

LEWISTOWN GAZETTE

GEO. FREYSINGER & SON, PUBLISHERS,

LEWISTOWN, MIFFLIN COUNTY, PENN.

Whole No. 2785.

WEDNESDAY, OCTOBER 12, 1864.

Nov. Series--Vol. XVIII. No. 50.

Lewistown Post Office.		
Mails arrive and close at the Lewistown P. O. as follows:		
ARRIVE.		
Eastern through,	5 20 a. m.	
" through and way	4 01 p. m.	
Western " "	10 53 a. m.	
Bellefonte " "	2 30 p. m.	
Northumberland, Tuesdays, Thursdays and Saturdays,	6 00 p. m.	
CLOSE.		
Eastern through,	8 00 p. m.	
" through and way	10 00 a. m.	
Western " "	3 00 p. m.	
Bellefonte " "	8 00 " "	
Northumberland (Sundays, Wednesdays and Fridays),	8 00 p. m.	
Office open from 7 00 a. m. to 8 p. m. On Sundays from 8 to 9 a. m. S. COMFORT, P. M.		

Lewistown Station.		
Trains leave Lewistown Station as follows:		
Westward.		
Through Express,	4 24 a. m.	
Philadelphia " "	5 20 " "	a. m.
Fast Line,	5 51 p. m.	3 49 " "
Fast Mail,	4 01 " "	10 53 " "
Through Accommodation,		2 35 p. m.
Emigrant,	9 07 a. m.	
Through Freight,	10 15 p. m.	1 20 a. m.
Fast " "	3 49 a. m.	8 55 " "
Express " "	11 00 " "	2 35 p. m.
Stock Express,	4 40 p. m.	8 20 " "
Coal Train,	12 45 p. m.	11 25 a. m.
Union Line,	7 15 " "	
Local Freight,	7 00 a. m.	6 45 p. m.
Garbath's Omnibuses convey passengers to and from all the trains, taking up or setting them down at all points within the borough limits.		

McVEY TOWN STEAM MILL.

HAVING taken the above establishment, the undersigned are now prepared to purchase, at highest market rates, all kinds of grain, in any quantity that may be offered. The milling business will be attended to with punctuality, and no pains spared to give satisfaction to all who may favor them with their custom.

C. C. STANBARGER & CO.
McVeystown, July 13, 1864.

Jacob C. Blymyer & Co., Produce and Commission Merchants, LEWISTOWN, PA.

Flour and Grain of all kinds purchased at market rates, or received on storage and shipped at usual freight rates, having storeshouses and boats of their own, with careful captains and hands. Plaster, Fish, and Salt always on hand.

FORWARDING, COMMISSION and Produce Business.

THE undersigned begs leave to return thanks to the farmers of Mifflin county for the patronage heretofore extended to him in the above business, and also to inform them that he has taken as co-partners in said business, JOHN D. TAYLOR and JOSEPH R. HENRY, and that the business will hereafter be conducted in the name of FRANCIS McCLURE & CO.

FRANCIS McCLURE,
Lewistown, August 1, 1864.

The undersigned having formed a partnership in the Forwarding Commission and Produce Business, under the name of Francis McClure & Co., respectfully solicit a share of the patronage of the farming community. Strict attention will be given to the interest of their customers, and the highest cash price the market will afford at all times paid for all kinds of produce.

FRANCIS McCLURE,
JOHN D. TAYLOR,
JOSEPH R. HENRY,
Lewistown, August 1, 1864.

A. MARKS' LEWISTOWN STEAM MILL.

ALL kinds of grain offered will be purchased, and the highest market prices paid. Flour and feed always on hand. Coal constantly on hand and for sale to suit the times. He has erected a Plaster Mill in connection with his Steam Mill, and is prepared to furnish all who may call, at any time, with fine, fresh ground Plaster.

Lewistown, September 14, 1864.

Lewistown Mills.

THE HIGHEST CASH PRICES FOR WHEAT, AND ALL KINDS OF GRAIN, received or on storage, at the option of those having it for the market.

They hope, by giving due and personal attention to business, to merit a liberal share of public patronage.

PLASTER, SALT and Limeburners COAL always on hand.

WM. B. McATEE & SON.
Lewistown, Sept. 16, 1863.

Large Stock of Furniture on Hand.

FELIX is still manufacturing all kinds of Furniture. Young married persons and others that wish to purchase Furniture will find a good assortment on hand, which will be sold cheap for cash, or on country produce in exchange for same. Give me a call. "Alley street, near Black Bear Hotel."

THE MINISTERS.

THE CHRISTIAN'S WALK.
I walk as one who knows that he is treading
A stranger's soil;
As one round whom a serpent-world is spreading
Its subtle coil.
I walk as one who feels that he is breathing
From a sharp chain;
Who trembles lest the bond so newly severed
Be bound again.
I walk as one who feels that he is breathing
Ungential air;
For whom, as wiles, the tempter still is wreathing
The bright and fair.
My steps, I know, are on the plains of danger,
For sin is near;
But looking up, I pass along, a stranger,
In haste and fear.

COMMUNICATIONS.

The Churches and Slavery.

Messrs. Editors:—Inasmuch as, in these times especially, the question is frequently asked and debated, "Is slavery a moral evil, and ought it to be got rid of, now that there is an opportunity of doing so in a constitutional way?" and inasmuch as many good and intelligent people desire light upon this question, not being exactly able to determine it satisfactorily for themselves, for the want of books and time at hand for such purposes, I have thought it would be an advantage to them to know what is the testimony upon this subject of the different principal denominations of religion in our country, as expressed through their chief or General Assemblies, Synods and Conferences. It will be remembered that these bodies express the views of the denominations respectively, and exercise over them chief control. That the ministers composing them are delegates chosen from the subordinate bodies of ministers throughout the land, and chosen in view of their maturity, in years, deep piety, general learning, and especially because of their thorough acquaintance with the Divine word. It will be perceived at once that the views of such men are entitled to more than ordinary weight upon this and all other moral questions, and this, not only because of the considerations above named, but because of the fact that they are not politicians but ministers, and so not personally swayed by hope of gain, or office, or emolument of any kind whatsoever. The testimony of other denominations than those that follow might be given, but not having them just now at hand, the following will suffice as they represent the whole. Let it be observed that the following is not only an annunciation of their sentiments, but contains also their recommendations to the members of the different churches. Then let it be remembered also that St. Paul, writing to the membership, says in Hebrews 13th chap. 7th ver., "Remember them which have the rule over you, (or as it is translated in the margin, 'who are the guides,') whose faith follow." &c. And then in the 17th verse of the same chapter, "Obey them which have the rule over you and submit yourselves." And then also the language of Christ to the ministry in Luke 10 16, "He that heareth you heareth me."

We submit first the testimony of

The Presbyterian Church. O. S.

Through its General Assembly held at Newark, N. J., in May last, which is as follows, viz:
"In the opinion of the General Assembly, the solemn and momentous circumstances of our times, the state of our country, and the condition of our church demand a plain declaration of its sentiments upon the question of slavery, in view of its present aspects in this country.
"From the earliest period of our church, the General Assembly delivered unequivocal testimonies upon this subject which it will be profitable now to reaffirm.
"In 1787 the Synod of New York and Philadelphia recommended it to all their people to use the most prudent measures consistent with the interest and state of civil society in the countries where they live, to procure essentially the abolition of slavery in America.
"In 1795 the General Assembly assured all the churches under their care, that they view with the deepest concern any vestiges of slavery which may exist in our country.
"In 1815 the General Assembly expressed their regret that the slavery of the Africans and their descendants still continues in so many places.
"In 1818 the General Assembly said, "We consider the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the object and principles of the Gospel of Christ, which enjoins that all things whatsoever ye would that men should do to you do even so to them. Slavery creates a paradox in the moral system. It exhibits rational accountable and moral beings in such circumstances as scarcely leave them the power of moral action. It exhibits

them as dependent on the will of others, whether they shall receive religious instruction; whether they shall know and worship the true God; whether they shall enjoy the ordinances of the Gospel; whether they shall perform the duties and cherish the endearments of husbands and wives, parents and children, neighbors and friends; whether they shall preserve their chastity and purity, or regard the dictates of justice and humanity. Such are some of the consequences which connect themselves with its very existence. From this view of the consequences resulting from the practice of enslaving a portion of our brethren of mankind, it is manifestly the duty of all Christians to use their honest, earnest, and unwearying endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our Holy Religion and to obtain the complete abolition of slavery throughout Christendom, and if possible throughout the world."

They further exhorted those portions of the church where the evil of slavery had been entailed upon them, to continue and if possible to increase their exertions to effect a total abolition of slavery, and to suffer no greater delay to take place in this interesting concern, than a regard to public welfare truly and indispensably demands.

Having thus quoted its previous deliverances, the General Assembly of the present year to affirm the above action of 1818, adding "that the present condition of our church and country furnish manifest tokens that the time has at length come, in the providence of God, when it is his will that every vestige of human slavery amongst us should be effaced, and that every Christian man should address himself with industry and earnestness to the performance of his appropriate part of this great duty." That "whatever excuses for its postponement once existed, no longer avail;" that "under the influence of the most inexcusable infatuation of wickedness, those who were the most interested in the perpetuation of slavery have taken away every motive for its further toleration." That under existing circumstances, "the continuance of negro slavery is incompatible with the preservation of our liberty and independence, and that the interests of peace and social order are identified with the success of the cause of emancipation." They finally close with the following language:

"In view therefore of its former testimonies upon the subject, the General Assembly does hereby recommend to all in our communion to labor honestly, earnestly and unweariedly in their respective spheres for this glorious consummation, to which human justice, Christian love, national peace and prosperity, every earthly and every religious interest combine to pledge them."

The New School Presbyterian Church.
Through its General Assembly, held also in May last, at Dayton, Ohio, passed amongst others the following resolution:

Resolved, That we recognize the good hand of God in the delays and disappointments of the war, by which he has made more sure and complete the destruction of the vile system of human bondage and rendered less confident and more religious the heart of the nation.

The Reformed Presbyterian Synod.
At its session in Philadelphia in June last, amongst others, adopted the following resolution and preamble:

WHEREAS, The nation is now suffering from those inflictions of the Divine wrath which are the necessary result of its unrepentance and oppression of man, therefore,

Resolved, That we demand in the great name of that God with whom there is no respect of persons, the immediate unconditional emancipation of all persons held in slavery in the United States, * * * and such an amendment of the Constitution as will forever prevent involuntary servitude, except for crime, in the United States.

The Lutheran Church.
At its General Synod held at Lancaster, Pa., in 1862, amongst other resolutions, passed the following:

Resolved, That we regard the present rebellion as the natural result of the continuance and spread of domestic slavery in our land.

And at its session the present year in York, Pa., it passed the following resolution:

Resolved, That as persistent efforts are making to prove from the Holy Scriptures the Divine institution of American slavery, we do hereby express our unqualified condemnation of such a course, which claims the sanction of the merciful God and Father of us all for a system of human oppression, which exists only by violence and under cover of iniquitous laws.

The Reformed Dutch Church.
At its session in June last, in Schenectady, N. Y., amongst other things upon the same subject says,

for this bright prospect, and would join in the prayer that the day may be hastened when liberty shall be effectually and finally proclaimed throughout all the land to all the inhabitants thereof.

The Baptist Church.

At the session of its Annual Missionary Union in May last, at Philadelphia, took the following action, viz:
"While desiring as a religious body to abstain from all expression of opinion on matters purely political, yet, organized as we are for the extension of the Gospel throughout our own country, we cannot but feel that we should be wanting in patriotism and christianity alike, were we to fail to put on record our sentiments in reference to the fearful life struggle through which the nation is now passing, and the great principles of justice and right which underlie that struggle. Therefore, **Resolved**,

1. That we regard the rebellion inaugurated by the Southern States for the purpose of destroying the Union which our fathers founded and establishing a slaveholding confederacy, as utterly causeless and inexcusable—a crime against civilization, humanity, freedom and God, unparalleled in all the centuries.
2. That we tender to the President and the national authorities the assurance of our confidence and of our sympathy with their efforts to maintain the integrity of the Republic; of our prayers for their success; of our readiness to sustain them by the sacrifice of property and life; and of our hearty assent to conquering disunion by repressing slavery its cause."

The Methodist Episcopal Church.
Contains in its book of discipline the following chapter:

Question. What shall be done for the extirpation of the evil of slavery?
Answer. We declare that we are as much as ever opposed to the great evil of slavery. We believe that the buying, selling or holding of human beings, to be used as chattels, is contrary to the law of God and nature and inconsistent with the golden rule, and with that rule of our discipline which requires all who desire to continue amongst us to "do no harm," and to "avoid evil of every kind." We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means.

In addition to this chapter, the last General Conference of this church, held in May last, at Philadelphia, passed amongst others the following resolution:
Resolved, That we are decidedly in favor of such amendment of the Constitution and such legislation on the part of the States, as shall prohibit slavery or involuntary servitude, except for crime, through out all the States and territories of the country.

Now, Messrs. Editors, such being the tenets and recommendations of the churches, I would simply call the attention of the readers again to the scriptures quoted at the outset.

MISCELLANEOUS.

A NOBLE KENTUCKIAN ON THE COPPERHEADS.

Speech of Rev. Dr. Breckinridge at Lexington.

The Rev. Dr. Breckinridge, the uncle of John C., in a speech delivered a few days since in Lexington, Kentucky, said that his nephew was more honest and brave than the Copperheads, because while those rascals are neither honest nor brave enough to take up arms on either side, he exposes his life for the cause in which he is engaged.

He then continued: Every time I use the word Copperhead you will understand that I mean a man who hates the Government, because he loves the negro better than his own soul. These are the men that have fallen under this temptation; and when we condemn the eminent men who were courageous enough to take up arms against us, don't let us leave out of our condemnation the great mass who are left behind as bad or worse than they are. When Simon de Montfort was slaughtering the Protestants in the South of France, he was appealed to by certain persons, declaring that his men were mistaken, that they were killing many who were good Catholics. To which he replied, "Kill them all; God knows his own." And this is the way we should deal with these fellows; treat them all alike, and if there are any among them who are not rebels at heart, God will take care of them and save them at last.

Dr. Breckinridge then made a brief review of what the Administration had accomplished with the rebellion in less than four years. Instead of carrying out the no-stump policy of Buchanan, who allowed secession to go on unopposed, without hesitation, he set to work and has recovered the major portion of the seceded territory, and if the people would be true to themselves and their President a little longer, the rebellion would be dead.

I made a speech here, continued the Doctor less than two years ago, for which I was hooted at as a coercionist; and I remember too, that Judge Lusk, then a candidate for Congress, was also charged with the same thing. He replied that his accusers were mistaken; he was no coercionist, but an extirpationist. And this is the true doctrine to go on. This thing of revolt, secession, or rebellion, whatever it may be, must be exterminated root and branch. It is not necessary that every man should be killed, but the rebellious spirit must be crushed out and removed. In this lies the only safety of the country. Lincoln has proved that this is his doctrine, his fixed purpose, and we don't know that any new man could be trusted in this respect. As for myself, I will forgive him ten thousand times if he will go straight along and do it. I will forgive the misdeeds of all his officers here and elsewhere, illegal arrests included. And as to these, all the fault I have to find is, that more should have been arrested than were, and many of those that were arrested were set at liberty too soon. It is the idea of some religionists that the best evidence of God's goodness is, that after beginning to punish the sinner he lets him off as soon as he repents. But Lincoln begins to punish the rebellious rascals, and then lets them go before there is any sign of genuine conversion. This is a great error, and proves to me that he don't love them as he ought to. My mother used to switch me until I was content to kiss the switch, and the rebels must be punished until they cheerfully yield to the powerful and kindly authority against which they rebelled. It is a dreadful remedy, I admit, but when undertaken it must be carried out, or worse consequence will follow.

Mr. Lincoln is a fair sample of an honest American citizen. You all remember Henry Clay? The greatness and grandeur of his character was, that he was a fair though favorable specimen of the glorious American citizen. That was the reason of the love cherished for him by the people. Lincoln without all the talent of Clay, or the advantages of education, is just such a man. He is a favorable specimen of the great mass of the people, and your political leaders know it; and that is the reason they don't want him elected.

What is it you are asked to do in turning him out? Consider, as wise men, what you are called to sacrifice. In the first place, look at the platform of Chicago. Let me tell you a secret about the platform. It was made long before the Convention met, at the Clifton House, in Canada; made by the representatives of the Confederate Government, in concert with the leaders of the Peace party in the North. You ask how I know this? On the 8th of August, twenty days before that Convention met, the correspondent of the London Times, the European organ opposed to the loyal States, wrote a letter which was published in that sheet, stating precisely the leading terms of the Chicago platform as agreed on there and then, and as to be adopted at Chicago. There were three propositions distinctly stated by him; first an armistice; second, a demand for a Convention; third, peace on any terms; and, in addition, the turning out of Lincoln and the putting in of somebody who would stand on the platform designated. Here it is: two weeks before the Convention met in Chicago, the terms of that platform are published in the London Times, on the other side of the Atlantic, and it comes back here just as you received it from Chicago.

More than this: It so happened that I was at Niagara at the time; it happened that I saw the gentlemen there who were making these terms. I was satisfied they were for devotion, and not for good. The talk of peace was mere bosh. They didn't want to make peace with us; they wanted peace for their Confederacy. It was that portion of the Democratic party fighting us at the South, and the other portion supporting them in the North, who were negotiating terms of co-operation. The one half, I say, are fighting us at the South; and the other half forming conspiracies and arming their secret sons in the North; and they of the North send commissioners to the Clifton House in Canada, and they of the South already have their commissioners there. They met and agreed upon a common platform, which is taken to Chicago and ratified by the Convention.

The people of the United States are never going to stand that sort of a thing—the concocting of a platform by rebels, its approval by our violent enemies in Europe, agreed to by disloyal men at the North, and then brought to be run down our throats, willing or unwilling. We ain't going to swallow it, you may rest assured. This is the way it was done in the Chicago Convention. There was one of the Kentucky delegations, gentlemen who have been the most furious negotiationist on earth, if you could believe their declarations; and there was Gen. Coombs, that has not allowed the grass to grow on any stump in his district for years, by reason of his war speeches; the one accepted a war candidate, and the other a peace platform, and then promised McClellan 50,000 majority in Kentucky. I reckon you have all seen a little instrument lying on the table of some neighbor, by which, if you look at a thing with both eyes at the same time the thing changes to something else. At Chicago they fixed up their

platform in the same way. If you look at it with one eye it is one thing, and if you look at it with the other it is another thing; but if you look at it with both it is something else! So, if you look at McClellan with one eye, and at Pendleton with the other eye, you don't see either McClellan or Pendleton, but the one runs into the other, and you see the platform. But if you shut the McClellan eye you don't see the platform; and if you open it, and shut the Pendleton eye you don't see the platform. You have got to look with one eye at McClellan and the other at Pendleton, or you will not see the platform. The whole thing is a cunning, swindling trick that does not suit this latitude, and will not go down.

I cannot now go into a consideration of the platform in detail. But their great cry is an armistice and a Convention of the States. What after that? They may not make peace, and then what is to be done? But, first, how is the Convention to be called? It requires two thirds of Congress to vote for such a call, which must be ratified by three fourths of the States; and these votes you never can get. What chance is there of getting three fourths of the States to go for a Convention for the purpose of bringing us under Jeff Davis, or for dividing the Union? The thing is absurd. If it cannot be done, what then? Then we are in favor of any other peaceable remedy. Dear, blessed souls! Any other peaceable remedy; nothing that is not peaceable. Now, for God's sake, and for your country's sake, look at it. Here we are, after spending three and four years' war; after spending two or three thousand millions of dollars; after spilling the blood of a million of our brothers, and consigning five hundred thousand of them to their graves; after conquering an extent of territory 1,500 miles in length by 600 in breadth, have an army in every State of the Confederacy, and the majority of them under our control; we have every stronghold taken from them, except Mobile and Charleston and Richmond; and notwithstanding all this, we are asked, as if we were a set of poltroons, to disgrace ourselves to the latest generation of mankind, to sacrifice everything we have fought for, and make all the world say free Government is worthless, that it cannot take care of itself. God Almighty in heaven grant that every man who utters such a thought may be choked until he becomes a penitent and better man.

No, sir! no, sir! we will never do any such thing. We love peace—love it for its own sake. They love peace because they are afraid we will first whip the rebels and then punish them. They want peace that will make new conspiracies, and the peace they propose is disunion peace, which means separation of the States and endless ruin to the whole country. Ten thousand times better would it have been for us to have acquiesced at first, and never shed a drop of blood, than under these circumstances, and at this time, to make such a peace as that.

Another Deserter from the White Flag.

As fast as the color of the flag under which the supporters of McClellan are invited to rally becomes known, desertions become more frequent. The truth is, loyal men have no liking for the White Flag raised at Chicago, and there is a general disposition to repudiate it. The Boston Herald, a paper of wide circulation, a supporter of Douglas in 1860, has come out against the Chicago doings. We quote a single paragraph from its article repudiating the entire concern:

The talk about free speech, a free press, and the Constitution, is very pretty, and these are capital catch words to deceive honest voters. But how is it in the dominion of Jefferson Davis? How about a free press and free speech there? If a man in Virginia should dare to utter one word against Davis or his plans, he would be hung to the first tree or most convenient lamp post for his temerity. Yet these leaders are the men that the Chicago Convention propose to restore to power in the nation to wreak their vengeance upon those at the North who have opposed them. What kind of liberty of speech and of the press would there be then? The success of the Chicago ticket would be but the beginning of a series of disasters horrible to contemplate. For ourselves we support no such doctrines and no such ticket as those made and put forth at Chicago, and which we believe will be repudiated by the people at the polls.

SHOE FINDINGS.

WE have Sole Leather, Upper, Kip, and Calf Skins; Morocco, Linings, Bindings, Lasts of the best make, Boot Trees, Crimping Boards, Clamps, Wax, Thread, Awls, Knives, Pinners, Punches, Boot Webbing, Lacers, Color, and a variety of Tools and other articles, for sale at

J. B. SELHEIMER'S,

TIN WARE. TIN WARE.

A LARGE assortment of Tin Ware, at wholesale and retail, constantly on hand; all our own manufacture, made out of the best material. SPOUTING and all kinds of Jobbing done at short notice, by

JOHN B. SELHEIMER.