

There is another thing in the article which if it had not come from a distinguished Senator, and a very upright gentleman, would have been open to some imputation of unfairness. He quotes the President's message, and begins in the middle of a sentence. He professes to give the very words, and makes Mr. Buchanan say: "That slavery exists in Kansas by virtue of the Constitution of the United States." What Mr. Buchanan did say was a different thing. It was this, "It has been solemnly adjudged by the highest judicial tribunal known to our laws, that slavery exists in Kansas by virtue of the Constitution of the United States." Everybody knows that by treating the Bible in that way, you can prove the non-existence of God.

The argumentum ad hominem is not fair, and we do not mean to use it. Mr. Douglas has a right to change his opinions whenever he pleases. But we quote him as we would any other authority equally high in favor of truth. We can prove by himself that every proposition he lays down in *Harpers' Magazine* is founded in error. Never before has any public man in America so completely revolutionized his political opinions in the course of eighteen months. We do not deny that the change is heartfelt and conscientious. We only insist that he formerly stated his propositions much more clearly, and sustained them with far greater ability and better reason, than he does now.

When he took a tour to the South, at the beginning of last winter, he made a speech at New Orleans, in which he announced to the people there that he and his friends in Illinois accepted the *Dred Scott* decision, regarded *slaves as property* and fully admitted the right of a Southern man to go into any Federal Territory with his slave, and to hold him there as another property is held.

In 1849 he voted in the Senate for what was called Walker's amendment, by which it was proposed to put all the internal affairs of California and New Mexico under the domination of the President, giving him almost unlimited power, legislative, judicial, and executive, over the internal affairs of those Territories. (See 20th Cong., p. 1.) Undoubtedly this was a strange way of treating sovereignties. If Mr. Douglas is right now, he was guilty then of most atrocious usurpation.

Utah is as much a sovereign State as any other Territory, and as perfectly entitled to enjoy the right of self-government. On the 12th of June, 1857, Mr. Douglas made a speech about Utah, at Springfield, Illinois, in which he expressed his opinion strongly in favor of the absolute and unconditional repeal of the organic act, blotting the Territorial government out of existence, and putting the people under the sole and exclusive jurisdiction of the United States, like a fort, arsenal, dock-yard, or magazine. He does not seem to have had the least idea then that he was proposing to extinguish a sovereignty, or to trample upon the sacred rights of an independent people.

The report which he made to the Senate, in 1856, on the Topeka constitution, enunciates a very different doctrine from that of the magazine article. It is true that the language is a little cloudy, but no one can understand the following sentences to signify that the Territorial governments have sovereign power to take away the property of the inhabitants:

"The sovereignty of a Territory remains in abeyance, suspended in the United States, in trust for the people until they shall be admitted into the Union as a State. In the mean time they are admitted to enjoy and exercise all the rights and privileges of self-government, in subordination to the Constitution of the United States, and in conformity to the organic law passed by Congress in exercise of that instrument. These things are done in subordination to the people of a Territory without the consent of Congress."

The letter he addressed to a Philadelphia meeting, in February, 1858, is more explicit, and, barring some anomalous ideas concerning the abeyance of the power and the suspension of it in trust, it is clear enough:

"Under our Territorial system, it requires sovereign power to ordain and establish constitutions and governments. While a Territory may and should enjoy all the rights of self-government, in obedience to its organic law, it is not a sovereign power. The sovereignty of a Territory remains in abeyance, suspended in the United States, in trust for the people when they become a State, and cannot be withdrawn from the hands of the trustee and vested in the people of a Territory without the consent of Congress."

The report which he made in the same month from the Senate Committee on Territories, is equally distinct, and rather more emphatic against his new doctrine:

"This committee in their reports have always held that a Territory is not a sovereign power; that the sovereignty of a Territory is in abeyance, suspended in the United States, in trust for the people when they become a State, and that the sovereignty cannot be divested of the trustee and vested in the people of a Territory without the consent of Congress. It follows, as an inevitable consequence, that the Kansas Legislature did not and could not confer upon the Lecompton convention the sovereign power of ordaining a constitution for the people of Kansas, in place of the organic act passed by Congress."

The days are past and gone when Mr. Douglas led the fiery assaults of the opposition in the Lecompton controversy. Then it was his object to prove that a Territorial Legislature, so far from being omnipotent, was powerless even to authorize an election of delegates to consider about their own affairs. It was asserted that a convention chosen under a Territorial law could make and ordain no constitution which would be legally binding. Then a Territorial government was to be despised and spit upon, even when it invited the people to come forward and vote on a question of the most vital importance to their own interests. But now all things have become new. The Lecompton dispute has "gone glimmering down the drain of things that were," and Mr. Douglas produces another issue, brand new from the mint. The old opinions are not worth a rush to his present position, it must be sustained by the opposite principles and reasoning totally different. The Legislature of Kansas was not sovereign when it authorized a convention of the people to assemble and decide what sort of a constitution they would have, but when it strikes at their rights of property, it becomes not only a sovereign but a sovereign without limitation of power.—We have no idea that Mr. Douglas is not perfectly sincere, as he was when he took the other side. The impulses engendered by the heat of controversy have driven him at different times in opposite directions. We do not charge it against him as a crime, but it is true that these views of his, inconsistent as they are with one another, always happen to accord with the interests of the opposition, always give to the enemies of the Constitution a certain amount of

"and comfort", and always add a little to the rancorous and malignant hatred with which the abolitionists regard the government of their own country.

Yes; the Lecompton issue which Mr. Douglas made upon the Administration two years ago is done, and the principles on which we were then opposed are abandoned. We are no longer required to fight for the lawfulness of a Territorial election held under Territorial authority. But another issue is thrust upon us, to "disturb the harmony and threaten the integrity" of the party. A few words more, (perhaps of tedious repetition,) by way of showing what that new issue is, or probably will be, and we are done.

We insist that an emigrant going into a Federal Territory, retains his title to the property which he took with him, until there is some prohibition enacted by lawful authority. Mr. Douglas cannot deny this in the face of his New Orleans speech, and the overwhelming reasons which support it.

It is an agreed point among all Democrats that Congress cannot interfere with the rights of property in the Territories.

It is also acknowledged that the people of a new State, either in their constitution or in an act of their Legislature, may make the negroes within it free, or hold them in a state of servitude.

But we believe more. We believe in submitting to the law, as decided by the Supreme Court, which declares that a Territorial Legislature cannot, any more than Congress, interfere with rights of property in a Territory—that the settlers of a Territory are bound to wait until the sovereign power is conferred upon them, with proper limitations, before they attempt to exercise the most dangerous of all its functions. Mr. Douglas denies this, and there is the new issue.

Why should such an issue be made at such a time? What is there now to excite any friend of peace for attempting to stir up the bitter waters of strife? There is no actual difficulty about this subject in any Territory. There is no question upon it pending before Congress or the country. We are called upon to make a contest, at once unnecessary and hopeless, with the judicial authority of the nation. We object to it. We will not obey Mr. Douglas when he commands us to assault the Supreme Court of the United States. We believe the court to be right, and Mr. Douglas wrong.

**THE BEDFORD GAZETTE.**  
**Bedford, Sept. 23, 1859.**  
B. F. Meyers, Editor.  
DEMOCRATIC NOMINATIONS.  
STATE TICKET.  
FOR AUDITOR GENERAL,  
RICHARDSON L. WRIGHT,  
OF PHILADELPHIA.  
FOR SURVEYOR GENERAL,  
JOHN ROWE,  
OF FRANKLIN.  
COUNTY TICKET.  
FOR ASSEMBLY,  
GEO. W. GUMP, of Bedford county,  
A. H. COFFROTH, of Somerset.  
FOR ASSOCIATE JUDGE,  
WM. STATES, of W. Providence tp.  
WM. SCHAFFER, of Bedford Borough.  
FOR DISTRICT ATTORNEY,  
GEO. H. SPANG, of Bedford Borough.  
FOR COUNTY SURVEYOR,  
SAMPL KETTERMAN, of Bedford Bor.  
FOR COMMISSIONER,  
WM. M. PEARSON, of M. Woodberry tp.  
FOR DIRECTOR OF THE POOL,  
JOHN KEMERY, of Schellsburg Bor.  
FOR AUDITOR,  
DANIEL FLETCHER, of Monroe tp.

**Democratic Meetings.**  
That the issues of the day may be properly presented before the people, that the Truth may be vindicated and the Right sustained, the Chairman of the Democratic County Committee, takes pleasure in announcing that meetings of the people will be held at the times and places specified below. All who are in favor of maintaining the Union and the Constitution, and who are opposed to the degrading and infamous doctrine that White and Black Amalgamation is right, are respectfully invited to attend.  
At SCHELLSBURG, on SATURDAY, Oct. 1.  
At BUENA VISTA, SATURDAY EVENING, Oct. 1.  
At V. B. Wertz's, in Harrison tp., on WEDNESDAY, Oct. 5th.  
At MICHAEL WYANT'S, in Union tp., THURSDAY, Oct. 6th.  
At ST. CLAIRSVILLE, THURSDAY EVENING, Oct. 6th.  
At D. L. DEFIBAUGH'S, in Snake Spring tp., FRIDAY EVENING, Oct. 7th.  
At BARLEY'S SCHOOL HOUSE, in Bedford township, on SATURDAY EVENING, Oct. 8th.  
At CHENEYSVILLE, on SATURDAY, Oct. 8th.  
At CLEARVILLE, on SATURDAY EVENING, Oct. 8th.  
At PALO ALTO, on SATURDAY EVENING, Oct. 8th.  
At "THE MILLS," in Bedford tp., on MONDAY EVENING, Oct. 10th.  
The meetings to be held in the evening, to begin at 7 o'clock, and those to be held in daytime, at 1 o'clock, P. M.  
Meetings will be held at other places, if desired.  
By order of the Democratic Co. Com.  
O. E. SHANNON,  
Chairman.  
The Democratic meeting at BUENA VISTA, has been changed to Saturday evening, Oct. 1. GEN. COFFROTH, of Somerset, one of our candidates for the Legislature, is expected to be present to address the meetings at Schellsburg and Buena Vista.

**JUDGE BLACK AND THE PRESIDENCY.**  
The newspapers and politicians of all parties, are just now busily employed in seeking out candidates for the Presidency. There is no good to be derived, neither by the aspirants whose names are brought before the public, nor by the party to which they belong, from this indecent haste in pushing forward and multiplying candidates. Still, the indication of individual preferences, will not harm any body, and we, therefore, hope to be pardoned for making known, at this early day, our own choice among the distinguished gentlemen named in connexion with the next Democratic nomination for President. We are for JEREMIAH S. BLACK, of Pennsylvania. We believe, with a cotemporary, that Pennsylvania must be carried by the Democratic nominee in 1860, in order to secure his election. We believe further, that Judge Black is the man to carry Pennsylvania. He has already been twice before the people of our State, as a candidate, and the popular voice each time responded in his favor in the most emphatic manner. In 1851, he was elected a Justice of the Supreme Court, by a larger majority than that obtained by any other of the five successful candidates for that office. In 1854, when FOLLOUGH, K. N., was elected Governor by a majority of 40,000, Judge Black was a candidate for re-elections Judge of the Supreme Court, and was again successful by an overwhelming vote. Such was his popularity that he burst in under the bonds of Know Nothingism, and swept before it like chaff, the oaths, the ritual, the pass-words and all the paraphernalia of that redoubtable order. Since Judge Black's induction in the office which he now fills, he has made himself hosts of friends in every section of the Union. The unflinching defender of the Constitutional rights of the South, he has in more than one instance shown himself the true friend of the North. The vigorous and uncompromising opponent of the sale of the Pennsylvania canals, he has won golden opinions from all parties for his staunch political integrity. The equal friend of every citizen, his recent decision in the expatriation question, or the rights of naturalized citizens in the country of their birth, has made him a great and glorious name among our orphaned citizens. On account of this last, we confidently believe that Judge Black could carry more Western States than any other candidate. In the event of his nomination a direct issue could be made between the liberal opinions of Judge Black on the naturalization question and the proscription Two Years' Amendment of the Massachusetts Republicans. On that issue, his triumph would be certain.

But it is not solely for considerations of expediency, that we have made choice of JUDGE BLACK. He is no mere politician—no trader in party wares—no buyer and seller of votes by newspaper claptrap and speech-making humbug. He is one of the few statesmen of the present day, who have kept their political garments free from the stains of the demagogue and the trimmer. His claims are far above those of mere availability. They consist in his life-long, radical Democracy—in his high-toned and unselfish patriotism—in his great intellectual ability and the eminent soundness and vigor of his statesmanship.

We have thus briefly announced our favorite among the candidates at present spoken of in connexion with the nomination at Charleston. We have made this announcement, not in a spirit of dictation to the Democracy of this county, but merely as our own individual sentiment. We shall always abide by the will of the majority, and we shall support the nominee of the Charleston Convention, be he Judge Black, or any other good and true Democrat.

The editor of this paper takes great pleasure in informing his Abolition readers that he has a fraud to refer. That he is a fraud is what all who are acquainted with the history of politics in Bedford and Somerset counties since 1856, and the Abolition Know Nothing wire-workers of Bedford borough, are welcome to all the capital they can make of it, whether by misrepresentation, or any other fraud upon the public. That we became a Democrat because the delegates belonging to the Roman Catholic sect from the state of Louisiana, were admitted as members of the American Convention which nominated Millard Fillmore, is such a palpable falsehood that it is scarcely worth while to refute it. It is a lie out of the whole cloth, and was fabricated expressly to screen Mr. JOHN TAYLOR'S unrenowned Know Nothingism, so as to give him an opportunity to electioneer with persons belonging to the Catholic church. If we ever said anything about the Catholic delegation from Louisiana, it was that the so-called American party were inconsistent in admitting delegates into their Convention whom they WERE SWORN TO EXCLUDE; but we never gave that as a reason, either publicly or privately, for becoming a member of the Democratic party. We have always maintained that religious freedom—the privilege to worship God according to the dictates of a man's own conscience—is an inalienable right of every human being. In our humble way we have advocated this doctrine in the news-paper and on the stump, ever since we have taken an active part in politics. If any there be who doubt our sincerity on this subject, and who are willing to believe the falsehoods uttered against us by electioneering demagogues, we can only admire their remarkable far-sightedness on the one hand and their blissful credulity on the other.

The Abolitionists complain of our reminding them of the promises they made last fall, that if their party were successful they would put an end to the "Hard Times." They say Mr. McPherson, their Congressman, has not yet taken his seat. Very true. But they asked the people to vote not only for McPherson but for Geo. W. Williams and their whole ticket, on the plea of "better times." The people are now asking the question, what has Mr. Williams done to improve the "hard times?"

The game of brag has been commenced, by the Abolitionists, as usual, to frighten the timid into voting their ticket. The fact is they are dreadfully scared and are trying to whistle to keep their courage up. They know that some of their best men have deserted them since last fall, and that the disgusting conduct of Geo. W. Williams in the last Legislature, is even now driving many of their adherents from their ranks. Their doom is sealed.

We call attention to the able review of Senator Douglas's views on "Popular Sovereignty" as expressed in a recent article in *Harpers' Magazine*, published in our issue of today. It is said to have been written by Judge Black, which we are not at all inclined to doubt, as it certainly bears the stamp of a powerful intellect. Let every one read it.

The Valley Spirit hoists the name of JEREMIAH S. BLACK, for President.

**MILLERISM EXTRAORDINARY.**  
Our readers are, doubtless, well aware that there is a sect in some of the Eastern states, called Millerites. They have a prophet, or a son of a prophet, or several prophets, or several sons of prophets, by whom the end of the world is foretold with remarkable accuracy, every year or two. We believe their last prophecy fixed the time for the eternal smash of all things terrestrial, in June last. But to the great regret of Telegraph companies and newspaper reporters, "auld nature" utterly refused to be annihilated, according to the programme of the Millerites.

Are the people of Bedford county cognizant of the astounding fact that they have a seer in their midst whose prophetic outgivings far exceed in truthfulness and accuracy, the infallible predictions of Millerism? If not, let them turn to the columns of the Bedford Abolition organ, in its issues immediately preceding the elections of '56, '57, and '58, and to an article contained in the last number, in which the prophecy is regularly made, in four "equal annual" guesses, that the Democracy would be defeated in this county. What a gifted prophet Mr. Jordan is! "A Daniel! A second Daniel!" not "come to judgment," but to prophesy! Hadn't the Opposition better add Millerism to their Know-Nothingism, Black-Republicanism, Abolitionism, Amalgamationism, and the various other isms that adorn their creed?

**THE SYMPATHY GAME.**  
One of the electioneering tricks of GEO. W. WILLIAMS, is to write letters to Somerset to the effect that the Democrats of Bedford county are trying to get votes for MR. GUMP at the expense of Gen. Coffroth. By circulating this falsehood in Somerset county, he thinks he can bamboozle some Democrats there into dropping Mr. Gump. He knows that his niggerism is unpalatable to the people, and he must sugarcoat it somehow in order to get the old Silver Gray Whigs and Straight-out Americans to swallow it. Mr. Williams also tries his hand at the sympathy game. He has an article published in his Somerset organ, setting forth that Gen. Coffroth is trying to defeat him on local grounds, doubtless thinking this would have the effect of getting him some votes in this county, for local reasons. Mr. Williams' plans are very shrewd, but he will find that the people of this Legislative district are not fools enough to be caught by his trickery.

"The best laid plans of mice and men, Gang aft agley."

The wit of the Somerset Herald & Whig is absolutely stunning. Mr. Gump's name furnishes it with material for endless strings of puns. Does it remember the fun it had at the expense of Senator Schell's name, in 1857—"Schell-bark," and so on—and how [the editor laughed on the "other side of his mouth," shortly after the election?]

**This Picture and That.**  
Question before the House of Representatives, March 11th, 1859: "Shall intermarriage of whites and blacks be indefinitely postponed?"—AYE, GEO. W. WILLIAMS.  
Question before the House of Representatives, March 11th, 1858: "Shall intermarriage of whites and blacks be indefinitely postponed?"—NO, GEO. G. WALKER.

**Local and Miscellaneous.**  
—REV. F. K. LEVAN, of Somerset, preached in the German Reformed Church, of this place on Sunday last. His sermon was a learned and eloquent.

—Hon. Nimrod Strickland has retired from the editorship of the *Pennsylvanian*, on account of feeble health. G. W. Baker, Esq., succeeds him. The *Pennsylvanian* is now one of the best newspapers published, and deserves the patronage of the Democracy every where.

—We had the pleasure on Monday last, of taking by the hand our old friend, JACOB S. SCHUELL, Esq., formerly of Schellsburg, in this county, but now of Atchison, Kansas. We are glad to know that Mr. SCHUELL is prospering in his new home. If integrity of character, industrious habits, a bold and pushing spirit, united with excellent qualifications for business, can give a man success, our friend SCHUELL will not be one of the failures of Kansas.

—The next meeting of the Buchanan Club will be held at the Court House, on Saturday evening next, at 7 o'clock. At the last meeting there were speeches made by O. H. Gaither, Geo. Reimund and B. F. Meyers. There was a large crowd present, and much enthusiasm prevailed. Several speeches may be expected from good speakers, at the next meeting.

—Our correspondent at Saxton, writes us that "the grading is completed on five of the twelve miles of the Bedford Railroad that have been put under contract, and that the balance is progressing satisfactorily." We also have from him the following statement concerning THE BROAD TOP COAL TRADE:  
Shipments of coal over the Huntington and Broad Top Mountain Railroad, for the week ending Sept. 14th, - - - 2,356 tons.  
Previously, since Jan. 1, - - 82,978 "  
Whole amt for this year, - - 85,234 "  
For same time last year, - - 66,701 "  
Increase, - - - - - 18,633 "  
—The Cassville Seminary and Normal School, located at Cassville, Huntingdon county, is recommended to us as one of the best institutions of the kind in the State. It is said to be "the cheapest school in the land." Address, M. McN. WALSH, A. M., Cassville, Huntingdon co., Pa.  
—Maine and Vermont have gone Black Republican as usual, though the majorities are

small compared with what they were in 1856.

—A Telegraphic despatch from Buffalo, N. Y., states that a convention comprising the leading Abolitionists, Spiritualists, Free Lovers, Infidels, Fanatics, and Women's Rights men and women, has been in session in that city for two days past. An interesting gathering that!

—The public examination of teachers for Bedford borough and Bedford township, will take place on Friday and Saturday, in the lecture room of the Presbyterian Church, beginning at 9 o'clock, A. M., on each day. The public are invited to attend.

—Four and three tenths cubic inches of water fell during the rain on last Friday and Saturday, and eight tenths on Wednesday morning of this week.

**Are You Assessed?**  
Democrats! see that you can answer this question in the affirmative when you go to the polls. The Opposition are making lists of their men and handing them to the Assessors. See that you do so, likewise. SATURDAY, OCT. 1, is the last day on which you can be legally assessed.

**Mrs. Sarah D. C. Reamer.**  
The subject of this sketch was born in Shippenburg, Cumberland Co., Pa., January 24, 1791, was married to Mr. Christian Reamer in 1810, removed soon afterward with her husband to Sideling Hill, Fulton County where, in the year 1836, she was called to mourn his death. Some eight years after this, or in 1844, she removed with her family to the Borough of Bedford, where she departed this life, Aug. 27, 1859, aged 68 years, 8 months and 3 days.

In the character of the departed, so many excellencies met, and their blending was so harmonious and beautiful, that, to overstate her worth, would be difficult indeed. As a child, she was affectionate and dutiful; as a wife, devoted and frugal; as a mother ever conscientiously and tenderly careful to do her whole duty to her children, both for this life and for that which is to come; as a neighbor, she was obliging and amiable; as a lady, courteous and intelligent; and last, though not least, as a Christian, she was blameless—a child of God without rebuke.

Mrs. Reamer was very early in life the subject of religious awakenings. When not more than five or six years old, she became much concerned on account of Original Sin, of which she had learned in her catechism, and a sense of the existence of which, in her own heart, more distressed her, at this period, than did any convictions of actual transgression.

When arriving at about the age of twelve years, she was led, through the influence of her pious grandmother, to seek the Saviour. She at length rested in hope, for, as yet, her evidence of acceptance was neither direct nor clear. She now connected herself with the Methodist Episcopal Church, of which she ever afterward continued a most devoted and exemplary member. Her opportunities, however, at this period, for attendance upon the means of grace, were limited, so that for some years she continued to grope her way in comparative darkness, neither enjoying nor knowing the fullness of her privilege as a child of God.—She has often since remarked, that, had she in those times enjoyed, as she afterward did, the privileges of the classroom and love feast, she had not so long continued in a state of anxious uncertainty, singing, as the mother of the Rev. John Wesley so long did,

"Thou great mysterious God unknown,  
Whose love hath gently led me on,  
E'en from my infant days;  
Mine inmost soul expose to view,  
And tell me if I ever knew  
Thy justifying grace."

Soon after her marriage, however, and while listening to a sermon from the Rev. James Sewell, of the Baltimore Annual Conference, she was enabled to enter into the rest of faith—realizing the purport of that scripture which saith, "He that believeth on the Son of God, hath the witness in himself." Then and there the Spirit itself first witnessed with her spirit that she was a child of God, putting "a new song in to her mouth," even this:

"My God is reconciled,  
His pardoning voice I hear,  
He owns me for his child,  
I can no longer fear,  
With confidence I now draw nigh,  
And Father, Abba, Father cry."

From that day till the day of her death, she was a most uncompromising advocate of the doctrine of the direct witness of the Spirit, and those who knew her best, know that she was too good, intentionally to deceive, and too scripturally intelligent, to have been mistaken.

Mrs. Reamer's intelligence upon religious subjects was much more than ordinary; her intellect was clear and inquiring; she read much—heard attentively—thought closely. She was thus theoretically intelligent. Besides this she was deeply experienced in those direct manifestations of the Deity scripturally promised to the human soul, and which impart to it, such additional clearness and correctness in reference to the true character of the Divine Attributes. One of the disciples inquired of the Saviour, "Lord, how is it that thou wilt manifest thyself unto us as thou dost not unto the world?" As yet, that Disciple had not experimentally learned, for the fullness of the Spirit had not yet been given; Mrs. Reamer, however, understood this, for she had experienced it. Philip said, "Lord, show us the Father, and it sufficeth us." Mrs. Reamer prayed, not thus, but, did, indeed, upon one occasion, venture to pray with Moses, "Show me, I beseech thee, thy glory." And, as that servant of the Lord was permitted, by special privilege, and by special manifestation, to look upon the milder rays of the Divine "Goodness," (for more than this he could not endure and live,) so she—with this difference, however, that while this special manifestation was made to Moses, natural vision—with her, it was made to her spiritual perceptions, and so overpowering was it at the time, as she afterward professed, that she was fairly burdened with almost unendurable transports.

It was Mrs. Reamer's experience then, as a Christian, which more especially, gave to her those unusually enlarged and striking views of the Divine Attributes, for which she was so remarkable, and is the key to her special appreciation of, and delight in, the character of the Deity. How often would she say, "O, how I love and adore him for what he is in himself! He is so glorious—He is so good—He is so holy—He is so just—even in his justice He is so good—so holy—O, how I delight in his character!"

Four weeks previous to that calm Sabbath afternoon, when her lifeless remains were borne into the house of God, followed by that thronging multitude who had come to pay their last tribute of respect to departed worth,—she had joyed in that same sanctuary the privilege of the Holy Communion. The morning service of that day opened with a Love Feast. That afternoon, and never shall the writer of this notice forget the accents and expression of that feeble voice, as she dwelt so beautifully upon her conceptions of the glory of the Divine Character, and her estimation of the privilege she enjoyed, in her relation to him, as his child. That afternoon she bowed at the altar, and partook of the Holy Eucharist for the last time. She afterward spoke with tenderness of the peculiar preciousness of that day's services; she had experienced "constant streams of blessing." During the following week, she was more than usually frail; the next Sabbath morning, however, found her in class. Her bodily strength had scarcely been sufficient to enable her to reach the place, but here, again, her soul triumphed exceedingly, and, as if prophetically, she said, with emphasis, "I shall soon be with him."

The hour of public service arriving, she was in her place. Toward the close of the sermon, she remarked to a sister seated next her, that she felt faint and sick; immediately upon the sermon's closing, they two retired from the church; on their way she spoke of the preciousness of the Saviour, and alluded especially to the very great enjoyment she had experienced, a week before, throughout the day of communion, and how that during the week she had been unusually blest. She reached her home—some two and a half squares—and took her bed; for two or three days she had strength to converse, and during this time she most satisfactorily reassured her family, her Pastor, her friends, all—that she was ready to go, that she did not desire to stay. While she could yet speak, she called her children, one by one, to her bedside, and gave them her dying charge, and then bade them farewell. She continued to fail, but lingered after this, to the surprise of all, for some two weeks, remaining conscious to the last, and, during most of this time, simply to make known her wishes, though not to converse. We frequently worshipped with her; she was ever happy, and would frequently raise her hands in token of victory, and when she could, would audibly praise the Lord. Her last words were "Hallelujah! Glory!" and then she sank into unconsciousness, and finally into death, while all who were present, though they mourned to be separated from one so lovely and so pure, yet could not help but feel that

The chamber where she met her fate was private. Far beyond the common walls of virtuous life—Quite in the verge of heaven. S. BARNES.

**BUCHANAN CLUB**  
will meet at the Court House, on Saturday evening next, at 7 o'clock. A full attendance is requested.  
JOHN H. RUSH,  
President.

**Notice of Inquisition.**  
WHEREAS, John Claar the younger, late of Bedford Borough, died seized of the following Real Estate, to wit:  
One lot of ground, situate in Bedford Borough, on Pitt Street, bounded as follows: On the North by Pitt Street, on the east adjoining lot of Thomas Merwin, on the South by a twenty foot alley, and on the west by West Street, containing in front of Pitt Street, sixty feet and extending to said alley two hundred and forty feet, with a log dwelling house, stable and blacksmith shop thereon erected.  
Leaving a Widow, Mary Ann Claar, and issue five children, to wit: George Claar, residing in the State of Michigan, Wm. Claar residing in Ohio, Henry C. Claar, John Claar, and Margaret, now wife of Rev. George Beckley, the three last named residing in Frederick county, Md.  
Notice is therefore given, that in pursuance of a writ of Partition or Valuation to me directed, I will proceed to hold an Inquisition or Valuation on the said premises, on Saturday the 22nd day of October, 1859, when and where all parties interested may attend if they see proper.  
Sheriff's Office, Bedford, WILLIAM S. FLUKE, Sheriff, Sept. 23d, 1859.

By virtue of a writ of Vend. Expona to me directed, there will be exposed to public sale, at the Court House; in the town of Bedford, on Saturday, the 15th day of October, A. D. 1859, at 1 o'clock, P. M., the following property, to wit: One lot of ground in the town of Stonerstown, fronting fifty-five feet on the street leading to the town of Saxton and extending back about 150 feet to the Lutheran Church, with a two story plank house thereon erected, adjoining vacant lots on the East and West, situate in Liberty township, Bedford County. Seized and taken in execution as the property of James Dunn, and to be sold for cash.  
Sheriff's Office, Bedford, WM. S. FLUKE, Sheriff, Sept. 23d, 1859.

**Estate of Dr. G. W. Statler, Dec'd.**  
LETTERS of Administration having been granted by the Register of Bedford Co., to the undersigned, living in Bedford, upon the Estate of G. W. Statler, dec'd, late of St. Clairsville, Bedford co., all persons indebted to said Estate, are hereby notified to make immediate payment, and those having claims against the Estate, will present them properly authenticated for settlement.  
A. J. STATLER,  
Sept. 23d, 1859. Adm'r.

**THE CASSVILLE SEMINARY AND NORMAL SCHOOL FOR YOUNG LADIES AND GENTLEMEN.**  
Cheapest School in the Land!  
SEND FOR A CATALOGUE.  
ADDRESS  
M. McN. WALSH, A. M.,  
Cassville, Huntingdon Co., Pa.  
Sept. 23d, 3m.

**AUDITOR'S NOTICE.**—The undersigned appointed to make distribution of the balance in the hands of Job Mann, Esq., Adm'r of the Estate of Joseph S. Morrison dec'd, will attend for that purpose at his office, in Bedford, on Thursday the 6th day of October, at 10 o'clock, A. M., where all persons interested may attend if they think proper.  
JOHN MOWER,  
Auditor.  
Sept. 16, '59.

**1000 BUSHELS OF RYE** wanted at the J. M. Shoemaker & Co's Store, for which the highest market price will be paid in cash, or merchandise.  
Sept. 16th, 1859.

**STONE JUGS, PITCHERS, BUTTER-CROCKS, FRUIT-JARS,** for Sale at Shoemakers' store.  
Sept. 9th, 1859.