The Easton Gazette.

VOL. LIV. EASTON, TALBOT COUNTY, MARYLAND, FEBRUARY 11, 1871. NO. 6.

PROFESSIONAL CARDS.

CHAS. H. GIBSON
ATTORNEY-AT-LAW,
EASTON, MD.
Office opposite the M. P. Church.
[mar 16 1y

ALLEN H. FORRESTER. ALPHEUS A. TOWNSEND,
(Formerly of Easton Bar.)
Forrester & Townsend
ATTORNEYS-AT-LAW,
AND
SOLICITORS IN CHANCERY,
Law Buildings,
Cor. LEXINGTON & ST. PAUL STS.,
(Entrance on Lexington St.,)
BALTIMORE, MD.
oct 15 1y

ED. B. BATES,
ATTORNEY AT LAW.
EASTON, MD.
CLAIMS promptly collected, and REAL ESTATE sold,
Office on Dover street, two doors from the Journal Office. [dec 17

CHAS. E. SHANAHAN
ATTORNEY-AT-LAW.
EASTON, TALBOT CO., MD.
ESPECIAL attention to Collection of Claims, purchase and sale of Real Estate, Conveyancing, &c. Al Surveying in all it branches.
Office on Washington St., two doors South of the M. E. Church. jan 8

Auctioneering.

JAMS A. ROE,
EASTON, MD.,
OFFERS his services as Auctioneer, and will promptly attend sales when over called on. [mar 9-1y

CONSTABLE AND AUCTIONEER.
JAMES B. RATHELL, having been appointed Constable in Trappe District, he also offers his services as Auctioneer. Business entrusted to him in either capacity, will receive prompt attention and satisfaction guaranteed. He will be in Easton every Tuesday
mar 19-1y

N. E. NICOLS
GENERAL AGENT FOR THE
Collection of Claims
AND THE SALE OF REAL ESTATE, FERTILIZERS, FARMING MACHINERY, &c.,
EASTON, MD.
REFERENCES.
James Ll. Martin, Easton, Md.
Capt. E. L. F. Hardcastle, " "
Mr. Wm. S. Pawson, Baltimore "
Upshur Lloyd & Bro., " "
Elon. Eli Saulsbury, Dover, Del.
Capt. E. R. Newhard, Allentown, Pa
(mar 28

Plastic Slate Roofing.
THE attention of Carpenters, and those contemplating building new house or putting new roofs on old ones, is particularly called to the Plastic Slate Roofing, the greates Roofiing Materia of the age. For flat roof there is nothing to equal it. It is cheap, ligh and flexiblee non-expanding, non-contracting fire proof, weather-proof and everlasting roofing.
The subscribers are now prepared to put on these roofs at short notice, cheap for cash. Orders addressed to us through the Easton Post Office promptly attended to. For further information respecting the Plastic Roofing, address,
WILLIAM H. DUNCAN.
GEORGE W. DUNCAN.
feb 15 1m

Coal! Coal!
THE consumers of coal will remember that the summer season is the time to buy coal the cheapest. I am now receiving at my coal yard at Easton Point the various sizes of best quality of Anthracite Coal, and am preparing to deliver the same at any place in Easton or vicinity, *very cheap*, for CASH.
Persons on any of the Talbot rivers or Creeks can have their coal delivered on their premises.
Cooking coal, smithing coal, and Cumberland Lump Coal, for grates, always on hand at the lowest market rates.
The quality of the coal is the best; it is clean and in good order; and will be sold at 2240 lbs. to the ton.
Persons would do well to send in their orders while the price of coal is down.
ju 2 R. B. DIXON.

TILE! TILE!
FARMERS, if you would improve your farms, and make good crops, without the expense of buying fertilizer for every season, TILE your land, *especially your low springyand*, It is impossible to make good crops, or to improve land without thorough drainage. This is the season for putting in tile. Every farmer should try a few acres. The expense is trifling in comparison with the advantage gained. Try it.
COOPER & WHITE, EASTON,
Have on hand a large supply of egg shape TILE from 2 to 7 inches, cent, which they are offering cheap.
They also have on hand half a million common and pressed *handmade* BRICK, which they are selling at the lowest market prices.
All necessary information given for putting in tile. Wood taken in trade.
jan 7 1

Liver, Liver, Liver.
Use Dr. Simmon's Liver Regulator
for all derangements of the Liver, such as Dyspepsia, Headache, Jaundice, Costiveness, Diarrhoea, Dysentery, Diseases of the skin, impurity of the Blood, Female Affections, Nervousness, Asthma Dropsy, Boils, Fever, Fever and Ague, and Bilious diseases generally. Sold by
jan 7 HENRY & GOLDSBOROUGH.

MISCELLANEOUS.

AN Elegant assortment of Confectionery just received at
R. J. Trippes.

A Useful Holiday Present
For wife, daughter or friend—a nice new CARRIAGE & HARNESS, or an elegant FLORENCE SEWING MACHINE, the most perfect machine in the world—guaranteed to please. For sale by
S. B. HOPKINS,
dec 17 Dover Street.

REIFF & CO'S.,
EXTRA FAMILY
MINCE MEAT
AN article for PIES prepared ready for use, and superior to any other in the market. It is the best. Try it. Use no other.
Sold by [dec 24] R. THARP.

SEEDS!
WE are now receiving our usual supply of
CLOVER,
TIMOTHY.
ORCHARD,
Kentucky Blue-Grass,
Red Top, & all other
FIELD SEEDS.
We shall spare no pains to have none but choice Seeds, and will always sell them at the lowest price possible.
Seeds are invariably CASH.
NICOLS & TAYLOR,
Dealers in Hardware, Seeds,
Implements, Machinery, &c., of all kinds.
jan 28

JNO. J. JUMP & CO.,
HAVE just received another large line of those celebrated KERSEYS at the same low figures.
Also
Flannel, Blankets,
Bed Spreads, Beulevard Skirts,
Velveteens,
and other choice goods, at very low cash prices. Come and see.
nov 12 J. J. Jump & Co.

OVERCOATING.
FINE FRENCH CLOTHS.
all grades
Plain and Fancy Cassimeres.
We have just added to our former large stock another full line of the above named goods.
Our sales in this department are very large, and we are offering special inducements. We only ask a call. Come and see us.
nov 12 J. J. Jump & Co.

A Valuable Book.
THE
NEW YORK OBSERVER YEAR BOOK AND ALMANAC,
To Be Issued January 1st, 1870.
One of the most complete compends of important information which has ever been compiled in this country. It should be in every Library, as a Book of Reference.
It contains an interesting History of Almanacs; Civil, Commercial and Agricultu al Information concerning all the Governments in the World; a General Summary of all the Benevolent Institutions and Religious Denominations in the World; with a complete Ministerial Directory of nearly every religious body in the United States, a complete list of all the Colleges, Theological, Seminaries, Medical and Law Schools in the United States.
PRICE, ONE DOLLAR.
All persons subscribing and paying for the NEW YORK OBSERVER for one year ($3) will receive a copy of this valuable work GRATUITOUSLY.
Sample copies of the Observer sent free.
SIDNEY E. MORSE, Jr., & CO.,
37 Park Row, New York.
Mailed to any address, post-paid, on receipt or price. [dec 10

Christmas Goods,
BATEMAN & TRIPPE
INVITE the attention of their friends and the public to the elegant assortment of
FANCY GOODS
displayed by them. These goods have been selected with a great deal of care, and will be disposed of at very small advance over cost. We think we shall maintain the reputation acquired last year of having one of the most selected stocks of Fancy Goods ever offered in Easton.
Our stock consists in part of
Beautiful Fancy Boxes,
Toilet sets, Cigar Cases,
Card Cases, Writing Desks,
Gold Pencils, Bronze Statuts,
Best Perfumery and Extracts.
Pomades and Hair Oils,
and various other articles suitable for Christmas Presente which can not fail to please the taste of the most fastidious.

Carpets Carpets
The steady increase of our sales in this department has enabled us to place before our customers this season a stock of Carpets superior to anything ever before offered in this market.
Our stock is replete with new styles and beautiful designs, Among them, are
Fine Tapestry Brussels, Cotton, Chain Ingrain, Extra three-ply Ingrain, Fancy Printed Hemp, (a new thing) Tapestry Ingrain,
Extra and Medium Rag, high colors, Taladonia Mills Super Ingrain,
Twilled and plain Venetians, 3-8, 5 8, 7-8 & 4 4,.
Cocoa Matting, Floor Oil Cloths, all widths, new styles, Table Oil Cloths in great variety, Step Oil Cloths, assorted.
VELVET and TAPESTRY RUGS, all sizes. We challenge comparison in this department.
oct 15 THOMPSON & KERSEY.

CHESTNUTS and APPLES—A further supply, just received by
DAWSON & BRO.

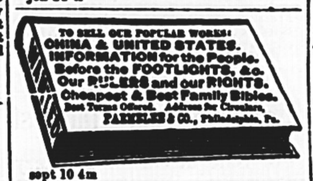
WANTED—Feathers, Rags, Eggs Butter, and Country Produce in general, wanted by
nov 10 Wilson & Son.

CHURCH ALMANACS for 1871—Just received and for sale by
jan 7 HENRY & GOLDSBOROUGH.

SALT—Fine and coarse Salt by sack or Bushel, for sale by J. RASIN.

MISCELLANEOUS.

FOR SALE!
A GOOD second-hand PIANO will be sold cheap by JOHN MASON.
jun 21 tf



sept 10 4m

HAGERSTOWN ALMANACS for 1871 for sale at the Drug Store of
jan 14 R. J. Trippe

THE ARGAND BURNERS will give a light superior to Gas and at less than half the cost—for sale by
jan 14 R. J. Trippe.

BY using the ARGAND BURNERS you will save enough in the way of Chimneys in a short time to pay for a handsome Lamp. For sale at
jan 14 Tripp's Drug Store.

$10 REWARD.
WAS stolen from the subscriber, on or about the 5th inst., at Chaple, the following named goods;—
Jack Planes, For plains, Brace, 5 Auger Bits, Hatchet, Drawing Knife, 2 Saws, Hand Axe, Screwdriver, 2 Chisels, 2 Augurs, Compass, Trying up Square, Dagureotype, 3 Whet Stones, 1 Powder Horn, Shot Bag, 3 Razors, 1 Strop, (the strop has the name of James H. Green upon the case,) 2 Shaving Brushes and Box, 1 Sash Saw, 2 Bed Quilts, 1 Fur Hat, 1 Yarn Shirt, (don't open anywhere, color is white and a pale red,) 1 flint and steel musket, 1 single barrel gun, 1 picking axe; the house was broken open in my absence to Delaware.
The above reward will be paid for any information leading to their discovery.—A letter will reach me at Odessa, Newcastle county, Delaware.
JESSE W. GREEN.
dec 24 4t 6m J S

MORE NEW GOODS
JUST ARRIVED AT THE
CHEAP CASH STORE
of
THOMPSON & KERSEY.
Call and examine them while they are all new and fresh.
Our ladies dress goods have been repeatedly pronounced beautiful and decidedly cheap.
Our line of Gentlemens' Dress Goods
CLOTHS,
COATINGS,
CASSIMERS,
VESTINGS, &c.
is large and complete to an examination of which we again invite the gentlemen of Talbot and the adjoining counties.
We are fully persuaded that we can make it their interest to do so.
ma 5

LATEST ARRIVAL
NEW GOODS,
Opposite the Easton Bank
JOSEPH RASIN has again returned from the city with a large, cheap and tasty stock of
New Winter Goods,
embracing late styles DRESS GOODS CLOTHS, CASSIMERES, OVERCOATINGS, &c, &c., bought at low prices, and will be sold accordingly. The public are invited to give us a call.
Jos. Rasin.

ALPACAS!—ALPACAS!—A splendid line of our justly celebrated Black Alpacas, now opening, at 25, 37½ 50, 62½, 75, 88 and $100, cheaper than we have ever before offered them.
J. Rasin.

VELVETEENS! VELVETEENS!—In black and colors, just received, at reduced price in store for sale by
J. Rasin.

LADIES' DRESS GOODS—Poplins, Serges, colored Alpacas, Merinos, De Laines, Austrachan Cloths, Shawls, &c., at low prices
J. Rasin.

BUCKWHEAT.—A prime article New York Buckwheat just received at
J. Rasin.

BUTTER—A nice article of fresh Butter and Cheese, at J. Rasin.

GILLING THREAD AND SEINE ROPE.—We have just received a large supply of Gilling Thread and Seine Rope, which was bought for cash and will be sold for the lowest cash prices,
COVINGTON & MASON.

QUEENSWARE.
The place to buy Queensware is at Covington & Mason's, where you will find the best selected and cheapest stock in the market.

LAMPS! LAMPS!
We have just opened a splendid assortment of Lamps, which we are offering very low. Covington & Mason.

LANTERNS!
If you want a Lantern that the wind cannot blow out, go to Covington & Mason's, and there you will find it.

SHAWLS! SHAWLS!
We have just received another large supply of Shawls both double and single which we are selling at city prices.
Covington & Mason.

LADIES—
We have just received and are offering at very low prices, a new and beautiful style of BLACK ALPCAS, and it will be to your interest to examine them before purchasing elsewhere, as we are confident they will not fail to please.
dec 17 Covington & Mason.

SELECT POETRY.

Selected for the Easton Gazette

BY RAVAH.

THE OLD LEGEND.

One golden morn, to Adine's house there came
The angel bearer of a sweet behest—
With loving care,
Adine, the house prepare,
For Christ the Lord this day shall be thy guest

With awe Adine the heavenly message heard;
A holy hush fell on her heart and face—
And going to and fro,
She whispered low,
"To-day His presence shall make glad this place."

Long hours she watched—and while she bent her ear,
And through the twilight strained her eager sight,
A shadow crossed the floor,
And at the door
A sad-eyed child begged shelter for the night.

But Adine, waiting for her Kingly guest,
With hope and fear at war within her heart,
No thought or care
The weary child could share,
And with ungracious alms bade him depart.

Then suddenly the childish form was changed,
And with a look that smote her like a sword;
All fair and bright
In robes of silvery white—
He turned and said, 'Adine, behold thy Lord.'

And while with trembling hands her face she hid,
The glory faded that through the place had shone;
The sheen of pinions fair
Swept through the silent air,
And in the twilight dim she stood alone.

Still for the Master's coming Adine waits,
But help from those who need no more withholds,
For, evermore,
In all who seek her door
Adine the image of her Lord beholds.

SELECT READING.

AN UNEXPECTED RACE

IN one of the larger towns of Worcester Co., Mass., used to live a clergyman whom we will call Ridewell.—He was of the Baptist persuasion, and very rigid in his ideas of moral propriety. He had in his employ an old negro named Pompey, and if this latter individual was not so strict in his morals as his master, he was at least a very cunning dog, and passed in the reverend household for a pattern of propriety.—Pompey was a useful servant, and the old clergyman never hesitated to trust him with the most important business.

Now it so happened that there were dwelling in and about the town, sundry individuals who had not the fear of the dreadful penalties which Mr. Ridewell preached about, before their eyes, for it was the want of these people to congregate on Sabbath evening upon a level piece of land in the out skirts of the village, and there race horses. This spot was hidden from view by a dense piece of woods, and for a long while the Sunday evening races were carried on there without detection by the officers of those who might have stopped them.

It also happend that the good old clergyman owned one of the best horses in the county. This horse was of the Morgan stock, within a mixture of the Arabian blood in his veins, and it was generally known that few beasts could pass him on the road. Mr. Ridewell with a dignity becoming his calling, stoutly declared that the fleetness in his horse never afforded him any gratification, and that for his own part he would as leave have any other. Yet money could not buy his Morgan, nor any amount of argument persuade him to swap.

The church was so near the good clergyman's dwelling that he always walked to meeting, and his horse was constantly allowed to remain in the pasture.

Pompey discovered that the races, were on the the tapis, and he resolved to enter his master's horse on his own account, for he felt sure that old Morgan could beat anything in the shape of horseflesh that be produced in that quarter. So on the very next Sunday afternoon he hid the bridle under his jacket, went out into the pasture and caught the horse, and then rode off toward the spot, where the wicked ones were congregated. Here he found some dozen horses assembled, and the racing was about to commence.—Pompey mounted his beast, and at the signal he started. Old Morgan entered into the spirit of the thing, and came out two rods ahead of everything. So Pompey won quite a pile, and before dark he was well initiated in horseracing.

Pompey succeeded in getting home without exciting any suspicions, and he now longed for the next Sabbath afternoon to come, for he was determined to try it again. He did go again, And again he won, and this course of wickedness he kept up for two months, making his appearance on the racing ground every Sunday afternoon, as soon as he could after 'meeting was out.' And during this time Pompey was not the only one who had learned to love the racing. No, for old Morgan himself, had learned to love the excitement of the thing, too, and his every motion, when upon the track, showed how zealously he entered into the spirit of the game

But these things were not always to remain a secret. One sundy a pious deacon beneld this racing from a distance, and straightway went to the parson with the alarming intelligence. The Rev Mr. Ridewell was utterly shocked. His moral feelings were outraged, and he resolved at once to put a stop to the wickedness. During the week he made many inquiries, and he learned that this had been practiced all summer, on every Sabbath afternoon. He bade his parishners keep quiet, and he told them that on the next Sunday he would make his appearance on the very spot and catch them in their deeds of iniquity.

On the following Sabbath, after dinner Mr. Ridewell ordered Pompey to bring up old Morgan and put him in the stable. The order was obeyed, though not without many misgivings on the part of the faithful negro. As soon as the afternoon services were closed, the two deacons, and some others of the members of the church, accompanied the minister home with their horses.

"It is the worst piece of abomination that ever come under my observation," said the indignant clergyman, as they rode on.

"It is, most assuredly," answered one of the deacons.

"Horse-racing on the Sabbath!" uttered the minister.

"Dreadful!" echoed the second deacon.

And so the conversation went on until they reached the top of a gentle eminence which overlooked the plain where the racing was carried on, and where some dozen horsemen, with a score of lookers-on, were assembled. The sight was one which chilled the good parson to his soul. He remained motionless until he had made out the whole alarming truth.

"Now, my brothers," said he, let us ride down and confront the wicked wretches, and if they will fall down upon their knees and implore God's mercy and promise to do do so no more, we will not take legal action against them. O, that my own land should be desecrated thus!" for it was indeed a section of his own farm.

As the good clergyman thus spoke, he started on toward the scene. The horses of the wicked men were just drawing up for a start as the minister approached, and some of the riders, who at once recognized the reverend individual who rode him.

"Wicked men!" commenced the parson, as he came near enough for his voice to be heard, "children of shame."—

"Come on, old hoss," cried one of the jockeys turning toward the minister. "If you are in for the first race you must stir your stumps. Now we go!"

"Alas! O, my wicked—"

"All ready," shouted he who lead in the affair, cutting the minister short.—"And off it is."

And the word for starting was given. Old Morgan knew that word too well, for so sooner did it fall upon his ears than he stuck out his nose, and with one wild snort, he started, and the rest of the racers, twelve in number, kept him company.

"Who oa! who-oa-oa!" cried the parson at the top of his voice.

"By the powers, old fellow, you're a keen one," shouted one of the wicked men who had thus far managed to keep close by the parson. "You ride well."

"Whoho-ho-o!, who-a-oa!" yelled the clergyman, tugging at the reins with all his might.

But it was of no avail, Old Morgan had now reached ahead of all competitors, and he came up to the judges stand three rods ahead, where the petrified deacons were standing, with eyes and mouths wide open.

"Don't stop," cried the judge, who had now recognized Parson Ridewell, and suspected his business, and who also saw at once into the secret of old Morgan's joining the race. "Dont stop," he shouted again; "it is a two mile heat this time. Leap right on, parson you are good for another mile. Now you go—and off it is!"

These last words were of course known to the horse, and no sooner did Morgan hear him than he stuck his nose and again started off. The good parson did his best to stop the bewitched animal, but it could not be done. The more he struggled and yelled, the faster the animal went, and ere many moments he was again at the starting point, where Morgan now stopped on his own accord. There was a hurried whispering among the wicked ones, and a succession of very curious winks and knowing knods seemed to indicate that they understood.

"Upon my soul, parson," said the leader of the abomination, approaching, the spot where the minister sat in his saddle, he having not yet sufficiently recovered his presence of mind to dismount "you ride well. We had not looked for this honor."

"Honor, sir!" grasped Parson Ridewell, looking blankly into the speakers face.

"Ah—for 'tis an honor. You are the first clergyman who has ever joined us in our Sabbath evening entertainments."

"I—I, sir! I joined you?"

"Ha, ha, ha! Oh, you did it well; your good deacons really think you tried to stop your horse; but I saw through it; I saw how silly you put your horse up. But I don't blame you for feeling proud of old Morgan, for I should feel so myself if I owned him. But you need not fear; I will tell all who ask me about it, that you did your best to stop your beast; for I would rather stretch the truth a little than have such a jockey as you are, suffer."

This had been spoke so loudly that the good deacons had heard every word and the parson was bewildered; but he soon came to himself, and with a flashing eye, he cried:

"Villains, what mean you? Why do you thus——

"Hold on," interrupted one of the party, and as he spoke, the rest of the racing men had all mounted their horses. "Hold on a moment, parson. We are willing to allow you to carry off the palm, but we won't stand your abuse.—When we heard that you had determined to try if your horse would not beat us all, we agreed among ourselves that if you came we would let you in. We have done so and you have won the race in a two mile heat. Now, let that satisfy you. By the hokey, but you did it well. When you want to try it again, just send us word, and we'll be ready for you.—Goodbye!',

As the wretch thus spoke, he turned his horse's head, and before the astounded preacher could utter a word, the whole party had ridden away out of hearing. It was sometime before one of the churchmen could speak They knew not what to say. Why should that minister's horse have joined in the race without some permission from his master? They knew how much he set by the animal, and at length they shook their heads with doubt.

"It's very strange," said one.

"Very," answered a second.

"Remarkable," suggested a third.

"On my soul, brethern," spoke Parson Ridewell, "I can't make it out."—The brethern looked at each other, and the deacons shook their heads in a very solemn and impressive manner.

So they rode back to the clergyman's house but none of them would enter, nor would they stop at all. Before Monday had drawn to a close, it was generally known that Parson Ridewell had raced his horse on the Sabbath, and a meeting of the church was appointed for Thursday.

Poor Ridewell was almost crazy with vexation; but before Thursday came Pompey found out how matters stood, and he assured his master that he could clear the matter up; and after a day's search, he discovered the astounding fact that some of these wicked men had been in the habit of stealing old Morgan from the pasture, and racing him Sabbath afternoons! Pompey found out this much—but he could not find out who did it!

As soon as this became known to the church, the members conferred together and they soon concluded that under such circumstances a high mettled horse would be very apt to run away with his rider when he found himself directly upon the track.

So Parson Ridewell was cleared, but it was a long time before he got over the blow, for many were the wicked wags who delighted to pester him by offering to "ride a race" with him, to "bet on his head," or to "put him against the world for a race." But as Ridewell grew older his heart grew warmer, and finally he could laugh with right good will when he spoke of his unexpected race. Be sure there was no more Sabbath racing in that town.

MISCELLANEOUS.

What Is Earth?

What is earth, sexton?
A place to dig graves.
What is earth, rich man?
A place to work slaves.
What is earth, graybeard?
A place to grow old.
What is earth, miser?
A place to dig gold.
What is earth, school boy?
A place for my play.
What is earth, maiden?
A place to be gay.
What is earth, seamstress?
A place where I weep.
What is earth, sluggard?
A good place to sleep.
What is earth, soldier?
A place for a battle.
What is earth, herdsman?
A place to raise cattle.
What is earth, widow?
A place of true sorrow.
What is earth, tradesman?
I'll tell you to-morrow.
What is earth, sick man?
'Tis nothing to me.
What is earth, sailor?
My home is the sea.
What is earth, statesman?
A place to win fame.
What is earth, author?
I'll write there my name.
What is earth, monarch?
For my realm it is given.
What is earth, Christian?
The passage to Heaven.

How to Make and Support a Good Local Paper.

An exchange gives the following instructions for making and supporting a good local paper, which we commend to the attention of our readers:

The first step is to subscribe and pay in advance for yourself. This you can easily do. The next thing is to encourage and persuade your neighbor and friends to go and do likewise. This will help to support your local paper.

Whenever you have anything to sell if you are in trade; or following any mechanical pursuit depending upon the patronage—advertise your business in the local paper. These local advertisements are much more interesting reading matter than people think. They give a business aspect to the paper, and render vital aid in its support.

Get your letter heads, notes, receipts printed. It is a nice and orderly course of business, and helps to support the local paper.

When you subscribe, or advertise, or get job work done don't jew the printer. The local papers in this part of the country have too much "hard scratching" to be jewed down in their prices. It is wicked to ask it. The patrons of the local press would not ask the publisher to "come down" in prices, if they knew what "tight times" the printer sees—even when he has to hold up his head and go ahead as if nothing was the matter with his financial basis.

This much on the subject of supporting the local paper. The next thing is to make the local press interesting.

If you can learn any extraordinary occurrence—send word to the printer.

When you get into the spirit of writing—if you can write short, spicy, pungent, or pointed articles, do it—and send them to the printer. They help make up the paper. If the printer should happen to differ with you sometimes, and throw out your articles, don't get mad and "stop the paper." Try again—"Seven and seventy times" before you give it up—or get mad.

To pick up the local paper and lay it by the side of some city weekly, made up of the "offall" of a daily issue, and sneer at the comparative size of the two, does not help sustain your local paper. The large city papers are full of stuff you do not care for. Your local paper is of more value than those city papers.

Reader, will you please think of these suggestions, and see if you can't do something more than you are now doing to sustain the local paper.

Breathes there a man with soul so dead,
Who to himself hath said,
I will a family paper take,
Both for my own and children's sake!
If such there be, let him repent,
And have the GAZETTE to him sent.

☞ A Yankee paper describing an evening dress, says it busts open at the top and foams over.

RELIGIOUS.

SERMON TO YOUNG MEN.

The following are extracts from a sermon to young men, preached by Rev. J. E. Read, at the Lexington Street Methodist Protestant Church, Baltimore, a few evenings ago. We publish these extracts, not only because of the beneficial and wholesome advice given the youth, but from the fact that the Minister who delivered the sermon was on this circuit two years ago, and made such a favorable impression upon all who ever heard him espouse the great truths for which he has been called, and to show that he is still zealous in the good work. He took for his text a portion of the 4th verse of the 2d chapter of Zachariah: "Run, speak to this young man.":

He remarked that in what he might say, his object would be to excite and direct a desire in the hearts of the young and unenergetic to do something for Jesus. The serious effort of all should be to grow in grace and knowledge of the Lord, and this both the Bible and experience demonstrates as only possible by doing the will of God. He said the first question to be asked by a young man after his conversion should be that of Paul, "Lord, what wilt thou have me to do?"

Idleness at the start of the Christian life is as ruinous to success as it is in temporal life, and it is invariably found that those who never made any advancement in the divine life are those who are drones in the hive. The field for the religious young man was in the multitude of young men around them; who by ties of acquaintance, common interests, sympathies and aims, could be more effectually reached than by any other class. If saved when young, they help to swell the army of young men fighting for Jesus, and they use their energy and devotion in laboring for others. The young man who becomes converted at eighteen years of age, and whom God spares until he is fifty, has thousands of golden opportunities in his lifetime to win souls to Christ. If not saved when young, the young man is left in society to lead others by his irreligion further into the wrong, and swell the number of the lost; and what is worse than all, may not probably be saved at all. He would not advise that the old, bent with the double burden of sin and age, should be given up as hopeless, but he was of opinion that in striving for the young the advantages were decidedly in favor of success, for instead of having the habits of life and peculiarities of mind against the work, in the young is found the pliancy, impressibility, tenderness and simplicity incidental to youth This work for souls is like a multitude drifting away from a shore, and all in danger; a crowd stand upon the bank willing to run every risk, but the awful dilemma tortures them, "which shall be saved," those who have drifted the furthest, and who are nearest ruin, or the many near at hand. In trying to save one class the other would assuredly be lost, and the best plan was to save those who in turn might save others, the young.

The means at hand for saving the young were prayer, example and speech. By the first the object may be reached, although thousands of miles away; by example the irreligious young men may be silently and convincingly persuaded, and by speech the sinner may be aroused, and told "the old, old story." An inconsistent life is an effectual bearier in the way of not only one's own influence but frequently in the way of many others, whilst a pious example is unanswerable. Infidel arguments, which may perplex the profoundest theologian to answer melt away before the light of a truly pious life as the ice blockade in a harbor, which the strongest ship cannot break, melts before the light of the sun. Speech, then, is to be used only successfully when it is made earnest by prayer and unanswerable by piety, and therefore the Lord says, "Run, speak to this young man."

The reverend gentleman said he would not advise any one to make a parade of what he might say, and went on at some length to advise as to the proper course to be pursued. Religious conversation was what the church most needed. It was desirable at the family board, in the social circle, in the counting-room and in the work-shop, but most of all in the intercourse between young men. All most every young man has a bosom friend or an acquaintance who is to him as Jonathan was to David, the associate and confidant. Without being pledged in word to stand to each other, they are still inseparable in weal or woe, and their influence upon each other is mutually acknowledged. It is to this young friend that the Christian young man should speak. The friendless young man should be spoken to as well as the penitent young man, Speak to the godless and the skeptical, and warn them to go the ways of life. Teach them to shun the infidel lyceum and the spiritual circle, which only tend to shake the foundation of religious belief. Tell them to shun the club room, the open theatre, the dance house, and, above all, the door of that house across the threshold of which lies the wages of death—the gambling house; all these call loud and earnestly for the young to be cautioned against, and he is a wonder who does not at some time or other hearken. He then concluded as follows—"Run, there is no time to lose. What you can do—what must be done—must be done quickly. Haste in your work; habits are forming, thirst is increasing, moral sense is sinking into deeper slumber, the will is growing weaker, home is losing its influences. Every day is an awful time to lose, as it bears the young man further down the stream. Now is the time, next week may be too late, for then his habits may be stronger and his will more feeble. Some new vice may claim him, body and soul; he may be dead. Run! run! speak to this young man."

☞ The difference between war and peace has been well defined by one of the ancients: "In time of peace the son's bury their fathers; in time of war the fathers bury their sons."

☞ The right man in the right place—a gardner up a tree.