

Daily Globe

BY H. P. HALL. NO. 17 WABASH STREET, ST. PAUL. Official Paper of the City of St. Paul.

Terms of Subscription for the Daily Globe. By carrier (7 papers per week) 7 cents per month. By mail (without Sunday edition) 6 papers per week, 60 cents per month.

THE SUNDAY GLOBE. By mail the SUNDAY GLOBE will be one dollar per year.

THE WEEKLY GLOBE. The Weekly Globe is a mammoth sheet, exactly double the size of the Daily. It is just the paper for the student, containing in addition to all the current news, choice miscellany, agricultural matter, market reports, etc.

By mail the publisher on all editions. All mail subscriptions payable invariably in advance.

Daily Globe Advertising Rates.

Fourth Page 5 cents per line every insertion.

The First Page 5 cents per line for the first week. All subsequent insertions 3 cents per line.

Display Advertising (on Fourth Page only) double the above rates. All advertising is computed as Non-Return, 10 lines to an inch, in the city of David.

Reading Matter Notices, First, Second and Fourth Pages, 25 cents per line.

"Special Local," Second Page, 15 cents per line. Reading Matter Notices, Third Page, 20 cents per line.

The Globe offers no space, but proposes to charge by the line for the space occupied, and the charge for the last day will be the same as for the first, no matter how many insertions are made.

Estimates are sent free of charge, and no charge is made for changes, as it is preferable to have new matter every day if possible.

ST. PAUL, SUNDAY, DEC. 22, 1878.

We are glad to be informed, on the authority of the agent of the Indians at Yankton, that the wards of the nation at that point are well fed and contented.

Instances of this kind are so rare that we delight to chronicle them.

The St. Louis bridge has been sold at public vendue, and brought the very handsome sum of two millions of dollars.

But suppose the purchasers should desire to move it to St. Paul; what would our down-river neighbor do about it?

Two Russian cruisers have left Philadelphia under a safe conduct, and when at sea will hoist the imperial colors of the czar.

Exactly what duty they are expected to perform is unknown, and as Russia is at peace with all nations just now, they will probably be used in fishing for porpoises.

This scared Minneapolis are growing daily more enthusiastic over the proposition to issue a quarter of a million in bonds to build narrow gauge roads.

It will be very clever to issue such an amount of bonds. St. Paul will of course be the terminus of all short lines and it is all right for Minneapolis to go in debt to build up this city.

Yours America has won a victory at Annapolis. It is a right which ought to have been guaranteed by the constitution, but wasn't, to smoke.

The cadets at the naval academy have long been prohibited from indulgence in the fragrant weed, and have long sighed for the privilege of filling their rooms with the noxious vapors of tobacco.

They recently organized a rebellion against the rule and have triumphed, the secretary of the navy—bless his dear old head—having decided that a Havana, or even a cabbage filler with Connecticut wrapper, is not prejudicial to discipline.

The cadets are ready to vote for Dick Thompson for our next President.

Rabbi Wise, of Cincinnati, has provoked a good deal of merriment and adverse criticism among his fellow Israelites by asserting, in a recent discourse, that the Jews are dying out, and will ere long become extinct.

The absurdity of the idea will be appreciated by every person in the country, and we are inclined to the belief that the statement was made without thought.

At any rate the Jewish Messenger indulges in some pretty severe comments on the subject, alleging that the fact that Rabbi Wise allowed his daughter to marry a Christian is father to the thought—or the apology for the statement—that Jews need some new blood to perpetuate them on the face of the world.

This scripture under the fact that there is a time to laugh. Perhaps the scripture is right, and perhaps the calamity that befel a lady in Rhode Island last week was a penalty for choosing the wrong time for cohabitation.

At any rate, the lady's husband brought home a quantity of pork and undertook to pickle it for the winter, but instead of salt, took sugar with which to make his brine.

His mistake cost him his life, and he became hysterical and finally died. We are at a loss to find the moral to this story. It is either that people shouldn't use sugar to make brine, or that people shouldn't laugh at others' mistakes. You pay your money and takes your choice.

The New York comic paper, Punch, has a cartoon that is singularly inappropiate in the light of the death of Bayard Taylor, which occurred after the paper was printed and circulated. It represents a naturalized American citizen being seized upon by the Berlin police and dragged off to prison while vainly appealing in front of the American embassy for protection, while our late minister is in a somnolent attitude, with a mug of beer before him.

The satire expressed in the cartoon is well deserved, and would have provoked no invidious comment had not the announcement of Mr. Taylor's death come to hand simultaneously with its publication. But that fact gives it a ghastliness that is involuntary, even to those who recognize its inappropriateness in view of the many indignities heaped upon American citizens in Germany, and the lethargy of our authorities in relation to them.

Now that Congress has adjourned may we not hope that its members will devote their vacation to an attendance upon the ordinances of the church, a perusal of the scriptures, and a diligent effort to ascertain the wishes of the people whom they represent?

The holiday season will be a merry one, we presume, and consequently much of the distress that really exists in all communities at the present time will be hidden for the nonce, yet if our representatives use due diligence they will learn that there is an earnest desire among all classes that expenses of all kinds be reduced to the minimum, and that little legislation that is likely to increase the burdens of the people or create any disarrange-

ment of values be undertaken. Let them circulate among their constituents, learn their wishes, and, when they return to Washington, heed them.

The telegraph chronicles the death, at Washington yesterday, of Hon. Alpheus S. Williams, chairman of the House committee on the District of Columbia.

He was attacked with vertigo while about his duties last week, and taken to his home. He never rallied to consciousness, and died peacefully.

Gen. Williams was the only Democratic member of Congress from Michigan, having been elected for two terms in a district usually giving a Republican majority.

He was a candidate for re-election at the election in November, but was defeated by a small majority. He was a gentleman of rare personal popularity and social accomplishments, a cool, clear-headed legislator, industrious and faithful to the interests of his constituents.

His loss will be seriously felt in Congress, and in the social circles in which he moved a void will be created that will be difficult to fill.

A CHRISTMAS LESSON.

Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—LUCAS II:11.

The festival celebrated for ages as the anniversary of the birth of Jesus of Nazareth is almost here, and the Christian churches will hail the day with joy in honor of the beginning of the new dispensation.

Nineteen hundred years ago the event was heralded on the plains of Bethlehem by an angel choir who sang: "Glory to God in the highest, and on earth peace, good will toward men!" And well might the event be hailed with delight, for it marked the disappearance of the old regime of law and the advent of that love—the overthrow of the era of intolerance and retaliation, and the inauguration of that of toleration and peace, of good will to all people.

This was tidings of great joy indeed, worthy to be communicated to mortals by the songs of the heavenly hosts.

For nineteen centuries this religion has progressed, yet to-day it is nominally accepted and recognized by less than one quarter of the people of the globe, not more than one-tenth of that number, however, having by voluntary act professed obedience to its teachings. And yet it was intended for all people. Can it be that the religion itself is at fault—that it is repulsive to the human heart, and therefore not acceptable? This we cannot believe, for its theories are more nearly in accord with our inborn sense of right, and our preconceived ideas of duty than any that has ever been devised by human ingenuity.

Its one law is the essence of that which is reverent towards God and just toward mankind—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; and thy neighbor as thyself." This is the whole law—the only law—the new dispensation.

Its slow progress, however, may well set Christians to thinking. Even in nominally Christian communities but a small portion of the people are professing Christians, and those who are, seem to be half-hearted, quarrelsome, discontented and doubting. Is this not due to the fact that those who profess Christianity have imbibed and act upon an erroneous conception of that which Christianity consists of? We well know that in the first three centuries after Christ, the spread of his religion was checked by neglect of the injunction to go into all the world and preach it. The Jews thought they were God's chosen people, and that it was to them only that his son was sent; the Romans refused to believe that the gospel was sent to any but them; the Greeks embraced the new doctrine as being designed for them alone, and thus the church became divided, disorganized by dissensions, and finally almost disappeared.

For centuries it had an existence only in name. The reformation brought a change—a revival of true religion. But almost before it had got fairly under way the same disturbing element made its appearance. The followers of Luther held that only they were entitled to be known as Christians; the Church of England claimed to be the only true catholic church; the Presbyterians insisted that they and they only could claim the precious promises of Christ, while the Wesleyans, the Baptists, the Moravians and a score of others soon appeared claiming to be the elect, and all others heretics deserving roasting at the stake. None of them remembering that when Christ was born and the good tidings proclaimed it was announced that the gospel was to all people.

Thus it has continued ever since. Each doctrine marks the organization of a new sect, claiming to be the only true church of Christ, as being the only people who serve God in his own accepted way. Instead of assisting in the spread of the gospel they have retarded it. In foreign missionary fields this has been especially noticeable. A Catholic, a Methodist, a Baptist and a Presbyterian are frequently working in the same region. Each claims to be a Christian, and to be anxious to convert the heathen from their idolatry, but each works at cross purposes with the other. The native may be almost persuaded to be a Christian, when he finds himself in a dilemma. The Catholic pulls him this way; the Methodist the other; the Baptist insists that if he would save his soul he must travel the path that he directs; the Presbyterian reads the five points of Calvinism and declares that salvation can only be obtained by their acceptance. What is the half converted wretch to do? He usually argues that if the new religion has so many roads, each diverging from the other, and each essential to salvation, he will reject them all and be content with his idols and his sacrificial offerings. The Christianity of to-day is not the religion heralded by the angel hosts so many centuries ago and taught by him who was martyred on Calvary. It is, on the contrary, a religion of exclusiveness, not for all people, but for a few—a religion of contentions and of hate. In the abstract all are equal, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

Is it not the duty of ministers of the gospel of every denomination, on this Sabbath preceding the greatest anniversary of the church, that they should all unite in a declaration of their faith in the abstract, but in the practical of fact and creed that have divided them for so many years, and promptly rebuffed any suggestion of unity, is a predominant feature among the mass of those who profess Christianity.

OUR PUBLIC SCHOOLS.

Testing for the Holidays—The Roll of Honor.

The examination of the pupils of the public schools ended Friday, and teachers and children alike were dismissed for the holidays.

The examinations in all the schools and grades have been highly satisfactory. The pupils have more generally responded to the efforts of the teachers in their behalf. Herewith is published the list of those scholars who have obtained the highest grade of average scholarship in all studies.

THE HONOR ROLL.

Some of the teachers neglected to make prompt return of the result of the examination of their classes. To this is due the omission of their names. All the schools and grades reported to Superintendent Wright are as follows:

MADISON SCHOOL.

Emily McKenty, 95 Jessie Barton, 93 Teresa Hucklebale, 94 Minnie Wilgus, 93 Kate Carey, 93 Bessie Taylor, 93 Bessie Parr, 93 Howard Galusha, 90

SEVENTH GRADE.

Oliver McGuinn, 93 Annie Barwise, 91 John Irvine, 91 Theodore Wilber, 90

SIXTH GRADE.

Joseph Harst, 91 Mary Kait, 90 Bertha Schmidt, 91

FIFTH GRADE.

Emily Lang, 87 Emily Rosenkrans, 87 Emma Piender, 87

THIRD GRADE.

Edward McGraw, 86 Kate Carmel, 85

FRANKLIN SCHOOL.

Julia Knauft, 96 Carrie Wilson, 91

SEVENTH GRADE.

Herbert Froemen, 92 Henry Zoolman, 92

SIXTH GRADE.

Lucy Fawble, 94 Mae Ferte, 92 Mattie Smith, 92 Willie Cross, 90

FIFTH GRADE.

Laura Nelson, 97 Rosa Kemp, 92 Jay Carrington, 93 Virginia Rice, 91 Edward J. Boyer, 91 Sarah Heinlein, 90