON,

Retail Dealers in Groceries and Provisions, Drugs and Medicines, Kerosene Oil, Lamps, Chimneys, Shades, Dye Stuffs, Paints, Oils, Varnish, Yankee Notions, Tobacco, Cigars and Snuff. Pure Wines and Liquors, of the best quality, for medicinal purposes only. All Goods sold at the very lowest prices. Prescriptions carefully compounded at all hours of the day and night. Give us a call.

TRACY & HOLLON.

Monroeton, Pa., June 24, 1869—ly.

CHEAP PASSAGE FROM OR TO IRELAND OR ENGLAND.

GUION & CO.'S LINE OF STEAMSHIPS FROM OR TO QUEENSTOWN OR LIVERPOOL.

Williams & Guion's old "Black Star Line" of Liverpool Packets, sailing every week.

Swallow-tail Line of Packets from or to London, sailing twice a month.

Remittances to England, Ireland and Scotland payable on demand.

For further particulars, apply to Williams & Guion, 29 Broadway, New York, or

G. F. MASON & CO., Bankers,
Oct. 1, 1866. Towanda, Pa.

ANCHOR LINE STEAMERS.

Sail every Wednesday and Saturday, to and from NEW YORK AND GLASGOW, Calling at Londonderry to land Mails and Passengers.

The Steamers of this favorite line are built expressly for the Atlantic Passenger Trade, and fitted up in every respect with all the modern improvements calculated to insure the safety, comfort, and convenience of passengers. Passage Rates, Payable in Currency, to GLASSGOW, LIVERPOOL and LONDONDERRY.

FIRST CABIN, $65 and $75, according to location. CABIN RETURN TICKETS, $130, securing best accommodations. INTERMEDIATE, $33. STEERAGE, $28.

Parties sending for their friends in the Old Country can purchase tickets at reduced rates. For further particulars apply to HENDERSON BROTHERS, 7 Bowling Green, N. Y. or to S. C. MEANS, Central Express Office, Towanda, Pa. mar.15'71

MYERSBURG MILLS.

WHEAT, RYE AND BUCKWHEAT

FLOUR!

CORN MEAL AND FEED

Constantly on hand and for sale cheap for CASH.

CUSTOM WORK WARRANTED.

On hand a large quantity of GROUND CAYUGA PLASTER, from Old Younger Beds.

Wheat, Rye, Corn and Oats taken in exchange for Plaster.

June 8'71 E. R. MYER.

NEW STEAM FLOURING MILL

IN SHESHEQUIN, PA.

The subscriber desires to give notice that his new

STEAM FLOURING MILL

Is now in successful operation, and that he is prepared to do all work in his line on short notice.

CUSTOM GRINDING DONE ON THE SAME DAY THAT IT IS RECEIVED.

Wheat, Buckwheat and Rye Flour, Corn Meal, Feed, Bran, &c., always on hand and for sale at lowest rates.

PARTICULAR NOTICE.—Persons livinge on the west side of the river desiring to patronize my mill, will have their ferryage paid both ways, when they bring grists of ten bushels and upwards.

apl.4'71 F. S. AYERS.

CAKES AND CRACKERS.--GREcian Bend, Scotch Honey, Orange, Raison, Lemon and Ginger Cakes, Washington Jumbles and Coffee Biscuit, and all kinds of Crackers at

March 4, '70. W. A. ROCKWELL'S.

The Bradford Reporter.

S. W. ALVORD, Publisher.

REGARDLESS OF DENUNCIATION FROM ANY QUARTER.

$2 per Annum in Advance.

VOLUME XXXII.

NUMBER 5.

PROFESSIONAL CARDS.

JAMES WOOD, ATTORNEY AND COUNSELLOR AT LAW, Towanda, Pa.

HENRY PEET, ATTORNEY AT LAW, Towanda, Pa. june 27, '66.

WM. FOYLE, ATTORNEY AT LAW, Towanda, Pa., Office with Elhanan Smith, south side Mercur's Block. April 14, 70

GEORGE D. MONTANYE, AT-TORNEY AT LAW. Office—corner of Main and Pine Streets, opposite Porter's Drug Store.

W. B. KELLY, DENTIST. OF-fice over Wickham & Black's, Towanda, Pa. May 2d, '70.

DR. H. WESTON, DENTIST.—Office in Patton's Block, over Gore's Drug and Chemical Store. jan 1, '68.

L. P. WILLISTON.
ATTORNEY AT LAW, TOWANDA.
South side of Mercur's New Block, up stairs.
April 21, '70—tf.

H. B. McKEAN, ATTORNEY AND COUNSELLOR AT LAW, Towanda, Pa. Particular attention paid to business in the Orphans' Court. july 20, '66.

W. H. CARNOCHAN, ATTOR-NEY AT LAW (District Attorney for Bradford County), Troy, Pa. Collections made and promptly remitted. feb 15, '69—tf.

J. & D. C. DeWITT, *Attorneys-at-Law*, Towanda, Pa., having formed a co-partnership, tender their professional services to the public. Special attention given to EVERY DEPARTMENT of the business, at the county seat or elsewhere.
JACOB DeWITT,
D. CLINTON DeWITT.
TOWANDA, Pa., Dec. 12, 1870.

JOHN N. CALIFF, ATTORNEY AT LAW, Towanda, Pa. Particular attention given to Orphans' Court business, Conveyancing and Collections. ☞ Office in Wood's new block, south of the First National Bank, up stairs.
Feb. 1, 1871.

C. H. WARNER, Physician and Surgeon, LeRaysville, Bradford Co., Pa. All calls promptly attended to. Office first door south of LeRaysville House.
Sept. 15, 1870.—yr

GEORGE SANDERSON, Jr., Philadelphia, Attorney-at-law. Office with Samuel Robb, Esq., 230 South Fourth street. Business in any of the several courts of Philadelphia promptly and faithfully attended to. mar.15'71-3m

OVERTON & ELSBREE, ATTOR-NEY'S AT LAW, Towanda, Pa., having entered into copartnership, offer their professional services to the public. Special attention given to business in the Orphan's and Register's Courts. apl 14'70
E. OVERTON, JR. N. C. ELSBREE.

MERCUR & DAVIES, ATTOR-NEYS AT LAW, Towanda, Pa. The undersigned having associated themselves together in the practice of Law, offer their professional services to the public.
ULYSSES MERCUR. W. T. DAVIES.
March 9, 1870.

W. A. & B. M. PECK'S LAW OFFICE.

Main street, opposite the Court House, Towanda Pa.

Oct. 27, '70.

A. A. KEENEY, COUNTY SU-PERINTENDENT, Towanda, Pa. Office with B. M. Peck, second door below the Ward House. Will be at the office the last Saturday of each month and at all other times when not called away on business connected with the Superintendency. All letters should hereafter be addressed as above. dec.1,70

BEN. MOODY, M.D.,

PHYSICIAN AND SURGEON,

Offers his professional services to the people of Wyalusing and vicinity. Office and residence at A. J. Lloyd's, Church street. Aug.10,'70.

JOHN W. MIX, ATTORNEY AT LAW, Towanda, Bradford Co., Pa.

GENERAL INSURANCE AGENT.

Particular attention paid to Collections and Orphans' Court business. Office—Mercur's New Block, north side Public Square. apr. 1, '69.

DR. DUSENBERRY, would an-nounce that in compliance with the request of his numerous friends, he is now prepared to administer Nitrous Oxide, or Laughing Gas, for the painless extraction of teeth.
LeRaysville, May 3, 1870.—1y

DOCTOR O. LEWIS, A GRADU-ate of the College of "Physicians and Surgeons," New York city, Class 1843-4, gives exclusive attention to the practice of his profession. Office and residence on the eastern slope of Orwell Hill, adjoining Henry Howe's. Jan 14, '69.

DR. D. D. SMITH, *Dentist*, has purchased G. H. Wood's property, between Mercur's Block and the Elwell House, where he has located his office. Teeth extracted, without pain by use of gas. Towanda, Oct. 20, 1870.—yr.

Hotels.

BOARDING.—A few boarders can secure first-class rooms with board, by applying at No. 32 Second Street. F. E. POST.

WARD HOUSE, TOWANDA, PA.

On Main Street, near the Court House.
C. T. SMITH, Proprieter.
Oct. 8, 1866.

DINING ROOMS

IN CONNECTION WITH THE BAKERY.

Near the Court House.

We are prepared to feed the hungry at all times of the day and evening. Oysters and Ice Cream in their seasons.
March 30, 1870. D. W. SCOTT & CO.

ELWELL HOUSE, TOWANDA, PA.

JOHN C. WILSON

Having leased this House, is now ready to accommodate the travelling public. No pains nor expense will be spared to give satisfaction to those who may give him a call.

☞ North side of the public square, east of Mercur's new block.

RUMMERFIELD CREEK HO-TEL.

PETER LANDMESSER.

Having purchased and thoroughly refitted this old and well-known stand, formerly kept by Sheriff Griffis, at the mouth of Rummerfield Creek, is ready to give good accommodations and satisfactory treatment to all who may favor him with a call.
Dec. 23, 868—tf.

MEANS HOUSE, TOWANDA, PA.,

COR. MAIN AND BRIDGE STREETS.

The Horses, Harness, &c. of all guests of this house, insured against loss by Fire, without any extra charge.

A superior quality of Old English Bass Ale, just received. T. R. JORDAN,
Towanda, Jan. 24, '71. Proprietor

BRADFORD HOTEL,
TOWANDA, PA.

The subscriber having leased and lately fitted up the above Hotel, lately kept by him as a saloon and boarding house, on the south side of BRIDGE STREET, next to the rail-road, is now prepared to ententain the public with good accomadations on reasonable charges. No trouble or expense will be spared to accommodate those calling on him. His bar will be furnished with choice brands of Cigars, Liquors, Ales, &c.
Good Stabling attached. WM. HENRY.
Towanda, June 1, 1871.—tol. May72 Proprietor.

ATLANTIC HOUSE,

SECOND STREET,

BETWEEN BRIDGE AND PINE STREETS,

TOWANDA, PA.

The undersigned having fitted up this house for a Hotel and Restaurant, will open for business May 1st, 1871. The public will find a very neat and commodious house, with Musical Entertainments, together with four of the best Billiard Tables in this section. All are invited to call and examine for themselves.
apl.19'71-tf C. W. SCHWENKE.

NEW PLANING MILL!

MATCHING, RE-SAWING; MOULDINGS, &c.,

At the old stand of H. B. Ingham's Woolen Factory and Sawmill, in

CAMPTOWN, PENN'A.

A HEAVY SIX ROLL PLANING AND MATCHING MACHINE

in charge of an experienced Mechanic and builder, the public may expect a

GOOD JOB EVERY TIME.

From the recent enlargement of this water power, work can be done at all seasons of the year and soon as sent in. In connection with the saw-mill we are able to furnish bills of sawed lumber to order.
STEWART BOSWORTH.
Camptown, May 23, 1870.—1y

NOTICE TO CARPENTERS!

The undersigned have made arrangements to insure Carpenter's CHESTS OF TOOLS, covering them WHEREVER THEY MAY BE. All desiring such insurance are respectfully invited to give us a call.
CAMP & VINCENT,
dec28'70 Gen. Insurance Agts., Towanda, Pa.

REMEMBER THAT FOX & MER-CUR are retailing all kinds of Groceries at wholesale prices. The largest stock in town. Goods first class. Prices low. E. T. FOX,
Sept. 29, '70. HENRY X MERCUR.

Rail-Roads.

TIME TABLE OF THE SULLI-VAN & ERIE RAILROAD.—Taking effect on Monday, Jan. 23, 1871.

SOUTHWARD.		STATIONS.	NORTHWARD.	
P. M.	A. M.		P. M.	P. M.
2:30	8:00	......TOWANDA......	12:20	7:10
2:40	8:10	BARCLAY JUNCTION	12:10	7:00
3:00	8:30	......MONROE......	11:50	6:40
3:35	9:05	......WILCOXS......	11:15	6:05
3:45	3:55	....NEW ALBANY....	11:05	5:55
3:55	9:25	......MILLERS......	10:55	5:45
4:20	9:50	......DUSHORE......	10:30	5:20
P. M.	A. M.		A. M.	P. M.

R. F. GOODMAN,
Jan. 25, '71. Gen'l Passenger Agent.

NEW ROUTE TO PHILADEL-PHIA.

VIA

NORTH PENNSYLVANIA RAILROAD.

Shortest and most direct line to Philadelphia, Baltimore, Washington, and the South.

Passengers by this route take Pennsylvania & New York Railroad train, passing Towanda at 7:15 A.M., make close connection at Bethlehem with Express train of North Penn'a Railroad, and arrive in Philadelphia at 5:05 P. M., in time to take night trains either for the South or West.

City passenger cars are at the Depot on arrival of all trains to convey passengers to the various Depots and to all parts of the city.

RETURNING.

Leave North Penn's Railroad Depot, corner Berks and American streets, Philadelphia, at 7:35 A. M., arriving at Towanda 4:30 P. M., same evening. Mann's Baggage Express collects and delivers baggage, office No. 105 South Fifth street, Philadelphia.

FREIGHT ACCOMMODATIONS.

Freight received at Front and Noble streets, Philadelphia, and forwarded by Daily Fast Freight train to Towanda, and all points in Susquehanna valley with quick dispatch. ELLIS CLARKE,
Gen. Agt. N. P. R. R., Front and Willow Sts.
Nov. 21, 1870. Philadelphia.

PA. & N.Y. CANAL & R.R. CO.—

ARRANGEMENT OF PASSENGER TRAINS,
To take effect Monday, May 15, 1871.

SOUTHWARD.			PRINCIPAL STATIONS.	NORTHWARD.		
No. 35.	No. 9.	No. 7.		No. 34.	No. 8.	No. 36.
P M	A M	A M		P M	P M	P M
2 43	11 58	7 45	......Elmira......	12 40	5 25	9 45
3 30	12 40	8 30	......Waverly......	11 45	5 00	9 00
3 40	12 48	8 40	......Athens......	11 35	4 51	8 50
4 20	1 20	9 25	......Towanda......	10 48	4 20	8 13
5 16	2 09	10 15	....Wyalusing....	9 50	3 25	7 20
5 35	2 27	10 35	....Laceyville....	9 31	3 17	7 00
6 02	2 57	11 00	....Meshoppen....	9 08	3 00	6 38
6 09		11 07	....Mehoopany....	9 00		6 30
6 40	3 21	11 35	...Tunkhannock...	8 35	2 30	6 00
7 30	4 25	12 55	......Pittston......	7 35	1 35	4 45
8 15	4 45	1 15	....Wilkes Barre....	7 10	1 15	4 20
...	7 15	4 10	...Manch Chunk...	.....	10 45	....
P M	8 12	5 35	.....Allentown.....	A M	9 45	P M
	8 25	5 50	.....Bethlehem.....		9 20	
	8 50	6 25	......Easton......		9 00	
	10 20	8 15	.Philadelphia...		7 35	
	11 45	9 30	.....New York....		6 00	
	P M	P M			A M	

No. 30 leaves Towanda at 7 10; Athens, 7 54; Waverly, 8 05, arrive at Elmira at 9 10 A. M.

No. 31 leaves Elmira at 5 30; Waverly, 6 30; Athens, 6 40, arrive at Towanda at 7 25 P. M.

Down Trains dine at White Haven. Up Trains dine at Pittston.

Passengers to and from New York and Philadelphia without change of cars.

Down train connects at Allentown with Through fast Express for Harrisburg, Pittsburg and the West.
R. A. PACKER,
Superintendent.

Miscellaneous.

TAYLOR'S ELECTRIC OIL!

This Oil has proven itself a medicine *unsurpassed* in the cure of Rheumatic lameness *of any kind* requiring an outward application. We defy the medical world to bring a material better adapted to the alleviation of pain and lameness in Man or Beast than is this medicine. It works upon the same principle as its nearest kin—Electricity; and although, like all of our best medicines, it sometimes fails, yet the cases of failure are very rare, and are always complicated ones. It works like magic upon burns, frost-bites, sting of bees, and all external poisons. Every family should have it in cases of fresh cuts, bruises or sprains. It will not smart like most medicines when applied to a new sore. It is no quack preparation, but is composed of nine of the best materials known to *materia medica*, compounded upon scientific principles. As a horse medicine it is taking the lead of anything in the market. Buy it and try it. If you do not like it, return it and receive your money back. For sale by all druggists and dealers in medicine. Price 50 cents per bottle.
H. BROWNING TAYLOR,
dec6'70.tf Proprietor, LeRaysville, Pa.,

MISSES KINGSLEY & EATON

Have opened a new

DRESS MAKING ESTABLISHMENT

In the room over Miss Kingsley's Millinery store (one door south of Fox & Mercur's), where they are prepared to do all kinds of work in the Dress Making line, at reasonable rates.

FASHION PLATES

Of the latest style received as soon as published.
They will also give instruction in
CUTTING AND FITTING DRESSES.
JENNIE KINGSLEY,
Sept. 29, '70. LYDIA G. EATON.

MERCURS BANK,

TOWANDA, PA.

(Successor to B. S. Russell & Co., Bankers.)

Receives Deposits, Loans Money, Makes Collections, and does a

GENERAL BANKING BUSINESS,

same as an Incorporated Bank.

To persons desiring to send money to ANY PART of the United States, Canada or Europe, this Bank offers the best facilities and the lowest terms.

PASSAGE TICKETS

To and from Nova Scotia, England, Ireland, Scotland, or any part of Europe and the Orient, by the

CELEBRATED INMAN LINE

Of Steamers always on hand.

Buys and sells Gold, Silver, United States Bonds at market rates.

Agent for the sale of Northern Pacific 7 3-10 Bonds.
M. C. MERCUR, President.
WM. S. VINCENT, Cashier. mar.15'71

RHEUMATISM—NEURALGIA!

$500 WILL BE PAID

to any person producing any Medicine showing half as many living, permanent cures as Dr. FITLER'S VEGETABLE RHEUMATIC REMEDY. Used inwardly only. A pleasant Medicine, free from injurious drugs. Warranted, under oath, to have permanently cured 95 in every 100 patients treated in the past ten years. (See testimony). It is the scientific prescription of Prof. Jos. P. Fitler, M. D., a graduate of the University of Pennsylvania, A. D., 1833,—now one of Philadelphia's oldest regular physicians, and Professor of Chemistry and Toxicology,—who has made Neuralgia, Chronic and Inflamatory Rheumatism the specialty of his entire professional life—a fact vouched for by the signatures accompanying each bottle, and other testimonials of many prominent renowned physicians and clergymen. To protect sufferers from poisonous quack nostrums and useless expenditure of money, a legal signed guarantee, stating exact number of bottles warranted to cure, will be forwarded gratis to any sufferer sending by letter a full description of affliction. In case of failure to cure, amount paid positively refunded. Medicine sent anywhere by express, collect on delivery. Afflicted invited to write for advice; all information and medical advice sent by letter gratis. Address Dr. J. P. FITLER, 29 South Fourth street, Philadelphia, Pa. The Remedy is sold or obtained by Druggists.

WANTED AGENTS FOR

GREAT FORTUNES.

AND HOW THEY WERE MADE; OR THE STRUGGLES AND TRIUMPHS OF OUR SELF-MADE MEN. By J. D. McCabe, Jr. Profusely illustrated and beautifully bound. The most taking, instructive, and universally sought after book issued for years. Fasinating as fiction, authentic as history, practical as "Poor Richard," with lessons more elevating for popular purposes, than the profoundest philosophy. Agents are clearing from $80 to $200 per month, in spite of hard times. Sells fast and easily, and delivers splendidly. Send for Circular, etc., and notice extra terms. GEO. MACLEAN, Publisher,
719 Sansom Street, Philadelphia.
mar. 21'71-3m

PATCHEN.

This well-bred stock horse will serve mares the present season, from April 1, to Aug. 1, at the Livery Stable of KINGSBURY & SOLOMON, Towanda, Pa., from Monday noon to Saturday morning; and at Sheshequin, Pa., at the farm of L. B. KINGSBURY, during Saturday and Monday forenoon.

TERMS.—$20 by the season. Money due at time of service. $30 to insure one mare, and $50 for two mares owned by one person. Money due as soon as the mare is known to be with foal. Any person having a mare insured, and parting with her before the time of foaling, will be held accountable for the insurance. Pasture furnished for mares from a distance at $5 per month. All accidents and escapes at the owner's risk.

PEDIGREE.—Patchen was sired by the celebrated trotting stallion, Geo. M. Patchen, he by Cassius M. Clay, he by Henry Clay, he by Andrew Jackson, he by Young Bashaw, &c. The dam of Patchen was Durock, grand dam Messenger.
May 18, 1861.—6m

A FULL ASSORTMENT OF DRIED AND CANNED FRUITS, at
March 10, 1869. LONG & KEELER'S.

500 TONS BEST CAUGA Ground Plaster, for sale at Rockwell's Mills, Monroeton. feb.8'71 W. A. ROCKWELL.

Selected Poetry.

Inventory of June.

Of all the months in the year, June is among the pleasantest. Here is an "Inventory" of the best part of the month:

Skies of deepest azure,
  Dance of mountain streams,
Glittering in the brightness
  Of the noontide beams.
Scent of apple blossoms
  Filling all the air,
Cowslips in the meadow,
  Violets everywhere;
Floods of golden sunshine,
  Trailing robes of green,
Gayer than the garments
  Of the proudest queen.
Seas of crimson clover,
  Choirs of singing birds,
And the blessed charm of
  Happy children's words;
Soft melodious whisperings
  In the tossed trees,
Joy of tell tale breezes,
  Hum of honey bees;
Unrestrained resplendence,
  Universal cheer,
Beauty all unbounded
  Tells us June is here:
June: of bloom the fairest;
June: of song the rarest
  Of the changeful year.

Miscellaneous.

ADDRESS

ON THE

History, Doctrine and Polity of the Moravian Church,

Delivered in the Presbyterian Church at Wyalusing, June 14, 1871, by

BISHOP E. DE SCHWEINITZ.

Ninety-nine years ago, a band of Christian Indians inhabiting the section of country where we are assembled this evening, took its way to the West, in order to settle in one of the valleys of what is now the State of Ohio. They were led by Moravian Missionaries who had explored the Susquehanna up to Bradford county preaching the glorious gospel of the blessed God, and making the wilderness of Wyalusing to blossom as the rose. To-night, for the first time in the century that has nearly passed since that exodus, the hymns and prayers of the church of Brethren have again been heard in this region, filling this sanctuary of a sister denomination of christians.

We come to you, my friends, as our forefathers in the fifteenth century came to the Waldenses, and in the sixteenth to John Calvin, rejoicing in "one Lord, one faith, one baptism, in one God and Father of all, who is above all, and through all, and in all." We come to take counsel with you respecting the Saviour's cause and the Saviour's kingdom. We come that you and we may be stirred up anew to promote that cause and spread that kingdom. Now nothing will serve to make us faithful in discharging this duty more than the recital of what God has wrought in the past through the agency of His people.

Hence I will proceed to give you a brief account of the history, polity and doctrines of the church which we represent. I will do this, first, because I have been particularly requested by your esteemed pastor to elucidate this subject; and second, because it involves much which will clearly show that Christ Himself governs His church in all its relations; that He can accomplish great results through the most insufficient instrumentality; "that He has remembered His covenant forever, the word which He commanded to a thousand generations."

In anything, therefore, which I may say that may seem to exalt Moravianism, I beg you not to recognize self adulation, but only praise to God. To Him belongs the glory. The record which we bring is a record of His grace and truth.

In the heart of Europe there are two small countries, Bohemia and Moravia, the one a kingdom, the other a margraviate of the Austrian empire. They are inhabited by the Czekhs, who form a part of the great Slavonic race which burst into Europe from the East, and which now inhabits nearly one-half of that continent. The Czekhs were converted to christianity in the ninth century, through the labors of Cyrill and Methodius, the illustrious apostles of the Slavonians. They came from the Greek church, translated the Bible into the vernacular, and introduced the Slavic liturgy. Hence, although Bohemia and Moravia soon fell under the sway of the Popes of Rome, there grew up in these two countries a National Church, which from the earliest times, more or less, protested, in various ways, against the usurpations of the Hierarchy. Such protests became very earnest in the course of the fourteenth century. Preachers like Conrad Waldhauser and John Milic, who for authority in reforming the masses and power in swaying open air congregations that numbered thousands of hearers, may be put by the side of George Whitefield and John Wesley, and writers like Matthias of Janow, gave expression to truths which deeply excited the religious feelings of the people, and prepared the way for the Bohemian Reformation. John Huss was the distinguished leader. It was his purpose to convert his countrymen and purify the church, not with carnal weapons, but with the Word of God, which is "the sword of the Spirit." When, however, the council of Constance broke the royal pledge of safety which he had received, and had him burned alive as an "arch-heretic," on the 6th of July, 1415, his followers flew to arms, and inaugurated the Hussite war, which raged with fury for fourteen years. The Hussites were invariably successful, defeating immense armies of the Imperialists, driving before them, with their iron-pointed flails, the flower of the chivalry of Europe, and spreading the terror of their name far beyond the confines of their own country. But they were divided among themselves. The Taborites formed one faction, democratic in its origin, insisting on a general Reformation, and irreconcilable in its opposition to Rome; the Calixtines constituted another, aristocratic in its feelings, contending merely for the restoration of the cup to the laity in the Lord's Sup-

per, and expecting eventually to be reunited with the Roman Catholic Church. These two parties the council of Basle succeeded in arraying against each other. In the spring of 1434, a battle was fought between them which resulted in the complete triumph of the Calixtines, who, having been joined by the liberal portion of Taborites, were now constituted the Bohemian church, with certain concessions granted by the council, such as the Lord's Supper in both kinds and the use of the vernacular in public worship.

From the midst of this communion those men of God came forth who formed the Moravian church. They were true followers of John Huss, men that had taken no part in the war; men that longed to work out their own personal salvation and to reform the church; men that recognized the growing degeneracy of the National Establishment, which in most of its doctrines, its ceremonies and especially its life, was fast falling to a level with the Roman Catholics. At the head of the Bohemian church stood John Rokyzan, an illustrious preacher, inveigling against the corruptness of the times. Around him those awakened souls gathered and besought him to begin a reformation, promising to support him whatever might be the consequences. But he refused, afraid of the danger to which he would expose himself. Then they began to seek some quiet retreat where they might worship God in peace, carry out the principles of Huss, and encourage one another in the Lord.

Now it so happened that George Podiebrad, the Regent of Bohemia, owned an estate called Litiz, about one hundred miles east of Prague, on the confines of Siberia. It had been devastated in the course of the Hussite war, was sparsely inhabited, and brought him but a small revenue. The little band of inquirers begged Rokyzan to induce the Regent to allow them to settle there. Rokyzan, who was anxious to get rid of them, eagerly consented. The Regent, thinking such a settlement would develop the estate and increase his income, as eagerly gave the desired permission. Neither of them imagined that they were instruments in God's hands for effecting His divine purpose, and that through their selfish motives a movement would be inaugurated which would extend to all the ends of the earth, and continue throughout many generations.

The associates left Prague and built themselves cottages at Kunwalde, one of the villages of the estate. In that village, in the midst of dense forests, and in the shadow of the giant mountains, before ever the pilgrim fathers planted the standard of liberty in our land, before ever the Anglican Reformation freed the Church of England from the fetters of the Papacy, before ever Luther kindled the torch of truth at the fire which burns on God's own altar, when, with the exception of the Waldenses, all Europe lay in the darkness of medieval superstition and the bonds of Romish idolatry, and America was still undiscovered, 414 years ago, in 1457, the church of the United Brethren was formed. "Brethren" was the name which its members adopted, and which has remained to the present day.

The principles which this church enunciated were, in brief, the following three: The Bible is the only source of Christian doctrine; public worship is to be conducted and a discipline to be carried out in accordance with what the Scriptures teach and on the model of the Apostolical church; the Lord's Supper is to be received in faith, to be defined in the language of Scripture, and every human explanation of that language is to be rejected.

Many awakened persons, from different parts of Bohemia and Moravia, began to flock to Litiz, so that the Brethren began to increase rapidly. During the first ten years of their history, they constituted merely an Association within the National Church, from which they had not yet formally separated. Some of its converted priests joined their society and ministered to them in holy things. But when this church began a cruel persecution, which added not a few to the noble army of martyrs, and when the Brethren found it would be impossible to obtain a sufficiency of Calixtine priests, they discussed the propriety of severing the last tie which united them with the Establishment, and of instituting a ministry of their own. This question was made one of special prayer for several years, and at last in 1464, was decided in the affirmative by the use of the lot, in imitation of the Apostles. But even now they allowed three years more to pass without carrying out this decision; for they deemed the institution of an independent ministry to be so momentous a measure that it must be consummated with the utmost care and caution. At last in 1467, a synod numbering seventy members met at Shota, a village on a neighboring estate, in the house of a peasant named Duchek. The meeting was opened with fasting and prayer and the reading of the Scriptures. Then the deliberations began, which resulted in a plan which left the issue absolutely in the hands of the Lord. Nine men of high repute for piety were first elected by ballot. Next twelve paper lots were rolled together and put into a vase, nine of them being blank, and three inscribed with *Iest*, the Bohemian word for *he is*. Thereupon a fervent prayer was offered up beseeching God to designate of the nine nominees either one, or two, or three, as His ministers; but if this should not be the time which He had ordained for such a consummation, to cause all the nine to receive blanks. In this case the Brethren would have deferred further action to some future period. Several members of the synod having been appointed to conduct the proceedings, took their places around a table, before which stood the nominees, the rest of the assembly sitting in a semi-circle behind them, in solemn and prayerful silence. A lad named Procop was called in, and drew nine rolls, singly, out of the vase, giving one to each of the nominees, who advanced to the table and exhibited their lots. It appeared that all the three inscribed with *Iest* had been drawn. The first had been given to Matthias of Kunwalde, the second to Thomas of Prelone, and the third to Elias of Chrenovic. The whole assembly instantly rose to its feet, and every member hastened to acknowledge these three men as the future ministers of the church, by pledging to them the right hand of fellowship. A thanksgiving hymn, composed for the occasion, was joyfully sung, after which followed the Lord's Supper.

The synod next proceeded to consider the ordination of the new ministers. Who was to perform this and in what way? After earnest and prayerful deliberation the following conclusions were reached: First, that in the time of the Apostles there had existed no distinction between a bishop and a priest, and that priests or presbyters had ordained men to the ministry; second, that it would consequently be lawful to have the three candidates ordained by the priests present at the synod; third, that at a very early age, however, before the death of St. John, the office of a bishop had grown to be distinct from that of a priest, and the right of ordaining had been committed exclusively to bishops; fourth, that this regulation, although not of Scriptural authority, was a wise and a good one, and ought to be observed, and that the ministry of the Brethren ought to bear such a character as would compel the Roman Catholics and the Bohemian church to acknowledge its validity; fifth, that therefore the Brethren ought to remain true both to the usage of the Apostolical church and to that following the days of the Apostles and so fulfill all righteousness. Accordingly the candidates were ordained on the spot by the priests there present, with prayer and the laying on of hands; after which three of the ordaining priests, Michael Bradacius, and two others, were sent to a colony of Waldenses, on the confines of Austria, to secure the episcopacy.

The history of these Waldenses was peculiar. They were isolated from their brethren in France and Italy, but on intimate terms with Rokyzan and other leaders of the Bohemian church. Rokyzan was anxious to attach them to his party. Hence, their ministers being all dead, he induced Bishop Philibert, a delegate of the Council of Basle, to ordain two of their number, Frederick Nemez and John Wlach, as priests at Prague, on the 14th of September, 1433. In the following year, 1434, when the Taborites had been defeated by the Calixtines, when the utmost confusion prevailed throughout Bohemia in church and state; when an open feud had broken out between the Council at Basle and the Pope; when, however, the former did everything in its power to conciliate the Bohemians,—these two Waldensian priests at the instance of, and in order to gratify Rokyzan and his coadjutors, were elevated to the episcopacy by bishops of the Roman Catholic church. Consequently the Brethren could procure the succession from this colony of Waldenses.

Their two surviving bishops, of whom the senior was named Stephen, willingly conferred it upon Michael Bradacius and his two companions. Having returned to Bohemia, another synod was called, at which they first reordained Matthias, Thomas and Elias as priests, and then consecrated Elias as bishop. Thereupon the four bishops with whom were associated several priests, were constituted a council for the government of the church. This council, however, was subordinate to the synod.

The little society of Brethren, founded in 1457, on the barony of Litiz, was thus developed into a regular church, soon known as the *Unitas Fratrum* (Unity of the Brethren), with a valid ministry of its own. It increased rapidly, organizing parishes in many parts of Bohemia and Moravia. But the adversary, "the accuser of the brethren," was not idle. Exerting that anti-christian power of which St. John said in his early day, "and even now it is already in the world," he made war with the saints. Two more persecutions broke out, which raged against the Waldenses also. The Brethren "had trial of cruel mockings and scourging, yea, moreover of bonds and imprisonment." "They wandered in deserts and in mountains, and in dens and caves of the earth." They held their public services and their synods at night, in dense solitudes, around fires, under the starry canopy of heaven. They walked to such gathering places in single files, through deep snows, and the last man dragging a tree-branch to obliterate their footsteps. They were tortured on the rack and burned at the stake. Yet the more Satan raged the more they prospered. The blood of the martyrs was the seed of the church. The colony of Waldenses and their episcopate indeed became extinct, Bishop Stephen suffering martyrdom at Vienna; but the Brethren remained; and when Martin Luther nailed his theses to the door of the Wittenberg Cathedral, on the 31st of October, 1517, there existed a church of Reformers before the Reformation, in Bohemia and Moravia, numbering at least 200,000 members, among whom were some of the noblest families of the realm, counting over 400 parishes, using a hymn book and a catechism of its own, proclaiming its doctrines in various Confessions of Faith, employing two printing-presses, and scattering the Bible and other religious books far and wide.

The Brethren made common cause with the Reformers. They sent deputies to those of Wittenberg and to those of Strassburg; they corresponded with Luther, Melancthon and others of the one school, and with Calvin, Capito and Bucer of the other. And while they were induced by such intercourse to drop some doctrinal points which savored of scholastic theology, and to define essential doctrines more clearly, they became, at the same time, the Lord's instruments in opening to the minds of these illustrious men the importance of a scriptural discipline. Calvin, in particular, was impressed with this idea, and introduced some of the principles at Geneva which he had learned from the Brethren. Time will not permit me to pursue this part of thei history any further, although it is full of interesting details.

The Smalcald War, in which Bohemia became involved, brought on the fourth persecution of the Unitas Fratrum in that country, in 1547. The Moravian Diet, on the contrary, in which there were influential members of the church, refused to sanction any decree against the Brethren. In Bohemia their sufferings were terrible, and at last all those living on the royal estates were banished. But this cruel measure, involving as it did the loss of all their earthly possessions, God again overruled for the spread of the church and the glory of His name. The exiles fled to East Prussia, passing through Poland on their way, where they zealously preached the gospel. The Reformation was just beginning in that country; and the Brethren being Slavonians and of the same race with the Poles, soon became its most active agents. Geo. Israel, in particular, labored with apostolical faith and power. At the centennial synod of the church held in 1557, in Moravia, deputies representing a large and flourishing branch of it in Poland, asked that their parishes might be formally received into the fellowship of the Unitas Fratrum. This was done, and from that time of three provinces, the Bohemian, the Moravian and the Polish, each was governed by bishops of its own, but all represented in a common synod.

The Brethren now put forth all their strength. They labored indefatigably to effect a union among the Protestants, and in 1570, succeeded in inducing those of Poland to adopt the *Consensus Sendominensis*, which, advancing farther than our modern evangelical alliance, established practically, although for a short time only, one church for the Brethren, the Lutherans and the Reformed. They published hymn books in Bohemian, German and Polish, founded colleges and theological seminaries, and translated, after a labor of fourteen years, the entire Bible, from the original into Bohemian, which version is counted to be the best ever made in that language. In 1609, they became one of the legally acknowledged churches of the realm, religious liberty having been proclaimed in Bohemia, and Moravia. From the pinnacle of prosperity they were, however, soon cast down by that hand which has, for ages, been smiting at the truth. Ferdinand II., a bigoted Romanist, having become king at Bohemia in 1617, the Protestants refused him allegiance, and elected Frederick of the Palatinate, as their sovereign. His army was totally defeated near Prague, in 1620.

And now Ferdinand began what is generally known as the Bohemian Anti-Reformation. Capuchin friars, jesuits, and imperial dragoons were his agents. Traversing the country for six years, like a band of fiends, they rooted out every vestige of evangelical religion. When their work was done, Bohemia and Moravia lay chained at the feet of the Hierarchy, while more than 30,000 of their Protestant families were in exile. Among these were thousands of the Brethren; those that remained in their homes were forced under the yoke of Rome. Their pastors were banished or slain; their churches taken from them; and their ecclesiastical organization ceased to exist. For a time Poland became their refuge and the town of Lissa their center.

In 1627, amidst the last acts of the Anti-Reformation, Amos Comenius, the Jeremiah of the Ancient, and the John the Baptist of the Renewed Church of the Brethren, fled from Moravia. When on the top of the mountain ridge which constitutes its frontier, he turned to look for the last time upon his native land. Overwhelmed with emotion, as he beheld its fair fields and rich valleys, and thought of the thousands who had there worshipped God in the spirit and in truth, he fell upon his knees and prayed with strong cries and tears, that a seed of the Brethren might be preserved in that country, and their church resuscitated in the Lord's own time. This prayer was most wonderfully fulfilled. The *Unitas Fratrum*, in the estimation of its enemies, was dashed in pieces and forever destroyed. But these enemies "imagined a vain thing." He that sits in the heavens, laughed; the Lord had them in derision.

At first the Brethren hoped that the Thirty Years War would restore them to their country. But when this came to an end in 1648, Bohemia and Moravia were excluded from the religious liberty agreed upon at the peace of Westphalia. Eight years later, in a war with Sweden, Lissa was sacked and burned, and the colony of Brethren which had gathered there were broken up. Then they were indeed cast down; but even now not destroyed. It is true, the remnant of them in Poland gradually amalgamated with the Reformed Church; but a seed remained in their original seats, a seed that preserved the hope of a future renewal and transmitted this hope from one generation to the next. Meanwhile, Amos Comenius was earning high fame as an educator, in Sweden, England, Holland, and even America, the trustees of whose first University at Cambridge, Massachusetts, endeavored to secure him as the head of their institution. But he did not forget the church of his love. Filled with prophetic anticipations of what God would accomplish, he prepared the way for its resuscitation, first, by setting forth its constitution and discipline, together with a brief history, which work he left to posterity to be used in due time; and second, by perpetuating the episcopacy, so that the organic link between the Zion of the past and the Zion of the future might remain intact. Hence, from time to time, ministers of the Reformed communion were consecrated bishops of the Unitas Fratrum, *in spem contra spem*, in hope against hope." In this way forty-five years rolled round. And then, in 1707, as George Jaeschke, a very aged patriarch of Moravia, and a descendant of the Brethren, was about to die, he called his family around his bed and told them that the renewal of their church was at hand, and that if it should take place in a foreign country, they should not hesitate to leave all and flee thither. With this prediction and these exhortations, he passed away.

Ten years later, there appeared in Moravia, among the hidden seed of the Brethren, Christian David, "the servant of the Lord." He was a native of that country, a converted Romanist, and burned with the desire to evangelize his countrymen. Thro' his instrumentality a great awakening began, which resulted in the desire of many of the Brethren to escape from the spiritual tyranny under which they were groaning. In 1722, on the occasion of his third visit, he brought them the joyful intelligence that there lived in Saxony a young nobleman, Count Zinzendorf, who was willing to grant them an asylum on his estate at Berthelsdorf. Accordingly, on the night of the 27th of May, Augustin and Jacob Neisser, together with their families, ten persons in all, and all of them descendants of George Jaeschke, forsook house and home, sacrificed their farms and other property, and fled to Berthelsdorf. There on the 17th of June they began to build the town of Hennhut, Christian David exclaiming in the language of the eighty-fourth psalm, as he struck his axe into the first tree that was felled: "Here the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God." It was the language of that faith to which all things are possible and which was not put to shame. Hennhut become the rallying place for the Brethren; and although other Christians from the churches of Germany joined them, they gave to the colony its tone and tendency. The ancient discipline handed down by Comenius was introduced; the venerable episcopate preserved with such care, was received at the hands of Daniel Ernst Jablonsky and Christian Sitkovius, the last two survivors of a line of seventy bishops, stretching from 1467 to 1735; and the church of Bohemian and Moravian confessors, concealed from human eyes for three generations, renewed its youth like the eagles.

This was the beginning of a new epoch in the history of the Unitas Fratrum. A development was inaugurated different from that of former days and yet not less to the glory of God. Count Zinzendorf, who had identified himself with the cause of the Brethren, resigning his position at the Saxon court, and devoting his property to their interests, and who had, subsequently, been consecrated as one of their bishops, naturally became their leader, and induced them to carry out his favorite idea, which he had borrowed from Philip Spener, of "little churches within the church." Hence, wherever they came, on the continent of Europe, in Great Britain, and in America — for they soon spread to the two countries last named — exclusive settlements were founded in which religion not only controlled spiritual, but social and industrial interests, and from which the vices and follies of the world were banished. In such settlements none but members of the church could hold real estate. No community of goods, however, existed among them, as is often supposed. Such an arrangement was never introduced. Every member retained the unlimited control of his own property. The necessary result of this policy was to keep the church small; yet those exclusive towns became retreats where education and missionary zeal were fostered, where simplicity and lowlimindedness had a home, where flourished a guileless spirit and a beautiful Brotherhood.

In the very nature of the case there proceeded from such centers influences which were felt far and wide. The spiritual children of the old Unitas Fratrum never intended to spend their days in religious idleness. When Hennhut numbered but 600 inhabitants, the first missionaries of the Renewed Church, Leonard Dober and David Nitschmann, went out to convert the negro slaves of the West Indies, resolved to sell themselves into servitude if they should find no other way of reaching this despised and forsaken people. This was the beginning of a work which God wonderfully blessed, and which has made the Moravians, by common consent, the standard bearers in those armies of the Lord that are conquering the heathen world for Jesus. For they have carried the banner of the cross to eight islands of the West Indies, to Greenland and Labrador, to Denmark and Surinam in South America, to the Indians of North America, to the Mosquito coast of Central America, to the Laplanders and the Samoyedes of the coast of the Arctic Ocean, to the Calmucks, to Ceylon, Algiers, and Persia; to East Indies and Egypt, to Guinea on the Western coast of Africa, and to the Hottentots and Kaffirs of South Africa, to Australia, and to Thibet in the heart of Asia. In order to uphold these missions, about 2,325 missionaries in all, male and female, have been sent out by the church at home, while a large force of native assistants has been employed besides.

In addition to this work, the Renewed Church devoted its strength to education through the agency of boarding schools, visited by the young of both sexes, in large numbers. Moreover, on the continent of Europe it began a Domestic Mission called the *Diaspra* (1 Peter, 1, i.), having for its object the evangelization of the members of the State churches, without severing their ecclesiastical connections. This enterprise, too, prospered greatly, extending to various parts of Germany, to Switzerland, France, Denmark, Norway, Sweden and Russia. At the present time about 100,000 persons belong to the Diaspra Mission.

In our country, whither the Brethren came in 1735, but where they were not permanently settled until 1742, the mission among the Indians was particularly illustrious. Its history reads like a romance. It was distinguished by faith and love, by dangers and sufferings and even martyrdom unsurpassed in missionary annals. It commenced among the

Creeks and Cherokees of Georgia, and the Mohicans and Wampanoags of New York, extending into Connecticut and Massachusetts, to many parts of Pennsylvania, to Western New York, to Ohio, Indiana, Michigan and Canada, to the later tribes of the Cherokees in Georgia, to the Cherokee country and to Kansas.

It is evident, therefore, that tho' the peculiar polity of the church stood in the way of its denominational growth at home, the zeal and power and heroism of the fathers were not quenched. When Ferdinand II., at the end of his Anti-Reformation, surveyed his kingdom with a smile, and found not a single parish of the Brethren left, he little thought their name would be borne by multitudes of converted heathen to the ends of the earth ; or to go still further into the past, when the executioners who burned John Huss at the stake, destroyed his garments, by order of the council, and cast his ashes into the rushing waters of the Rhine, that his adherents might have no relic of him, that council, though it claimed infallibility, did not dream that there were continents and islands of which it knew nothing, where his memory would be revered by his spiritual seed, and his followers would be a power in the Christian church.

On the 1st of March, 1857, the Unitas Fratrum throughout the world celebrated the fourth centennial anniversary of its founding, with a common joy and great praise.

In the same year its constitution was materially modified, at the instance of the church in America, by a General Synod which met at Hennhut. The salient points of the present constitution, as framed by that body, are the following : The Unitas Fratrum consists of three Provinces, the Continental, the British and the American, and of the Foreign Mission field. These Provinces are independent in all provincial matters, but form one organic whole as regards doctrine, discipline, ritual and the episcopacy, and carry on the Foreign Missions conjointly. Each Province has a Synod of its own which constitutes the highest power in that Province, and which elects, from time to time, a Provincial Board to govern the church in the interval, between the meetings of the Synod. This Board supplies the churches with pastors who are never chosen by the people. Every ten years, each Provincial Synod, sends the same number of delegates to a General Synod, which commonly meets at Herrnhut, in Saxony, and which without interfering in the local interests of the Provinces, discusses and establishes the general principles which are to govern the church. This Synod supervises the Foreign Missions, and the new mission lately begun in Bohemia, amidst the ancient seats of the Brethren. At the close of its sessions it elects an executive council of twelve Bishops and other ministers, called the Unity's Elders' Conference, to superintend the Unitas Fratrum as a whole, and to act as a Foreign Mission Board, until the next Synod. The General Synod chooses the Bishops also; but it delegates the power to appoint them, when not itself in session, to the Unity's Elders' Conference. The American Province has the right of nominating its Bishops. Bishops, who are, as a general rule, designated by the lot, even if they have been elected by a General Synod, or nominated by a Provincial Synod, and in whom is vested exclusively the power to ordain, are considered servants of the entire Unitas Fratrum, and not merely of one of its Provinces. Hence they officially have a seat in the General Synod. They are not, however, set over dioceses, and they do not govern the church in virtue of their office. The government, when the Synods are not in session, is rather presbyterial, in so far as it never is intrusted to one man, but only to responsible Boards or Committees. At the same time, however, Bishops as a general thing, are associated with the governing boards by election. The President of the Unity's Elders' Conference is always a Bishop ; and the Presidents of the various Provincial Boards have almost always been the same. When there is no Bishop on such board it is always an exceptional case. Presbyters constitute the next degree in the ministry, and deacons the third. These latter are either assistants, or young men just entering the ministry.

The Continental Province still carries out the old polity of the Church with regard to exclusive settlements. Each of its parishes is a Moravian town, embracing various institutions. The British Province has four exclusive settlements, but all the rest of its churches are like those in the American Province. The American Province relinquished the exclusive polity, by its own free act, twenty-eight years ago, in 1843, and began the work of church extension. Its churches are no longer peculiar in any particular, but of the same character, and on the same footing, as those of the other Christian denominations in our country. Since this change in the polity of the American Province, it has doubled its membership. The three Provinces together have a membership of 26,000 souls. They carry in all, forty-eight boarding schools, in which about 2,500 young persons are being educated. A number of the Foreign Missions which I have mentioned this evening, proved unsuccessful, and had to be abandoned. Nevertheless, the present field is large, comprising Greenland, Labrador, the Indian country of North America, the Mosquito coast, St. Thomas, St. John, St. Croix, Jamaica, Antigua, St. Kitts, Barbadoes and Tobago, in the West Indies, Surinam and Bushland in South America, the Cape Colony and free Kaffaria; in South Africa, Australia and Thibet, fifteen Mission Provinces in all. In these Provinces there are 87 regular stations, 307 preaching places, 313 laborers from Europe and America, male and female, 1,117 native assistants, 1,430 laborers in all, 238 schools, and about 70,000 converts. Consequently the entire membership of the Unitas Fratrum is to-day about 96,000, or, counting the members of the Continental Diaspora, 106,000.

Touching the doctrines of the church, I would say that it is the same, in all essential particulars, as that of other evangelical bodies of Christians, and is set forth in the Easter Morning Litany as well as in the Catechism.

We believe that the holy scriptures of the old and new testament are the only rule of faith and practice; we believe in the Holy Trinity, in the total depravity of man, in the atonement of Christ, in the necessity of the new birth, of saving faith, of sanctification; we believe in the holy Catholic church; we believe that baptism and the Lord's Supper are the two sacraments which Jesus Christ instituted and that they are binding on all christians; we believe in infant baptism; we believe, finally, that when the Lord Jesus Christ will return to judgment the righteous will live forever with Him in heaven, but the wicked will be punished forever in hell.

I have now given you, my friends, an account of the history, polity and doctrine of the church which we represent here to-night, and which sent out heralds of grace into the country where you dwell; I hope as I said in the beginning of my discourse, that you may learn from this narrative to trust in the Lord Jesus Christ in so far as the future of the church universal is concerned. "For lo! my right hand doeth valiently." I hope that you and we may be encouraged in this stirring age, each in his own sphere, to watch, to stand fast in the faith, to quit ourselves like men. "And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."

Truth.—Truth is God's baptism on the hills. First it is like dew-drops silently descending through a crowd of mist and vapor to kiss the petals of some drooping flower. Then it is a pool, gathered in some tiny basin in a fraternal embrace of atoms. Then it is a rill, that goes cutting its channel through the green moss, and down the sloping hillside, hastening to the meeting of the waters below. Then it is a stream hurrying over precipices and down cascades of rocks turning the great wheel of manufacture, grinding the grain and working the spindles and shuttles of man. Then it is a river, slowly rolling onward through the mighty channel, upon which great barges rock, and the paddles of the steamboat beat. And then—then it is the broad sweep of the ocean, on which is borne from land to land, the products of the industry of the entire world. And that's the way truth comes, and that's the way truth acts.

Parents need to feel the importance of making their homes attractive to their children, and of keeping them as much as possible, under a salutary home influence. Cheerful fire-sides, books, pictures, juvenile papers, and their own parents are better evening companions for boys than they usually find in stores and saloons and shops. Show me the boy that loves to be at home nights; that eschews cigars, profanity and light and trifling talk, and devotes himself to his books, evincing a determination to make every minute of time a profit to himself, and I will show you the boy that will prove a blessing to the world. Such boys may be called stupid and queer, from those who pride themselves on being "fast," the sobriquet of "drones," yet, such is the material that men are made of, and I will hazard the opinion that such boys have good and faithful mothers.

Lord C——, whose popularity was not excessive in the Western town of A——, having refused an importunate beggar, she renewed her application with, "Now, my Lord, if ye'd just give me one little sixpence, I could treat every friend ye have in the town."

Life is a problem whose solution can only be given by the Angel of Death.