

# VILLAGE RECORD.

By W. Blair. An Independent Family Newspaper. \$2.00 Per Year.

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## HOUSE FURNITURE!

**I. H. WHITMORE,**  
Wholesale and Retail Dealer, and Manufacturer of  
**HOUSE FURNITURE,**  
AND  
**UPHOLSTERER.**  
GREENCASTLE, PA.

takes this method of informing his customers and the public that he has  
**REDUCED THE PRICE OF FURNITURE**  
from ten to twenty per cent. Owing to the advantages he has over other Manufacturers he can and will sell Furniture at a less price than any other Manufacturer in the State. Having  
**THREE STORE ROOMS**  
filled with every variety of Furniture, from a plain common article, to the finest in use, he feels warranted in saying that he can please all tastes.

**EXAMINE LIST OF PRICES.**  
BEDSTEADS.  
COTTAGE—Imitation of Walnut \$5, 6, 7, to 8  
Solid Walnut 8, 9, 10 to 12  
JENNY LIND—3 Arch Top Panel, Walnut 14, 15 to 18  
" 3 Arch Top Panel, Imitation 10, 12 to 14  
Round, Corner-foot, 3 Panels Walnut carved 25 to 30  
" Foot, Oval Panel Walnut, Moulded 30, 35 to 40  
ANTIQUE—New style 25, 30, 35, 40 to 60  
PINS ANTIQUE CHAIRS SUITS, Full Marble 130 to 175  
COT. CHAMBER SUITS, 35, 38, 40, 45 to 60  
SOLID WALNUT SUITS 60, 75 to 85

**BUREAUS.**  
Imitation Wal., 4 Drawers, with glass wood top \$14, 15 to 18  
Imitation Wal., 4 Drawers, with glass, Marble top 17, 18 to 30  
Solid Wal., 4 Drawers, with glass wood top 20, 22, 25 to 32  
Marble top 25, 30, 32 to 60  
Imitation 10, 12 to 14

**CHAIRS.**  
Windsor or Wood Seats (3 doz) \$5, 6, 7 to 10  
Cane Seats, per half doz, 9, 10, 11, 11.50, 12.50 to 30  
(Have over 500 of the above on hand.)  
Wood Seat Rocking Chairs, from 1.25 to 5  
Cane Seat Rocking Chairs, from 2 to 7  
Willow Seat Rocking Chairs, from 2 to 7  
Spring Seated Chairs, upholstered in Hair Cloth, Brocade, Rep. & Terry, ranging in price, per half doz, from 25 to 75  
Folding Chairs, upholstered as above, 9 to 15  
Tee-a-tetes, upholstered as above, (each) from 20, 22, 50, 25, 30 to 75  
Box or Plain Sofas, from 13, 20 to 30  
Lounges, upholstered in Hair Cloth, Brocade, Rep. Terry and Damask, Spring Seats, (each) from 7, 8, 9, 10, 11, 12, to 30

**MISCELLANY.**  
Imitation Walnut, for \$10, 12, 14, 15 to 3  
Solid Walnut, 15, 18, 20, 25 to 6  
Also, Side Boards, Wash Stands, Mattresses, and in fact everything in the Furniture line. The limits of an advertisement is entirely too narrow to give a full list of prices, and kinds of furniture manufactured at this establishment.  
**CALL AND SEE FOR YOURSELVES.**  
Remember the place.  
I. H. WHITMORE,  
Greencastle, Pa.  
dec 1-67

## CARSON'S STELLAR OIL!

THE alarming increase in the number of frightful accidents, resulting in terrible deaths and destruction of valuable property, caused by the indiscriminate use of oils, known under the name of Petroleum, prompts us to call your special attention to an article which will, wherever used, remove the cause of such accidents. We allude to  
**CARSON'S STELLAR OIL FOR ILLUMINATING PURPOSES.**

The proprietor of this oil has for several years felt the necessity of providing for and presenting to the public, as a substitute for the dangerous compounds which are sent broadcast over the country, as an oil that is safe, brilliant, and entirely reliable. After a long series of laborious and costly experiments, he has succeeded in providing, and now offers to the public, such a substitute, in  
**"CARSON'S STELLAR OIL."**

It should be used by every family because it is safe beyond a question. The primary purpose in the preparation of STELLAR OIL has been to make it perfectly safe, thus insuring the lives and property of those who use it. Its present standard of SAFETY and BRILLIANCY will always be maintained, for upon this the proprietor depends for maintaining the high reputation the STELLAR OIL now enjoys.

To prevent the adulteration of this oil with the explosive compounds now known under the name of kerosene, &c., &c., it is put up for family use in five-gallon cans, each can being sealed and stamped with the trade-mark of the proprietor; it cannot, therefore, be tampered with between the manufacturer and consumer. None is genuine without this trade-mark.

It is the duty and interest of all dealers and consumers of illuminating oil to use the STELLAR OIL only, because it alone is known to be safe and reliable. It is for sale by  
Amberson, Benedict & Co., Waynesboro',  
Mann & Stetler, Marion.  
E. B. Winger, Quincy, Chambersburg.  
G. W. Dixon, St. Thomas.  
J. Hostetter & Co., Greencastle.  
Thomas C. Grove, Mercersburg.  
Jno. L. Ritchey.  
JACKEN & CO., WHOLESALE AGENTS,  
No. 136 South Front St., Philadelphia,  
feb 2-1871

## FAIRVIEW MILL!

**FAMILY FLOUR, ETC.**

THE undersigned having refitted and added all the latest improvements to his Mill, (formerly Frantz's) announces to the public that he is now manufacturing a superior article of **FAMILY FLOUR**, which will be delivered to persons at market prices. He has also on hand a supply of **MEAL & TUFF** of all kinds, which he will wholesale or retail at the Mill, or deliver if desired, at the lowest market rates. Having refitted his Mill with the most improved machinery he feels that he is enabled to give general satisfaction.

His Flour in sacks can be had at Reid's Grocery, where orders may be left.

The highest market price paid for **WHEAT** delivered at the Mill.

**COOPER STUFF** wanted.  
mar 21-47 **DAVID PATERSON.**

## POETICAL.



### In Memoriam.

BY MRS. J. FOGG.

The plaintive sound of tolling bell;  
The muffled drum, the funeral knell,  
On early morning breezes borne,  
Proclaim commemoration morn!  
Soft let us speak, and softly tread,  
Assembling 'round the nation's dead.  
Let willing hands their offerings bring,  
While grateful hearts their praise sing.  
And plainly write each honored name  
High on the living scroll of fame.

With stricken hearts from every home,  
From East to West bereaved ones come.  
The nation bows its head to-day,  
And countless mourners crowd the way,  
Bring flowers fresh from dewy morn,  
An hundred thousand graves adorn  
While kneeling low we kiss the sod,  
And consecrate the ground to God.  
How deep the gloom, how dark the hour,  
When traitorous hosts with fiendish power,  
Hot, fiery bolts against us hurled,  
And treason's blackest flag unfurled,  
An earthquake crash and Sumter falls,  
A nation feels its crumbling walls,  
The country called; our heroes came  
Forth to redeem her tarnished fame.

They gave their life, they gave their all,  
And saved a nation by their fall.  
In death a mightier sword they wield  
Than that used on the well-fought field;  
They hear the bugle's call no more,  
Nor life, nor drum, nor cannon's roar,  
Nor shall the bayonet's fearful gleam  
Disturb their hallowed, peaceful dream.  
Rest, brave and honored soldiers, rest!  
Your country folds you to its breast  
'Till morn shall burst with glorious light  
In heavenly beauties on your sight.  
Ye bleeding hearts with sorrow sore  
From mountain height, from plain and shore,  
Our vows again we here renew—  
With grateful hearts we turn to you;  
With you we mourn, with you we pray;  
A nation weeps with you to-day;  
By every winding no nobly borne,  
By every banner stained and torn,  
We'll cherish in our hearts the brave  
Who died their country's flag to save!

## MISCELLANY.

### THE GERMAN BAPTISTS.

Special Correspondence of the Philadelphia 'Press.'  
—MYNERSBORO, Pa., May 29, 1871.

Three and a-half hour's ride from the heat and dust of Philadelphia over the Reading and Lebanon Valley Railroads brings us to Myerstown, a pleasant village of 1,300 inhabitants nestling in the choicest part of the Lebanon Valley, surrounded by beautiful fields and hills crowned with the richest verdure. It is just now a point of some interest as the place chosen for the meeting of the annual National Conference of the religious society properly denominated German Baptists, but better known to the out side public by the name of Dunkers. Delegates and others began to assemble during the latter part of last week, and with those who will arrive to-day a large congregation of many thousands is expected at the opening of the conference to-morrow. All the States east of the Rocky Mountains in which there are churches of this denomination will be represented. Devotional meetings, led by ministers and elders from abroad, were attended by large congregations of the denomination and others drawn by the reputation of the speakers. The services were generally in German, or in both German and English.

**THE DENOMINATION.**  
There is probably no denomination in the United States that has been more grossly misrepresented and maligned, and concerning which so many erroneous opinions prevail. Even the encyclopedias, books of theological literature, and other works that are supposed to be standard authorities on the subject of which they treat, have generally gone wide of the facts in their notices of this denomination. One reason for this probably is the lack of a denominational literature of their own, giving their history, views, and practices, and, till within a comparatively few years, of a proper periodical literature. And some peculiarities in their ordinances have made them unusually liable to misrepresentation and ridicule, especially by those who have no respect for religious ordinances of any kind.

### ORIGIN AND HISTORY.

There are few published accounts of the origin and history of the denomination, but the present organization undoubtedly dates from the religious movement of Alexander Mack, in Germany, in 1708. Mack, with seven others, undertook the study of the Bible for the purpose of forming an opinion of its teachings. The result of their deliberations was the adoption of trine immersion and some other peculiar ordinances. Their views spread rapidly, and churches were formed. But they were not allowed to enjoy their views in peace, and, after many persecutions and shiftings from place to place, they began, about 1719, to emigrate to America, and between this date and 1729 the entire church left Germany and established itself in the United States. They came principally to this State, and have gradually extended to others, but principally West. Peter Baker was among the first of the immigrants, and was the first proctor of the Church in America. Alexander Mack came over about 1729, and was elder for a church at Germantown. The venerable elder, John Fox, minister of the congregation that meets every Sunday

morning in the meetinghouse in Crown street, above Callowhill, Philadelphia, is a great-grandson of Mack.

But while the present organization dates from the movement of Mack and his co-religionists, many of the principles of faith and practice, and some of the ordinances, have been derived from the Waldenses, but to what extent cannot be very certainly determined.

### THE FIRST SUNDAY-SCHOOL.

One of the important early settlements was at Mill Creek, Lancaster county. After some years a division occurred in the church at that place. Several members of the church, led by a minister, adopted the seventh day of the week for their Sabbath, instead of the first, and for this heresy were excommunicated by the German Baptists. There is an interesting incident connected with the history of those who were thus cut off too important to be passed over.

These excommunicated brethren formed a Church of their own views at Ephrata, not far from Mill Creek, and now on the Reading and Columbia Railroad, and here one of their number established a Sunday school, about 1735 or 1740, which was regularly kept up for about thirty years. As it was not till 1781 that Robert Raikes hired his room and his teachers for his Sunday school, at Gloucester, England, Lancaster county, in this State, has the honor of having had the first Sunday school, more than forty years before it was thought of by Raikes. Had it been established in a larger place, or brought prominently to public notice, without doubt it would have become the nucleus of that mighty religious organization that must now date from the enterprise of Robert Raikes, and Gloucester, England, instead of Lancaster county, Pennsylvania.

### Present Condition of the Denomination.

In attempting to give the present condition of the denomination throughout the United States some difficulty is experienced from the fact that they have never published nor collected denominational statistics. They have been opposed to this as a matter of principle regarding the parade in print of their numbers, and wealth and growth as calculated to foster pride rather than to subserve any useful purpose. But as there are delegates here from nearly all the districts, it has been possible to form tolerably correct estimates.

The number of churches cannot be much less than five hundred. There are certainly from fifteen hundred to two thousand ministers and elders, while the membership is about one hundred thousand. There are single churches having as many as six hundred members. They are most numerous in Pennsylvania, Ohio, Indiana, Illinois, Iowa, and Virginia. There are churches in nearly or quite all the Western States—even the newest, Kansas and Nebraska, having churches—and in some of the former Slave States, especially Tennessee, Missouri, and North Carolina. West of the Rocky Mountains, churches have been formed in California and Oregon. The denomination is steadily extending itself in the West. Missionaries are appointed to travel over new sections of the country, and to organize churches wherever proper fields can be found; and in this way they are likely to more than maintain their present strength in the country.

### THE NAME.

The name which they use much among themselves, and which is a favorite among them, is 'Brethren,' taken from the remark of Christ to his disciples on one occasion, 'All ye are brethren.' But as this is not sufficiently distinctive for public purposes, they still use as their proper denominational name that of German Baptists. The term Dunkers did not originate among themselves, nor did they use it, although they do not particularly object to it. It is a slight corruption of a German word meaning 'dip,' and is expressive of one of their important ordinances.

### FAITH AND PRACTICE.

The denomination has no published creed of any kind. It is a principle with them to take the Bible as their rule of faith and practice, without any comment whatever. But in all organizations there will always be some fundamental, settled principles, and such is the case with this Church. In theology they are evangelical. They believe in Christ as a savior, and in the Trinity, and also in the absolute necessity of repentance, faith, and baptism. As to original sin, they believe that but for the redemption by Christ all infants would be lost, as well as adults; but that as the redemption of Christ is just as far reaching as Adam's sin, original sin has been fully atoned for, hence, infants, idiots, and all other persons dying before the commission of actual transgression are saved by virtue of that atonement, without the necessity of faith and baptism.

They give a greater importance to baptism than other denominations, regarding it as essential to salvation, under ordinary circumstances, as repentance and faith. But as the thief on the cross was saved without it they admit that in circumstance where baptism is impossible there may be salvation without it, but only when the impossibility is absolute. They do not admit anything but trine immersion to be baptism. They insist on a holy living; that the life must conform to the teachings of Christ, and that without this the observance of the ordinances of the Church are void and of no effect, but teach also that all true disciples must observe the ordinances strictly.

### ORDINANCES.

First in order of the ordinances is baptism, which is to be observed immediately after the exercise of true repentance, according to the command, 'Repent and be baptized.' The mode of baptism is peculiar, and is called trine immersion. After prayer the candidate kneels in the water, and is plunged forward, and in this way immersed three times, once for each name of the Trinity.

After this, and while the candidate is still kneeling in the water, there is prayer and laying on of hands. Baptism makes the recipient a member of the Church, and is never repeated for the same individual. Excommunication does not impair the validity of the baptism, so that they can be received again, on proper repentance and reformation, without the readministration or the ordinance.

Next in order is the ordinance of feet washing; the authority is from the incident of Christ washing His disciples' feet, narrated in John xiii. They believe the command in the 14th and 15th verses of this chapter to be as literally binding as the commands elsewhere for the observance of the communion. It is observed as a preparation for the love feast and communion, according to the statement of Christ to Peter in the 10th verse. In the observance of the ordinance the brethren wash the feet of the brethren only, and the sisters of the sisters of the sisters. The sexes never, under any circumstances, wash the feet of each other, as has sometimes been charged. Everything connected with the ordinance is done decently and in order. It is observed at every love feast and communion.

Next is the love feast. The authority for this is the fact that before Christ instituted the communion on the night of His betrayal, He first partook of a supper with his disciples. They make this a real meal. There is no limit as to kind or quantity of food. In some places it is customary to use meat and vegetables, with coffee or tea; and in others a simpler meal is prepared. The only requirement is that it be a real supper. After this, and immediately preceding the communion, is the salutation of the kiss, which they claim was observed under both the Law and the Gospel. In this ordinance the brethren salute each other, and the sisters the same. The sexes do not interchange salutations.

In the observance of the communion, which is the ordinance next in order, the members are seated at tables, the sisters all having their heads covered with plain caps, and brethren with heads uncovered. Thanks are given both for the bread and the wine. The minister breaks the bread to the brethren, and they to each other. The minister breaks to the sisters also, but they do not break to each other, and the same is the case in passing the wine. The communion and its attendant ordinances is always observed at night, as this was the hour of its institution by Christ. It is observed usually once or twice a year in each church.

In addition to these ordinances is that of the laying on of hands and anointing the sick person, and always by an elder if one is within reach, but if it is not possible to secure the presence of an elder, the ordinance is then administered by a minister.

### CHURCH GOVERNMENT.

The Church government is republican in form. Each church has its own council, to which all matters of difference and questions of difficulty must first be submitted. If not settled here they are taken to the council of the district. These districts generally include about twenty churches and the council is composed of delegates from each church. If not settled here, and if a matter of general interest, it is taken to the National Council or conference, but local matters are allowed to come up before this body. In some cases the National Council appoints persons to confer with the local councils, and in this way assists in the settlement of hard matters.

The National Conference is composed of two delegates from each district. One of the two serves on the standing committee which has important officers to perform, and the others attend more particularly to the matters before the conference, though both are equal in this respect, except so far as the duties of the one on the committee may interfere with his participation in general exercises of the conference. But while the delegates constitute the official conference opportunity is given to all members present to speak and participate in the proceedings.

In the lower councils all matters are decided by vote, and the sisters are allowed the same privileges as the brethren in this respect but in the National Conference the decisions are by common consent, and the sisters do not participate in the official deliberations.

The special object of this National Conference is to decide matters for which no 'Thus saith the Lord' can be found. Questions naturally arise which cannot be decided by reference to the Bible teachings, and the object of this annual conference is to take all such questions into consideration and decide upon them. A clerk keeps a careful record of all the proceedings, and at the close the record is printed and sent to each church, and becomes the final authority on all the subjects considered.

### MODE OF WORSHIP.

The mode of worship does not differ particularly from that of many other denominations. At the meeting on Saturday evening the service was opened by singing the hymn, 'How sweet the name of Jesus sounds.' It was led by the minister, and sung by the congregation. After the hymn, prayer was offered, the minister and the entire audience kneeling. The text was 1 Cor. i. 30. The sermon was a sound evangelical discourse. This speaker was followed by another in German, and the meeting closed with singing and prayer. As a rule they do not use the benediction. The minister may say 'We are dismissed in the name of the Lord,' or some similar phrase. If the words of the benediction are used, the elder or minister is not allowed to lift his hands over the congregation. The men do not wear hats during worship, but the sisters are required to have the head covered with a plain covering on an occasion of worship.

Ministers are chosen by election. When any brother appears to have the proper gifts for the office he is elected to preach by the church to which he belongs. After he has proved himself worthy he is set apart by the laying on of hands, and is then called elder or bishop, the terms being synonymous. No course of training or literary preparation is required. No salaries nor support of any kind is given to the ministers, or elders, nor are they required to give up their business pursuits. A church usually has several ministers, but the elder is always the presiding officer of the church to which he belongs.

### PECCADILITIES.

They have many peculiarities which they strictly observe. It is to some extent their intention to be a 'peculiar people,' believing it both a privilege and a duty. They are non-resistants and will not bear arms under any circumstances. They believe in implicit obedience to the Government. They were the staunchest of Union people during the late war; and contributed to 'find ways' to manifest their sympathy, although they would not fight. They vote, but do not approve of going to law against persons not members of their Church, and will not allow one member to go to law against another on any pretext whatever. All matters between members, of whatever kind, must be settled in the church councils. They have no peculiarities of speech, except that they do not use titles, and avoid by-words. The terms 'Brother' and 'Sister' are very general, but not universal. They never recognized slavery, nor at any time allowed any persons interested in or upholding it to become or continue a member of their Church. Their record on this subject is very commendable. They have no peculiar views concerning marriage, and do not restrict their members to their own Church. They are strongly opposed to secret societies, and make membership in them a cause for excommunication.

### DRESS.

The prevailing style of dress among them is somewhat similar to that of the Friends, but variations have crept in, more among the brethren than sisters. There is no positive rule as to style or color, the fundamental principle being that of entire plainness, abstinence from useless ornament. No jewelry, or anything merely for adornment, is allowed. The dress of the elderly ladies is black alpaca or stuff of similar sort, with white half hankerschiefs and plain caps, and is exceedingly neat. The prevailing colors among the men are brown, gray, and black, but occasionally other shades are seen.

### TEMPERANCE.

On the subject of temperance, they are strongest of teetotalers and claim to be the oldest temperance society in the United States. They forbid the use of all alcoholic or malt liquors as a beverage, in public or private, and have a decision of the National Conference that it shall be a cause for excommunication. They permit the use of it for strictly medicinal and mechanical purposes only. They go further than this and forbid members to be in any way interested in the traffic in liquors of any kind, or to sell any grain or other article used in spirituous liquors to any manufacturers or to any person that will use it for manufacturing purposes.

### THE POOR.

They make ample provision for the support of their own poor, and never allow them to receive aid from town or county. All their indigent are well cared for, and suffering from poverty among them effectually prevented, as should be the case in every religious denomination.

### LITERATURE.

They publish several periodicals and a few standard works, but admit themselves to be deficient in a proper Church literature; but now that the want is felt and acknowledged, active measures will probably be taken to supply it, and give to the Church the means of information concerning their past and present history and Church polity, and give also to the public an opportunity for more extensive and correct information concerning the denomination than is yet accessible. Important questions connected with this subject, and especially with the cause of education, will be considered at this conference.

### OTHER SIMILAR DENOMINATION.

There are in some of the States denominations that have some things in their faith and practice and ordinances in common with the German Baptists, and are sometimes confounded with them. How many of these other denominations there are, or where they are strongest, cannot be ascertained from any authorities now at hand. An enumeration of them would be a fitting finale to this article and it is a matter of regret that a correct list cannot be obtained.

### EXPLANATION.

The facts here given have been prepared with great care and under the supervision of those well versed in the matters of their Church, and will be found the most complete and authentic account of the German Baptists that has ever been published.

### THE CONFERENCE.

To-morrow the conference will open its deliberations. The place for holding the business meetings is at Millersburg, eight or nine miles from this village, and reached only by carriages. Ample accommodations have been made for the entertainment of the large company that will be in attendance during the day. The boarding tent is 120 by 40 feet, and there will be no lack of such beautiful provisions as the good sisters of this vicinity know so well how to prepare. For the meeting of the conference one of the huge barns that abound here has been fitted up. It will accommodate a large company and be convenient for the purpose. The conference will probably continue through

to-morrow and Wednesday, and close its deliberations on Thursday. No religious meetings are held on the ground, nor do the congregation remain there at night, as no sleeping tents are provided. Meetings are held in the evenings in all the churches of the region.

The exercises are of much interest to the members of the church, as the large attendance shows, and will as they are held from year to year, have a strong tendency to bind them together in that brotherly love which it is their great aim to cultivate.

What we do for ourselves will soon be forgotten; what we do for others may be the vision to cheer the soul when the eye can no longer behold the loved ones.

**BE A MAN**—Foolish spending is the father of poverty. Do not be ashamed of hard work. Work for the best salaries you can get, but work for half price rather than be idle. Be your own master, and do not let society or fashion swallow up your individuality—hat, coat and boots. Do not eat up or wear out all you earn. Compel your self to spare something for profits saved. Be chippy to your own appetite, but merciful to others' necessities. Help others, and ask no help for yourself. See that you are proud. Let your pride be of the right kind. Be too proud to be lazy; too proud to give up without conquering every difficulty; too proud to wear a coat you cannot afford to buy; too proud to be in company that you cannot keep up with its expenses; too proud to lie, or steal, or cheat; too proud to be stingy.

### Love of the Beautiful.

Place a young girl under the care of a kindhearted, graceful woman, and she, unconsciously to herself, grows into a graceful lady. Place a boy, in the establishment of a thorough going straightforward business man and he becomes a self-reliant practical business man. Children are susceptible creatures and circumstances, and scenes, and actions always impress as you influence them, not by arbitrary rules, nor by stern example alone, but a thousand other ways that speak through beautiful forms, pretty pictures, etc., so they will grow. Teach your child dress, then, to love the beautiful. Give them a corner in the garden for flowers; encourage them to put it in the shape of hanging baskets, allow them to have their favorite trees; rouse them in the morning, not with a stern 'time to work!' but for the enthusiasm 'see the beautiful sunrise!' buy for them pretty pictures, and encourage them to decorate their room in his or her childish way. Give them an inch and they will go a mile. Allow them their privileges, and they will make their home beautiful.

An exchange says: A great many farmers are hesitating about planting potatoes on account of the potato bugs. A friend gives us the remedy, which he has tried with remarkable success. We give it for what it is worth: Plant buckwheat with potatoes. He says he planted one acre of potatoes, putting buckwheat with one half and none with the other half. The result was that the potatoes without the buckwheat were entirely destroyed by the bugs, while the others remained entirely untouched.

The question, does getting drunk ever advance one's happiness? would seem to be put to rest by the Irishman who went drunk, and was asked what pleasure he found in whiskey—'Oh, Biddy, it's a treat entirely to see two of your swate party faces instead of one.'

**BELIEF**—The real test of belief is action. If a man tells us he believes a certain course to be the right one to adopt, but in his own case acts as if he believed the contrary, we justly consider him destitute of the belief he professes.

Two rustics came into a village telegraph office to send a dispatch. As they left the office the gong of an adjacent hotel sounded for tea. Whereupon one of the pair went into the air several feet, exclaiming, 'By Jerusalem! there it goes, Jim!'

When a study, well behaved young man is seen shaking hands with a pump, and bidding it an affectionate good night, or saying 'Poor Old Corbison Kobserow, there may be faint apprehensions that he has been 'taking something.'

Halls Vegetable Stealin Hair Renewer prevents the hair from turning gray, and restores hair to its natural color.

**RUSSIAN APPLES**—The commissioner of Agriculture has received from the Imperial Botanical Gardens of St. Petersburg a collection of Russian apples, embracing about four hundred varieties, in duplicate. These have come to Washington in perfect condition and are well provided with grafts, which will be at once distributed to nurserymen and others who desire to experiment with and propagate from these promising acquisitions. For Northern and North western States this is one of the most valuable fruit introductions that was ever brought into this country, and will be fully appreciated by pomologists.

Young folks grow most when in love. It increases their sights wonderfully.

The measles are to Brigham Young's family. It is unnecessary to add that there are not enough to go around and several dozens are without a meal.

'Two heads are better than one,' as the gentleman remarked to the cabbage.

The first man that ever had's spare rib—Adam.

Who are children the most sick off? The mothers that have them.