

# The Middleburgh Post.

H. HARTER.

He that will not reason is a bigot; he that cannot is a fool; he that dare not is a slave.

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## POETRY:

### OLD, AND ONLY IN THE WAY.

He led out upon the street, O, how often do we meet,  
Some poor old man whose life is naught but woe;  
With age his form is bent, in his pocket not a cent,  
And for shelter he does not know where to go.

There was a time I hear when the young were not so queer;  
But since that time there's been an awful change.  
Young men, how sad to think, that their old parents they will shrink,  
We see it every day—'tis nothing strange.

Take this poor old wreck of toil—he will soon be 'neath the soil;  
For death, I'm sure, he often prays,  
Himself and faithful wife after toiling all their lives,  
Find they're poor and only in the way.

The song I've sung I'm shure is for rich as well as poor;  
Take a rich man when he's growing old—  
His friends will clasp his hand and relations 'round him stand,  
Awaiting him to die—they want his gold.

Then let us from this hour do all that's in our power  
To make the path for old folks bright and gay.  
Remember while you're young that the day to you may come  
When you'll be old and only in the way.

### DARE TO SAY NO.

Dare to say no when you're tempted to drink;  
Pause for a moment, my boy, and think;  
Think of the wrecks upon life's ocean tossed,  
For answering yes without counting the cost.

Think of the mother who bore you in pain;  
Think of the tears that will fall like rain;  
Think of her heart—ah! how cruel the blow!  
Think of her love, and at once answer no.

Think of the hopes that are drowned in the bowl;  
Think of the danger to body and soul;  
Think of sad lives once as pure as the snow,  
Look to them now, and at once answer no.

Think of a manhood with rum-tainted breath;  
Think how the glass leads to sorrow and death;  
Think of the homes that, now shadowed with woe,  
Might have been heaven had the answer been no.

Think of lone graves both unwept and unknown;  
Hiding fair hopes that were fair as your own;  
Think of proud forms now forever laid low,  
That still might be here had they learned to say no.

Think of the demon that lurks in the bowl,  
Driving to ruin both body and soul;  
Think of all this as life's journey you go,  
And when you're assailed by the tempter say no.

—Lodge Visitor.

### BEAUTIFUL THOUGHTS ON LINCOLN.

Robert G. Ingersoll is an infidel, and yet his thoughts, outside of religion are things of beauty. His sentences bulge with richness. His ethics frequently touch the heart-spring of natural feeling. In the 'North American Review,' for December, he has an article on Lincoln which is as pure and beautiful in thought as if penned by 'an angel of light,' instead of one whom many believe to be wedded to 'the prince of darkness.'

'Lincoln was not a type. He stands alone—no ancestors, no fellows, and no successors. He had the advantage of living in a new country, of social equality, of personal freedom, of seeing in the horizon of his future the perpetual star of hope. He preserved his individuality and self-respect. He knew and mingled with men of every kind; and, after all, men are the best boots. He became so-

quoted with the ambitions and hopes of the heart, the means used to accomplish ends, the springs of action and the seeds of thought. He was familiar with nature, with actual things with common facts. He loved and appreciated the poem of the year, the drama of the seasons.

'It is no advantage to live in a great city, where poverty degrades and failure brings despair. The fields are lovelier than paved streets, and the great forest than walls of brick. Oaks and elms are more poetic than steeples and chimneys. In the country is the idea of home. There you see the rising and setting sun; you become acquainted with the stars and clouds. The constellations are your friends. You hear the rain on the roof and listen to the rhythmic sighing of the winds. You are thrilled by the resurrection called Spring, touched and saddened by Autumn, the grace and poetry of death. Every field is a picture, a landscape; every landscape a poem; Every flower is a tender thought; and every forest a fairy-land. In the country you preserve your identity—your personality, there you are an aggregation of atoms, but in the city you are an atom of aggregation.

'Lincoln never finished his education. To the night of his death he was a pupil, a learner, an inquirer, a seeker after knowledge. You have no idea how many men are spoiled by what is called education. For the most part, colleges are places where pebbles are polished and diamonds are dimmed. If Shakespeare had graduated at Oxford, he might have been a quibbling attorney or a hypocritical parson.

'Lincoln was a many-sided man, acquainted with smiles and tears, complex in brain, single in heart, direct as light; and his words, candid as mirrors gave the perfect image of his thought. He was never afraid to ask—never too dignified to admit that he did not know. No man had keener wit or kinder humor. He was not solemn. Solemnity is a mask worn by ignorance and hypocrisy—it is the preface, prologue, and index to the cunning or the stupid. He was natural in his life and thought—master of the story-teller's art, in illustration apt, in application perfect, liberal in speech, shocking Pharaeases and prudes, using any word that wit could disinfest.

'He was a logician. Logic is the necessary product of intelligence and sincerity. It can not be learned. It is the child of a clear head and a good heart. He was candid, and with candor often deceived the deceitful. He had intellect without arrogance, genius without pride, and religion without cant—that is to say, without bigotry and without deceit.

'He was an orator—clear, sincere, natural. He did not pretend. He did not say what he thought others thought, but what he thought. If you wish to be sublime you must be natural—you must keep close to the grass. You must sit by the fireside of the heart; above the clouds it is too cold. You must be simple in your speech; too much polish suggests insincerity. The great orator idealizes the real, transfigures the common, makes even the inanimate throb and thrill, fills the gallery of the imagination with statues and pictures perfect in form and color, brings to light the gold hoarded by memory—the miser shows glittering coin to the spendthrift hope—enriches the brain, ennobles the heart, and quickens the conscience. Between his lips words bud and blossom.

If you wish to know the difference between an orator and an elocutionist—between what is felt and what is said—between what the heart and the brain can do together and what the brain can do alone—read Lincoln's wonderful words at Gettysburg, and then the speech of Edward Everett. The oration of Lincoln will never be forgotten. It will live until languages are dead and lips are dust. The speech of Everett will never be read. The elocutionist believes in the virtues of voice, the sublimity of syntax, the majesty of long sentences, and the genius of gesture. The orator loves the real, the simple, the natural. He places the thought above all. He knows that the greatest ideas should be expressed in the shortest words—that the greatest glories need the

least drapery. Lincoln was an immense personality—firm but not obstinate. Obstinacy is egotism—firmness, heroism. He influenced others without effort, unobtrusively; and they submitted to him as men submit to nature, unconsciously. He was severe with himself, and for that reason lenient with others. He appeared to apologize for being kinder than his fellows. He did merciful things as stealthily as others committed crimes. Almost ashamed of tenderness, he said and did the noblest works and deeds with the charming confusion—that awkwardness—that is the grace of modesty. As a noble man, wishing to pay a small debt to a poor neighbor, reluctantly offers a hundred dollar bill and asks for change, fearing that he might be suspected either of making a display of wealth or a pretense of payment, so Lincoln hesitated to show his wealth of goodness, even to the best he knew.

Nothing discloses real character like the use of power. It is easy for the weak to be gentle. Most people can bear adversity. But if you wish to know what a man really is, give him power. This is the supreme test. It is the glory of Lincoln that having almost absolute power, he never abused it, except upon the side of mercy.

Wealth could not purchase, power could not awe, this divine, this loving man. He knew no fear except the fear of doing wrong. Hating slavery, pitying the master—seeking to conquer, not persons, but prejudices—he was the embodiment of self-denial, the courage, the hope, and the nobility of a nation. He spoke, not to inflame, not to upbraid but to convince. He raised his hands, not to strike, but in benediction. He longed to pardon. He loved to see the pearls of joy on the cheeks of a wife whose husband had been rescued from death.

Lincoln was the grandest figure of this civil war. He is the gentlest memory of our world.

### CREEDS AND ORTHODOXY.

The word *orthodoxy* is thus defined in Webster's unabridged dictionary; let: "Soundness in faith; a belief in the genuine doctrines taught in the Scriptures 2nd: "Consonance to genuine scriptural doctrines; as the *orthodoxy* of a creed." According to these definitions the creed of every church is considered to be truly orthodox by its members; and the articles of faith which are now generally recognized as orthodox doctrine, comprise a number of points upon which probably the greatest number of creeds are in agreement. There is therefore no other evidence that these creeds are more truly orthodox than others than the fact that the greater number of the Protestant churches have adopted them.

How then may we know what genuine orthodoxy is? Here are so many churches whose creeds all claim to make the Scripture their only guide, yet a large number of them do not agree with what is treated as the accepted orthodoxy. Which are right? or are any of them altogether right, or absolutely wrong? These are important questions to which every sincere Christian is anxious to have the correct answer.

The most vital points are expressed in such plain language in the Scriptures that careful readers can hardly hold a difference of opinion as to the meaning. Among these are, that God is love itself; that he is alwise and almighty. But we read also a great deal of God's anger and wrath and ire and in several places that he repented having made man. That he who is love itself should be angry, and who has all knowledge should find his greatest work so unsatisfactory as to cause him to repent of having made it, seem to be contradictions. And why could not God, who has all power, make and control his works exactly as he desires to have them? From such matters as these come various opinions and creeds; but is it safe for any one to be so positive in his opinions as to call those heretodox who differ from him? Nor does it seem as if any one could regard his belief absolutely right and safe, while it shows a contradiction in the Scriptures; as that God is love, and yet punishes

in anger, and that he is omnipotent and is alwise, and yet did work of which he afterwards repented.

The trinity of the Godhead in another point upon which creeds differ; as well as modes of worship, ceremonies and rites; or rather they differ as to what is implied by worshiping and honoring God; and by humility, and repentance towards God. Creeds also differ as to the resurrection, whether it will be a raising of the natural body, or exclusively a spiritual one; and whether spirits have bodies. They differ also as to heaven and hell what they are; as to Christian faith and works; as to angels, whether they were so created or whether they are the blessed who died in the Lord.

If people who believe the universe to be the work of God, and the Scriptures to be his Word given for instruction, correction and reproof of man, (2 Tim. 3:16) can so greatly differ in regard to what the Scriptures actually teach, it seems very proper that they should all bear each other in great charity. But while such charity is evidently very proper and necessary, and plainly taught in the Scriptures, it is no doubt also very well for all to inquire humbly and patiently, as to the reason why people so differ.

That what a person has been taught from childhood on any of these subjects has a lasting influence is known to every person; and so also the extent or limit of his knowledge of things generally. But what evidently has the greatest bearing upon the views and opinions concerning God and the relation of the human race to him, is the state of the mind and affections of each individual thinker and inquirer. God even declared that to the forward he will show himself forward and just to those who love justice, which shows that a person's views of God are greatly influenced by his own character.

One other great difficulty in the way of obtaining a true understanding of the Scriptures is a too literal interpretation of it. But how shall the carnally minded discern it spiritually? They however, who desire or profess to be spiritual, should earnestly strive to "find the spirit and life" that is in the Lord's words. If all Christians were doing this with all their might there would be a great harmonizing of creeds; and differences of opinions would cease to estrange. There would soon be true Christian charity and forbearance between all religious denominations; and Christianity would become a universal brotherhood; for all their aims and purposes would be one. But is not the Christian world now slowly moving in this direction?—*My Joy Herald.*

### THE WORLD'S WAY

The New Boy Asserts Himself and Runs the Roost.

The new boy had moved in—that is, the family which owned the new boy had moved in. It was quite likely the new boy would show up in the backyard during the afternoon, and so after school seven boys headed that way. The new boy had only been seen from a distance. Was he sassy? No one could answer! Would he fight? No one could tell. He must be tried! It was the solemn duty of every boy in that neighborhood to make this important discovery at the earliest possible moment. If he could be licked, well and good; if he was a fighter—! They breathed hard over the thought.

In half an hour seven heads appeared above the alley fence behind the boy's house. He seemed to be expecting them, and had heaped up a peck of green tomatoes at the foot of a plum tree. The seven glared down at him. He glared up and back, "What cher want?" It was the new boy, and there was "sass" in his tones. "None o' yer bizness!" "It was one of the seven who answered. "Git off'n that fence!" "We won't!" "I say git off!" "Shan't do it!" The new boy stooped for his tomatoes, but when he raised up the seven heads were gone. It was settled he was sassy. Would he fight? "You there?" from the alley.

"Who?" from the yard. "You don't fight!" "Yes I dast!" "Dasn't come over!" "You see!"

He came over. It had been settled that Johnny Flynn should tackle him, and Johnny was ready, he grabbed for the new boy's hat, and the boy grabbed for his coat and they tugged and twisted. "Sick him, Johnny!" "Clean him out!" "Pull his hair!"

But the new boy had the best of it. He came down on top of Johnny and gouged his eye and bit his finger, and offered to lick any one else in the crowd, his father came out just then, and the seven ran away, but the evidence was all in the new boy would not only sass and fight, but he was boss. Before sundown that night he had been presented with two big bites from an apple, three marbles, a ball of kite string and half a pound of brown sugar in an old straw hat, and other boys were waiting to shower honors and presents upon him at sunrise.—*N. Y. Sun.*

### Carrying out his Orders.

rough McGuire, a son of the Emerald Isle, who had volunteered in the Tenth Mississippi Regiment of Infantry, stationed at Pensacola, Florida, in 1861, was placed upon picket one night on the beach, with orders to walk between two points, and to allow no one to pass without the countersign, and that to be given in a whisper. About midnight the Corporal and relief discovered, by the moonlight, rough up in his waist in water, the tide having set in since he was posted, two hours before.

"Who goes there?" "Relief."

"Halt, relief; advance Corporal and give the countersign."

"Corporal—I am not going in there to be drowned. Come out here and I let me relieve you."

"Halt—'Devil a bit I will. The Lieutenant told me not to lave my post."

"Corporal—Well, then, I'll leave you in the water all night," going away as he spoke.

"Halt—'Halt! I'll put a hole in ye if you pass without the countersign. Them's me orders from the Lieutenant, cocking and leveling his gun."

"Corporal—Confound it, everybody will hear it if I bawl it out to you."

"Halt—'Yes, me darlint, and the Lieutenant said it must be given in a whisper; in wid ye. Me finger's on the trigger and it may go off."

The Corporal had to yield and wade in to the faithful servant, who exclaimed: "Be jehers! it well you're come; the counterin' tide has nearly drowned me!"

### HINTS FOR THE FAMILY.

A wife can hide any small object from her husband by putting it in the Bible.

When twin babies are so very much alike that they cannot readily be distinguished apart, the difficulty can be overcome by slitting the ears of one with a pair of scissors; Another plan is to tattoo a lizard on the forehead of one baby and an elephant in the forehead of the other.

A wife may often be cured of a lack of animation and general tedium vitae with a few poker-clips and a photograph of a pretty actress carelessly worn in the husband's vest pocket.

A husband, in sewing a button on his trousers, will find that a small tack-hammer and a pair of tweezers, worked in scientific co-operation with his teeth, will serve as a practical substitute for a thimble.

A good way to name a new baby is to write a good many names on slips of paper, shake them in a hat, and take the top paper. If the name thus obtained doesn't suit, keep on shaking the hat until you get a suitable one on top. If the baby is a boy let the wife manage the hat; but if it is a girl let the husband manage it. This precaution should be taken to prevent "stuffing" the hat or any unfair manipulation of the rotator.

The best way to prevent the children from playing with the cat is to swap the cat out for a goat.

### Only Temperance Bitters Known.



It is a purely Vegetable Preparation, made from the native herbs and roots of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. It removes the cause of disease, and the first cure for its origin. It is the great Blood Purifier and Liver Regulator, and is the best of the system. Never before in the history of the world has a more complete and permanent cure of the most stubborn cases of Biliousness, Constipation, Headache, and all other ailments, been effected by any other medicine in the world. No person can take the Bitters, according to directions and remain long unwell, provided their bowels are not obstructed by internal piles or other causes, and the vital organs wasted beyond the point of repair. Biliousness, Constipation, Intermittent and Malarial Fevers, and all other ailments of the system, particularly in the winter of one great fever and their kind, are cured by the Bitters, and especially during seasons of unusual heat and disease. These Fevers are invariably accompanied by extreme derangements of the stomach, liver and bowels. In their treatment, a purgative, exerting a general influence upon the system, is absolutely necessary. There is no cathartic for the purpose of Dr. J. C. WALKER'S VEGETABLE BITTERS as it will speedily remove the dark-colored fecal matter with which the bowels are loaded, at the same time stimulating the secretions of the liver, and generally restoring the healthy functions of the digestive system. It is easy of administration, prompt in action, and certain in its results. It fortifies the body against disease by purifying all the fluids with VEGETABLE BITTERS. No cathartic can take the place of the Bitters. It invigorates the Stomach and stimulates the Liver and Bowels, causing the flow of all humors, imparting life and vigor to the frame, and carrying off without the aid of cathartics, all the impurities accumulated in the system. It is easy of administration, prompt in action, and certain in its results. It is a purely Vegetable Preparation, made from the native herbs and roots of California, the medicinal properties of which are extracted therefrom without the use of Alcohol. It removes the cause of disease, and the first cure for its origin. It is the great Blood Purifier and Liver Regulator, and is the best of the system. Never before in the history of the world has a more complete and permanent cure of the most stubborn cases of Biliousness, Constipation, Headache, and all other ailments, been effected by any other medicine in the world. 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