The Findlay Jeffersonian.

"Let us have Faith that Right makes Might, and in that Faith let us to the end dare to do our Duty as we understand it." —ABRAHAM LINCOLN.

VOL. 19. FINDLAY, HANCOCK COUNTY, OHIO, DECEMBER 5, 1873. NO. 29.

Home and Farm.

The Grange Not Political.

Many who support the organization known as the Patrons of Husbandry make the charge that it is a political organization, and confound it with a political uprising in the West, which is known as the "Farmers' Movement," but which is an entirely different affair. That movement is simply an organized party, composed of farmers and their friends, who propose to break asunder past party ties, and as the ballot-box must and shall move monopolies—and especially railroad monopolies. In Iowa, Kansas and Missouri, and in other Western States, this organization has made itself felt in elections, but whether for the better or not, time alone will tell.

On the other hand the Patrons of Husbandry claim that they keep aloof, as an organization, from all parties—allowing perfect and entire freedom to each and every member of their order to vote and use their influence in politics, where, in his opinion, it will do the most good. If they can keep selfish, unscrupulous men from joining their ranks, and using the organization to advance their personal ends, much good may be accomplished. One of the greatest advantages to be derived from association in Granges is thus defined in the November No. of the *American Agriculturist*: "So far as we have observed, the order has kept itself free from political entanglements, and proposes to confine itself to its legitimate work, the elevation of the social, intellectual, and even economical condition of its members. Isolation has been the great drawback to a farm life, and has driven many a son away from the homestead. The Grange meetings, in which both men and women participate, will do much to enlarge the narrow circle, and by merely bringing people in contact will do much good. Farmers living by themselves, and without any concert of action, have been the dupes of swindlers of all kinds. Where one knew he was right, he preferred to submit to an imposition rather than make a stand against it without any backing. Now a farmer who is a member of the order can bring his case before his Grange with the confidence that if right he will be sustained in his position by his fellow members. We feel confident that those swindlers who have obtained money by notes susceptible of alteration, by false measurements for lightning rods, by threats to sue for the use of pretended patents, will keep shy of a community where there is a Grange. Before Granges were established, we, when written to for advice in cases where the farmer was imposed upon by a false claimant, could only advise him to bring the matter before the farmers' club, if there was one, or if there was none, to call a meeting of his neighbors. We can now advise him to appeal to his Grange. This feeling of independence and confidence is not, the least of the benefits that we may look for from the Granges.

A correspondent, in another column, deals with this question, and admits what every well posted man must concede, viz. That no combination can reverse the inevitable and just rule that all prices whether for labor or the product of labor, must be regulated by supply and demand.

Egyptian Corn.

Among the many novelties embraced in the wide range of agricultural products of the State, one which bids fair to assume prominence is the "Egyptian corn," which has already been raised in considerable quantities in the vicinity of Sutter, and is now being introduced extensively about Vallejo. Its capabilities are not yet fully understood, but as far as its growers have got acquainted with it it is found at least to be an excellent food for poultry and all kinds of stock—even preferable for these uses to either wheat or barley. It yields as much as seventy bushels to the acre, and, it is believed, can be relied upon for two crops per annum. The manner of planting it is similar to that employed in planting broom corn, which the stock somewhat resembles, while the head in shape is more like that of the sorghum or Asiatic sugar-cane. Instead of growing straight up, as that does, the Egyptian corn always crooks at the head and turns down in maturing. The grains in shape and size bear some resemblance to broom-corn seed, but on crushing a grain it is found to be more of the nature of Indian corn than anything else. The seed from which the corn is grown was taken from the wrappings of Egyptian mummies; and that they grow after thus being laid away for two thousand years shows that this variety of cereal possesses wonderful power of re-production. It has been suggested that it might be found to advantageously replace barley for the use of maltsters or brewers. Doubtless the experiment will soon be made.

Who Can Beat It?

Mr. N. Weaver, living on the farm of Mr. John Hinner, one mile west of Findlay, informs us that from six apple trees of the Pennock variety, he has gathered 176 bushels of apples, or an average of nearly 30 bushels to the tree. These trees average 11 inches in diameter. Mr. Weaver sold 161 bushels of these apples; the remaining 15 bushels were made into cider. While the farmers of the county all found apples a profitable crop this season, we doubt very much whether any of them can report a larger yield from the same number of trees. At the same rate, counting apples at 60 cents a bushel—a low price—and 40 such trees on an acre, will give a cash return, in one single season of over $700.

Excellent Johnny Cakes.—One cup meal, one of flour, one of sugar, one of milk, one egg, butter the size of an egg, soda and cream tartar.

Another.—Four tablespoons of of corn meal, three tablespoons of flour, one teaspoon of soda, one and a half of cream-tartar, one cup milk, small lump butter, two tablespoons sugar, a little salt.

Weeds in Stubble.—Weeds on many farms spring up in wheat, barley and oat stubbles by the million, and soon go to seed. It is a good plan to go over the field with a mowing machine. If the weeds are so far advanced that the seeds will mature after the plants are cut, rake them up with a wire rake and burn them.

Hot Juice.—The Patrons of Husbandry seem to be prospering and rapidly increasing in numbers, notwithstanding the many absurd things that are said about them. Perhaps these same reports are among the means of contributing to the rapid increase of Granges throughout the country, because they will serve to excite the curiosity of the people, creating a desire to become more fully acquainted with the inside workings of the Order; and when one gets thus far once, there is no probability that he will wish to withdraw; for all that have gone into the movement express themselves highly satisfied with its true objects and workings.

It seems that the mechanics, and some others, labor under a misapprehension in regard to the aim and object of the Order. They have an idea that the Grangers intend a war against mechanics of all kinds, as well as middle men and monopolies. And perhaps they have cause for such apprehensions; for it is but a short time since I heard a granger make remarks in a crowd which would naturally lead an outsider to the conclusion that they really expected to regulate everything to their own notion, and bring all other occupations and professions under, and dictate their own terms. Now, it is simply absurd to suppose that any one class of community should be able, however well they might be organized and united, to rule all others, and regulate the price for everything; and if there are any grangers who labor under this delusion, the sooner they are undeceived the better for them and the cause they thus zealously, but blindly, advocate to its great injury.

The object of the movement is to bring the farmer and the mechanic in direct communication, as near as may be; to dispense with as many middle men and "dead beats," sharks and monopolies, as possible; to deal directly with the manufacturer, and save all the commission and perquisites of the thousand and one agents and middlemen that swarm over the country. An unprejudiced person, with a clear head cannot help but see that if the producer and consumer are brought to trade directly with each other, they will both be benefited and be better off than when there are from one to half a dozen agents between them. The fact has often been verified that if the farmer prospers the mechanic is affected favorably. Now, if the hundreds of thousands that are paid to middle men and extortionists, were saved to the farmer, he would be to the same extent more prosperous and consequently would feel more able and willing to lay out his surplus means for the comforts and luxuries which the mechanic has for sale.

I do not wish to be understood to say that *all* middle-men should be dispensed with. By no means; for we cannot get along without some of that class. The object is to protect ourselves against imposition and extortion from whatever source, and to set in co-operation in reference to buying and selling. So far as regulating prices is concerned, we shall leave that to the inexorable law of supply and demand. More anon,

A. Grangeer.

Saving the Fat and Flesh.

The flesh and fat of all kinds of domestic animals are made of grass and grain, which cost money. In autumn, when feed begins to fail, and the weather becomes cold and stormy, animals will lose flesh, unless they are well fed and properly protected from cold and wet storms. Every pound of flesh and fat is worth, at a low figure, twelve and a half cents. Flesh or fat is actually worth much more than that sum, in most localities, as there is no bone, no hair, no hoofs, no horns, nor other waste in in those parts of the animals. The fat is always wasted first, The flesh next. Now then, every pound of fat and flesh that is wasted is a dead loss of twenty-five cents to the owner of the stock. When an animal consumes a pound of fat in maintaining respiration and animal heat; the waste is a dead loss, because it can never be retrived. The substance that composed that fat and flesh is gone. The grass and grain consumed in making it might just as well, in one sense, have been pitched into the Atlantic Ocean. In another sense it would have been better to cast the grass and grain on the land as a renevator of the soil. Now to reproduce the number of pounds of fat and flesh lost will cost not less than than another twelve and a half cents worth of grain. There you have twenty-five cents in cash for every pound of flesh produced. Every person who has had an eye cannot fail to see and appreciate this fact. It needs no further elucidation. The person, therefore, who has ten head of cattle, and allows each one to fall away one hundred pounds each, loses ten hundred quarters of dollars, or $250! A hundred pounds of fat and flesh would scarcely be missed in the appearance of some animals. And the same rule holds good with horses, sheep, swine and all kinds of domestic animals. Every pound of flesh lost is equivalent to so much money actually thrown away. There is the loss. No one can deny it. And there is the error in the management; and the grand, practical question is how to save that which has heretofore been lost.—*N. Y. Herald.*

How To Light a Fire.

Many persons have often noticed the extreme difficulty encountered in lighting the fire in a stove, especially in a still damp morning. The stove at first won't draw, even vigorous "blowing" will not suffice; and then when it does start, it is with a sort of explosion or outward rush of air which fills the room with smoke and gas, oftimes puffing the unpleasant fumes in the face of the operator. The trouble is caused by the difficulty encountered in overcoming the inertia of the long column of air in the pipe or chimney, by the small column of air that can be forced through the interstices of wood and coal, at the bottom of which the fire is kindled. All this may be remedied by simply putting a few shavings or bits of dry paper on the top of the wood or coal, and first lighting that; it immediately bursts into a blaze because the air has perfectly free access to it from all sides, the heated air forces its way into the chimney, and establishes there an upward current. The match can then be applied to the kindling under the fuel, which will readily light, and if dry, burst into a brisk flame.

The Jeffersonian.

E. G. De WOLFE, O. J. De WOLFE, } Editors.

Post Sandusky St. Third Door West of Postoffice

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Farms and Weeds.

The following article we commend to the attention of our farming readers. The danger therein mentioned is threatening. Western New York is not so imminent here, but certainly approaching:

More than a year ago one of the editors of the *Observer*, in some notes from the Genessee Valley, expressed surprise at finding the valuable farms of that extensive and beautiful tract of country so overrun with the Canada thistle. He was taken to task by a Rochester editor, or one of his correspondents, for reflecting on the thistles as indicative of poor tillage and as being an unprofitable crop. But F. P. Root, in the Rochester *Home Journal* writes as follows: "The beautiful farms of the Genesee Valley are fast going to ruin. Our farms that have been valued at one hundred and one hundred and fifty dollars per acre will soon be depreciated to one-half that value, not by the exaustion of the soil, or the failure of the wheat crop through the effect of bad seasons, nor by the near approach of the potato bug, but through indolence and heedlessness of the owners of the soil.

We have heretofore boasted of the enterprise and intelligence of the rural population of Western New York, but whatever of enterprise we have hitherto possessed, we are fast losing all claim to such merit. We are allowing our farms to be overrun with Canada thistles and other noxious weeds, which will soon render them almost worthless for cultivation. Ten years more of the heedlessness of the past decade will see our fields all overgrown by thistles and all manner of uncleanness. They will be like the field of the sluggard, 'all grown up to thorns and thistles.'

To kill thistles don't trust to any whim or secret of cutting them on a certain day of the year, or a certain time of the moon, because some body told you that somebody killed them out in that way. There is but one secret in the matter that is worth knowing, and that has been as often told as most secrets usually are; but for fear that some of your readers have forgotten it, I will repeat it again in language that may not be forgotten. It is this: "Don't let the critters breathe through the months July and August." And if any farmer tries this remedy, and it fails to cure, he may call on me for all expenses. It is impossible for any vegetation to live it kept from putting forth its leaf during the growing season of the year."

Get Strong Harness and Bits.

Considering the lives of those who sit behind horses often depend on the soundness of a bit or strap, it is remarkable how little attention is paid to the condition of harness by those who trust themselves, not only in strange carriages but also in their own vehicles. An English journal, devoted to the harness trade, after observing that scarcely a day passes without the occurrence of an accident arising from a bit breaking while in the horse's mouth, points out that there are three ways of making these bits: One is to forge them throughout of the tough est iron or of soft steel; the other is to use cast cheeks, and forge the mouth pieces; while the third is to cast them throughout. The first is the only method that should be followed, but buyers will not pay the prices asked, and manufacturers cannot afford to sell them for less. The wrought mouth is the next best, and if the cheek has been properly annealed, it makes most a servicable bit. Cast cheeks, however, are not always trustworthy, and the manufacturer is as likely to be deceived in this respect as the buyer. The cast bit is one that ought never to be used. Harness makers should inform their customers of the quality of the article and leave the responsibility with the buyer. It for the sake of the difference in price between two kinds a man chooses to risk his life by using the poorer bit, neither the harness maker nor the bit manufacturer should be blamed. The bits, and reins should always be of the strongest kind, no matter what the merits of the rest of the harness.

Use of Raw Hide.—The skin of an animal, whether cow, calf, colt, or horse, that dies on the farm, is worth more at home than at the tanner's. Cut it into narrow strips, and shave off the hair with a sharp knife, before the kitchen fire, or in your workshop, on stormy days and evenings. You may make them soft by rubbing. A rawhide halter-strap an inch wide, will hold a horse better, and last longer than an inch rope. It is stronger than hoop iron and more durable, and may be used to hoop dry casks and boxes, and for hinges. Try it on a broken thill, or any wood work that has been split. Put it on well, and nail fast. Thin skins make the best big strings in the world. A rawhide rope is a good substitute for a chain. It is valuable to mend a broken link in a trace chain. For some purposes it is best to use in its natural state. For some purposes it may be dressed soft.

In the *Gardener's Magazine* is related an interesting incident of the world renowned flowers, forget-me-not, and to preserve them as long a period as possible, they were put in a soup-plate filled with rain-water. The flowers were placed near the window. In a surprising short space of time white thread like roots were emitted from the portion of the flower-stalks in in the water, and they ultimately formed a thick net work over the plate. The flowers remained quite fresh, excepting a few of the most advanced, when gathered, and as soon as the roots began to run in the water, the buds began to expand, to take the place of those which faded, and up to the middle of November the bouquet—if such it may be called—was a dense mass of flowers, and a more beautiful or chaste ornament for the indoor apartment cannot be imagined.

Pens for Pigs.

Farmers, in a great majority of cases, have less pride in what they do for swine than any other labor upon the premises. First class barns for horses and cattle, convenient sheds, etc., for sheep are numerous, but it is something of a rarity to see a nice airy and really convenient pig sty. The reason of this is doubtless attributable to the generally conceived idea that the hog is a filthy animal, and not fit to occupy a decent place; but the fact is, swine are made more filthy than it is their nature to be by being confined in unhealthsome and uncleaned pens.

A pen can be easily constructed so that the floors of the different departments may be kept dry and wholesome. The floor should be tight, on a little decline, and kept littered with good absorbents. In the construction of pens there is a general fault in the way of having them too low between joists, most of them being not over five feet, when there should be not less than seven, so that a man can stand erect in them. We have seen many expensive pens having this fault and the swine therein absolutely neglected on account of the back aching work of cleaning the different sections out.

Every sty should have a yard at one side, so that the swine may get at the earth, but they should not be allowed to run therein at will, nor should the cleanings of the pen be thrown into the yard to be mixed with the soil by the trampling and rooting of the hogs, for it is one of the most valuable manures that can be produced upon a stock farm.

The farmer who makes the most money from pork raising is the man who not only is careful in the selection of breeds, but particularly careful to have good commodious pens and give the swine all the attention required to make them grow and lay on the fat rapidly. When we see fattening hogs in tall pens with the earth for a floor and the sky for a roof, our opinion is at once formed as to the chances of that farmer to prosper, and they are decidedly unfavorable.

From the Rock River Farmer.

The terms "Patrons of Husbandry" and "Grangers" do not seem to be properly understood. "Patrons" are often erroneously called Grangers. A "Granger," as defined by Webster, is a bailiff. All members of the Order of "Patrons of Husbandry," are "Patrons." The Grange is the place where they meet—the Lodge. With the same propriety might we call Masons or Odd Fellows "Lodgers" because they meet in lodges. The word "Grange" is derived from the French, and means a granary, or a farm with stables and necessary outbuildings. As the degrees of the Order can be worked in an open field as well as in the granary, the place of meeting is called a "grange." There are "subordinate granges," composed of members who have taken the first three degrees; State granges composed of the Masters and Past-Masters of the subordinate granges; and a National Grange, composed of the Masters and Past Masters of the State granges. There is no different designation for the members of the separate bodies; all are Patrons. The members of the Order should attempt to correct the impression about "Grangers" which has become so prevalent.

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Aug. 29, 1873-2w

The Jeffersonian.

E. G. De WOLFE, O. J. De WOLFE, } Editors.

Post Sandusky St. Third Door West of Postoffice

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Religious.

First Presbyterian Church—Rev. Elias Moss, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Tuesday evenings. Corner Main and Hardin streets.

First Congregational Church—Rev. W. S. Thompson, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. Sunday School at 2 p. m. Corner Cross Streets.

Methodist Episcopal Church—Rev. Wm. Jones, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. Sunday School at 2 p. m. West end of Main Cross Streets.

English Lutheran Church—Rev. George Shiland, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. Crawford street, west of Main.

United Brethren in Christ—Rev. J. E. Rose, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. Corner Crawford and West streets.

Church of God—Elder W. P. Kimball, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. Front Street, west of Main.

St. Michael's Catholic Church—Rev. J. E. Young, Pastor. Every other sabbath, First Mass at 8 o'clock, A. M., High Mass at 10, A. M., Catechism at 2, P. M. Services in English, German and French. Mass every morning at 8 o'clock, A. M. West end of Main Cross street.

German Lutheran (St John's) Church—Rev. M. Baerkle, Pastor. Services every other Sabbath at 10 o'clock A. M. alternate Sundays 7 o'clock Friday evening. Corner of West and Front streets.

English Reformed (St Paul's) Church—Rev. Josiah May, Pastor. Services every other Sabbath at 10 o'clock, A. M. East end of Main Cross street.

German Reformed Church—Rev. J. G. Ruhl, Pastor. Services at 10½ a. m. and 7 o'clock, p. m. Prayer meeting Thursday evenings. East end Main Cross Street.

Evangelical Church—Rev. Wm. Whitlinger, Pastor. Services 10½ a. m. and 7 o'clock, p. m. Prayer meeting Wednesday evenings. Sandusky Street, east of Main.

Societies.

Findlay Council, No. 50 R. & S. M. Regular meetings second and fourth Tuesdays each month. James Wilson, T. I. G. M. and D. B. Beardsley, Recorder.

Findlay Chapter, No. 92, R. A. M. Regular Convocation on the first Monday in each month. R. Rimmons, H. P. and F. W. Firman, Secretary.

Findlay Lodge, No. 227, F. & A. M. Regular Communication the first and third Wednesday in each month. M. B. Patterson W. M. and O. J. DeWolfe, Secretary.

Golden Rule Encampment, No. 92, I. O. O. F. Stated meetings the fourth Wednesday and fourth Fridays of each month. R. H. Hompsey, C. P. and D. T. Winders, Scribe.

Hancock Lodge, No. 73, I. O. O. F. Stated meetings every Thursday evening. J. G. Powell, N. G. and William Kimmerly, Secretary.

Business Directory.

Attorneys at Law.

HENRY & EZRA BROWN,

ATTORNEYS at Law. Office up Stairs, First Door South of Court House, Findlay, O. Jan. 17, 1873-tf

E. T. DUNN,

ATTORNEY at LAW,

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Directors—E. P. Jones, Jas. H. Wilson, Chas. E. Nites and Isaac Davis.

Interest Paid on Special Deposits

Banking House—Corner Main and Crawford streets, Findlay, Ohio. (Jan. 17 '73-1y.)

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CREAMER, VANCE & CO., bankers. Bank Notes, Bonds, Deposits and Exchange. Business transacted on Sundays, Collections made on all accessible points. Jan. 17 1873

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DR. D. W. CASS,

PHYSICIAN and Surgeon. Office over Patterson & Winders' store; entrance on Main Street, up stairs, third door.

September 19, '71-tf

J. BALLARD. G. W. GALLOWAY

BALLARD & GALLOWAY,

PHYSICIANS AND SURGEONS,

OFFICE—In Earlen's Block, over Rutherford's Hardware Store, West side of Main Street, Findlay, Ohio.

August 15, 1872-tf

WM. M. DETWILER, M. D.,

HOMŒOPATHIC Physician and Surgeon (Main St.) Two Doors North of Huber's Drug Store, Findlay, Ohio.

Office Hours—from 9 to 12 A. M., 1 to 4 P. M., and 7 to 8 P. M. May 16 '73-tf

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TO THE NERVOUS OF BOTH SEXES.

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Manhood: How Lost, How Restored

Just published, a new edition of DR. CULVERWELL'S Celebrated Essay on the radical cure (without medicine) of SPERMATORRHŒA or Seminal Weakness, Involuntary Seminal Losses, Impotency, Mental and Physical Incapacity, Impediments to Marriage, Dyspepsia, Nervousness, Consumption, Epilepsy, and Fits, induced by self-indulgence or sexual extravagance.

Price, in a sealed envelope, only 6 cents.

The celebrated author, in this admirable essay, clearly proves from his own experience that the alarming consequences of self-abuse may be radically cured without medicine, and without dangerous surgical operations, bougies or instruments, that the alarmed sufferer may be radically cured by simple means, easy, certain, and effectual, by means of which every sufferer, no matter what his condition may be, may cure himself cheaply, privately, and effectually.

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41-y

Children Often Look Pale and Sick

from some cause other than having worms in the stomach.

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MRS. WINSLOW'S SOOTHING SYRUP is the prescription of one of the best female Physicians and Nurses in the United States, and has been used for thirty years with never failing success by many hundreds of thousands of mothers and children, from the feeble infant of one week, to the youth of one year of age. It regulates the bowels, relieves wind colic, regulates the stomach and gives rest, health and comfort to mothers and children. We believe it to be the Best and Surest Remedy in the World in all cases of DYSENTERY and DIARRHŒA IN CHILDREN, whether it arises from Teething or from any other cause. Full directions for using will accompany each bottle. None Genuine unless the fac-simile of CURTIS & PERKINS is on the outside wrapper. Sold by all Medicine Dealers. July 25-1y

The Household Panacea, Family Liniment

is the best remedy in the world for the following complaints, viz: Cramps in the Limbs and Stomach, Pain in the Stomach, Bowels or Side, Rheumatism in all its forms, Bilious Colic, Neuralgia, Cholera, Dysentery, Colds, Fresh Wounds, Burns, Sore Throat, Spinal Complaints, Sprains and Bruises, Chills and Fever. For Internal and External use. The operation is so quick and pleasant, that it cures the most violent pain in from five to twenty minutes, and one application of it in the morning renders the whole system, relaxing healthy action to all its parts, and establishing good blood.

The Household Panacea is purely Vegetable and All Healing.

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KENWOOD BOARDING SCHOOL FOR BOYS

Presents strong attractions to parents and guardians. A pleasant home; thorough instruction; beautiful location; excellent library; new apparatus. *Send for Catalogue.* Location of surpassed loveliness.

CHARLES JAGGERS, A. M., Prin., New Brighton, Penn.

July 11-2m

IF WE CAN SEE.

In all the winding ways of life
Its disappointments, and its strife,
Happy are we,
If we can see

Our Heavenly Father's guiding hand,
Leading us toward that better land,
Eternity.

We faint not 'neath the mountide's sun,
Nor falter, are our race is run:
Faith's holy ray
Shines on our way,

God's gifts are scattered far and wide,
And it is a joy to see on every side
To bless our way.

How calmly we can watch and wait,
While rosy pathways are made straight
Our holy friend
Will still attend

To all our cares, to all our fears—
Will lead us on through changeful years,
To life's bright end.

THANKSGIVING DAY.

Union Meeting at the Congregational Church.

SERMON OF THE REV. G. W. MILLER

Services in other Churches in the Evening.

The usual religious services of the national thanksgiving were observed in this city by a Union Meeting at the Congregational Church on Thursday morning, December 27th.

The exercises of the morning opened with an orionial selection by the associated choirs of the different churches.

The Rev. W. S. Peterson then made the following invocation:

Our Father, we invoke Thy blessing on the services of this hour. Grant unto us the baptism of the Holy Spirit. Bless us in offering praise. Bless us in prayer. May we worship Thee with the whole heart. Bless thy servant in speaking, and all the people in hearing Thy Word. May Thy name be honored, and may all who call upon Thee receive abundant tokens of peace, strength and joy. And to Thee shall be given all the praise, forever. Amen.

The 1023 Hymn—

"Eternal source of every joy, well may thy praise our lips employ"

was then sung, and the Rev. Mr. Whittington read the 145th and 148th Psalms as the Scriptural lesson of the morning.

The Rev Eben Muse then offered the following prayer:

Almighty God! Thou ruler of the universe! Thou King of nations! Thou source and author of all our mercies! Giver of every good and perfect gift, we bless thee, we praise Thy Holy name, as we gather in thy sanctuary in grateful obedience to Thy call, and at the call of Thine ordained governments of this earth. We desire now to be led by Thy Spirit that we may enter Thy gates with thanksgiving, and Thy courts with praise; and will Thou meet with Thy people everywhere to day. May they come with glad minds and loving hearts, remembering One in whose steps we tread, who, in the midst of abounding mercies lifted up His eyes to heaven and gave thanks. We thank Thee this day for the blessings with which Thou hast crowned our lives as citizens of this favored land. We thank Thee that not one of the three great scourges which Thou visitest upon nations has visited us the year that is past. We thank Thee that we have had no famine. We are reminded that while many nations and localities are scourged with want, that no evil hath befallen us. We thank Thee that over the wide spread fields of our nation comes back the song of plenty. Thou crownest the year with Thy goodness, and Thy paths drop fatness. The pastures are clothed with flocks, the valleys are covered over with corn; they shout for joy; they also sing. And to day, in grateful emotion, let us mingle with our gratitude a tender sympathy for the poor. Supply their wants, sanctify their sorrows, and help them to turn to Thee as the Father of the fatherless, and as a Husband of the widow.

We thank Thee to day, as a people, that we have had no destroying pestilence; while a few cities and towns are stricken and smitten of God, yet Thy hand hath not been heavy upon us. We thank Thee for this undeserved mercy, and to day in holy joy may we take the cup of salvation and call upon Thy Holy name. May we pay our vows in the courts of the Lord's house, in the midst of Thee, O Jerusalem.

We thank Thee that the remaining scourge, that of war, has not visited us. Though the clouds now seem to gather, yet our Father, remembering that our land was born in war, and has been baptized and re-baptized in blood, we pray Thee to give us that peace that is consistent with rational honor, and hasten that day when the Prince of Peace sh