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TERMS—CASH. First St., Albany. v10n

I SCREAM ICE CREAM.

J. E. Smith has opened out at Weisner's Restaurant, and is now ready to serve up ice cream, ice cream, all kinds of cake, ginger pop and soda. Private parties or entertainments supplied on short notice at liberal rates. v10n36tf.

BACCALAUREATE ADDRESS,

Delivered by Rev. H. W. Stratton, Before the Graduating Class of the Albany Collegiate Institute, Sunday evening, April 25th.

"The fear of the Lord is the beginning of wisdom. A good understanding have all they that do his commandments." Psalm III. 10.

Knowledge is valuable as it can be applied to the uses of practical life. The negative force of this proposition is seen not only in that which is merely speculation, but also in those empty accomplishments which produce no beneficial results. Some kinds of knowledge is even dangerous for the ability they give is wasted upon idle or vicious ends. It is not therefore intended to reduce our mental acquisitions to any strict utilitarian standard as a means of money getting, or to subserve the actual necessities of daily life, for there can be no thorough culture without the knowledge of many things, such as classical and scientific information—not to mention poetry, music and the study of the fine arts. But these things, however varied, do not include all man needs to know. Education however broad and thorough is radically imperfect and incomplete unless it indludes *self knowledge*; and no man can acquire this essential part of his education by his own unaided powers. Man is something more than an animal receiving cognitions from the sensible and material universe. He is more than an intellectual being bounded in his investigations and imaginings by the laws of mind. He has to do with spiritual things, far outreaching the utmost stretch of mere mental or intellectual activities. He must remain essentially ignorant of many things most important to be known, who consents to prosecute his studies unaided. And especially because man is so intimately related to his Creator, as to his present existence no less than his future destiny, does he need Divine instruction. The apothegm that the chief study of man is man; may be accepted with this corresponding truth, that the highest wisdom of man is to know God.

If we really understand our own natures and needs, it must be because we have been patient learners in the school of Christ.

Here only can we become acquainted with those moral qualities of mind and heart, which are designed to be the crowning glory of our humanity. Humility, purity, unselfish devotion to the good of others, and all comprehending charity, are to be learned nowhere so thorough as at the feet of the Great Teacher. And here as everywhere a reverential attitude and ready susceptibility are requisite in the learner of any grade—the beginner or the one having made considerable advancement in knowledge. In this world, the wisest are in a condition of tutelage, arriving at certainty of position often by slow and painful processes. Every one is imperfect, even in his best estate, unable to grasp or comprehend truth in its variety of manifestations and unfoldings, and sometimes willing to be taught only after repeated mistakes. In every science, conclusions supposed to be settled, are often overturned by new discoveries, and unlooked for developments. So that as a consequence the truly wise man has learned to state his opinions modestly and with more or less reserve; while the ignorant is foolishly dogmatic and positive in his assertions. In this state of uncertainty, it is of the first consequence that some truths and those of greatest importance are authoritatively settled by infinite wisdom, and upon such conditions as fully satisfy the finite understanding.

There are but two classes of truly satisfied beings in the universe; those who knowing nothing—fear nothing, and those who have been taught of God.

Of the various sources of this information, or perhaps it would be better to say, armies through which truth is communicated, we will mention but three. *The world of sense*—God revealing himself in sensible forms. *The written word*—where the understanding is specially addressed, and *The inner consciousness* by which God speaks to man's soul.

And in our treatment of so vast a field of investigation, we may confidently assure ourselves that in any revelation He sees fit to make, God never contradicts himself. Men may, and often do interpret wrongly these Divine manifestations, and draw erroneous conclusions from premises whose meaning should be fixed and plain. And because the race has always been disposed to blind the mental vision and judgment, this evil bias of mind and heart, first of all needs correcting. Sincerity and a certain honesty of purpose are not enough to insure right conclusions. If the compass deflects from its course the pilot may, with the best of intentions, nevertheless steer his ship upon the hidden rock, which will bring frightful catastrophe and ruin upon all the precious interests intrusted to his guidance. Whether the evil is discovered in time or not, it is manifestly the duty of all to whom responsibility is committed by repeated observations and the most rigid tests to endeavor to put the possibility of mistake out of the question. But in matters affecting the highest and most vital interests of immortal beings, what multitudes drift in careless unconcern of the realities of an eternity, which can only be prepared for in time. Truly "There is no fear of God before their eyes." Very many earnest students of science limit their investigations to sensuous objects; intent on the wonders of the spectroscope, curious about the composition of light, diligent experimenters in the laboratory; or careful in their study of the characteristics and habits of bird, beast or insect who are content to live in habitual disregard of the meaning and intent of their own being, and deliberately put from them as an unknowable mystery, the science of the Divine and the doctrine of a sinless immortality.

The *World of Sense* is competent and should teach the reasoning mind the absolute necessity of an intelligent designing author. Especially should this be true in this day with the immense improved methods of investigation, and in the study of those signal tokens of the divine handiwork which are to be found upon every page of the book of nature. That there are not a few sceptical scientists is not due to the greater knowledge which gives them a wider range of mental visions above their mediocre followers, but to the absence of a reverential attitude of inquiry into the cause of natural operations. An unsanctified education is always partial, and onesided; misleading and dangerous in its consequences to both master and pupil. The teacher is puffed up with the illusion of a self conceited originality which continually urges forward to any speculation which promises a fresh novelty, and at least a temporary leadership in what is called advanced thought; while the common mass who accept opinions ready cut and dried for them, are dazzled with these new scientific will o'-wisps, and follow on in blinded confusion, until they are led into the darkness of blank denial. As a result both leader and follower find themselves without any moral standing ground and awaken too late to the dread certainties of knowledge when errors of head and heart can never be rectified. Certainly it will not be claimed that the absence of a God fearing spirit has done much towards the worlds' regeneration, or much towards quieting the restless anxieties of human hearts. A godly fear, which confers peace and rest upon learned and unlearned as well, recognizes a father's loving hand in all his mighty works, and puts the mind into the clearest possible condition for discovering and investigating truth in whatever form presented. But as man has made himself a stranger to God, a more specific revelation than the world of sense is needed to acquaint him with his Creator. Besides, the exhibitions or conceptions of divine power which are past, are of far less importance than the knowledge of present relations and dependence. We need to know that God is an absolute and righteous governor, and the supreme disposer of all events, far more than to know either the facts or the processes of his creative administration. The one may be a cause for retrospective gratitude and admiration; the other prompts to present love and obedience. The world of sense teaches that God is; but the written word tells *what* he is, and what he requires of us. It is a fact of no small significance that in this later and fuller revelation, God addresses the understanding. The book of nature is simply a series of object lessons presented to the immature and inexperienced through sensuous channels, the eye, the ear, the touch. But when he speaks in written language through symbols of thought with which we are familiar, it is evident the revelation is much more complete and intelligible. And as the Divine stands forth more conspicuously drawing aside the clouds of mystery which have heretofore veiled his unseen majesty, a reverential attitude is still more becoming in the creature before his Creator. The telescope, the crucible, may be relied upon to disclose many of the facts of the material universe, even if they do not declare their author and design; but mere naturalists or theorists can never search out the deep things of God as set forth in the Holy Scriptures. The charge of superficialness may be retorted with special emphasis against those who presume to test the truth of God's word with their destructive criticism. The method too often used suggests the plan pursued by King Jehoiakim with the roll of Jeremiah's unwelcome prophecies: "When three or four leaves had been read, he cut it with the penknife, and cast it into the fire—until until all the roll was consumed." But burning the roll did not destroy the truthfulness nor application of the prophecy; neither will the godless spirit of the present day destroy the force of the words of the Almighty. The fear of God may be humbling to the unsanctified human nature, but it will save from presumptuous ignorance, and prepare men to be made wise unto salvation. Learners must be in sympathy with any science they may hope to acquire, for a spirit of antagonism or cavilling will evidently unfit the mind for any candid investigation. Especially is this true in the study of a book like the Bible, when the real sense lies deeper than the mere letter. The natural mind cannot perceive spiritual truth. God in the word can only be understood by God in the soul. This means an inner, as well as an outward revelation, which can never be made to one unsusceptible of Divine influences. Those who scorn the authority of any master, will not be likely to improve much under his instructions. The inner consciousness needs education—and of course God will not manifest himself in a rebellious heart barred against his presence. But through this last avenue of revelation only can come that certainly of knowledge which can satisfy the needs of the soul. Religious theories differ radically even as to the meaning of clearly stated Bible doctrines; because these are mainly the result of intellectual inquiries and speculations. But religious experiences never contradict themselves in the individual or in aggregated Christendom. The understanding may receive incorrect impressions, or give undue weight to special phases of religious truth, but when we come into a state of intimate personal communion with the Spirit of all truth, and especially when our knowledge is reduced to practice, we may know of the doctrine that it is of God. Then Christ is formed in the heart, the hope of glory, as an anchor to the soul both sure and steadfast. But there is still another aspect of this subject worthy of attentive consideration. Heretofore we have been considering the uses of true knowledge, as well as the means of attaining thereto, mainly with reference to this world. But it will be remembered that as man is destined to exist forever, so he is always to be a learner. A really finished education is never intended to be realized. In a purely scholastic sense, such an idea may be relatively correct; but if any are satisfied with any measure of past acquirements, they are certain to miss the practical advantages of thorough culture. The education of these young people who are to be graduated from this Institution has but fairly commenced. This formal step means that you are prepared to enter upon a higher course. Heretofore you have been in leading strings—needing help and guidance at every step. From this time measurably, you are to stand alone. Until now, your field of observation and research has been comparatively narrow and circumscribed; henceforth the world is before you with greater advantages and wider opportunities if you have learned how to use and improve them. But when you have exhausted all, do not forget that even this is but the beginning of the education you will require and enjoy if you have been made truly wise. However earnest and untiring you may be in your pursuit of knowledge, you will scarcely have mastered the alphabet of ascertained truth when your worn body will release the fettered spirit for grander and more wonderful achievements. The limits of time will not bind the necessity or the opportunity for acquiring knowledge in its best and most valuable forms. Indeed, this world of sense with its limitations and imperfections can only be regarded as the primary department of God's school. And I fear me many an earnest devotee of science will neither graduate from, nor have entrance granted into the higher departments beyond, for they will be found to lack the needed qualifications. Being destitute of the *fear* of God, they have never made a true beginning of Spiritual knowledge; and having shown themselves unwilling to learn in the school of Christ, they can never be entitled to take their places among His disciples. This disposition is seen not only in the spirit of utter godless men which many materialistic devotees of natural science boastfully profess, but also in certain schools of *quasi* religious thought. Notably is this much vaunted desire to ignore God shown in those who would make the instruction of supposed spirits the *nec plus ultra* of human *scienta*. The Supreme is arrogantly legislated out of His universe, and instead thereof are paraded forth before the credulous materialized ghostly forms in dark cabinets with lowered lights giving wonderful revelations about the color of a future husband's hair, or playing detective for a $5 fee. The fear of the Lord saves the learned and the unlearned from such puerilities by preserving the balance of mind and keeping the moral sense unimpaired. In whatever sphere of research no man is true to himself and his best interests for this world or the next, who is not true to God and who refuses to recognize his moral obligations. The fear of the Lord is the beginning of wisdom, for without this reverential regard for God there can be no true wisdom; and also because it is the head or crown of the wise man's knowledge. "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and goods fruits." "And a good understanding have all they who do God's commandments." Those general excellencies in humanity which are godlike, because conferred through the communication of Divine grace to the soul, are more honorable than the jewels of a prince's diadem. They ally man to his Creator, and constitute him the son of the Almighty Father. They are at once the pledge of his heirship, and they constitute the fitness for the eternal inheritance. And as God cannot bestow his best gifts of love and fellowship upon the disobedient and unbelieving without countenancing rebellion and inciting anarchy among his subjects so, on the other hand, God is bound by his nature, not less than by his word of promise to withold no good thing from them that walk uprightly.

To start out then upon life's journey with God's blessing and presence is to insure a successful termination. His fear will make you careful not to wander from the right way, and His commandments will furnish the direction you need to walk aright. "Good success"—for so the latter clause of the text is rendered—"good success have all they who do His commandments." Of course, my young friends, you hope for, and should strive to achieve success. This is no less your duty than your interest. God, who has intrusted you with your talents and endowments, certainly requires that your life shall not be barren of results, here or hereafter. Your friends who have given you these opportunities, doubtless expect that the months and years spent here in study and mental training shall enrich and fit you for greater usefulness for your sake and their own.

Your instructors, whose diligent care has guided your intellectual course, will watch with the deepest interest for the fruits of their painstaking discipline. Perhaps you have bright prospects which you hope to realize in your future life. Life looks bright and hopeful as you stand upon the threshold of the work in prospect. And it requires no prophet's ken to predict a successful career in the highest and best sense, if you adopt these words of inspired wisdom as the basis of your prosperity. Secular education, however broad and thorough cannot of itself guaranty success. Without the Divine blessing your life will surely prove a disastrous failure even for this world. Many a college graduate sleeps in a dishonored grave. Many an honored man of his class has gone down to the lowest depths of infamy. A brilliant intellect and thorough instruction are not enough to help us to lead the life for which we were created. Godless knowledge is a bitter fountain sending forth streams of corruption and death. Perhaps never before in the history of the race have there been more significant illustrations of the tendency of an unsanctified education to cultivate that natural perversity of heart and life which positively defeats the personal ends for which God has given existence, and special advantages; besides being powerful means of leading astray the immature and unwary. If man has been elevated above the brute by his reasoning faculties, it cannot be that this higher range of intelligence should be a special cause of estrangement from the Giver of that intelligence. That an unsanctified culture does choose such fields of inquiry and develope such specialties of investigation as tend to destroy the need or advantage of a Divine author and Governor of the world of sense, and world of morals is too patent to require proof. Happy for you, my young friends, if in laying here the foundations of your real education, they have been laid broad and deep upon the immutable rock of divine truth; and if your education shall be henceforth sanctified and consecrated to its true uses by a reverential regard for God, the source and end of all valuable knowledge, begin with the fear of God and your future will be crowned with abundant success.

Remember, dear friends, that as you leave these scenes which are hallowed with sacred and pleasant associations, watchful eyes and loving hearts will follow you with tender interest; your future course will form part of the historical record of this institution. Besides parents, teachers and schoolmates, your *Alma Mater* has claims upon you which can never be innocently ignored or forgotten. Your influence for good or evil, will reflect honor or dishonor upon the College whose name will henceforth be associated with your own. Future generations will look back with interest to those whose characters are now shaping the educational facilities of your young and prosperous city and State. And it is of the first consequence that the principle enunciated in the text should have a leading place in the instruction given in these halls. It is of far less consequence how liberal or limited may be the financial endowments, how large or small the classes, of graduates compared with the character and influence of those who here receive their education. If holiness to the Lord is written upon these walls, and if those who go forth from thence to make their mark upon the world are God fearing men and women, many shall rise up and call blessed all who share in this glorious work. It is a great privilege to prepare the young for the practical duties of life, but it is far more blessed to guide their feet in the paths of heavenly wisdom. This is the noblest and most important part of the work of these self-denying teachers, and of the parents and patrons of this and similar institutions. It may not seem especially ennobling to devote the brightest years of life to a work when the superficial results appear so meagre, but be assured that real self-sacrifice for Christ's sake, will receive rewards unspeakably great even in this world, even of these comparatively small classes who graduate from year to year. Some priceless jewels may be receiving the finish which will fit them for an early setting in the Savior's crown of glory. Some may be in a course of training for an honorable part in the ministry of reconciliation. God may from among these young people be preparing ambassadors for Christ whose mission on our own shores, or in heathen lands may make heaven and earth rejoice with thronging thousands of redeemed and glorified souls. The church whose fostering care you seek may among your ranks find able exponents of the faith she holds dear, and call to the first positions of dignity and influence your sons and daughters. Remember the text of the day: "There is no restraint to the Lord to save by many or by few." And in your estimates of the benefits of a sanctified education, do not leave out of the account the indirect advantages to very many who are not enabled to graduate.

Christian culture will make impressions upon many of the youthful minds and hearts more durable than inscriptions upon marble tablets, or pillars of granite. Christian homes, the crowning glory of any land, and an effectual barrier against vice and lawlessness, will find their germ in the seed sown in the course of instruction already indicated. The children of many homes may be saved from disgraceful ignorance, and may confer the highest enjoyment and crowning glory upon your family circle, besides being fitted to adorn positions of honor and usefulness in church and state. Not only does Zion need the consecration of our best talent, but the state and society need christian statesmen, judges, lawyers, physicians, teachers and to crown all else; Christian wives and mothers, who shall guide and shape the destiny of this great land which is to be the home of teeming multitudes at no distant day. If we are to judge of the future by the past, and if the fear of the Lord as the beginning and sum of true and thorough culture shall continue to be made prominent, we may expect that not only this beautiful valley embosoming our city, and nursing this seminary of learning into sturdy growth, shall have abundant cause for rejoicing in the rich fruitage of blessing which shall here be gathered, but that also the sanctifying influences shall burst all material limitations, and carry the tide of spiritual and saving power far and wide; until the dwellers upon the sea shore, and the inhabitants of the mountains, the eastern as well as the western slope, shall feel the impulse and share the blessed results. This institution may be only as a grain of mustard seed, but if watered and cared for with generous and kind devotion its protecting arms may enfold and shelter you and yours with a perennial greeness such as covers the banks of the river in the paradise of God.

Amen and Amen.

THE TOMBSTONE AGENT.

He Occupied on the Wrong Woman This Time.

Like many other branches of trade, agents for tombstone manufacturies are quite numerous, who often find it to their advantage to work on the feelings a little in order to effect a sale. The other day one happened to be in a strange section and was sent to call upon a Mrs. Brown, who had lately lost a husband. He introduced himself and was invited to sit down. He spoke of the weather, and then getting around to business said, rather tenderly:

"So you have lost your husband?"

She wept, and said it had that resemblance.

He said he sympathized with her in the hour of her affliction; that the best of friends were doomed to part, and but few knew any more whose turn would be next.

He had not the honor of being acquainted with Mr. Brown, but he had heard him spoken of all over the country in the highest terms of praise (this was his usual style, whether he had or not;) everybody considered him an honorable man and an affectionate husband, and they mourned his loss with a most earnest and tender affection, and the deceased man deserved a fitting memory, and as it was the last sad rite she could do, he begged her to look over some excellent monumental designs in Italian and American marble, which he was prepared to sell at the lowest terms.

"Lookee here, mister," said she, "you said he was an honorable man and affectionate husband, when you know you lie; he wasn't no such thing! It's true I've lost him, but he ain't dead: he ain't the kind that dies—he ran off last Wednesday with another woman, and doesn't need a tombstone, I am sorry to say—and I'd be much obleeged to you if you'd light out and not come back here again until you have occasion, mister."

There was a rapid gathering up of photographic designs by the poor agent, while he savagely growled out, "Sold!" and faded away from Mrs. Brown's on the double quick. When last heard from he was anxiously hunting up the cuss who sent him there to sell a tombstone.

THE INDEPENDENT PARTY.

About two years ago the "Independent" party was born of the dissatisfaction which grew up among Republicans in relation to the corrupt manner in which the dominant party used the power entrusted to it by the people. The second election of Grant to the Presidency which he had disgraced for four years, was followed up by developments of official fraud and corruptions which shocked the honest members of that party, and caused them to halt for a moment and consider the propriety of their supporting it longer. As soon as they reflected upon the matter many of them made up their minds like Governor Booth, of California, that the mission of the Republican party was ended and that the party machinery was, in the main, in the hands of public plunderers, men who went with the party for what they could realize in money from it, and not because they had any principles in common with it or any other party. From this discontented element grew the "Independent" party, of two years ago. At the time of the organization of this party many Democrats, honestly believed that the Democratic party could never again achieve a victory throughout the Union, and, consequently, that the only opportunity of driving from power the Republican party and thereby restoring the constitution was in allying themselves with this new banding, the Independent party, and they acted accordingly. A considerable element of Democrats thus, for a time left the party of their choice. But when the result of the last year's election was made known it was evident that the Democratic party would again be restored to power and that the Independent party produced only a small ripple on the great tidal wave and was a failure. Hence, those Democrats who joined the Independents for the purpose of defeating the Republicans immediately resolved to return to the fold of Democracy which they left so reluctantly and they will in the future labor for the success of the Democratic party, and if there is anything in the signs of the times, the Democratic victory of 1876 will excel that of 1874.—*Courier.*

Jurios are placed at a disadvantage when locked up. They would come to an understanding and agree much quicker if allowed to go at large and converse with the influential citizens who take interest in the cases to be considered.

A STORM OF CLOTHES PINS.

Ladies who have husbands who are neglectful in supplying them with kindlings should carefully study the experience of a Division street sister. All her married life she has had an unbroken struggle with her husband to keep herself supplied with wood, and the greater part of the time has been obliged to depend upon her own deftness with the ax, and any one who has seen a woman handle an ax knows what a dreadful thing it is. Two months ago she begged of him not to go away without leaving her some kindlings. He said he wouldn't. But finally did. Then she hit upon a plan. She had four dozen clothes pins. She took one dozen of them for starting the fire, and found that they worked admirably. The next day she used another dozen, and so she continued until the four dozen were gone. Then she went to the store and purchased another four dozen—having them "put in the bill." When they were gone she repeated the errand. She said no more to him about kindlings. For ten years she had kept up the battle, and now she was tired and sick at heart. He could go his own way and she would go hers—patiently, uncomplainingly—until the end would come.

On Monday he signified at the store that he would like to settle his account. The bill was made out and handed him. He glanced down the items. As he advanced along the column his face began to work. First his eyes slowly enlarged, then his mouth gradually opened, caused by the dropping of his lower jaw; and wrinkles formed on his forehead. One third down the column he formed his lips as if to whistle. Four lines below he did whistle. Halfway down he said:

"Gra-cious!"

A little further on he said:

"Thunder!"

Four more lines were taken in, and he spoke again:

"By the Jumping Jupiter!"

Then he read on, smiting his thigh vigorously, and giving vent to various expressions of the liveliest nature. Finally he threw the bill down.

"I say, Benson, look here; this bill can't be mine; you've got me mixed up with some laundry."

"That's your bill, sir," said the grocer, smiling pleasantly.

"I tell you it can't be," persisted the Division street man, beginning to look scared. "Why, here's fifty-five dozen clothes pins in a two months' bill. What on earth do you take me for—a four-story laundry?"

"But it is your bill. Your wife can explain it to you. She ordered the pins."

"My wife!" gasped the unfortunate man.

"Yes, sir."

The debtor clutched the bill, jammed it into his pocket, and hurried straight home. He bolted into the house without any abatement of speed, and flinging the paper on the table before his wife, knocked his hat on the back part of his head and said:

"Martha Ann Johnson, what does this mean? There are fifty-five dozen clothes pins in Benson's bill for the past two months, and he said you ordered every blessed one of them?"

"And so I did," said she, demurely.

"W-h-a-t! Fifty-five dozen clothes pins in two months!" and he shot down into a chair as if a freight car had fallen a top of him. "Fifty-five dozen clothes pins in two months!" "Will a just heaven stand that?"

"I tell you, you needn't stare at me that way, Reuben Wheeler Johnson, nor go calling into heaven with your impiousness. I ordered them clothes pins myself, and I've burnt every one of 'em in that there stove, just because you were too all fired lazy to get a stick of wood. And I declare, before I'll be bothered jawing and fighting to get you to cut wood, I'll burn up every clothes pin in the land, and you'll pay for them, if you have to sell the shirt on your back to do it. So now!"

And Mrs. Johnson, with a face like scarlet, snatched up the broom and went to sweeping the carpet as if every flake of dust was a red hot coal, while the unhappy Johnson hastened to the store, and paid the bill. And before dark that night he had a half cord of wood sawed, split and piled up ready for use.—*Danbury News.*

SERVANT GIRL ETIQUETTE.—A correspondent of the London *Court Circular* tells the following as illustrating the attitude of domestic servants in England. He says: "A lady having twelve servants in her house gave a small article of dress, known among the initiated as a chemizette, and composed of muslin and lace, to her lady's maid to wash; the lady's maid passed it on to the laundry maid on the plea that the article was muslin and belonged to her department. The laundry maid declined to do it because it was lace, and, as such, must be "got up" by the lady's maid. As neither would do it, the mistress ordered the necessary appliances to be got ready, and herself descended to the laundry and washed the article."

A young man in Illinois complains of the disadvantages under which he is doing his courting. He says he usually meets the object of his affection on the neutral ground of the parlor, with the old lady in one corner, the old gentleman in another, and a big dog under the melodeon.

An agricultural exchange says: "Are any of our readers so rich that they can afford to let high-priced implements lie in the fence corner or in the field during a long and inclement season?" The simple Grangers of poor Richard's time would have said, "Keep plows from rust."

RATES OF ADVERTISING.

	1 W	1 M	2 M	3 M	6 M	1 Y
1 Inch	1 00	3 00	5 00	6 00	10 00	
2 In.	2 00	3 00	7 00	12 00	16 00	
3 In.	3 00	5 00	10 00	15 00	22 00	
4 In.	4 00	7 00	12 00	18 00	27 00	
¼ Col.	6 00	9 00	15 00	25 00	35 00	
½ Col.	7 50	12 00	20 00	30 00	45 00	
½ Col.	10 00	15 00	25 00	40 00	60 00	
1 Col.	15 00	20 00	40 00	60 00	100 00	

Business notices in the Local Columns, 20 cents per line.

For legal and transient advertisements, $1 00 per square of 12 lines, for the first insertion, and 50 cents per square for each subsequent insertion.

BOIL UPON THE NOSE.

Did Dante ever discover,
Can any one discover,
More successful means of torture
Than a boil upon the nose?

How dreary seems each hour
As it slowly, slowly goes,
To the man who sits to anguish
With a boil upon his nose!

All nature seems to mock him—
Even the sunlight and the stars;
How they seem to laugh and titter
At the boil upon the nose.

For the vocalist resonant strolling
Through the open casement there,
A double swollen shadow
Of the greatly swollen nose.

How light seem other sorrows,
How transient other woes,
When compared with the afflictions
A boil upon the nose.

But, from sorest trials, virtues
Come to him who undergoes;
And not without its lesson
Is the boil upon the nose.

It teaches him humility,
And to feel for others' woes;
And thus the man is gainer
By the boil upon the nose.

For every human creature
His sympathy o'erflows
As he counts each mortal's chance
For a boil upon the nose.

LOVE'S PERPLEXITY.

Does she love me? who can say?
Who can answer me aright?
Sure I thought she did to-day;
Sure I fear she don't to-night.
Then her actions seemed to be
Full of love and free from doubt;
Now—alas! poor foolish me!
I will ask her, and find out!

If she answers No! What then?
It is better than this doubt.
I'll not be the first of men
By a woman turned about.
Will she likely let me go?
Should I fear her answer so?
I would give the world to know
That I would not have her "No."

Does she love me? I would give
All I have to learn true so.
For at times I think she does;
And at time I do not know.
Oh, the doubt and the unrest
Born of love full well I know.
Love can reach the realms of bliss;
Love can touch the depths of woe!

BEN FRANKLIN AND HIS BOY.

A little incident worth relating happened to Ben after he had become a married man, and was living in a small village down in Connecticut. J. W. Dusenberry's great circus and menagerie just arrived from Bloomsburg, and was going to give a performance in the evening, and Ben's oldest boy was seized with an irresistible desire to attend. So at the dinner table he asked permission of his father to attend the circus in the evening.

"No, ro, my son; you must not go to the show. It is an unfit place for me, as I considered it; how much more dangerous must it be for you? I will not allow a son of mine to attend a circus performance, where I myself would blush to be seen. Go to bed, my boy and your mother and I will go to prayer-meeting. To-morrow I will buy you a testament for your obedience."

He went to bed, but not to sleep.

An hour afterward, Ben and his wife might have been seen seated on a top board under a brilliantly lighted circus tent. Ben's face glowed with enjoyment, and his jaws worked industriously upon a big end of twisted dogtail tobacco. Once he lowered his head, and allowed a half-pint of juice to issue from his mouth and descend between the seats.

A smothered cry of pain came up from below.

Said old Ben:

"Gracious! I do believe I have spitten in somebody's face!"

Said his wife:

"Too bad, but oh! just see that man bend to 'crab!" and they both became engrossed in the antics of the clown.

Next morning, at breakfast, this boy appeared with a swollen eye.

Said his father:

"What is the matter with your eye?"

"Some blamed fool spit it—but he—it is darned sore. I don't know what ails it," said the confused lad.

Ben and his wife exchanged significant glances and wisely held their peace, and the promised Testament wasn't alluded to afterward by either father or son.

HIS REPLY.—On the North London railway, a short time since, a passenger remarked in the hearing of one of the company's servants how easy it was to "do" the company, and said he often traveled from Broad street to Dalston Junction without a ticket. "Any one can do it—I did it yesterday," when he alighted he was followed by an official, who asked him how it was done. For a consideration he agreed to tell him. This being given, "Now," said the inquirer, "how did you go from Broad street to Dalston Junction, yesterday, without a ticket?" "Oh," was the reply, "I walked."

Good land can be bought in Aroostook county, Maine, for fifty cents per acre. Six months of the year this land, while under snow, requires no cultivation whatever.

Carlyle is not a man for a census taker. He says "England is populated by 40,000,000 souls—mostly fools."

Solomon slept with his fathers, the Bible says. Bates considers it an evidence of commendable economy.

Cincinnati makes more whiskey and has a better cemetery than any other city in the Union.

He is a bad man who cares not to plead for public opinion or the approval of his own conscience.

The man who ate oysters as a wager did not live to see either of the half shell.