THANKSGIVING DAY.

GOD'S SOVEREIGNTY A GROUND OF UNIVERSAL REJOICING.

A Discourse Delivered on Thanksgiving Day, in St. Mark's Lutheran Church, Spring Garden Street.

BY REV. E. W. HUTTER.

[Reported for The Press.]

Thanksgiving Day was observed by a union meeting of the Lutheran churches of St. Matthew's, (Rev. E. W. HUTTER,) St. Mark's, (Rev. T. STORK,) and St. Luke's, (Rev. J. C. BAKER.) The services were held in the handsome and capacious church of St. Mark's. After the usual introductory exercises of singing and reading, a fervent and impressive prayer was addressed to the Throne of Grace by Rev. T. STORK. The sermon was then preached by the Rev. E. W. HUTTER. The services throughout were highly interesting, and numerously attended:

DISCOURSE.

TEXT.—"*The Lord reigneth! let the earth rejoice! let the multitude of isles be glad thereof!*"—PSALMS 97, verse 1.

The Redeemer of the World, in his inimitable Sermon on the Mount, assured his disciples, and the assurance was also intended for us, that the hairs of our heads are all numbered, and that not a solitary sparrow, five of which were sold for a single farthing, letteth go its hold upon the branches of a tree, and droppeth to the ground, without the Father's own appointment. The evident meaning of this declaration is, that there is no such thing in the Universe as Chance, but that every event that happens, be it great or small, is ordered and controlled by the all-wise, all-disposing, beneficent Creator. The foundation of all true religion, indeed, consists in a firm persuasion of the existence of a supreme, intelligent, presiding First Cause. "He that cometh to God," says the Apostle, "must believe that God is." To be able to know that there is a God, and assure ourselves of the fact, with a *full* conviction, is a duty, then, for which we are alike competent and responsible, or it would not be demanded of us.

Properly viewed and rationally interpreted, indeed, *all* things conspire to proclaim the existence of a mighty and august Divine Original. Marks of the stately steppings of the Lord Jehovah are to be seen in every conceivable nook and corner of the universe. There is not a star that twinkles in the immensity of immeasurable space—nor a fibry leaf that vibrates among its myriad associates in the dense and variegated forest—not a pulse that beats in the delicate frame of the minutest living creature—nor a drop of water taken from the bed of the capacious ocean—nor a tubular straw that lies withering in the bleak harvest field, where it has fallen from the hands of the gleaner, unobserved, to rot and die amid the storms of winter—nor a tiny flower that blooms in solitary sweetness on the loftiest mountain heights—nor a glittering pearl that lies buried in ocean's caverns—but all combine to bear witness that the hand that made and fashioned them is Divine. So that, were Creation vocal, all things, from the animalcule, countless myriads of which microscopic agency discovers in a *single drop* of water, up to the mighty Cherubims and Seraphims that sit upon Thrones, would unite in sending forth a deep, harmonious, unbroken concert of praise to their Maker. What the poet, JOHN MASON GOODE, hath so beautifully said, is, therefore, true:

"Not worlds on worlds, in phalanx deep,
Need we to tell a God is here.
The *daisy*, fresh from winter's sleep,
Tells of His hand, in lines as clear.

What power but His, who arched the skies,
And poured the day-spring's purple flood,
Wondrous alike in all it tries,
Could raise the daisy's curious bud.

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem,
That, set in silver, gleams within;

And fling it, with a hand so free,
O'er hill, and dale, and desert sod,
That man, where'er he walks may see,
In every step, the stamp of God?"

But now it becomes an inquiry, alike profound and instructive, Does it follow, as a consequence, that the *Creator* of all things is likewise the *Governor* of all things? And, if this be admitted, what *extent* hath God's dominion over the affairs of his creatures? Is his sway only partial, or is it universal and unlimited? Does he exercise only a *general* superintendence over his creatures, such as is exercised by a General over his army, or a Monarch over his subjects, or does he take cognizance of the affairs of each individual? A General, no matter how skilful and experienced, cannot know all his soldiers by name, nor does the veteran Emperor or King know his subjects, individually, it may be scarcely one in a thousand. Now, is there any reason to believe, that, if God governs the world at all, he governs it in any other way than this? And, moreover, when public calamities are abroad in the earth—when the pestilence walks in darkness and destruction wastes at noon-day—when ships are stranded, and railcars crushed, and conflagrations consume, and floods drown, and mildews waste, and canker-worms destroy—when summer-heats dart pestilential fires, and winter-colds extort from gaunt poverty cries of wretchedness and woe—when virtue and piety languish, and vice and sin roll their turbid waters, like a flood, through the land—and when, as now, commerce is languishing, and the industrial pursuits are prostrated, and the laboring poor are deprived of their means of daily subsistence—*then*, THEN is there *still* reason to believe, that there is a moral Governor at the helm, who is ruling the world in righteousness, and that *these* events, so seemingly unpropitious and alarming, are likewise dispensed by him for wise and benevolent purposes? Or, do they result from causes, fortuitous and accidental? Or, as some affect to believe, from a blind, and irresistible, and irreversible Necessity?

☞ Now, then, what every right-thinking and enlightened Christian affirms, and must affirm, if he would not ignore and deny the fundamental teachings of the Master, is, that *all* events, from the minutest to the most momentous, from the fall of a leaf to the fall of an empire, are ordered and controlled by Him who sitteth in the heavens. That no event ever has happened, or ever will happen, or ever can happen, which, by any possibility, can be wrenched from the unlimited and universal scope of the sway and policy of the Supreme Executive of the Universe. The doctrine of a *particular* Providence, in truth, is so clearly taught in the Sacred Scriptures, was so persistently inculcated by Christ, and is such a pervading principle of the Bible, from Genesis to Revelations, that it amounts, in my opinion, to very Atheism to seek to gainsay or controvert it.

And this UNIVERSAL DOMINION of the Most High God, the Royal Psalmist, in the text, offers as a reason and as a ground of UNIVERSAL REJOICING. It is *because* "the Lord reigneth" that he invokes "the earth and the multitude of the isles to be glad." The same glorious and transcendant truth, then, I present to your consideration here, this morning, *as sufficient* reason why *you* should likewise join in a jubilee of rejoicing, and render thanksgiving and praise to *your Heavenly Father*. Most wisely and appropriately has the Governor of our *Commonwealth* appointed a day to be observed as a general occasion of Thanksgiving throughout *the State*, and although we ought to thank God for our mercies and benefits *always*, and everywhere, yet, as we receive the multitude of them *jointly*, so it behooves us to send *joint* orisons of humility to the bountiful Dispenser. I approve the custom, therefore, sanctioned alike by reason and Scripture, and devoutly pray that we may bring to Zion's *altars, this day*, a *spiritual* offering, the joint homage of the tongue and of the heart, thanking God for our blessings, with a profound sense of His majesty and our unworthiness, thus enhancing the appreciation of His inexhaustible and voluntary goodness, blended with a sincere desire, too, that we may be enabled, by His help, to adore Him with a more holy reverence, love Him with a more filial devotion, and serve and obey Him with a more heartfelt cheerfulness, than we have ever done before.

Having thus, in general terms, stated the theme of *our* earnest and solemn meditations, viz: THE ABSOLUTE AND UNQUALIFIED SOVEREIGNTY AND DOMINION OF GOD, I shall proceed, *with all possible brevity*, to consider some of the principal particulars which that providential government most palpably embraces and includes, and the illustration of which may have a tendency to awaken in our minds reflections in harmony with the solemnities of the occasion. *I remark, then, in the first place*—

I. God rules the *material and irrational worlds*. And by these I mean the earth we inhabit, the sea, the sky, the heavens, the constellations of suns, and moons, and stars, and all the heavenly planets, considered both in *themselves* and in the *reciprocal relations* we bear to them, and they to us, including in the same category all the elements of which they are composed, the uses they subserve, the diversified aspects they assume, and the changes and revolutions they are made to undergo. I affirm God rules over all the material and irrational worlds He has created, by laws and forces which his creative energy has established, and his governing energy is constantly controlling and directing. We hear much, in our day, from so-called Philosophers, and Liberalists, and Free-Thinkers, respecting the "laws of nature," which they often invest with a potency that almost annihilates the higher antecedent power which enacted them. I affirm, *nature has no laws, but those which the* GOD OF NATURE *sees proper to give them*, and these He can alter, revoke, modify, repeal, or suspend, whenever and however it seemeth to Him good, and there is no daring nor presumptuous pantheistic nature-worshipper to stay his hand, and say unto Him, "*What doest Thou?*"

If we doubt that God rules the material and irrational universe, let us study God's Word. To the law and to the testimony. This teaches us, in its own simple, yet sublime, language, that God teacheth the sun to rise, and to know his time of going down—that God teacheth the moon to wax and wane, having set it in the heavens to discern the seasons—that God holdeth the winds in his fist, that He ruleth even the raging of the sea, and sitteth King upon the floods. Is it the season of *spring?* It is God, who is renewing the face of the earth. Is it *summer?* It is *God*, who is covering the valleys with corn, and clothing the pastures with flocks. Is it *autumn?* It is *God* that is ripening the produce of the soil, and granting the appointed weeks of the *harvest*. Is it *winter?* It is *God* that is giving the snow-like wool, and scattering the hoar-frost like ashes. It is thus that God hangs creation on his arm, and wields the ponderous worlds he Has created with omnipotent power and energy, clothing the lone lily of the valley in a garment of unrivalled gorgeousness, and marshalling the entire host of the blazing and revolving luminaries of heaven at his will.

I remark, in the second place—

II. God rules the *nations* of the earth. On no point, indeed, are the assurances of Scripture more copious or emphatic. Of no fact does history, which is but God's diary, furnish more conclusive authentications. Here, in the Bible, God is represented as presiding over kingdoms, and thrones, and dominions, and principalities, and powers—as marshalling the nations, as he does the stars, in their courses—as doing, in heaven and on earth, among the governments of men and the hierarchies of *angels*, according to his sovereign will and pleasure.

To a superficial reasoner, I admit, the political concerns of this vast world would almost seem to be exempt from the control of a Divine Governor, they present such a chaotic and confused mass. From the days of Nimrod, the hunter *of* men, down to the flight and capture of the King of Delhi, the nations have been agitated by wars and rumors of wars, by insurrections and revolutions, by marches and counter-marches, by the strife and blood of contending armies. And sorrowful enough is the reflection, that even in this advanced age, very few of the governments of earth are conducted throughout with a wise and conscientious reference to the requirements of God's holy law, but the great majority, it is *to be* feared, are conducted only according to the interests and caprices of selfish and ambitious rulers.

The flagitious maxim that "might makes right" is still the ruling policy of the kings and despots of the Old World. National power and national influence are still employed, not to protect, but to retard, the moral and religious progress of the human family. The heel of oppression is still upon the necks of many a brave and gallant people, who are sighing, and praying, and struggling, amid the throes of a long-sought deliverance. Hungary is still a mutilated corpse at the feet of Austria. Poland is still cowering before Russian musketry, and the liberty-loving legions of fair and sunny *Italy are still wafting many groans* and sighs heavenward for emancipation.

But it is nevertheless true, "the Lord reigneth." Even the kings of the earth, though they set themselves against Him, and take counsel against his Anointed, shall not prevail. He will laugh at them. He will hold them in derision. He will break them in pieces. He ruled over Israel and her armies, and raised up for them a Moses and a Joshua; elevated them to high places, and then scattered them again, by *his own right hand, as leaves are driven by* an autumnal tempest. He drove Pharaoh from his throne, and overwhelmed him and his army in the closing surges of the Red sea. He banished a Nebuchadnezzar into exile, and gave the kingdom of Belshazzar into the hands of Darius. He gave Rome's eagles to foreign conquest, humbled the pride of Greece, and drove both howling with disappointed rage from their track of devastation.

And who but an Almighty and Merciful God could have raised up in this once lone and solitary clime such a republic as our own? Who but *God* could have led Columbus and his little band on such a perilous voyage of exploration? Who but *God* could have guided our pilgrim fathers hither? Who but an infinite and all-wise God could have raised up a WASHINGTON to conduct our armies, in safety, through the mires and swamps, and over the mountains and precipices, of successful revolution, and a JEFFERSON to pen the glorious truths affirmed in the Declaration of Independence? O, my friends, can we close our eyes to the stupendous truth, which on every hand *stares* us in the face, that from its very inception *this* glorious and blessed land, with her rich cluster of sacred and ineffaceable memories, her freedom and her renown, her hopes and her fears, has been the very nursling of the kind providence of a merciful God, the very prodigy of the loving kindness of Him, whom the fathers of this nation crowned as King, and *only* King, of the Republic.

I affirm next—

III. God rules the *moral* world. He holds the hearts of Kings themselves in his hand, and can guide them whithersoever he will, as He does the rivers in their courses. I do not deny, nor ignore, man's free agency. I know that our wills are free from compulsion. I know that we are free to choose between the good and the evil, and that we are daily exhorted to cleave to the one, and hate the other. But this I do, likewise, know, that man is merely a free *subject*, whose sovereign lord is God, and this is true of the whole moral world. And what a sad picture does the moral world present! Look back along the great plain of human history, and the most prominent objects which strike the eye, speak of moral disorder and degradation. What is history, indeed, for the greater part, but a narrative of war, rapine, treachery, cruelty, and oppression! Already Cain, who lived in the primeval age of the world, stained his hands with fratricidal blood, and ever since men have lifted their hands with murderous violence against their fellows. And never was Crime more rampant in the land than now! Violent and ungodly men are having a perfect carnival of blood. Assassinations and burglaries, and thefts, and frauds, and forgeries, and embezzlements, were never before so numerous, nor so bold, nor so startling.

And yet "the Lord reigneth." He, it is most certainly true, is not the Author of sin, and let no man so blaspheme his holy name as to say, when he is tempted, "I am tempted of God;" for "God cannot be tempted with evil, neither tempteth He any man." Sin is not from God, but from the Devil. But even this, so abhorrent to his pure and holy nature, He overrules, often for many a welfare, and always for His own glory. Adam's apostacy secured the mission of a Saviour, heralded by angel voices from the skies. Had there been no Deluge, the firmament had not been spanned with the Bow of Promise; had there been no Sinai to terrify with its thunders, there had been no Calvary to cheer with its offers of pardon and salvation.

God rules, then, I affirm, the moral world. He rules over the interior department of men's natures, and yet not so as to destroy their free agency or moral accountability. He brings his holiness, his love, his condescension, his mercy, his salvation, the blood of his Son, in contact with our spirits, and, according as we receive or reject them, elevates to heaven, or sinks to hell. And this leads me to say, as the most important department of the moral world, God rules in his Church. He has set Christ, his King, upon the holy hill Zion, and has decked and made the towers and battlements of his Church glorious with the spoils of her adversaries. And the reign of the Lord in his Church shall never cease. Against her the gates of hell shall not prevail. She shall go on, conquering and to conquer, until the heathen are given to Christ for his inheritance, and the uttermost parts of the earth for his possession; until the Church militant on earth is absorbed in the "General Assembly, and Church of the First Born, whose names are written in heaven." Yes—

"JESUS SHALL reign, where'er the sun
Does his successive journeys run,
His Kingdom stretch from shore to shore,
Till moons shall wax and wane no more."

I affirm, next—

IV. God rules the *learning* and the *science* of the world, in which I include the entire region of taste, imagination, intellect, invention, poetry, philosophy, history, theological and political speculation, &c. To a mere superficial observer, it might appear, that in the extensive domain of literature and science, God also had resigned his dominion into the hands of wicked men, if not, indeed, into the hands of the "Devil and his angels." The noble art of printing, "the art preservative of all arts," alas! how lamentably perverted to base and inglorious ends! In the hands of the vicious and depraved, what a gigantic instrumentality of evil! how it floods the land with a pernicious literature, sent out from the stews of all countries, and, like the plagues of Egypt, infesting our very kneading troughs! And how sadly have genius and learning been exerted on the side of God's enemies, so that the most gifted and intellectual of earth have been among the most God-forgetting and God-defying.

And yet here, likewise, "the Lord reigneth!" Did He not control the skill of the "magicians of Egypt, that "the Egyptians might know that he was the Lord?" Was not the literature of Greece and Rome—that noblest and most beautiful development of the human mind—signally overruled, to show that "the world by wisdom knew not God," and that a revelation was necessary? For myself, I do not at all question, that all the sciences, all the inventions, and all the discoveries that have been made, or yet may be made, including even those in the domain of Geography, Astronomy, and Geology, shall ultimately be made to yield immense revenues to the store-house of God's Son. Surveying, indeed, the manifold wonders of the present age—the application of steam to purposes of navigation—the printing-press—the magnetic telegraph—and the almost incredible triumphs achieved in the realms of science—who will say that God is not in these things? Who so steeped in atheistic self-complacency as to dethrone the Maker of heaven and earth in this invaluable department of his limitless empire? What! Shall He that made the lightning have nought to do with the uses it subserves? Shall *He*, who supplies the fire and the water that generate the steam, have no hand in the revolutions that its application to navigation have wrought in the world? Ah no! "*The Lord reigneth!*" It was He who enabled NEWTON to discover the great law of gravitation. It was He who taught FRANKLIN to snatch the lightning from the clouds, and cork them in a bottle. It was He who enabled FULTON to apply steam as a propelling agent, and the Magnetic Telegraph belongs not to MORSE, but to God. It is his, and He will use it for his glory. The world is full of inventions. We follow the chain, bestow honor here and there, but the links run irresistibly up to God, who guides, and governs, and controls them all.

And now, yet finally, I observe—

V. God rules the commerce and the *business* of the world. By far the largest proportion of men's time and energies, in this world, is spent in the prosecution of certain pursuits, whether of commerce, trade, or artisanship. Men buy and sell, plant and build, and have various avocations. But it is to be feared that very few take into the account how constantly and entirely their *successes or reverses are dependent* upon the favor or disfavor of the Supreme Ruler. Almost as a general rule, they act as if all depended on their own skill and exertions, and nothing whatever upon the blessing of heaven. It is most certainly true, that God works no miracles to encourage the indolent in vicious courses. He does not rain manna from the skies when bread is to be earned, and can be earned, in the sweat of the brow. And it holds good, therefore, in the all-wise economy of God, that if man would be helped of God, they must help themselves. Said the wise and well-instructed LUTHER, in one of those graphic utterances so characteristic of the man, and so full of intelligent piety and truth: "So strive and labor for thy comforts in Time, and thy best estate in Eternity, as if thy success depended entirely upon thine own efforts, as if there were no God enthroned in the heavens to assist thee; and yet so strive and labor as if nothing whatever depended on thine own exertions, but all upon thy God, who is certain to assist thee, if thou wilt call on Him in the day of need." Most happy conjunction of Christian self-reliance and self-abasement, and thrice happy is he who hath learned so to be "diligent in business," as still to remain "fervent in spirit, serving the Lord."

But who shall dethrone the Omnipotent One from the commerce and business of the world? Hath He not prepared the ocean, as a highway for argosies of commerce and exploration? Has He not given cottons to one nation, furs to another, spices to another, the breadstuffs to another, that there may be an interchange of commodities? The merchant freights his vessel, and commits her, under the guidance of skilful mariners, to the stormy deep, but it rests with God to say whether she shall be wafted by propitious gales into her destined haven, or be driven by tempests upon rocks and perilous coasts, there to be riddled to atoms. And not only unto the tempestuous sea, but also on the dry land, does God rule over the pursuits of men. If a salesman employs false weights, or false measures, no matter how deep the obscurity that veils it from human vision, hath not the Omniscient Eye discerned the fraud, and noted it in his Book of Remembrance? If a merchant violates integrity, transgresses the boundaries of Prudence, disregards the established economy of things, who so certain to pay the penalty, and feel it, in all the ramifications of his pursuits? And so the just man, he who *conducts* his worldly business according to the precept of Christ, of always doing unto others as he would have others, in like circumstances, do unto him, God rules over *his* secular affairs, for he *allows* God to rule over them. There is no promise, indeed, that even the godly man shall be always prospered in his secular pursuits, for, alas, "there is a vanity which is done upon the earth—there are *righteous men, unto* whom it happeneth according to the works of the wicked, and wicked men, unto whom it happeneth according to the works of the righteous."

And yet "the Lord reigneth!" The sea and the ships, the gold and the silver, and the cattle on the thousand hills, all belong to Him. He is in the midst of all these financial and pecuniary distresses, these tradings and overtradings, these contractions and expansions, these insolvencies and suspensions. The Lord is ruling over them all. Have any of us violated his laws, whether of prudence or integrity? He is making us feel the consequences. Have we run in our career of worldly-mindedness with too great a velocity? He is holding us in check. Have we fared too sumptuously, and attired our frail bodies too gorgeously, and garnished our crumbling habitations at too great a cost? Have we spent our money for that which is not bread, and our labor for that which satisfieth not? have we been too deeply engrossed with the gains and galleries of this life, and cared too little for the surpassing glories and felicities of the life to come? have we cared too much for Mammon, and too little for God? Then let the pious lament leap in spontaneous utterances from our hearts:

"See how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go
To reach eternal joys.

Dear Lord! and shall we always live
At this poor, dying rate;
Our love so cold, so faint to thee,
And *thine to us so great?*"

Once and again, then, in this sacred place, and on this sacred day—made sacred by the holy purposes to which both are consecrated—following the safe precedent of the inspired psalmist, do I urge upon you the universal sovereignty of God as ample ground, amidst every condition and vicissitude of life, for universal thanksgiving, in which not only we, but even the multitudes of the distant isles, may participate.

In the affairs of this world, then, let us habitually recognise the government of God, always bearing in mind that God's will and providence operate not by cruelty or caprice, but by fixed and revealed laws, and that, if we would seek the "prize of the mark of our high calling," we must discover the paths which those laws indicate, and walk undeviatingly in them. The universal *dominion of God!* Ah, it is this which cheers the heart of the *Patriot* when he sees brave men carrying forward the flag of freedom, through baptisms of blood and martyrdoms of fire! It is this that consoles the *Philanthropist* amid the moral disasters of the world, who remembers that God can make even the wrath of men to praise him, either by arresting it, or giving it full scope, and then over-ruling it, to the destruction of his enemies and the advancement of his own glory. And it is this, too, *the reign of the Lord*, that enkindles in the soul of the *Christian* a generous and self-denying enthusiasm, that impels him to a heroic self-consecration to the service of his crucified Master.

"*The Lord reigneth*" over the nations. Yes, how thankful ought we all to be, that it is not Pope Pius the IXth, who reigns, nor the Emperor Napoleon, nor Queen Victoria, nor the Autocrat of Russia, nor any earthly Potentate, nor even the President and Congress of the United States—but the Lord—our own exalted and benevolent Father in heaven. Now, need we not despair of the Republic.

"*The Lord reigneth*" in the Church! What a blessing the Roman Catholics do not reign! What a blessing the Methodists do not reign, nor the Baptists, nor the Quakers, nor the Episcopalians, nor the Presbyterians, nor the German Reformed, nor even we Lutherans—but our gracious and sovereign Lord! Now, we may lie down at night, having said our prayers, and go soundly asleep, for we may be sure Zion will never be moved! Her walls will stand for ever!

"*The Lord reigneth*" over the commerce of the world! What a blessing it is not the Rothschilds, nor the Astors, nor the banks, nor the brokers, nor any but the Lord! Now, may we feel assured that these financial storms, like the electricity, that shakes the heavens only to purify them, will soon blow over, leaving us all to breathe fuller and freer than we ever did before.

"*The Lord reigneth*" over the learning of the world! What a blessing it is not Voltaire, nor Hume, nor Bolingbroke, nor any of the men, who reason themselves out of reason, with their ponderous tomes of theological and philosophical—*nonsense*. It is the Lord who reigns, and the wisdom of men with Him is foolishness.

"*The Lord reigneth*" over the moral world! What a blessing it is not Congress, nor the men we send every year to Harrisburg, nor our State and City authorities, greatly as we respect, and sincerely as we desire to obey them. May they ever remember that they, too, have a Master in heaven, which is Christ, to whom they must render an account.

To this *reigning* MONARCH OF THE UNIVERSE, then, let us bring the tribute of grateful and obedient hearts! Let us come before his presence with thanksgiving, and make a joyful noise unto Him with psalms! Let us call upon our souls, and all that is within us, not to forget Him and his many and unspeakable benefits! Let us thank Him for the health we enjoy—for our happy exemption, as a people, the past year, from raging and fatal epidemics—for the plentiful harvest that has again crowned the labors of the industrious husbandman—*for the ties of kindred—for the* delights of friendship and society—for the preservation of our bond of Union—for the comforts of Peace—for the blessings of civil and religious freedom—and for the hope of a blissful immortality. For these unspeakable benefits let us award praises to Him, without whose universal providence nor man nor angel can lift a thread or waft a feather.

If we are reconciled to God, through the blood of his Son, sprinkled on our renovated hearts, what dangers have we to fear! If we do that which is good, who or what shall harm us? Then, though God slay us, will we trust in him. Then "will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Then, "although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flocks shall be cut from the fold, and there shall be no herds in the stalls: Yet will we rejoice in the Lord, and joy in the God of our salvation." Then may we sing the paraphrased psalm, by the poet ADDISON:

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My noon-day walks He shall attend,
And all my midnight hours defend.

"When on the sultry globe I faint,
Or on the thirsty mountain pant,
To fertile vales and flowery meads,
My weary, wandering steps He leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

"Though in the paths of Death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still.
Thy friendly crook shall give me aid,
And guide me through the dreadful shade."

It is never pleasant to interrupt the festivities of a Thanksgiving occasion. Ministerial fidelity, however, sometimes imperiously demands it. To this pleasant aspect of our theme, alas, there is one sorrowful counterpart. The unqualified and universal dominion of God, whilst it is ever a source of unmingled joy and comfort to the pious and good, to the vicious and depraved, the persoveringly impenitent and unconverted, the same truth is fraught with the most fearful apprehensions. To the wicked this same Supreme Jehovah is a consuming fire. They shall be turned into hell, with all the nations that forget God. With them God is angry every day, and though hand join in hand, they shall not go unpunished. He says: "Now consider this, ye that forget God, lest I tear ye in pieces and there be none to deliver." Oh! what a lesson for man to learn his dark apostacy from his Maker, and that he *must* have a Divine Saviour, or perish. Such an one our sovereign God, in the plenitude of His superabounding mercy, has provided. Christ came to seek and to save them that were lost. But how shall we escape, if we neglect so great salvation? Most sincerely would I rejoice if *all* mankind, without any exception, could be glad in the universal dominion of God, but I do not see how the impenitent and ungodly can. The only ground of rejoicing they have, even on this festive day, is that they are not already cut off, and placed beyond the reach of hope and mercy. Oh! may the long-suffering and forbearance of God lead them to repentance, for, alas, how many are yet to be brought into the Kingdom who are not in; how many who are yet shivering under the colds of the second death have yet to make the transit from the precincts of the curse into the broad and blessed jurisdiction of the covenant.

Impenitent and unconverted sinner! Do *you* hear this solemn utterance of heaven's inspired oracles: *The Lord reigneth!* To you, in your present state, alas, the shields of Omnipotence are bronzed with rust. For you the sword of heaven's inexorable justice is burnished, and it needs only that the rigorous Lawgiver sunder the thread by which it is suspended, to consign you to irremediable destruction. May the recollection of God's long-suffering and forbearance, and of God's unnumbered and superabounding blessings, called to mind this day, conduce to enlighten your darkened perceptions, melt and warm your benumbed sensibilities, so that your moral nature be quickened and renovated by the genial sunshine of God's pardoning grace. And then *you*, too, amidst the diversified vicissitudes and trials of earth, and much more hereafter, amidst the inconceivable felicities and beatitudes of the shining temples of heaven, with the multitudes of the saints and redeemed of every kindred, tongue, and clime, will be able to echo that other kindred and joyful exclamation: "ALLELUIA! THE LORD GOD OMNIPOTENT REIGNETH!"

Coal.

THE BEST ASSORTMENT OF LEHIGH AND SCHUYLKILL COAL is at H DORMAN'S YARD, BROAD STREET, above Vine. Sold at reduced prices. Call and see. oc31-6m

2240 LBS. IS A TON.—BUYERS OF COAL consumers are invited to examine our stock of "LEHIGH LOCUST MOUNTAIN and BLACK HEATH COAL." Our Coal is selected expressly for family use; being carefully screened, we will warrant it free from slate and dust. If "We sell 2240 lbs.," being "240 lbs. more" than sold by retail dealers, at "25 cents less per ton."

Also, on hand a full supply of "BROAD TOP BITUMINOUS COAL" for Steam-generating, Blacksmithing, and *Rolling-mill purposes*. This Coal cannot be excelled.

Yards, BROAD and VINE—Dig Sign, "2240 LBS. IS A TON. [se8-3m] LEIGHTON & CO

COAL! COAL! COAL!—TAGGART'S CELEBRATED SPRING MOUNTAIN LEHIGH COAL.

J. & R. CARTER'S GREENWOOD, TAMAQUA COAL
GEORGE W. SNYDER'S PINE FOREST SCHUYL KILL COAL.

RANDALL & MEREDITH

Have for sale, and are constantly receiving from above celebrated Collieries,

COAL OF ALL SIZES.

There is no Coal mined anywhere, equal in quality to these, and a trial will convince any one of their great superiority. Our Coal is very carefully screened at our yards, and we will warrant it perfectly free from slate, dust and all impurities. Our PRICES are as LOW as the VERY LOWEST.

Orders left at our Office, No. 151 SOUTH FRONT street, above Walnut.

Orders left at our Yard, CALLOWHILL street, below BROAD street.

Orders left at our Wharf, WATER street, above CALLOWHILL—or sent to either place per Despatch Post, will receive prompt attention.

Purchasers for Family use will do well to call and examine our Coal before purchasing elsewhere. aul-tf

SCHUYLKILL AND LEHIGH COAL.—I am daily receiving, at my yard, the best quality of SCHUYLKILL AND LEHIGH COAL. My customers, and all others who may favor me with their orders, may rely on getting Coal that will be satisfactory to them.

☞ No inferior Coal kept at this establishment to offer at LOW PRICES.

ALEXANDER CONVERY,
aul-tf N. E. corner of Broad and Cherry Sts.

LEHIGH AND SCHUYLKILL COAL.—DALY, PORTER & CO., COAL DEALERS, No. 321 PRIME Street, above Eighth, keep constantly on hand, at the very lowest rates, a full supply of Lehigh and Schuylkill Coal. au 1-6m

Hardware.

QUAKER CITY NAILS,
MERCHANT BARS,
RIVET IRON.

Manufactured at FOUNTAIN GREEN ROLLING MILL, on the Schuylkill, above Spring Garden Water Works.

WAREHOUSE, 103 North WATER Street.

QUAKER CITY NAILS are warranted equal to any made.

oc9-tf JOHN HALDEMAN, Agent.

THOMAS E. BAXTER.—HARDWARE CUTLERY AND TOOLS, No. 910 MARKET ST. above Ninth, south side. Philadelphia au 1-6m

Wines and Liquors.

OLD WHEAT WHISKEY.—E. F. MIDDLETON & BRO., No. 5 North FRONT St., Importers of Cognac and *Rochelle Brandies, Holland* Gin, Scotch and Irish Whiskey. Also, sole proprietor of the Old Wheat Whiskey. E. F. M. & Bro. have on hand the largest and best stock of fine old Monongahela Bourbon, and Rye Whiskey of any dealer in the United States, all of which is highly improved by age. no7-3m

BRANDIES.—"Pinet Castillon," Marett, and other Cognacs of various vintages, in half pipes and quarter casks; Fellevoisin Rochelle Brandies, pale and dark, in half pipes, half casks, and one-eighth casks. Imported and for sale by

HENRY BOHLEN & CO.,
oc22 221 and 223 South Fourth street.

PORT WINE.—In hond and entitled to debenture 250 casks St. Joseph's Pure Juice Port Wine, in qr. and eighths.

Ten puncheons John Ramsay Islay Malt Scotch Whiskey, 2 years old

Fifty pipes Anchor Gin.

Marett, Martel, Bouvet, and J. J Dupuy Brandies, all of which I offer to the trade at reduced prices.

JOS. F. TOBIAS,
au27-3mos 63 and 90 S. Front St., below Walnut.

ALEXANDER V. HOLMES, WINE AND LIQUOR STORE, No. 226, Southeast Corner o GEORGE and SOUTH Streets. aul-1y

C. I. LEWIS, IMPORTER AND DEALER IN FINE WINES, LIQUORS, CIGARS, &c., 26 South FIFTH Street, Philadelphia. aul-1y

BRANDIES.—Pinet, Castillon & Co., Marett & Co., and other brands of Cognacs of various vintages, in half pipes and quarter casks; Fellevoisin Rochelle Brandies, pale and dark, in half pipes, quarter casks and one-eighth casks, all in Custom House stores, imported and for sale by

HENRY BOHLEN & CO.,
au 6 Nos. 221 and 223 South Fourth street.

DITHMAR & BUTZ, PORTER, ALE AND LAGER BEER BREWERY, No. 520 (new No. 939) NORTH THIRD street, Philadelphia.—Shipping orders promptly attended to. aul-tf

Proposals.

PROPOSALS FOR FURNISHING THE PAPER FOR THE PUBLIC PRINTING.

OFFICE SUPERINTENDENT OF THE PUBLIC PRINTING, Washington, October 1st, 1857.

IN PURSUANCE of the provisions of the "Act to provide for executing the public printing," &c., approved August 26, 1852, sealed proposals will be received at this office, in the Capitol, until the first Monday (7th day) of December next, at twelve o'clock M., for *furnishing the paper that may be required for the public printing* for the year ending on the first day of December, 1858.

The subjoined list specifies as nearly as can be ascertained, the quantity, quality, and description of each kind of paper that will be required:

CLASS I.

10,000 reams fine printing paper, uncalendered, to measure 24 by 38 inches, and to weigh forty-five pounds to the ream of 480 sheets.

CLASS II.

4,000 reams fine printing paper, calendered, to measure 24 by 38 inches, and to weigh forty-five pounds to the ream of 480 sheets.

CLASS III.

5,000 reams superfine hard-sized and calendered printing paper, to measure 24 by 32 inches, and to weigh forty-two pounds to the ream of 480 sheets.

CLASS IV.

200 reams superfine hard-sized and calendered printing paper, to measure 24 by 32 inches, and to weigh forty-eight pounds to the ream of 480 sheets.

CLASS V.

1,000 reams superfine sized and calendered *map* paper, of such sizes as may be required, corresponding in weight with paper measuring 19 by 24 inches, and weighing twenty pounds per ream of 480 sheets.

CLASS VI.

200 reams superfine plate paper, (calendered or uncalendered, as may be required,) 19 by 24 inches, and of such weight as may be required.

The fibre of the paper of each of the above classes to be of linen and cotton, free from all adulteration with mineral or other substances, of a uniform texture, put up in quires of twenty-four sheets each, and in bundles of two reams each, each ream to contain 480 perfect sheets. Uniformity in color, thickness, and weight will be required; and no bundle (exclusive of wrappers) varying over or under five per cent. from the standard weight will be received, and the gross weight will, in all cases, be required. Minor variations that increase in the same bundle to make up the weight will be considered a violation of the contract.

CLASS VII.

No. 1—1,500 reams quarto post writing paper;
No. 2—2,000 reams flatcap writing paper;
No. 3—500 reams demi writing paper;
No. 4—200 reams post writing paper;
No. 5—500 reams medium writing paper;
No. 6—50 reams royal writing paper;
No. 7—50 reams super-royal writing paper;
No. 8—50 reams imperial writing paper;
No. 9—100 reams colored medium (assorted.)

CLASS VIII.

No. 1—5,000 reams writing paper, 19 by 26 inches, to weigh twenty-eight pounds per ream.
No 2—1,500 reams writing paper, 19 by 26 inches, to weigh twenty-three pounds per ream.
No. 3—3,100 reams writing paper, 18 by 25 inches, to weigh twenty-six pounds per ream.
No. 4—100 reams writing paper, 18 by 22 inches, to weigh twenty-four pounds per ream.
No 5—310 reams writing paper, 18 by 18 inches, to weigh twenty-two pounds per ream.
No 6—40 reams writing paper, 12 by 18 inches, to weigh twelve pounds per ream.

All the papers designated in classes 7 and 8 are to be of the best materials, free from adulteration, and finished in the best manner. The papers in class 7 are to be white or blue, of the regular standard sizes of the respective kinds, and of such weights as may be required by this office; The papers in class 8 are to be white, and of the sizes and weight specified in the schedule.

The right is reserved of ordering a greater or less quantity of each and every kind contracted for, at such times and in such quantities as the public service may require.

Each class will be considered separately, and be subject to a separate contract; *but bidders may offer for one or more of the classes in the schedule*, and the privilege is reserved of requiring a bidder who may have more than one class assigned him to take all such classes, at the prices bid for them.

Samples (not less than one quire) of each kind of paper bid for, and but one sample of each kind, must accompany each bid, and be enclosed in a separate envelope, to correspond with the number of the paper proposed for *in that schedule*; and, in the *first* six classes, to be properly designated on the sample, or it will not be considered. All proposals and samples must be transmitted to this office free of postage or other expense.

Each proposal must be signed by the individual or firm making it, and must specify the price per pound (and but one price for each kind) of every kind of paper contained in the class proposed for.

All the paper in the several classes must be delivered at such place or places as may be designated in Washington city, in good order, free of all and every extra charge or expense, and subject to the inspection, count, weight, and measurement of the Superintendent, and be in all respects satisfactory.

Blank forms for proposals will be furnished at this office to persons applying for them; and none will be taken into consideration unless substantially agreeing therewith.

Bonds, with approved securities, will be required; and the supplying of an inferior article in any of the classes, or a failure to supply the quantity required at any time, will be considered a violation of the contract.

Each bidder is required to furnish with his proposals satisfactory evidence of his ability to execute them; and proposals unaccompanied by such ev