

**ECONOMIC  
MATRIMONY.**

That venerable old fraud, Protective Tariff, Esq., met only two years ago, in Washington, that imaginative and emotional young woman, the dashing Miss Jingo.

It was love at first sight. They were wedded at once. And now they have triplets, Hawaii, Porto Rico and Manila. This is the result of annexation and expansion. How large the family may ultimately become—how much trouble it may wade into, and whether it will ever get out—and finally meet the fond expectations of its impetuous parents no living mortal can predict!

**THANKSGIVING.**

In 1848 the Rev. George B. Cheever published "The Journal of the Pilgrims at Plymouth in New England, in 1620." The preface by George Morton, financial agent of the pilgrims, is a quaint commingling of piety and a desire for worldly gains. Mr. Morton closes with: "My hearty prayer to God is that the event of this and all other honorable and honest undertakings may be for the furtherance of the kingdom of Christ, the enlarging of the bounds of our sovereign lord, King James, and the good and profit of those, who either by purse or person, or both, are agents in the same; so I take leave and rest."

On page 274, of this volume, chapter XVI begins a detailed history of "the festival of an Annual Thanksgiving." It originated with the Jews. It was never observed by any Gentile nation, until the pilgrims renewed and instituted it in New England.

"This admirable annual New England custom of Thanksgiving dates back to the first year of our forefathers' arrival. The custom of an annual fast began somewhat later, on occasion of the prospect of famine in the infant colony, in 1623. The discipline of God's providence, as well as the guidance of his word, led them onward in the appointment and celebration of both these solemnities, which they did not then know God was designing to be fixtures of devout habit from the youth to the manhood of New England. In all things they waited on God; and God built up all things with them and among them, not suddenly, violently, or by any imagination of a miracle; or by will-worship of angels after the commandments and doctrines of men; but gradually, gently, naturally, by grace and heavenly wisdom, in a growth which should be lasting, because it came from God.

"Yes! the process was kind and gentle, though with apparent severity. And there were passages in God's word so singularly applicable to God's discipline and the event of it with them even from the beginning, that they must have enjoyed peculiar delight in dwelling upon them; for neither the church nor the world had ever seen a case so marvelously resembling God's providence and

grace with his people of old under a miraculous dispensation. 'And though the Lord give you the bread of adversity and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers; and thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. Then shall He give the rain of thy seed, that thou shalt sow the ground withal; and bread of the increase of the earth, and it shall be fat and plenteous; in that day shall thy cattle feed in large pastures.'

"For a season they were shut up to the faith of Habakkuk, that simple faith, that beautiful and unmingled faith, that faith in God, and not in God's comforts; that faith in God, guided, fed, and strengthened by His word, and by no wild imagination. 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.'

"There were such times, when they had to go to Isaiah l. 10, and wait there till God's appearance, seeing no light, but in his own provision for just such a case. 'Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? Let him trust in the name of the Lord, and stay upon his God.' Times there were when they had to say, Our God whom we serve is able to deliver us; but if not, if He please not, be it known to the whole world of darkness and distrust around and beneath us, we still trust in Him, and have no misgivings, though he slay us.

"And then, when they were ready to say, my strength and my hope is perished from the Lord, heard they the voice of the Lord, and found its fulfilment, 'For a small moment have I forsaken thee, but with everlasting mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer.' 'For the Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies.'

"The history of their first fast is a glorious testimony to the truth of these declarations in God's book. God planted the seed of that victorious day, that triumph of prayer, that day of God's own witness to His own faithfulness, at the time when they, in dependence on Him, were putting their seed into the ground, and leaving there, under God's care, all their external reliance for the future. God set the root of conquest and praise in their disappointments and difficulties. Though he led them sometimes 'three days in the wilderness with-

out water,' yet he kept them from murmuring; though he brought them sometimes to a fountain, and let them see that it was Marah, bitterness, yet His preventing grace suffered them not to distrust Him or repine. He built up by all this discipline, a hardy and a cheerful piety, and a strong, enduring faith; fixtures of character requisite for those who were 'to raise up the foundations of many generations;' a faith then most vigorous, when deepest in adversity; and a submissive cheerfulness, not running as an occasional mere thread or picture through a woof of blessings, but constituting both warp and woof, by God's grace, in the loom of His providence and word.

"The history of this fast we will take mainly from Prince's compendium of Winslow and Bradford. But to render it more striking, by bringing into one view the successive hardships, discouragements, and fears of the colony from the beginning, through this particular cause of the want of food and sore famine, even unto apprehended destruction, we will set out where the journal leaves us, just before the lamented death of Governor Carver, in the spring of 1621. That affliction came upon them in seed time; but that darkest day was at the beginning of the renewal of God's mercy in the health and prosperity of the little company. 'All the summer no want; while some were trading, others were fishing cod, bass, etc. We now gather in our harvest, and as cold weather advances, there come in store of water-fowl, wherewith this place abounds, though afterwards they by degrees decrease; as also abundance of wild turkeys, with venison, etc. Fit our houses against winter, are in health, and have all things in plenty.' "

\* \* \* \* \*

Forty years ago the following proclamation for a day of prayer and thanksgiving was written by the secretary of the territory of Nebraska and signed by the governor, William A. Richardson.

**PROCLAMATION.**

By William A. Richardson, governor of the Territory of Nebraska.

EXECUTIVE OFFICE,  
Omaha, N. T., Nov. 10, 1858. }

I, William A. Richardson, governor of the Territory of Nebraska, issue this my proclamation, setting apart Saturday, the fourth day of December, Anno Domino one thousand eight hundred and fifty-eight, as a day of prayer and thanksgiving to Almighty God, for the manifold blessings which, in His great goodness and mercy, He has bestowed upon this people.

In witness whereof, I have hereunto set my hand and caused to [L. S.] be affixed the great seal of the territory.

WM. A. RICHARDSON.

By the governor.

J. STERLING MORTON,  
Secretary of Nebraska.