American Union.

J. H. EMERSON, EDITOR.

DENTON MARYLAND.

Laughin' in Meetin'.

BY MRS. H. B. STOWE.

'Lord massy! boys—yis,' said Sam, virtuously, in view of some of Aunt Lois' thrusts, 'ye ought never to laugh or cut up in meetin'—that ere's so; but then there is times when the best on us gets took down. We gets took unawares, ye see—even ministers does. Yis natur' will get the upper hand afore they know it.'

'Why, Sam, *ministers* don't ever laugh in meetin', do they?'

We put the question with wide eyes.—Such a supposition bordered on profanity, we thought; it was approaching the sin of Uzzah, who unwarily touched the ark of the Lord.

'Laws, yes! Why haven't you never heard how there was a council held to try Parson Morrel for laughin' out in prayer time?'

'Laughing in prayer time!' we both repeated, with uplifted hands and eyes.

My grandfather's mild face became luminous with a suppressed smile which brightened it as the moon does a cloud, but he said nothing.

'Yes, yes!' said my grandmother; 'that affair did make a dreadful scandal in the time on't. But Parson Morrel was a good man, and I'm glad the council wasn't hard on him.'

'Wall,' said Sam Lawson, 'after all, it was more Ike Babbitt's fault than 'twas anybody's. Ye see, Ike he was allers for gettin' what he could out o' the town, and he would feed his sheep on the meetin' house green. Somehow or other Ike's fences allers contrived to get out of order, come Sunday, and up would come his sheep, and Ike was too pious to drive 'em back on Sunday, and so there they was. He was talked to enough about it; 'cause ye see to have sheep and lambs a ba-a-in' and a blatin' all prayer and sermon time warn't the thing. 'Member that ere old meetin' house up to the end, down under Blueberry Hill, the land sort o' sloped down, so a body had to come into the meetin' house steppin' down instead o' up.

'Fact was, they said, 'twas put there 'cause the land wa'nt good for nothin' else, and the folks thought puttin' a meetin' house on it would be a clear savin'; but Parson Morrel he didn't like it, and was free to tell 'em his mind on't it—like that 'twas like bringin' the lame and the blind to the Lord's service. But there 'twas.

'There warn't a better minister nor no one more set in all the State than Parson Morrel. His doctrine was right up and down, good and sharp, and he give saints and sinners their meat in due season; and for consolin' and comfortin' widers and orphans Parson Morrel hadn't his match.—The woman sot lots by him, and he was allus' ready to take tea round, and make things pleasant and comfortable; and he had a good story for every one and a word for the children and maybe an apple in his pocket for 'em. Wal, you know there ain't no pleasin' everybody; and ef Gabriel himself, right down out o' heaven, was to come and be a minister I expect there'd be a pickin' at his wings, and sort o' fault findin'. Now, Aunt Jerushy Scran and Aunt Holly Hokum they sed Parson Morrel warn't solemn enough. Ye see there's them that thinks that a minister ought to be just like the town hearse—so that ye think of death, judgment and eternity, and nothin' else, when ye see him round; and ef they see a man rosy and chipper, and havin' a pretty nice sociable sort of time, why they say he ain't spiritooal minded. But in my times I've seen ministers that were the most awakenin' in the pulpit was the liveliest when they was out on't. There is a time to laugh, scripture says, tho' some folks never seem to remember that ere.'

'But sam, how came you to say it was Ike Babbitt's fault? What was it about the sheep?'

'Oh! wal, yes—I'm a comin' to that ere. It was all about them sheep. I expect they was the instrument of the devil sot to work to tempt Parson Morrel to laugh in prayer time.

'Ye see, there was old Dick—Ike's bell-wether was the fighten'est critter that ever yer see. Why, Dick would but at his own shader, and everybody said it was a shame the old critter should be let to run loose, because he run at the children and scared the woman half out o' their wits. Wall, I used to live out in that parish them days, and Lem Sudoc and I used to go out sparkin' Sunday nights, to see the Larkin gals, and we had to go across the lot where Dick was. So we used to go and stand at the fence and call, and Dick would soon see us and put down his head, and run at us full chisel, and come butt again the fence, and then I'd ketch him by the horns and hold him while Lem run and got over the fence t'other side of the lot; and then I'd let go, and Lem would holler and shake a stick at him, and away he'd go full at Lem, and Lem would ketch his horns and hold him till I came over. That was the way we managed Dick. But ef he come sudden up behind a fellow, he'd give him a butt in the small of his back that would make him run on all fours one while. He was a great rogue, Dick was. Wall, that summer I remember they had old Deacon Titkins for tithing-man, and I tell you he give it to the lively. There warn't no sleepin' nor no playin', for the Deacon eyes like a gimlet, and he was quick as a cat, and the youngsters had to look out for themselves. It really seemed as if the deacon was like them four beasts in the Revelations that was full o' eyes behind and before—for which every way he was standin', if he gave only a wink he was down on you and hit you tap with his stick. I know once Lem Sudoc just wrote two words in the psalm book and passed it to Keziah Larkin, and the deacon gave him such a tap that Lem grew red as a beet, and vowed he'd be up with him some day for that.

'Wal, Lord massy! folks that is so chipper and high steppin' has to have their come downs, and the deacon he had to hev his.

'That ere Sunday—I remember it now jest as if 'twas yesterday—the parson he gave us his great sermon reconcilin' decrees and free agency. Everybody said that ere sermon was a masterpiece. He preached it up to Cambridge at a commencement; but it so happened that it was one of them bilin' hot days that come in August when you can fairly hear the huckleberries a sizzlin' and cookin' on the bushes, and the locusts keep a gratin' like a red hot saw. Wal, at such times, decrees or no decrees, the best on us will get sleepy. The old meetin' house stood right down at the foot of a hill that kep' off all the wind, and the sun blazed away at them great west winders, and there was pretty sleepy times there. Wal, the deacon he flew round a spell, and woke up the children and tapped the boys on the head, and kep' everything as straight as he could until the sermon was most through, when he railly got most tuckered out, and he took a chair and he sot down in the door right opposite the minister, and fairly got asleep himself jest as the minister got up to make the last prayer.

'Wal, Parson Morrel had a way of prayin' with his eyes open. Folks said it warn't the best way, but it was Parson Morrel's way, anyhow; and so, as he was prayin', he couldn't help seein' that Deacon Titkins was a noddin' and a bobbin' out toward the place where old Dick was feedin' with the sheep, front o' the meetin' house door.

'Lem and me was sitting there where we could look out, and we jest sees old Dick stop feedin' and look at the deacon. The deacon had a little round head, as smooth as an apple, with a nice powdered wig on it; and he sot there makin' bobs and bows, and Dick begun to think it was suthin' sort o' personal. Lem and me was sittin' jest where we could look out and see the hull picter, and Lem was fit to split.

'Good, now,' says he, 'that critter'll pay the deacon off lively, pretty soon.'

'The deacon bobbed his head a spell, and old Dick he shook his horns and stamped at him sort o' threatenin'. Finally the deacon he gave a great bow and brought his head right down at him, and old Dick he sot out full tilt and come down on him ker-chunk, and knocked him head over heels into the broad aisle, and his wig flew one way and he t'other, and Dick made a lunge at it as it flew, and carried it off on his horns.

'Wal, you may believe that broke up the meetin' for one while, for Parson Morrel laughed out, and all the boys and girls they stamped and roared, and the old deacon he got up and begun rubbin' his shins—'cause he didn't see the joke on't.

'You don't orter laugh,' says he, 'it's no laughin' matter—it's a solemn thing,' says he. 'I might have been sent into 'tarnity by that darned critter,' says he. Then they all roared and haw-hawed the more to see the deacon dancin' round with his little shiny head, so smooth a fly would trip up on it. 'I believe my soul you'd laugh to see me in my grave,' says he.

'Wal, the truth on't was,' 'twas jist one of them bustin' up times that natur' has, when there ain't for it but to give in; 'twas jest like the ice breakin' up in the Charles river—it all comes at once, and no whoa to't. Sunday or no Sunday, sin or no sin, the most of 'em laughed till they cried, and couldn't help it.

'But the deacon he went home feelin' pretty sore about it. Lem Sudoc picked up his wig and handed it to him. Says he, 'Dick was playin' tithingman! warn't he, deacon? Teach you to make allowances for other folks that get sleepy.'

'Then Mrs. Titkins she went over to Aunt Jerushy Scran's and Polly Hokum's, and they had a pot o' tea over it, and 'greed it was awful of Parson Morrel to set sich an example, and suthin' had got to be done about it. Miss Hokum she allers knew Parson Morrel had no spiritooality, and now it had broken out into open sin, and led all of them into it; and Mrs. Titkins says such a man warn't fit to preach; and Miss Hokum said she couldd't never hear him agin; and the next Sunday the deacon and his wife they hitched up and driv eight miles over to Parson Lathrop's and took Aunt Polly on the back seat.

'Wall, the thing growed and growed, till it seemed as if there warn't nothin' else to talk about, 'cause Aunt Polly and Mrs. Titkins and Jerushy Scran they didn't do nothin' but talk about it, and that sot everybody a talkin'.

'Finally it was 'greed they must hev a council to settle the hash. So all the women they went to chopping mince, and makin' up punkin' pies and cranberry tarts, and bilin' doughnuts, gettin' ready for the ministers and delegates—cause councils always eats powerful—and they had quite a stir, like a gineral trainin'. The hosses they was hitched all up and down the stalls, a stompin' and switchin' their tails; and all the women was a talkin', and they hed up everybody round for witnesses; and finally Parson Morrel he says:

'"Brethren, jest let me tell you the story jest as it happened, and if you don't every one of you laugh as hard as I did, why, then, I'll give it up.'

'The parson he was a master hand at settin' off a story and afore he'd done he got 'm all in such a roar they didn't know where to leave off. Finally, they give sentence that there hadn't no temptation took him but such as is common to man; but they advised him afterward allers to pray with his eyes shet; and the parson he confessed he orter 'a done it, and meant to do better in the future, and so they settled it.

'So, boys,' said Sam, who always drew a moral, 'ye see it l'arns you that you must take care what ye look at eff ye want to keep from laughin' in meetin'.'

THIS is indeed an advanced age. Instead of a wedding and a minister's fee, they just jump over a broomstick in Indiana, and call it "a soul union."

THE innocent seldom find an uneasy pillow.

Eloquence of Bascom.

The following passages will serve to illustrate the peculiar oratorial style of Rev. Henry B. Bascom, the distinguished Kentucky preacher:

'Chemistry, with its fire tongues of the galvanic battery, teaches that the starry diamond in the crown of kings, and the black carbon which the peasant treads beneath his feet, are both composed of the same identical elements; analysis also proves that a chief ingredient in limestone is carbon. Then let the burning breath of God pass over all the limestones of the earth, and bid its old mossy layers crystallize into new beauty; and lo! at the Almighty *fiat* the mountain ranges flash into living gems with lustre that renders midnight noon, and eclipses all the stars!'

He urged the same view by another example, still better adapted to popular apprehension:—

'Look yonder,' said the impassioned orator, pointing a motionless finger towards the ceiling, as if it were the sky. "See that wrathful thunder-cloud—the fiery bed of the lightnings and hissing hail—the cradle of tempests and floods! What can be more dark, more dreary, more dreadful? Say, scoffing sceptic, is it capable of any beauty? You pronounce 'no.' Well, very well; but behold, while the sneering denial curls your proud lips, the sun with its sword of light shears through the sea of vapors in the west, and laughs in your incredulous face with his golden eye.—Now, look again at the thunder cloud! See! where it was blackest and fullest of gloom, the sunbeams have kissed its hideous cheek; and where the kiss fell there is now a blush brighter than ever mantled on the brow of mortal maiden—the rich blush of crimson and gold, of purple and vermillion—a pictured blush, fit for the gaze of angels—the flower work of pencils of fire and light, wrought a dash by one stroke of the right hand of God! Ah, the ugly cloud hath given birth to the rainbow, that perfection and symbol of unspeakable beauty!'

Saving and Having.

Either a man must be content with poverty all his life, or else be willing to deny himself some luxuries, and save, to lay the base of independence in the future.—But if a man defies the future, and spends all he earns, (whether his earning be one dollar or ten dollars every day,) let him look for lean and hungry want at some future time—for it will surely come, no matter what he thinks.

To save is absolutely the only way to get a solid fortune; there is no other certain mode. Those who shut their eyes and ears to these plain facts will be forever poor, and for their obstinate rejection of the truth, mayhap will die in rags and filth. Let them so die, and thank themselve. But, no! They take a sort of recompense in cursing fortune. Great waste of breath.

They might as well curse mountains and eternal hills. For I can tell them fortune does not give away her real, and substantial goods. She sells them to the highest bidder, to the hardest and wisest workers for the boon. Men never make so fatal a mistake as when they think themselves creatures of fate; 'tis the sheerest folly in the world.

Every man may make or mar his life, which ever he may choose. Fortune is for those who by diligence, honesty, frugality, place themselves in position to grasp hold of fortune when it appears in view. The best evidence of frugality is the five hundred dollars or more standing in your name at the savings bank. The best evidence of honesty is both diligence and frugality.

Things That Last.

Let us now look at those things that "will never wear out.'

I have often heard a poor, blind girl sweetly sing, "Kind words will never die.' Ah! we believe that these are among the things that "will never wear out.' And we are told in God's own book to be "kind one to another, tender-hearted, forgiving one another.'

The Word of the Lord will never wear out. Though the grass shall wither, and the flowers fall away, the Word of the Lord endureth forever. (Peter i. 24, 25.)

The life of the righteous will never wear out. They will live in the world to come as long as God shall live; but the death of the wicked will last forever.

The joys of the kingdom of heaven will never wear out. The people of this world soon die; but the enjoyments of that world will never end.

The crown of glory will never wear out. The crown of the winner in the Olympic games soon faded; the crowns of the kings all wear out; but the crown of glory will never fade away. (1 Peter v. 4.)

The "new song" will never wear out.—We hear sometimes that some of our tunes are worn threadbare; but that will never be said of the new song.

Which will you choose? The lasting, or that which wastes away? The things of time, or eternity? Will you choose wealth, honor, fame, or the joys of heaven, eternal life, the crowns of glory, and "the new?'

May God enable us to make a wise choice; and, with Joshua, may we choose to serve the Lord.—*Christian Treasury.*

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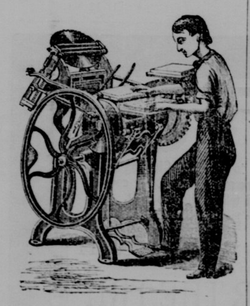
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Wheelright & Blacksmith

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HAS RENTED the new shop in the town of Denton, lately occupied by Richard Potter, where he has commenced business.—A share of the public patronage is respectfully solicited. [9-23-tf.

MANSION HOUSE HOTEL,

ISAAC ALBERTSON, Proprietor.

Cor. Fayette & St. Paul Sts.

BALTIMORE.

Terms - - - $1.50 per Day.

ACCOMMODATIONS FOR 200 GUESTS.

Persons taking the City Passenger Cars, will ride to the Corner of St. Paul Street, within a few steps of the Mansion House. feb27, 1873.—y.

A Most Valuable Book for Business Men

The Political, Personal, and Property

Rights OF A Citizen,

Of the United States—How to exercise and how to preserve them. By Theophilus Parsons, LL. D.,

Containing a commentary on the Federal and State Constitution, giving their history and origin, and a full explanation of their principles, purposes, and provisions; the powers and duties of Public Officers; the rights of the people, and the obligations incurred in every relation of life; also, parliamentary rules for deliberative bodies, and full directions and legal forms for all business transactions, as making Wills, Deeds, Mortgages, Leases, Notes, Drafts, Contracts, etc. A Law Library in a single volume. It meets the wants of all classes and sells to everybody. [6-24-1y.

Geo. T. Melvin, Agent

FOR FIRST, SECOND AND THIRD DISTRICTS OF CAROLINE AND TALBOT COUNTY.

CABINET MAKING

AND

UNDERTAKING

—:o:—

I GIVE NOTICE through this medium that I still continue to carry on at my old business stand

CABINET MAKING

IN ALL ITS BRANCHES.

Undertaking A Specialty.

No pains spared in trying to give satisfaction. Persons taking measures for coffins should give the exact length of the corpse.

A good hearse, nearly new, a gentle horse and a trusty driver.

All material of the best class.

I will also brick up graves when desired.

Scythe and cradles at shortest notice of white ash.

All work put up with sharp tools

Forty years experience in the above business I flatter myself that my work cannot be surpassed on this shore. In my absence my brother, Collison Pritchett, will be found at my house or shop.

Orders should be sent in early for Scythe and Cradles.

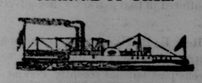
Our thanks for past patronage.

Respectfully the public's ob't. servant.

5-6-tf. EDWARD PRITCHETT

Maryland Steamboat Co.

CHANGE OF TIME.



ON AND AFTER SATURDAY, September 25th Steamers will leave Pier 3, Light Street, as follows:—The Steamer

Highland Light,

every TUESDAY, THURSDAY and SATURDAY at 9 o'clock, P. M., for Easton, Oxford, Cambridge and intermediate landings to Medford's. On SATURDAYS extending her trip to Denton. Returning MONDAY morning, leaving Denton at 10 o'clock, A. M.

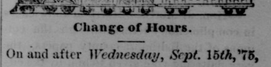
The steamer CHAMPION daily, at 7, A. M. (except Sunday) for Anapolis, extending her trips on MONDAYS and WEDNESDAYS to West and Rhode rivers, TUESDAYS and FRIDAYS to St. Michael's and Miles River, (Easton,) THURSDAYS to South River, and SATURDAYS to West River.

The steamer MASSACHUSETTS every TUESDAY and FRIDAY, at 6 P. M., for the Great Wicomico, Dividing and Dymer's creeks, and Plankatank river.

☞ Freight taken at low rates.

For further information apply at the office No. 98 Light Street, Baltimore. [10-7-tf.

MD. & DEL. RAILROAD.



Change of Hours.

On and after *Wednesday, Sept. 15th,* '75, Trains will run as follows:

GOING NORTH.

Leave	Pass. No. 1.	Frt. No. 2.
Easton	4.10 A.M.	10.30 A.M.
Woodland	4.20	10.50
Cordova	4.30	11.10
Hillsborough	4.45	11.30
Ridgeley	4.55	11.50
Greensboro'	5.10	12.15 P.M.
Goldsboro'	5.25	12.40
Henderson	5.35	1.00
Marydell	5.45	1.15
Slaughter's	5 55	1.35
Kenton	6 10	2.00
Clayton [ar]	6.20	2.30
Wilmington	8.05	4.10
Philadelphia	9.20	5.35
Baltimore	1.15 P.M.	8.15
New York	5.10	10.22

GOING SOUTH.

Leave	Frt. No. 3.	Pass. No. 4.
New York	11.55 P.M.	9.25 A.M.
Baltimore	7.00 A.M.	2.45 P.M.
Philadelphia	8.00	5.15
Wilmington	9.25	6.40
Clayton	11.05	8.30
Kenton	11.25	8.45
Slaughter's	11.25	9.00
Marydell	12.05 P.M.	9.15
Henderson	12.20	9.25
Goldsboro'	12.40	9.35
Greensboro'	1.05	9.50
Ridgeley	1 25	10.05
Hillsboro'	1.45	10.15
Cordova	2.05	10.30
Woodland	2.20	10.40
Easton [ar]	2.40	10.55

Freight trains No. 2 and 3 run with passenger car attached, subject to delays, will run as follows:

All freights must be at the various stations in time to be loaded and manifested at least thirty (30) minutes before the starting of the trains, otherwise they will lay over twenty-four hours.

Passengers using the 4.10 A. M. train from Easton will arrive in Philadelphia at 9.20 A. M., and returning will leave Philadelphia at 5.15 P. M., thus giving nearly eight hours for business purposes in that city.

8-19-tf. J. L. CALDWELL, Supt.