



A Weekly Paper, Devoted to Literature, Politics, the Arts, Sciences, Agriculture, &c., &c.—Terms: One Dollar and Fifty Cents in Advance.

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BEDFORD, PA., FRIDAY, OCTOBER 1, 1858.

VOL. 31, NO. 40.

SERMON TO YOUNG MEN.

Delivered in behalf of the Young Men's Christian Association of Bedford, Sabbath Evening, Sept. 12, 1858, by Rev. Robert F. Sample.

PUBLISHED BY REQUEST OF THE ASSOCIATION.

Nehemiah, 2: 20. The God of heaven, he will prosper us; therefore we his servants will arise and build.

In Shushan, the palace of the Persian King, we first meet with Nehemiah, a man honored in the providence of God with the accomplishment of a work which contributed greatly to the honor and safety of the Jewish people. We are informed that on one occasion, Haman, and certain men of Judah, came to the Persian court, and Nehemiah, who always cherished a lively interest in his own nation and in the city of his fathers, inquired of them concerning the remnant of the Jews late returned from Babylonian captivity, and in relation to Jerusalem, their beloved city. In answer to his inquiries, he received the mournful intelligence that his people, though delivered from captivity, were yet in great affliction. The darkness was relieved, but not passed away. The desolations of Jerusalem were sad to look upon. The walls were broken down, and the gates thereof were burned with fire. Hearing this, Nehemiah was filled with sorrow, and spent certain days in weeping, fasting and prayer. Moreover, he resolved to put forth immediate and earnest efforts in behalf of his people, to remove their reproach, and restore their city to its former glory. Having obtained the consent of the King, and being commissioned as a Governor of Judah, he set out on his journey, bearing with him letters of great importance to the Governors beyond the river. When he arrived at Jerusalem, he first took a survey of the city in order to satisfy himself of its real condition, and then made an earnest appeal to the Jews to repair its ruins that they might no longer be a reproach, and exposed to the hostile invasions of their enemies.

Nehemiah received encouragement from his own people, but was met with the opposition and scorn of certain men of considerable prominence who were unwilling that anything should be done that would contribute to the glory, power, and influence of the Jewish nation. They first thought to discourage him by representing the undertaking as an impracticable one. He had not counted the cost. He was about to commence a work with the assistance of a few dispirited, inert Jews, which under such circumstances could never be accomplished. The very project betrayed the most consummate ignorance and folly. This not succeeding, they thought to deter the Jews from co-operating with Nehemiah, by representing the undertaking as one for which the latter had no authority. It was an act of rebellion against the King of Persia, and if persisted in would involve them in certain and complete destruction. To the scoffs and threatenings of these men, Nehemiah, conscious of the right to act, and confident that the work, though begun in fear and trembling on the part of the Jews, should be brought to a hasty completion, replied in the words of our text: "The God of heaven, he will prosper us; therefore we, his servants will arise and build."

These words suggest a train of remark, which, though general in its application, I trust will not be inappropriate at this time, convened, as we are at the request of the "Young Men's Christian Association of Bedford," and expected to present for your consideration the claims of this institution upon your sympathies and cordial co-operation.

I. I remark, in the first place, that we, as a Christian people, have a work to do, far exceeding in dignity and importance that undertaken and completed by Nehemiah and the Jewish Nation.

The church, of which the ancient Israel was a type, may, at this period of its history, be fitly compared, in many of its aspects, to the city of David, when from the Persian palace Nehemiah came to look upon its desolations. The temple had been rebuilt, but the walls were broken down, and its gates were burned with fire. It was the home of an afflicted people, surrounded with powerful enemies, who, in their malignant hatred, opposed every effort made for the re-establishment of the Jews as a nation, in their own land.

Delivered from a bondage infinitely worse, that of Satan and of sin, the people of God are now found in the spiritual Jerusalem. Their temple stands a monument of God's grace. The altar is erected, their cheerful sacrifices are offered, and the Shekinah overshadows the mercy seat. The God of heaven dwells with men, and they are blessed with all spiritual blessings in heavenly places in Christ Jesus. But although from the ruins of the fall the church has arisen, it is still comparatively weak, and great things remain to be done, ere the Kingdoms of this world shall become the Kingdoms of our Lord and of his Christ.

The city of God established in the earth is yet surrounded with spiritual enemies, subject to hostile invasions, and opposed by all the enmity of depraved humanity, and all the power of the Prince of darkness, in its efforts to extend its limits and add to its glory. Its walls are broken down, and the gates thereof are burned with fire. There is a great want of fervent piety, of holy zeal, of persevering action, on the part of the church. Worldly conformity, carnal ease, stupid indifference, characterize many in Israel, and the hearts of mature Christians are made sad because of the desolations of Zion.

Here is a work to be done; a work which God will accomplish through the instrumentality of men. The walls of our Jerusalem must be rebuilt, and its gates must be replaced. Vital godliness must be revived and cultivated;

evangelical truth known and promulgated; immorality of every hue, and crime of every grade discountenanced and opposed by the holy lives and earnest efforts of God's people. The outcasts of Israel are to be gathered into the church. Bearing in our hands the Word of Life, the lamp of divine truth, we are to go into the dark places of the earth, proclaiming everywhere the grace of God, urging all men to put their enmity to death, and seek in Jerusalem refuge from God's wrath, and find in our King, the Lord of righteousness, pardon, peace, and eternal life.

"Arise and shine," is the voice from heaven. "Go ye into all the world and preach the Gospel to every creature," is the commission of Christ to his church. And we are not to lay down the weapons of our spiritual warfare, we are not to give up our exertions in behalf of the church and a perishing world, we are not to give rest to our covenant-keeping God till he establish, and till he make Jerusalem a praise in all the earth. Then shall the prophecy find its complete fulfillment; "Violence shall no more be heard in thy land, wasting nor destruction within thy borders, but thou shalt call thy walls Salvation and thy gates Praise."

The conversion of the world we have said is God's work. He is the efficient author, we are the instruments he employs for the accomplishment of this end. The greatest of instrumentalities is the preaching of the word, which is the wisdom and the power of God unto the salvation of all who believe. But all Christian men are to labor for the extension of Christ's Kingdom. The obscurest member of Christ's church, as well as he who serves at the altar, has a work to perform.

Influence is inseparably connected with man's existence, and we are individually responsible for the right exertion of this influence. The fathers in the church, men of mature minds, of eminent wisdom, and high-toned piety, are expected and required to make their talents subservient to the interests of religion. They, too, who are in the dew of their youth, are to consecrate their warm affections, their glowing zeal, and their expanding intellects to the service of God. Nehemiah was but twenty years of age when he rebuilt the walls of Jerusalem, and even then, a "greater and more honorable man" than Xenophon, or Demosthenes, or Plato, who were in that age the bright ornaments of Greece. Youth, under divine direction, with the divine blessing, may accomplish great things for Christ. Associations of Christian young men in this land of ours, and in the old world, have contributed much to the advancement of Christ's Kingdom. They have exerted an influence for good upon the communities in which they were located, which shall be felt to the ends of the earth and through all time. Like the families engaged in the rebuilding of the walls of Jerusalem, who worked opposite their own doors, they have given their special attention to their immediate neighborhoods, and have sought the good of young men with whom they were brought in immediate contact. They entered upon the work in the fear of the Lord, and their labor has not been in vain.

Young men have been brought under the influence of the gospel, have been converted to God, and have gone forth into the dusty arena of life, clad in garments of holiness, and bearing aloft the banners of King Immanuel. The names of not a few could be given who through this instrumentality have been led into the way of life, and are now proclaiming the glorious gospel in our own country, or in lands beyond the seas.

A few Christian men in this community, comprising ministers and laymen, the young and those of maturer years, "actuated by a desire to promote evangelical religion among young men residing in, or visiting Bedford and its vicinity," have formed themselves into an Association having for its object, as expressed in their constitution, "the improvement of the spiritual, mental, and social condition" of the class just named. The duties of the members of the Association are thus set forth: "They shall seek out young men taking up their residence in this town and its vicinity, and endeavor to bring them under moral and religious influences; by aiding them in the selection of suitable boarding-places and employment; by introducing them to the members and privileges of this Association; by securing their attendance at some place of worship on the Sabbath; and by every means in their power, surrounding them with Christian influences." Here is an important sphere of usefulness, and one that should by all means be occupied. True, it is limited, yet even here great good may be accomplished. Young men may be gathered into the spiritual Jerusalem, God may be glorified, and we may secure to ourselves the blessedness and reward of those who having turned many to righteousness, shall shine as the stars forever and ever.

In this Book of Nehemiah we are told that when Sanballat, the Horonite, and certain others, heard of the work which Nehemiah and the Jews were about to undertake, they, being the enemies of the Jews and the God of Israel, brought against them the false accusation of rebellion against the King of Persia. "What is this thing that ye do? Will ye rebel against the King?"

It is not to be wondered at if an institution, having in view the glory of God, and the spiritual improvement of men, should meet opposition from those who are themselves destitute of every principle of godliness. Even those who are the friends of truth and righteousness may misapprehend the character and object of a Young Men's Christian Association, and withhold from it their influence and support. The latter may tell us that "God works by the church alone—that it is impossible to effect any real and permanent good by an association outside of the church. Mere human instrumen-

talities, disconnected with God, the only source of spiritual life and blessing, can accomplish nothing which will receive his sanction, and conduce to the spiritual advantage of men." Be it so. We shall not controvert their belief. But why say that a Young Men's Christian Association is entirely disconnected with the church? What is the church? Take a definition which, I presume, the several bodies of evangelical Christians here represented well cordially adopt. By the visible church, we understand, "the collective body of Christians, or all those over the face of the earth who profess to believe in Christ, and acknowledge him to be the Saviour of mankind." Now, who compose a Christian Association? Its active members are not men of the world—men destitute of piety and godliness. They are, at least by profession, Christians, and we have reason to believe that the most of them are men of faith, actuated by pure principles, and placing before them as the great centre towards which all the lines of their influence and exertions converge, the glory of God in the salvation of men. Hence, although a Young Men's Christian Association cannot strictly be said to be a part of the church, its members are, and of them we affirm that in their associated capacity they are engaged in the work of the church—they are building up, not tearing down the church—they are exerting an influence for good and not for evil—they do not arrogate to themselves the power to reform and save, but would be regarded as the instruments in the hands of God, whose prerogative it is to new-create, to sanctify, and to save our fallen race. Why, then, should they not have the warm Christian sympathy, and the cordial co-operation of all men who love the Lord Jesus Christ, and desire to see our young men, who are the hope of the church, brought to the Shepherd and Bishop of Souls?

If God approves and works by the instrumentality of a Bible, Tract, or Missionary Society, or Sabbath-School Union, whose active members are in connection with different branches of Christ's Church, we have, in the opinion of the speaker, reason to believe that God smiles upon an association of Christian men which seeks to promote evangelical religion among the young. In their main features they agree. They sustain the same relation to the church. Their aims—their objects are the same. The Bible Society seatters broad-cast the sacred scriptures, the tract Society circulates religious tracts and books. And why? That men may learn the way of life, and walk therein. The Christian association seeks out our young men, surrounds them with religious influences, leads them to the house of God, and invokes upon them the blessing of the great Head of the church. The missionary society sends out its ministers to preach the gospel to the heathen, and direct dying men to an almighty Saviour. The Christian association works at home. Having found the Messias of whom Moses in the law and the Prophets did write, it sends out its Andrews and Philips to invite unconverted men to come and see Jesus. They do not direct them to their Association merely, making that a substitute for the son of God, but to the Lord Christ out of whom there is no salvation. Working in a different channel, it yet agrees with the other Associations just mentioned, in that it seeks the glory of God and the good of men. Why, then, raise a single objection to an institution such as this? Why say, with Sanballat, that we rebel against the King? Why by misrepresentation or indifference weaken our hands, and impede our work? Would it not be more in accordance with Christian principles and Christian profession to lend us your aid, give us your prayers, and bid us God speed in an undertaking which seeks to accomplish holy ends through holy instrumentalities? In reference to this association I would say, as did an eminent minister still living of one similar in its organization and aims: "I can feel no jealousy of an institution which has pleased God to clothe with so beneficent a mission, and to crown with so rich a blessing. Within its legitimate sphere, and under proper supervision I see nothing to deprecate, but much to commend, in the principle of union," upon which this institution rests. The repellant and exclusive tendencies even of the evangelical churches have been so strong, that it is cheering to find a platform where they can work heartily together without compromising their distinctive forms or tenets." I also cordially adopt the sentiment of the late venerable Dr. Alexander, in which the same principle is involved. "I am in favor of circulating and extending the truths of God's word by every practicable means, and when this can be done more effectually by united, than by individual effort, I am in favor of union. Christians become accustomed to contemplate the miserable condition of mankind, until it is viewed as a necessary evil, and they are content to sit still as though the case was desperate. Because one man or one congregation can accomplish but little, the effort which might be made is neglected, and the good which might be done is left undone."

But here, perhaps, I have dwelt too long already. We have been endeavoring to show that God's people have a work to do, and that the Christian association of Bedford has before it a sphere of usefulness which it may, and should occupy.

I. I shall speak, in the second place, of the spirit with which we should enter upon, and prosecute the work of the Lord. "We will arise and build."

1. Determination of Purpose is one element of success.

If we expect to accomplish any important work we must enter upon it with the firm determination to put forth all the energies at our command, to disregard the opposition of enemies, and the indifference of friends, and to meet manfully every difficulty thrown in our way. No half-formed purpose will follow-

ed by success. No indifferent spirit will accomplish anything worthy of our notice or regard. This is true in every department in life, and all have seen that great achievements have been preceded by this decision of purpose.

"I will get to myself a name, and die neither unhonored or unused," said an aspiring youth. Years fled swiftly by; the unknown youth had become the man of world-wide fame, and learned senators listened in breathless silence to the words of wisdom and eloquence which fell from his lips.

"This poverty I can, I shall no longer endure," said another, and girding up all the energies of his nature, summoning all the strength of his athletic frame, he started in pursuit of wealth. For a time his progress was tardy, but his purpose was unchanged. He reached the acme of his most sanguine hopes. His coffers were filled, broad acres waved with golden harvests, and his ships laden with the merchandise of other lands, east their treasures at his feet.

"Here upon the altar of my God I lay myself, my all, and henceforth I live unto him who died for me and rose again," said a third. The heart of the young convert was fixed like David's of old. He lived for Christ. He labored for Christ. He bore the light of the gospel to a far off heathen land. He laid deep and broad the foundations of the Christian church, and then with a shout went up to heaven.

All these were men with different objects in view, were alike resolute and unmovable in their purpose. Their success does not surprise us. The very spirit with which they started out was prophetic of their end. And Christian brethren, if you would do great things for Christ, for him who redeemed you unto God by his blood, you must enter this broad field of labor with the fixed determination to do whatsoever your hands find to do, and that with your might.

2. Unwearied Perseverance is another element of success. The goodness of many is like the morning cloud and the early dew which melts away. Many are like to a meteor which flashes across a troubled sky and then goes off in darkness. At one time they are apparently full of zeal, willing to engage with earnestness in every good work, and every-thing expressing in strongest terms their interest in the work of the Lord. But in a little while their zeal is spent, and instead of glittering with us they scatter abroad. Nothing valuable can be accomplished without perseverance. What we need is not mere expressions of interest, however fervent, which fall

"Like snow-flakes in the river,
A moment while, then gone forever,"
but earnest, persevering action. Therefore, whatever the sphere you occupy, and wherever the work you attempt for Christ; do not be easily discouraged, do not grow weary in well-doing, but whilst God gives you work to do, and strength to perform, persevere in your efforts, and with the blessing of God you shall surmount all obstacles, and accomplish the work he has given you to do.

3. With a cordial recognition of your dependence upon God you must engage in his service. Without divine assistance we can accomplish nothing. You may scatter broad-cast the sacred scriptures, but unless God open the blinded eyes, the heart is unimproved by divine truth. You may bring men to the sanctuary, the gospel may be preached in all its purity and with all the accompaniment of fervent piety, and yet, unless God accompany with divine power and energy the faithful and earnest exhibition of his truth, we labor in vain, and spend our strength for naught. Paul may plant, and Apollos water, but God alone can give the increase. Trust not, then, in your unaided efforts. Look unto God for direction and blessing. Do what you can, then relying for success upon a power above, beyond, God will do through your instrumentality what you alone could never effect.

III. The encouragement which we have to engage in the work of the Lord, "The God of heaven, he will prosper us." Undertaking a work which has for its end the glory of God and employing means which God approves, laboring with unwearied perseverance, and an abiding sense of dependence upon divine power, we may confidently expect success.

1. God works through the instrumentality of means. He hereby indicates his willingness to work by us. As God by an invisible hand overthrew the walls of Jericho, so without the interposition of human agency he could have rebuilt the walls of Jerusalem. But he had ordered otherwise. And Nehemiah, persuaded that God had appointed him to this work, and believing that the time to enter upon it was come, replied with unwavering faith to the enemies of Israel. "The God of heaven, he will prosper us; therefore we his servants will arise and build."

God has appointed us as the medium through which he will communicate gospel light and blessing to others. Hence he says to his people; "Ye are the light of the world." We therefore, have encouragement to labor for the enlightenment of the world and the salvation of men. And every association of Christian men actuated by proper motives, and employing proper means, shall receive God's benediction, and their labors shall be crowned with abundant success.

2. Every command in the word of God directing us to personal exertion, or united effort, encourages the hope that God will prosper us. When God says to me, "Whatsoever thy hand findeth to do, do it with thy might," I am persuaded that obedience will ensure success. And when you, members of Christ's body, the church actuated by regard to his will, seek to bring the young under the influence of the gospel, you have no reason for discouragement, you have reason to expect that God will

be glorified, through you agency, in the salvation of men.

3. The success which has attended the labors of God's people in times past affords encouragement. Who can compute the blessed results of the labors of holy men now gone to their rest, and their reward? Through the instrumentality of such men as Luther, Wesley, Whitfield, Sumnerfield, Romine, and Harlan Page, thousands have been translated out of the Kingdom of Satan into that of God's dear Son. And God who is the same in every age, the same in his purpose, in his grace, in his interest in a dying world, is willing to work by you, and employing diligently the talents committed to you, whether they be five, or two, or one, you may gather souls into the Kingdom—souls which shall be stars in your crown of rejoicing. "The God of heaven, he will prosper us; therefore we his servants will arise and build."

In conclusion, let me urge upon the members of the Christian Association, at whose bidding I am here to-night, to engage with zeal and perseverance in every good work, and to carry out as far as possible the designs of your Association. Some of you have passed the meridian of life. Your opportunities of doing good are hastening to a close. Be diligent, therefore. Employ well your golden moments. Delay not until to-morrow the work of to-day. Urge the young to go forth in the morning of their days and gather the manna of eternal life. Seek by an example of piety and godliness, to lead them into the paths of righteousness and peace. And when your sun of life goes down you shall leave behind you an influence which shall be powerful for good; an influence which, like the ripples on the bosom of the placid lake, shall widen and extend until the last hour of recorded time.

To you, young men, who have enlisted in the service of Christ, let me say.—Be strong in the Lord and in the power of his might. Quit you like men. Be fervent in spirit, serving the Lord. Seek opportunities of doing good. Go to your youthful companions and acquaintances who are without God and without hope in the world, tell them of Christ and the fulness of grace in him. assure them that there is no sadder happiness disconnected with the religion of Jesus, and that it were better suffer affliction with the people of God than to enjoy the pleasures of sin for a season. Faithfully admonish them—affectionately treat them—tenderly invite them to Christ, the sum of excellence, and the source of all felicity.

Young men, you have an influence to exert a power to wield, a work to do. Though young, you may accomplish great things for Christ. Some of the greatest results have been achieved by young men. At the age of twenty Alexander ascended the throne. When twenty-three he had carried his conquering arms from Macedonia to the shores of the Indian ocean, and ere he had reached thirty-two years of age Alexander the Great fell before the mightier conqueror—Death. Faithful to his early vow, Hannibal crossed the Alps, drove the Romans out of Spain and Gaul, and when thirty-six years of age encamped his army under the very shadow of the Roman Capitol. Napoleon the conqueror at the age of thirty-three became Napoleon the Emperor, and the acknowledged arbiter of the destinies of Europe.

Turning our attention to that noble band of men who spent their lives in the service of the Prince of Peace, we find Pollok, Henry Kirke White, Brainerd, Sumnerfield, Patterson, McCheyne, T. Charles Henry, and a host of others, who lived long though they died young.

"He most lives
Who thinks most—feels the noblest—acts the best."

You may never secure to yourselves a name among the great of this world, but you may stand high in the favor of God, you may win souls to Christ, and erect for yourselves, in the hearts of men, a monument more enduring than the sculptured marble that marks the resting place of Kings.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints in the sands of time;
Footprints that perhaps another,
Sailing o'er life's solemn main,
Some other and shipwrecked brother,
Seeing shall take heart again,
Let us, then, be up and doing
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

Where the Money Goes.

It may seem strange to some unsophisticated persons, that an administration which desires to be economical, can manage to expend the enormous sum of \$100,000,000 a year. For the enlightenment of such people, it is proper to say that Uncle Sam is made to pay about twice as much for the work he has done, as any body else would pay; the profits of every "job" going into the pockets of political favorites and supporters. Here is an item from one of our exchanges:

"The water works of Washington city will cost \$6,000,000! Unlike the Local improvements of other cities, the whole people of the country have to contribute toward this round sum. And, as if to aggravate the extravagance of the project, those entrusted with the work send to Europe for the iron to be used in it. Buchanan Democracy is an expensive commodity."

And here follows another: "The War Department has just closed a contract with Snyder, of Philadelphia; to furnish sixteen thousand felt hats for the army, at \$2.75 each. We should like to see the soldiers wearing felt hats worth half the sum."—*Cin. Daily Gaz.*

The real value of these bats is about \$1 50. Any one with a small slate and pencil may cipher out the profits on that transaction. Uncle Sam is very good natured.—*Phila. Daily News.*

The People's Party—1860.

SUCCESS IN OCTOBER NEXT ENSURES SUCCESS IN 1860.

The signs of the times we are pleased to say, continue to point strongly to a general consolidation of the Opposition to the Democracy in one grand and overwhelming host under the designation of the "People's Party." In the North and in the South alike, the movement grows rapidly in public favor, and by 1860 we may anticipate its complete consummation.—Read what *E. Joy Morris*, the staunch and gallant American representative in Congress from one of the Philadelphia Districts says: "I congratulate you, gentlemen, on the auspicious combination of all the elements of the Opposition within the patriotic confederation so properly designated as the People's Party. That party if we succeed at the approaching election, as I am sure we shall, is destined to extend throughout the whole country, and to embrace within its ranks a large majority of the American people. Our triumph in October will be the precursor of certain victory in 1860, when we shall be able to place at the helm of State a statesman of the national scope of feeling, breadth of view, and genuine American tone of sentiment that marked the public life of the great men of the earlier and better days of the Republic. Union, harmony, and a sacrifice of minor differences of opinion now, will lay the foundation of the most powerful party that ever existed in this country."

THE PLAGUE.

The following graphic account of the plague in the Barbary States will be read with painful interest:

The disease first broke out among an Arab tribe, about six miles from Bengazi, and a report of the dreadful ravages it was making reached that city on the 25th of last April. The disease soon found its way into the unguarded city, and its first victims were the women and children of the poor. But it soon spread with fearful rapidity, attacking with fatal virulence rich and poor alike. Entire families perished miserably. Then ensued a general panic, and of a population of 9,000 souls, more than half abandoned their homes and fled to the desert. Of those that remained, forty or fifty died daily and sometimes more. Night and day the bodies of the dead were cast hastily into their shallow graves, and the cries of the Moorish women, the howlings of the Jews, and the dismal tolling of the bells of the Catholic Chapel, were terrible to hear. At length the Ottoman Government, in consequence of Consul Crowe's representations, sent a steamer from Constantinople with two physicians who immediately after their arrival, declared the disease to be a plague of the most virulent type; and in consequence of their circulars to that effect, Bengazi and all the ports of northern Africa have been placed in strict quarantine.

NO ANSWER YET.

We inquired some weeks ago if David Hay did not pocket TWO HUNDRED DOLLARS of the people's money in the shape of Extra pay, last winter, and as yet have received no answer.

Let the people remember when David comes round soliciting their votes, his not only got his \$500 pay last winter, but also pocketed \$200 extra, with which to pay expenses while electioneering. Each voter can calculate for himself how much of his money paid in the shape of State taxes, David spends in visiting him.—*Somerset Whig.*

FEDERAL DICTATION.—Mr. Buchanan is charged by some of his own party organs with interfering in many of the Congressional districts throughout the North and West, and dictating who he would like to have placed in nomination for election to Congress. These accusations are made so positively that there must be some ground for the allegations. Federal dictation, we presume, will not be so palatable to men who boast of their sovereignty.—*Harrisburg Telegraph.*

GOOD SUGGESTION.—The Philadelphia News suggests that, inasmuch as the Government has contracted with "Scotch parties" for water pipes for the Washington aqueduct at an advance of eighty-five cents a ton over American prices, it should also contract with the same parties for the supply of water, instead of paying one hundred and fifty thousand dollars for the use of Potomac water, as it is about to do. The advantages would be that the pipes could be brought over ready fitted.

NO FORGIVENESS FOR DOUGLAS.—The Chicago Democrat says that the mission of David Stuart, Col. Hamilton, and others from Chicago to Washington, to effect a reconciliation with the President, has entirely failed. The President says that Douglas "must come to his milk," that he must beg forgiveness in a letter over his own name, and that then the party will consider the expediency of taking him on probation. He must come in as a private, however.

RUSSIA.—The Emperor of Russia has emancipated the two thousand serfs belonging to the national domain. A powder magazine, containing two hundred thousand pounds of powder, exploded at Astrakan, on the Caspian sea, destroying half the town and killing half of the inhabitants.