The Bradford Reporter.

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☞ Advertising in all cases exclusive of subscriptions to the paper.

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TRANSIENT advertisements must be paid for IN ADVANCE.

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JOB PRINTING, of every kind, in plain and fancy colors, done with neatness and dispatch. Handbills, Blanks, Cards, Pamphlets, Billheads, Statements, &c., of every variety and style, printed at the shortest notice. THE REPORTER office is well supplied with power presses, a good assortment of new type, and everything in the Printing line can be executed in the most artistic manner and at the lowest rates.

TERMS INVARIABLY CASH.

Professional and Business Cards.

H. STREETER.
LAW OFFICE,
aug20. TOWANDA, PA.

OVERTON & MERCUR,
ATTORNEYS AT LAW,
TOWANDA, PA.
Office over Montanyes Store. [may675.
D. A. OVERTON. RODNEY A. MERCUR.

SMITH & MONTANYE, ATTORNEYS AT LAW.—Office, corner of Main and Pine St., opposite Dr. Porter's Drug Store.

W. H. CARNOCHAN, ATTORNEY AT LAW Troy, Pa. Collections made and promptly remitted. [feb15-691f.

H. W. PATRICK, ATTORNEY AT LAW. Office—Mercur's Block, next door to Express Office, Towanda, Pa. [jy14-73.

WOOD & SANDERSON,
ATTORNEYS AT LAW,
TOWANDA, PA.
AS. WOOD. [may27] JNO. F. SANDERSON.

E. C. GRIDLEY,
ATTORNEY AT LAW,
April 1, 1872. TOWANDA, PA.

G. F. MASON,
ATTORNEY AT LAW,
TOWANDA PA.
Office first door south of C. B. Patch Exp., second floor. Nov. 18, 75.

E. L. HILLIS,
ATTORNEY-AT-LAW,
TOWANDA, PA.
Office with Smith & Montanye. [nov11-75.

GEORGE D. STROUD,
ATTORNEY-AT-LAW,
33 Chestnut St. TOWANDA, PA.
Late of Philadelphia. Dec. 3, '73

WILT & MAXWELL,
ATTORNEYS & COUNSELORS-AT-LAW.
Office over Dexter's Store, Towanda, Pa.
J. ANDREW WILT. WM. MAXWELL.
(May be consulted in German.) apr2675.

I. MCPHERSON, ATTORNEY AND COUNSELOR AT LAW, Towanda Pa. Office in Tracy & Noble's New Block. [may12.

W. H. THOMPSON, ATTORNEY AT LAW, WYALUSING, PA. Will attend to all business entrusted to his care in Bradford, Sullivan and Wyoming Counties. Office with Judge Porter. [nov19-74.

L. ELSBREE,
ATTORNEY-AT-LAW,
Oct14-75. TOWANDA, PA.

OVERTON & ELSBREE, ATTORNEYS AT LAW, TOWANDA, PA. Having entered into co-partnership, offer their professional services to the public. Special attention given to business in Orphans's and Register's Courts.
A. OVERTON, JR. (apr14-70) N. C. ELSBREE.

MADILL & CALIFF,
ATTORNEYS AT LAW,
TOWANDA, PA.
Office in Wood's Block, first door south of the First National bank, up-stairs.
H. J. MADILL. [jan8-731y] J. N. CALIFF.

JOHN W. MIX,
ATTORNEY AT LAW,
AND
U. S. COMMISSIONER,
TOWANDA, PA.
Office—North Side Public Square. Jan. 1, 1875.

GEORGE W. BRINK, Justice of the Peace and Conveyancer. Also Insurance Agent. LeRaysville, Pa. March 18-72.

GEO. V. MYER, C. E., COUNTY SURVEYOR.—Particular attention given to locating disputed lines.
Office over Post Office.
my13-75. Towanda, Pa.

DR. S. M. WOODBURN, Physician and Surgeon. Office over O. A. Black's Crockery store.
Towanda, May 1, 1872tf*.

DRS. JOHNSON & NEWTON. Physicians and Surgeons. Office over Dr. Porter & Son's Drug Store, Towanda, Pa.
T. B. JOHNSON, M. D. D. S. NEWTON, M. D.
jan1-73tf.

M. D. L. DODSON, DENTIST. On and after Sept. 21, may be found in the elegant new rooms on 2nd floor of Dr. Pratt's new office on State Street. Business solicited.
Sept. 2-74tf.

W. B. KELLY, DENTIST.—Office over M. E. Rosenfield's, Towanda, Pa. Teeth inserted on Gold, Silver, Rubber, and Aluminum base. Teeth extracted without pain.
Oct. 24-72.

DR. C. M. STANLY, DENTIST, Having removed his Dental office into Tracy & Moore's new block, over Kent & Watrous' store, is now prepared to do all kinds of dental work. He has also put in a new gas apparatus.
may18'73.

DR. G. A. BUSH,
CAMPTOWN, BRADFORD COUNTY, PA.
Treats Chronic Diseases by new methods. May be consulted by letter. [aug5-74.

HALE & PATTON, Agents for CONNECTICUT MUTUAL LIFE INSURANCE COMPANY.
Office No. 2 Griffith & Patton's Block, Bridge Sts.
March 26-74.

C. S. RUSSELL'S
GENERAL
INSURANCE AGENCY,
May28-70tf. TOWANDA, PA.

THE UNDERSIGNED, ARCHITECT AND BUILDER, wishes to inform the citizens of Towanda and vicinity, that he will give particular attention to drawing plans, designs and specifications for all manner of buildings, private and public. Superintendence given for reasonable compensation. Office at residence N. E. corn. Second and Elizabeth streets.
J. E. FLEMING,
(m15-71. Box 511, Towanda, Pa.

J. G. BIXBEE, CARRIAGE PAINTER AND DECORATER. Also manufacturer of Ornamental Glass Show Cards, a few doors east of the REPORTER Office.
jun24-74.

W. W. KINGSBURY,
REAL ESTATE, LIFE, FIRE & ACCIDENT
INSURANCE AGENCY.
Office, corner Main & State Sts.,
March 13, 1872. TOWANDA, PA.

INSURANCE AGENCY.
The following
RELIABLE AND FIRE TRIED
Companies represented:
LANCASHIRE,
PHŒNIX,
HOME,
MERCHANTS.
March 19-74'y. O. A. BLABE.

FIRST NATIONAL BANK
OF TOWANDA.
CAPITAL.....$125,000.
SURPLUS FUND..... 50,000.
This Bank offers UNUSUAL FACILITIES for the transaction of a
GENERAL BANKING BUSINESS
INTEREST PAID ON DEPOSITS ACCORDING TO AGREEMENT.
SPECIAL CARE GIVEN TO THE COLLECTION OF NOTES AND CHECKS.
Parties wishing to SEND MONEY to any part of the United States, England, Ireland, Scotland, or the principal cities and towns of Europe, can here procure drafts for that purpose.
PASSAGE TICKETS
To or from the Old Country, by the best steam ship sailing lines, always on hand.
FAMILIES BROUGHT OVER AT REDUCED RATES;
highest price paid for U. S., Bonds, Gold and Silver.
POWELL, President, N. N. BETTS, JR. Cashier.

Evans & Hildreth.

MARKED DOWN.

We have this day "Marked Down" our large and complete stock of

DRY GOODS,

In order to reduce stock as much as possible before removing.

EVANS & HILDRETH.

MARKED DOWN.

We have "Marked Down,"

DRESS GOODS,

SHAWLS & SKIRTS,

CLOTH'S & CASSIMERES,

FLANNELS & UNDERWEAR,

CLOAK'S & CLOAKINGS

EVANS & HILDRETH.

MARKED DOWN.

WHITE GOODS,

TABLE DAMASKS,

NAPKINS & DOYLIES,

EMBROIDERIES &C. &C. &C.

Buyers of DRY GOODS, will find this a rare opportunity to procure Bargains.

EVANS & HILDRETH.

Dec 23, '75.

Kent & Bliss.

NEW PRICES,
AT
KENT & BLISS'.

FANCY DRESS GOODS,
of all kinds, from cheapest to best.

The best line of
BLACK GOODS
in the market, embracing our favorite brands.
BLACK ALPACAS, MOHAIRS, AND BRILLIANTINES, at 25c to $1 50
BLACK CASHMERES at 25c to 2 00
BLACK SILKS at $1 00 to 4 00
TAMISE, HENRIETTA CLOTHS, BOMBAZINES, CREPE CLOTHS, &c., &c.
We feel certain that an examination of our
BLACK GOODS STOCK,
will convince you that we are justified in claiming for ourselves the cheapest and best line of
BLACK GOODS
in town.

FANCY GOODS,
In great variety with many jobs and bargains.

TRIMMINGS,
Of all Kinds, including Silk and Worsted Fringes Silk and Jet Laces, Braids, &c.

IN DOMESTIC GOODS,
We have reduced Brown Muslins from 1 to 2 cents a yard. Bleached Muslins from 1 to 3 cents a yard.
KENT & BLISS.
Towanda, Pa., Nov. 22, 1875.

Selected Poetry.

OLD SANTA CLAUS.

Old Santa Claus sat alone in his den,
With his leg crossed over his knee,
While a comical look peeped out at his eyes;
For a funny old fellow was he.

His queer little cap was tumbled and torn,
And his wig was all awry;
But he sat and mused the whole day long,
While the hours went flying by.

He had been as busy as busy could be,
In filling his bag with toys;
He had gathered his nuts and baked his pies,
To give to the girls and boys.

There were dolls for the girls and whips for the boys
With wheelbarrows, horses and drays,
And bureaus and trunks for dolly's new clothes,
All these in his pack he displays.

Of candies, too, both brilled and plain,
He had furnished a plentiful store,
While raisins and figs, and prunes and grapes,
Hung up on a peg by the door.

"I am almost ready," quoth he, quoth he,
"And Christmas is almost here;
But one thing more—I must write them a book,
And give to each one this year."

So he clapped his specs on his puffy nose,
And, seizing the stump of a pen,
He wrote more lines in one little hour
Than you ever could read in ten.

He told them stories, all pretty and new,
And wrote them all out in rhyme;
Then packed them away with his box of toys
To distribute one at a time.

And Christmas eve, when all were in bed,
Right down the chimney he flew;
And stretching the stocking leg at the top,
He clapped in a book for you.

THE BIBLE REMEDY FOR HARD TIMES.

A Thanksgiving Sermon, preached by Dr. J. S. Stewart, in the Presbyterian Church, Towanda, Pa., Nov. 25, 1875.

TOWANDA, NOV. 26, 1875.

REV. J. S. STEWART, D. D.—*Dear Sir:* The undersigned having attended the union meeting, at your church, on Thanksgiving Day, and feeling a deep interest in your sermon, on that occasion, which was n able, fearless and masterly exposition of the causes of, and the true and only practical remedy for, "hard times," and believing that its promulgation, through the press, would greatly conduce to the moral and religious reformation of the country, we respectfully ask of you a copy of it for publication.

Respectfully yours, etc.,
W. PATTON,
S. W. ALVORD,
E. W. HALE,
Of the Episcopal Church.
J. B. MONTANYE,
O. A. BLACK,
C. D. HUMPHREY,
Of the Presbyterian Church.
E. O. BUFFINGTON,
JAMES ELLIOTT,
GEORGE H. WOOD,
Of the Baptist Church.
O. J. CHURCH,
J. P. VAN FLEET,
D. S. PRATT,
Of the Methodist Episcopal Church.

TOWANDA, Dec. 8, 1875.

TO MESSRS. W. PATTON, J. B. MONTANYE, E. O. BUFFINGTON, O. J. CHURCH, AND OTHERS:—*Dear Brethren:* Your letter was received two days ago. I thank you for the kind terms in which you write. If the publication of the sermon shall contribute anything towards directing the minds of men to the important and beneficent truths of the Gospel my joy shall be full.

Very Truly,
JOHN S. STEWART.

TEXT.—"Righteousness exalteth a nation: but sin is a reproach to any people."—PROVERBS xiv: 34.

We have come together this morning to recall the mercies of the past year. Life under any circumstances is a blessing, and had we nothing but bare life to be thankful for, our lips should not keep silence. But most of us, yea, all of us have much more than mere life to thank God for. We have comfortable lives, pleasant lives, prosperous lives, happy lives to retrace. Afflictions may have come to us during the past year; losses may have been felt; dark days encountered. But still we are bound to be fair before God to-day, and say: "The lines are fallen to us in pleasant places." Our mercies have far exceeded our deserts.

Still we cannot fail to feel and recognize that the past year has been in many ways a year of public trial and distress. We are in the midst of hard times. Industry suffers; all kinds of business are considerably depressed and paralyzed; thousands have been thrown out of employment, and the grim wolf, Poverty, lies and ravens at the door of many a once comfortable family. And it may be that we have just entered the dark cloud. The coming year may prove far more severe end evil. It is not easy to say where such a rolling stone of calamity will stop. It is therefore wise for us to look this state of things in the face. Where is the door of hope in this "valley of Achor?" It may give increased interest to our Thanksgiving, if we can find a remedy for these "hard times."

Solomon puts it into one hands and mouths. It is old, and yet in common with all the rest of our blessed Bible, "like the sun and moon, it renews its light, forever blessing those on whom it shines." This is the Bible remedy for hard times: "Righteousness exalteth a nation, but sin is a reproach to any people."

Righteousness, in the Scripture sense, is conformity to the standard of Right. And the standard of Right is God Himself. "The Lord of Heaven and Earth must do right." "Clouds and darkness are round about him: righteousness and judgment are the habitation of his throne." He is absolute and eternal Rectitude. When we say that he is just and righteous, we mean that in all his thoughts and ways he conforms to the perfect rule of Right. A righteous man, therefore, is a man who does right after God's standards, and a righteous nation is a nation that conforms in her constitution, institutions, laws and practice to God's law. This is the righteousness that exalts a nation. It is the antithesis of sin. "Sin is any want of conformity unto, or transgression of, the law of God." Righteousness is conformity in all respects to God's law. Hence while sin is a reproach and shame to any people, righteousness exalts and honors them. While sin brings hard times, righteousness removes them.

But in order that we may see this more clearly, let us inquire what this generic term, righteousness, includes? And I, it includes *Honesty*. This is defined as a disposition to conform to justice and correct moral principles in all social transactions. It is therefore not only the best policy, but, better still, it is the highest duty of every individual and commonwealth. "An honest man's the noblest work of God." A nation of honest men will always be a prosperous and honored nation, while general dishonesty, or even extensive dishonesty, is certain and prolific source of hard times. I shall not be accused of exaggeration when I say that in our country for the last decade there has been manifest an indisposition on the part of a considerable portion of our countrymen to do justice one to another. Selfishness has largely ruled the public and private conduct of men. Society has been [illegible] rounded in the est

With that same purpose, hanger, that sly devil,
That broker, that still breaks the pate of faith,
That daily break-vow, he that wins of all,
Of kings, of beggars, old men, young men, maid—
That smooth-faced gentleman, tickling Commodity,
Commodity, the bias of the world,
The world, who of itself is poised well,
Made to run even upon even ground,
Till this advantage, this vile-drawing bias,
This sway of motion, this Commodity,
Makes it take post from all indifferency,
From all direction, purpose, course, intent."

Ay, a wicked thing is this tickling Commodity! It draws men away from honesty and truth and prosperity; it leads them into corruption, fraud, lies, distress and anarchy. One of its first fruits is suspicion. Men who live only for their own gain and advantage, suspect all other men of doing the same. And they themselves are sure to give their neighbors reason in time to suspect them of corruption and deceit. So it has come to pass in our land. One of the saddest features of the time is the suspicion that prevails in business relations. No man is to be trusted, says one of the rules of trade, unless surrounded and guarded with legal checks and securities. "Business is business; it knows no mercy or favor." "Corporations have no souls." These very maxims testify to a prevalent want of honesty. They show that men cannot safely be treated with kindness and indulged in social transactions. It is said of an honest man, as though it were the climax of compliment, "His word is as good as his bond." Why, such a current phrase is a bitter sarcasm upon commercial ethics. What is any man worth whose word is not as good as his bond? He is dear at the price of a counterfeit shinplaster. Now no one questions that the number of men whose word is not as good as their bonds, has greatly increased of late years in this land. Since the war dishonesty has grown apace. Men in business scarcely know whom they can trust. An honest man to-day may prove a consummate rascal to-morrow. Kleptomania and rascalavitis are diseases more contagious than the itch or small-pox. Your own brother may show himself, if not more than kin yet, less than kind, if he gets his hand into your pocket. Even religion is often the serene mask under which Fraud hides her serpent face. Tricks and deception everywhere—in business, law, medicine, religion! Yea, treachery and crime lurking in the very sanctuary of the family! It is a saddening picture. "It is true, it is pity; pity, it is 't is true." And then blatant, defiant dishonesty steps up and asks: "What are you going to do about it?" And Society cannot answer, and the Law cannot answer, and the Ballot-box cannot answer: for Fraud buys up Society with brown-stone fronts and diamond weddings; bribes or perplexes the Law, until Justice despairs in her august sanctuary, and stuffs the Ballot-box until Liberty trembles for the land she dwells in; and all the while Fraud winks and asks jauntily: "What are you going to do about it?" This, every American citizen feels, is the grand problem of our government: "What are we going to do with bold and successful villainy?" We have not solved the problem yet, and the, permanency of our institutions depends upon a speedy answer. "What are we going to do about it?" Let the Bible give reply: "Therefore all things whatsoever ye would that men should do unto you, do ye even so to them; for this is the law and the prophets." "For all the law is fulfilled in one word, even in this: 'Thou shalt love thy neighbor as thyself.'" We must be scrupulously careful as individuals to conform ourselves to the principles of strict justice in all social transactions. We must teach every boy and every man to be honest; we must drill honesty into the national mind, tho' it be line upon line and precept upon precept. We must never stop until every man's word is as good as his bond, and business can rest upon the foundation of mutual confidence. Love must rule among men before hard times can be permanently banished. Never until every man treats his neighbor as justly and kindly as he treats himself can good will and prosperity reign in our land. And in order to help on an honest state of the public mind, we must show no mercy to rascals, high or low, rich or poor. We must not let kindred or partisanship blind our eyes to dishonesty and villainy. We must not compromise with fraud in mercantile transactions. We must show every scamp that his path leads to the prison-door, and that his tracks cannot be covered up with money. A measure of the old Hebraic spirit that could imprecate wickedness in strong and plain terms, would be of great service to our sentimentalized nation. Enough to make bold fraud and unblushing corruption squeak and gibber in our streets, would go a long way toward touching into gold the dark cloud of hard times. "Rid me and deliver me from the hand of strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood; that our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor, that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is the people that is in such a case; yea, happy is that people whose God is the Lord."

And II. Righteousness includes Industry. Industry is habitual diligence in the direction of work to which activity may be addressed. It is intelligent, wholeheartedness; determined, habitual activity and energy, as limited by habitual or prudential laws. Now Industry is a law of God's being. He is ceaselessly active. Christ said, "My Father worketh hitherto, and I work." God's rest is activity. He can no more sink into dreamy slumber and dull inaction than he can abdicate his Godhood. This determines industry as an element of Righteousness. An indolent, inactive, lazy man is a sinner, however good or admirable he may be otherwise. He breaks the law of righteousness in one point, and so he offends in all. The chain that binds him to God's throne fails in one link, and hence cannot hold him to righteousness. The "busy bee" and the toiling ant condemn him; the very planets and suns, as they roll with out surcease, reprove and convince him of sin. He is a dumb voice amidst the chorus of creation, a dead atom amidst the ceaseless flux of universal life. Now in respect of industry, we long ago ceased to be a righteous people. Somehow work became a disgrace in the eyes of our nation, and a profitless leisure the Queen of Graces. This did not seem so strange and unaccountable in the South, where all labor was done by a slave-class, but in the free North, where brains and brawn have always constituted nobility and made wealth, it was passing marvellous. Yet so it has been for years. Thousands of our people have been engaged in an insane effort to live and luxuriate upon nothing; to make money without honest toil and useful production. And many of those who have been compelled to labor have exhausted their wits and a part of their employers' time in scheming how not to do it, how to get the highest wages for the shortest and the shabbiest work. Our trades have become crowded with shiftless and poor workmen. The conscientious mechanic who magnifies his office and tries to give a full equivalent to his employer, is humiliated in a competition with half-trained and half-hearted shop-mates. Men justly complain that work is not done as it used to be. Formerly buildings were built for centuries; now it is well if they stand a lifetime. Sometimes they point a sarcasm against their builders by falling upon their heads. And the result is what we might expect—a crazy, diabolical brood of speculations, frauds, lies and robberies, creeping like the frogs of Egypt over the high places of State, the marts of business, the fields of industry, and even into the very kneading troughs of our families. An unwillingness to do honest work—to give a fair day's work for a fair day's wages—has been one of the most fertile sources of the sin that has brought deep reproach and suffering to our American people. And here the Bible meets us with its divine remedy. "In the sweat of thy face shalt thou eat bread, till thou return unto the ground." "Not slothful in business, fervent in spirit, serving the Lord." "For even when we were with you, this we commanded you, that if any would not work, neither should he eat. For we hear that there are some which walk among you disorderly, working not at all, but are busybodies. Now them that are such we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Let these rules be fairly carried out, and does any man doubt that prosperity would return to bless our land? Give us a nation of hard toilers, of men and women intent upon reasonable and well-directed industry, and we should soon hear no more of our present hard times. No law of social economy is more clearly proved than this.

III. Righteousness includes Economy. This is a prudent and judicious use of money. It differs from parsimony, which is a mean, unworthy and injurious saving for the mere sake of accumulation. Parsimony is a sin; economy is a Christian grace. It is an element of true Righteousness. For God sets us an example of economy in all His works. He is no spendthrift. He wastes no resources or power in idle show or unnecessary parade. All the power in the universe is husbanded and directed towards worthy and determined ends. Not a sunbeam falls in vain. There is not a redundant drop of water in the Ocean, nor a blade of grass too many upon the earth. "Nothing walks with aimless feet;" everything God has made, everything God does, tends with infinite economy towards His predetermined goal. We may all believe with Tennyson:

"That not a worm is cloven in vain;
That not a moth with vain desire
Is shrivelled in a fruitless fire,
Or but subserves another's gain."

And so economy becomes a part of Righteousness. We cannot be like God unless we use wisely and advantageously the resources He puts within our hands. And this kind of Righteousness is essential to National prosperity. A nation's wealth is the accumulated production of her people; not a niggardly and stingy accumulation, but one which, after paying due regard to the true and permanent interests and welfare of individuals and families, denies sternly all unnecessary indulgence or ostentation. Just so far as such a law of accumulation is departed from, does depression come upon business, paralysis upon industry, and distress upon the people. Extravagance is the sure precursor of financial crises. This has been proved several times in our country's history. We are realizing a sad demonstration of it in our present hard times. Since the close of our war, people seem to have lost their wits. Everywhere men and women have acted as if money springs like dust, from the ground. Not only the rich, but those in moderate circumstances have recklessly multiplied expenses and lived up to or beyond their incomes, so that when distress came they had no reserve, and nothing to expect but poverty and suffering. Extravagance in living, extravagance in dress, extravagance in equipage, extravagance in travel and in all the ways of self-indulgence, has flourished like deadly nightshade; and the nation that ate the fruit must expect to bear the convulsions or the paralysis of the poison in her veins and body politic. Wisdom cried Halt! but wisdom was justified in only a few of her children, and the revel of wild extravagance went on in our land. It was a sin, and sin has brought its fruit of reproach upon us in the sudden checking of our prosperity and industry. Our military efficiency, our great works, of which we have been so proud, are emptied of their throngs of laborers. Only the Centennial is toiling along to keep up a fair show of life and enterprise. For years we deliberately sowed the wind, and now we are reaping a tropical cyclone. It is utterly vain for us to marshall a host of prudential considerations; to talk of political reform, of hard money and paper money, of protection and kindred pleas of social reformers, as infallible panaceas for our growing ills; we must fall back upon the Bible remedy, or go unremedied in the end. What we want is a Bible Economy. And this means self-sacrifice and self-denial. It means that we must stop living for ourselves, and live for God; that we must deny ungodliness and worldly lust, and live soberly, righteously and godly in this present evil world. "Let this mind be in you (a mind of self-denying love) which was also in Christ Jesus." What God gives we must not waste upon self-indulgence and self-gratification; we must husband it as his stewards, and be always ready to use it judiciously for Him. Freely as we have received we must give. Bible economy finds its highest realization in generosity and benevolence for the glory of God and the good of mankind. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." This is the best, most efficacious remedy for social extravagance. Not parsimony, not avarice (which is well nigh as injurious in the opposite direction), but an economy that denies the flesh for the sake of the spirit; that sacrifices selfish indulgence and aggrandizement to bless and enrich the world. There is not a social problem menacing us to-day that would not be solved by this remedy. Intemperance, with its concomitants of whisky-selling, whisky-making, whisky-rings and whisky-legislation, would burn in the pure flame of this spirit faster than its poisoned and watered concoctions burn in the fire. The vexing money problem would be soon solved, because it would be found that we have money enough for the purposes of sound trade, and there would be no selfish greed or speculative tricks to hoard it up. The questions at issue between North and South would find a speedy solution in unity and peace; the bloody shirt would be consigned to the dwelling place of lizards and frogs, and the bloody chasm be bridged over with friendly hearts and clasping hands, when the economic spirit of self-sacrifice should cry to the North, Give up; and to the South, Keep not back. And this remedy would heal all the festering sores of the Labor Question. It would teach capital and labor to be prudential and economical; it would say, "look not every man on his own things, but every man also on the things of others;" it would show the workman that his employer has his interest at heart, and it would prove to the capitalist that he can depend upon his employes for honest work at just wages. This in the atmosphere of love and good-feeling the lion and the lamb would lie down together, and all mobs and strikes would cease.

IV. Righteousness includes Personal Piety. That is, personal reverence and obedience to God, as Infinite Righteousness. This is the vital element in all righteousness. It gives life and efficiency to honesty, industry, and economy, and establishes them in immovable permanency. He alone is truly righteous who cleaves unto the Lord with purpose of heart. Only that nation will be permanently exalted and prospered that obeys and serves Jehovah Tsidkenu. Jesus Christ is Lord of Lords and King of Kings, and the very first step in restoring hard times is to accept Him and glorify Him. He has infinite regard to His high and holy name; and no nation can expect prosperity that rejects Him, or lives in the practice of sins and ways that He forbids and hates. So we conclude that the first step in the Bible remedy for hard times, is to become a believing nation. And I thank God today that His stately steppings are seen in our land as never before; that never in all her radiant history has America given so good a promise of becoming Immanuel's land. On this day of National Thanksgiving we should praise and bless the Lord for the grand success which His pure gospel has lately won in Brooklyn, and is now winning in our own beautiful Philadelphia. Last Sunday was enough to make thanksgiving for a year of Thanksgiving days. God grant the glorious work may advance to yet more glorious issues, until every city in our land shall thrill to the name of Jesus, and the masses, who know not the joyful sound, shall exult in the pardon and peace of the gospel! And here, Brethren, let us praise and pray and work until the glory of the Lord appears to His servants and their children! We can thank God to-day for converting grace during the past year, and for tokens of reviving grace in the year to come. Then let us point our neighbors who talk of hard times to Him who is rich in mercy toward all who call upon Him; in whom they may be heirs to all things, and really enjoy all things. Let us point them to that Scripture: "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's; and Christ is God's." Let us lead them to Christ, and in Him they will become honest, industrious, economical citizens; so that here we may have a reign of righteousness, and peace and prosperity may dwell in all our houses, and walk along our streets. But remember that in order to lead others to Christ, we must find Him first ourselves. What we all want is the seal of adoption, the proof that we are accepted in the Beloved, and then none can resist or gainsay us. We are met here to-day to render thanks unto God, the Father of Mercies and the God of Love. Let us reverently add real the praises of our lips by consecrating ourselves unto His glory—by laying our souls and bodies as living sacrifices upon His altar! Let us become truly righteous ourselves, and then labor for our dear country, that she may soon possess that righteousness that exalteth a nation!

NOTES ON THE INTERNATIONAL LESSONS.

JANUARY 2, 1876.

1 SAM. XV: 10-23—GOLDEN TEXT: HEB. XIII: 17.

FIRST QUARTERS. NO. 1.

The character of Saul is one of the most puzzling to be found anywhere. To most readers of Scripture he is a mere man of mist. They never attempt to form a clear and consistent conception of his character. And it is true of most of the Biblical personages that they are only rarely realized in imagination as genuine human beings. Many good people are afraid to conceive of them as such lest they may be guilty of irreverence. So they read the Scriptures as they would study a picture-gallery. They dwell among shadows and cold, stiff portraits. But this is not what the Spirit of God designed. The Bible stands among books as the *living Book;* in a sense not true even of Shakspeare, it is a flesh and blood book. No Shakspearian student is content until he attains a consistent conception of the great characters of the Dramas. And so no Bible student should be satisfied until he knows of what subtle and noble elements the grander Scripture worthies were composed.

Last year we had a lesson on "Saul chosen." Then we saw him designated by Jehovah as the "King of Israel. He was a lofty soul: humble and modest, but endowed with rare physical and intellectual gifts. He was remarkable for strength and activity—of gigantic stature like the Homeric heroes, and of such beauty of countenance and grace of manner as to justify a comparison with the gazelle. "The beauty (or gazelle) of Israel is slain upon thy high places." (2 Sam. i: 19). He answered fully the popular ideal of a king. But there were several flies in this choice ointment. He sprang from a fierce, wilful tribe: "Benjamin shall ravin as a wolf." (Gen xlix: 27). Though originally humble and modest; responsibility and danger developed the fierce, unquenchable strength inherent in his soul, and the impetuosity of courage and genius led to impatience and wilfulness. Hence his first great sin in invading the priestly office at Gilgal. (Chap. xiii: 9). And during this crisis was manifested for the first time a taint of insanity, (chap. xiv: 24, 44), which broke out at periods in violent frenzy. His heart was warm and noble in its impulses, and his attachments strong; but the volcanic outbreaks of madness swept away for the time all love and attachment. These attacks grew worse with increasing trial and disobedience. When he was anointed for the regal position, the Spirit of God came upon him, and God gave him another heart; (chi. x: 6, 9). This transformation was not regeneration, in the Christain sense, but rather an elevation of his whole mind, by which he was lifted out of his former states of thought and feeling, and made, in an instant, in disposition and experience, "another man." Yet a king! But by his growing willfulness and disobedience, he forfeited this Spirit of Jehovah, and instead, "an evil spirit from the Lord troubled him" (ch. xvi: 14). "This demon is called 'an evil spirit (coming) from Jehovah,' because Jehovah had sent it as a punishment; or 'an evil spirit of God' (Elohim, v. 15); or briefly, 'a spirit of God' (Elohim), or 'the evil spirit' (v. 23; compare ch. xviii: 10), as being a supernatural, spiritual, evil power; but never 'the Spirit of Jehovah,' because this is the Spirit proceeding from the holy God, which works upon men as the spirit of strength, wisdom and knowledge, and generates and fosters the spiritual or divine life." (Keil). By this evil spirit all the wicked and destructive elements of his natural character were developed and intensified, and upon the high tide of disobedience and madness he was swept on to the sad issue of Gilboa's bloody height.

Our lesson treats of Saul's rejection by Jehovah. The occasion of it was the war waged by Israel at God's command against Amalek. (Compare Exod. xviii: 8-16; 1 Sam. xv: 1-3). The order of Jehovah was only partially executed (vs. 8-9). What they esteemed worthless, or of no use to them, they utterly destroyed, but the best part of the spoil and the king were spared in order to make a more splendid show at the sacrificial thanksgiving. This "grieved" the Lord. "It repenteth me" (v. 11). "That this does not express any changeableness in the divine nature, but simply the sorrow of the divine love at the rebellion of sinners, is evident enough from v. 29." (Keil). "He does not alter his will, but wills an alteration. (Henry). It is an accommodation to human modes of thought and speech. God acted as a man acts when he repents and changes his course. But this apparent alteration was a part of his immutable purpose. God's sorrow "grieved Samuel"; or literally, "angered him." It was partly anger at Saul's stubborn persistence in disobedience, and partly that God's name should be blasphemed among the heathen. But it was a holy anger—a righteous indignation at sin, not a malicious hatred of the sinner (v. 35).

But Saul's hardened conscience felt no sting. God grieved, Samuel was angry, but he was self-complacent and satisfied. He thought he had done his full duty. Oh! the deceitfulness of sin! He first went to Carmel (near Hebron) and there reared a monument of his great victory. This implied two lies: (1), that he had performed the word of the Lord exhaustively; (2), that the honor of the victory belonged to him alone. Then with great pomp and parade he marched with his victorious army and train of captured spoil to Gilgalin the Jordan valley.

There Samuel met him. So insensible was the king of his sin that he boasted to the prophet of his obedience. Probably he expected to be commended and congratulated by him. Yet morally insensible as was the fallen monarch, he felt and recognized the superiority and dignity of Samuel: "Blessed be thou of the Lord!" But boast as he might of his righteousness, there were speaking witnesses close behind him of his great transgression. The voice of the flocks and of the herds spared against God's express command, testified that King Saul was a liar. And one lie makes way for another. "The people spared the best of the sheep and of the oxen." This was lie number two. For as king it was his business, and it was in his power, to govern and control the people. But sinners of all sorts are always ready to cast the blame of their evil-doing upon others. But this was not all. They spared them "to sacrifice unto the Lord thy God." This was lie number three. The falsehood and hypocrisy of these words lay upon the very surface; for even if the cattle spared were really intended as sacrifices to the Lord, not only the people, but Saul also, would have had as fair as any minister of the Church in Illinois; there was a time when I had bright prospects and as cheering hopes for the future as any of my classmates. But now they are all gone, because of intemperance. O that I could bring the whole world to hear my warning voice. Young ladies, you can do much to remove this curse from the world by not countenancing its use among your companions."

Shall we take no warning voice? Shall we drink that which the inspired writer declares is a "mocker?" No one who is in the habit of using intoxicating liquors, but sooner or later will find out they have mocked and cheated him.—*Southern Churchman.*

THE NATIONAL BANKS

The following are extracts from the report of the comptroller of the currency:

One of the principal objections urged against the national banking system is that it is a monopoly. Moreover, that it is a monopoly authorized and continued at the expense of the government. The reverse of this is true, for the national system, so far from being a monopoly, has, in fact, uprooted the real banking monopoly, which has existed in this country from the foundation of the government down to a late day. Should the national system be unfortunately overthrown that monopoly would be again and at once revived by the repeal of the provisions imposing a tax of ten per cent. upon the issues of state banks, which provision is admitted to be one of the compensations of the war. A very erroneous idea prevails as to the amount of profit derived by the national banks from their circulation, but to show that the profit from this source is not nearly so great as is supposed by many persons it is only necessary to take into consideration the amount of capital the banks necessarily invest in the United States bonds required to secure their circulation, with the legal restrictions that govern their business, and then to compare the combined income received by them on their bonds and circulation with that which would be received on the same capital loaned on bond and mortgage security, but free from restrictions governing national banks.

On November 1, 1875, there was on deposit with the treasurer as security for the circulation of the national banks $367,548,412 in the various classes of bonds of the United States. If from this be deducted the amount held as security for the notes of the national gold banks, and also the amount deposited in excess of that required by law to secure the circulation issued upon them, there will remain $361,498,112 of bonds, worth in currency on the day named, $425,810,533. It is urged as a further objection to the national banking system, that the dividens paid to stockholders are greater than the earnings of other corporations. It is true that some national banks which have accumulated a large surplus or are organized in localities where the proposition of the deposits to the capital is large or the rate of interest high, as in the western or southern states, do declare large dividends, but it is well-known that, as a rule, the rates of interest charged on commercial paper by the national banks in their respective localities are less than those charged by state banks, private bankers and individuals. But the dividends and earnings of the national banks do not, as a rule, exceed by more than 2 per cent. the current rates of interest authorized by law in the respective states, and this additional amount of profits is surely not too great a compensation for the risks and expenses incident to the business of banking, and to which capital loaned directly on mortgage security is not subject.

It has