

AMERICAN CITIZEN.

"Let us have Faith that Right makes Might; and in that Faith let us, to the end, dare to do our duty as we understand it!"—A. LINCOLN.

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THE PULPIT.

"Our Conversation is in Heaven."

A SERMON

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TEXT.—For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ.

Heaven is never more attractive than when presented under the figure of home. It is within the sacred precincts of home that the true heart finds its chief delight, and the world is darkest and the heart most desolate when one feels homeless. Home is a feeling rather than a place. The heart's home is not simply the place in which we are confined by circumstances or convenience, not where we eat and sleep, but our weary hearts' resting place; the heart's sanctuary, where it holds communion with its kindred spirits; our place of refuge when the storms of life beat upon the soul; the fountain of consolation to which we drive with dripping hearts by countless griefs and crushing sorrows. Christians generally have happy earthly homes, made especially bright and attractive by the charms of our holy religion, beautiful because God is there, blessed because of common hopes of continuance beyond the grave. Religion so sanctifies, softens, and renews the heart that Christians necessarily enjoy best the relations of life; the ties of blood are strongest when associated with the ties of grace. But the earthly homes of Christians are only really attractive when graves are hidden in the light of the glorious resurrection morning, when in faith we behold death swallowed up in victory; when the life that now is and the life that is to come, instead of being regarded as two days separated by a night of darkness, is by faith made to appear a continuous day, of which the former is the early, dimmer dawn, the latter the bright, effulgent noon-day. These homes of earth are the playthings of the deities of earth, as changeable as the appearance of the sky. Often in the morning the sun rises in beauty, drives off the glittering stars and bathes in golden light the cloudless sky; but before he has risen far on his wings of light, suddenly the low muttering thunders are heard, huge clouds cover the brightness with their blackness, their blackness is girdled with fire lightnings, the glory of the morning goes out in the gloom of night at noon-day, and the defiant storm spends its fury on the earth. As suddenly our homes are darkened; we often have midnight at noon-day—storms that mock feeble mortal resistance come up suddenly, hide our sunlight, and drop their shadows on our souls. Christians are frequently cautioned by a merciful God who only seeks their good, whose soul purpose is to enable them to secure perfect and enduring happiness, though His ways are in the sea and cannot be traced, and His dispensations hard to understand and bear; though He sometimes leads us through the Red Sea and the wasted wilderness, before He allows our eyes to fall upon the promised land. In view of the changeableness and trying character of earth's experiences, God continually guides us in His word to lead His people in faith to the mountain top, from which they may enjoy visions of the heavenly country, the permanent home, the sorrowless existence that is viewed and promised. While in the flesh we are so influenced by the surroundings and relations of the flesh, and faith by which alone we can make a substance of things hoped for, and an evidence of things not seen, is so interfered with in its exercise by natural feeling and inclination, that we are disposed too much to confine our attention to the life that now is, to be too much affected by its events and circumstances, and to take too little comfort from the plain promises and assurances of the word of God. We are frequently reminded that this is not our rest, not our home, not where we may hope to enjoy uninterrupted communion with those we love; and they alone are happy, they alone are strengthened against earth's bereavements, they alone are comforted in times of trial, who realize the fact, and act accordingly. It is with a reference to this general idea of earthly pilgrimage and heavenly rest, that the apostle says in the text, "Our conversation is in Heaven." Such is the meaning usually attached to this word conversation, that we are not likely at first glance to catch the true idea of the passage. Our word citizenship or country better expresses the meaning of Paul. To have our citizenship in heaven, is to have our home there, our inheritance there, our possessions there, our friends there, and our communion with them. It is to have our

hopes set upon heaven, to consider it the one point, which we desire to reach, to keep our faces turned towards it, and to press towards it in all our journeyings.—Who does not love and cherish the land in which they claim citizenship? If you have ever been separated from it for a season, and have been cast a stranger in a strange land, you can better understand the love of a citizen for the land of his birth or adoption. When absent, how cheering is news from home, how delightful to see a face from home. Any fellow-citizen seems a kindred, but the heart thinks most of the dear ones in the far-off land and longest for communion with them. So the child of God has its citizenship in heaven. Earth is a strange country; here we may be left in the providence of God; here may be our business; here we may make friends and form attachments, but here we do not desire to linger; here we do not desire to keep our loved ones; here is not our citizenship, nor here our home; now we are journeying and dwell in tents, our mansions have been prepared in the Father's house by a Brother gone before. Our great aim should be to be speedily returned to the land of citizenship, ourselves and our loved ones. Why should it matter much whether our kindred go before or follow after? The great end to be accomplished is to get all home; it is ungrateful forgetfulness of home to get wrapped up in the pleasures and pursuits of the land of our pilgrimage; it shows too much attachment for a strange land, and too little for the land of our citizenship, to be afraid to die, to be anxious to live; lukewarm must be our love for Christ if we are sought then happy when the time approaches in which we are to depart to be with Him; we call that love which prompts us to seize the garments of our departing Christian friends as they go down into the dark valley leaning on the arm of our resurrected Brother, to be taken to the mansion prepared and furnished; which prompts us to try to wake them from their sleep in Jesus by the grief of our stricken hearts; but is it not a selfish love that would keep them back because we are not ready to depart, that would deprive them longer of their promised rest and reward—that would selfishly ask them to stay and close our eyes in death, and wait, weeping at our graves rather than we at theirs. Our Christian friends rebuke our tears and grief by calling back their unbounded joy,—"If ye loved me, &c." Surely the best boon that fondest affection can ask for a Christian friend is death, for it is far better to depart and be with Christ. Heaven is attractive in itself and in its own peculiar society as distinguished from the society of earth. Leaving out of view our relations to our kindred according to the flesh, not taking into account the fact on which we rest many hopes that in heaven we shall enjoy in perfection much that was here only partial and incomplete, there is much in heaven and heavenly society that draws us and induces us to make it the country of our choice, and to claim there our citizenship. All reports agree that it is an exceedingly good land that is beyond Jordan, a land flowing with milk and honey, whose attractions will surely please, and whose products will surely satisfy our immortal natures, a land in which nothing could be found that would mar the purity or disturb the peace of its citizens. And it is the dwelling place of God—the home of our divine Redeemer, and around the throne, in shining circles and countless numbers, are the holy angels. All this attracts and draws us heavenward. But it is impossible to separate our thoughts of heaven and our thoughts of kindred. If it were the declared will of God, should it be ready to depart, at the grave, forever the pleasant relations of life; but such is not His will; the re-union of parted friends is continually presented in the scriptures for the comfort of the bereaved and sorrowful, as we journey together to our better country. So also shall we enjoy it together; life's relations will be recognized and continued; Christian society can scarcely be said to be interrupted by death; our departed Christian friends are not associated with us in the body; we do not see a form that we can touch, but does the grave hide them, or has death removed them so far that the soul cannot catch a precious vision for its comfort?—No audible voice falls upon our ear, and still we hear them—in solitude, in the silent night, in the early morning—yea, continually we hear it like a living echo in the ear. Oh! no, our dead are not lost, only gone; it is only separated. The soul is confident that the earth has given them up, they are still somewhere in the universe of God, and Christian faith calls that somewhere in heaven. Our faith finds a habitation for our sainted dead, and as one by one they leave us to take up

peaceful slumbers. But it is clay; it craves companionship with kindred dust. But blessed be God, it shall be raised and changed and fitted for its heavenly citizenship. We sow mortality, but Christ raises it in immortal beauty; we sow it distended with sin, but Christ raises it glorious like His own; we sow it weak, too weak to resist the blow of death, but Christ raises it in power, and its song of triumph will be, "O, death, where is thy sting?"

The Union State Convention.

The Union State Convention, which met in Harrisburg on the 17th inst, was one of the most respectable and harmonious ever assembled in the State, and its deliberations were marked by the earnest and dignified manner which becomes the loyal people of the country. Discussions were had of course upon the various subjects upon which it was called to act; but the fact is almost remarkable that not the least ill feeling was manifested upon the part of any one. The resolutions, which we print elsewhere, express the gratitude of the people to Almighty God, and to the heroism of our soldiers and sailors, in securing peace to the nation, and the final and complete destruction of slavery; pledge the support of the Union party to Mr. Johnson in the completion of the weighty duty which devolved upon him by the death of his illustrious and lamented predecessor; suggest a policy to be pursued in the treatment of the late insurrectionary States; declare in favor of a revision of the revenue laws in order to secure increased protection to American industry and in favor of discountenancing the encroachment of foreign nations on this continent, and recognizing the claims of our citizen soldiers on our gratitude and confidence.

We regret exceedingly that the Convention should have adjourned without defining the position of the Union party on the important subject of suffrage.—It is one that must sooner or later be earnestly met by the country, and we believe now as we have long believed, that this is of all others the proper time to determine who shall and who shall not exercise the sacred right of franchise. The Convention, however, thought differently and failed to give us a basis upon which to organize our discussion. The question was canvassed by the Committee on Resolutions, its various forms being presented by persons who believed with us that the opportunity should not be lost to place the party in a proper position before the country. But each proposition was laid on the table because, in the judgment of the leading men of the party, it was impolitic to deal with the question at this time. The form of the subject which was by all odds the most popular is the provision, by amendment, to the National Constitution for a uniform system of suffrage predicated on the intelligence of the voter. But the leaders of the party, speaking for those they represented, said that the question had not been sufficiently canvassed to justify them in committing the party to any particular form of the subject, and that it would be extremely injudicious to agitate matters which do not of necessity belong to the present time.

While we have no intentions to find fault with the Convention, we cannot withhold our dissent from such opinions. We still regard the discussion of this matter as belonging to the present time as much as to the future. The late war occasioned a necessity for re-organization in the North as well as in the South, and while the work is in hand in one section it should be begun in the other. It is our duty to let the Southern people know the whole of our public policy as far as present necessity can develop it, in order that they may be enabled to conform to it as rapidly as possible. We consider it impolitic to yield until they have manifested an earnest disposition to conform to what has already been presented to them, before we agitate a rule of suffrage which will effect them as well as it will us. It will tend to initiate them in the new, and we need not expect them to understand their duty if we announce our policy point by point throughout the future. We have an abiding confidence that at no very distant day intelligence will form the basis of our suffrage system in the North and South alike, and that our true policy should be to send the question to the country without delay.

The action of the Convention in its nominations is worthy of sincere commendation. It redeemed the pledges made by the people during the war, and responded to their present desire, that the citizen soldiers shall be rewarded for their gallant deeds and faithful services in saving the liberties of the Republic. To them we owe the salvation of our gov-

ernment redeemed from the curse of slavery, and we are glad to record the fact that the party which was inflexible in supporting them through the dark hour of the conflict is faithful to its pledges to reward and honor our brave defenders.

The Convention made eminently judicious nominations for auditor General and Surveyor General. In our last issue we spoke of the candidates at some length but some few particulars more should be added. Brevet Major General John F. Hartranft was Colonel of the Fourth Pennsylvania regiment in the three month's service, which at the first battle of Bull Run was reported as having marched from the field to the music of the enemy's cannon, because their time was out, and they would not participate in the battle, although their commander earnestly plead with them to do so. Finding his efforts to be in vain, Colonel Hartranft told them that while their fears carried them to the rear, he had entered the service to fight the rebels, and he intended to go to the front. He tendered his services as volunteer aid to General McDowell, which were accepted, and he conducted himself with great gallantry throughout the battle. He has been in the army and at the front constantly since the attack on Fort Sumter. General Hartranft is a graduate of Union College, and is but thirty-two years of age. He is a man of scholarly attainments and rare ability. After leaving college he spent a few years as civil engineer, and then applied himself to the legal profession, and had practiced law three years in his native county, Montgomery, when he entered the army. For his eminent ability he was selected as the special Provost Marshal General of the Military Commission by whom the assassination conspirators were tried, and the manner in which he discharged the important, delicate and painful duties of that position, was commended by even those who sympathized with the criminals. He is in every way qualified for the office for which he has been nominated, and the people can have confidence in extending him their support.

Coloel Campbell is a practical printer and was a resident of this county several years ago. He moved to Cambria county and was engaged until the war as the manager of an iron works. What limited means he was possessed of he invested in Government securities in order to encourage those of his friends who were not as hopeful as himself of the ability of the Government to sustain itself, and to contribute all the aid in his power he entered the army as Colonel of the 54th Pa. regiment, and served with much honor to himself and credit to his regiment until the Government had no longer need of his services.

Such are the candidates of the Union party, and we predict for them a triumphant election.—*Pitts. Con.*

MR. LINCOLN AND JEFF. DAVIS.—The New York correspondent of the London Spectator asks in his letter: "Was there ever a more striking contrast than that between the close of the public careers of the two foremost men in this tremendous conflict? Ode, careless of his life, and dying upon the summit of success, mourned by a great nation, and eliciting unprecedented respect and sympathy from all Christendom; the other leading his followers to destruction, arrested as he 'skedaddled across a cornfield, to save his neck, in his wife's petticoats.' The Spectator adds, editorially: "This Republic, which was supposed to be absorbed in trade and agriculture, cultivated by wealth and prosperity, incapable of the efforts and sacrifices which are required for war—this Republic has already shown itself upon battlefields the rival of the Republics of Rome and Greece. Like the Grecian Republics, it has already had its two Nervie wars—its Persian and its Peloponnesian wars.—The war of 1774 to 1782, which created its nationality, and the war of 1861 to 1865, which has put an end to slavery, has engraved its name in the first class among the records of martial glory.—That is enough for it. God grant that it may be able to stop without going further in this career of blood and dagger!"

—WITZ is a Swiss by birth. He married in Louisiana, and before the war owned a large plantation and a great number of slaves. He was in Richmond at the time our troops went up the Mississippi river and took possession of his plantation. In 1863 he was sent to Europe on secret mission by the rebel authorities. After an absence of eight months he returned, and was appointed captain and assigned to duty on the staff of the rebel General Winder. Afterwards he was placed in command of the Andersonville prison, where his inhuman and brutal treatment of our prisoners is well known.

NEWS ITEMS.

The peach and grape in the neighborhood of Cincinnati are seriously damaged.

—At Wooster, Ohio, on Thursday, General Cox addressed 20,000 people, including 2,000 soldiers.

—Governor Brough has so far improved in health that physicians pronounce him nearly out of danger.

—One hundred and one rations were issued to the prisoners in Harrisburg jail on Wednesday. Varily, the capital has no lack of evil doers.

—The long continued warm weather in Louisiana has dried up all the cisterns and wells, and the inhabitants are drinking water from bayous which are notoriously unhealthy.

—The South Bend, Indiana, Register, giving a list of the losses by the recent tornado at that place, states that first reports greatly exaggerated. The entire losses in the city will not exceed \$20,000.

—The Canadian public debt exceeds \$75,000,000, more than three-fourths of which, strange to say, has been incurred within the past ten years. Political affairs in the city will not exceed \$20,000.

—A Paris correspondent says the Queen of Spain and her Prime Minister are not on at all good terms. A strong Republican feeling exists among the officers of the army, and a revolution may be considered as eminent.

—The Matamoros Monitor, of the 5th, contains the news of several defeats of the Liberals near San Luis and Pueblo.—Only small bodies were engaged and results unimportant. Many exiled confederates in Mexico are becoming naturalized citizens of the empire.

—A writer in the Washington Chronicle understands from valuable sources that it is the expressed opinion of heads of bureaus that, as a whole, the employment of women in the Department is a failure.

—Five members of a family named Ridge were murdered by rebels, near Chattanooga, during the war. A brother has been on the track of the murderers, three of whom have been arrested and hung, and last week another of the gang was arrested. That is a brother worth having.

—The Ohio Democratic State Sovereignty Convention assembled at Columbus on Thursday. M. H. Mitchell, of Knox county, was appointed Chairman, and W. H. Munnell, of Highland county, Secretary. Alexander H. Long was nominated for Governor, and Chilton A. White for Lieutenant Governor. Strong State Sovereignty resolutions were adopted.

—In sixty-one counties in Kentucky heard from, the "Conservative" majority on the vote for State Treasurer, is only 2,013. The result will be close, on the popular vote. The legislature will probably be "Conservative," who will have five of the nine Congressmen. The Democratic candidate for State Treasurer is dead, and the Union candidate is dangerously sick.

—Governor Johnson, of Georgia has issued a proclamation to the officials throughout the State to administer the President's oath of amnesty to all persons entitled to receive the same. Also, that all the civil officers of the State who have taken and subscribed to the President's Amnesty Proclamation, if not embraced within any of its exceptions, or who may have received a special amnesty, shall proceed thereafter in the discharge of the duties of their several offices, according to the laws in existence prior to the first of January, 1861, so far as the same are not inconsistent with the present Constitution of the State.

—A Texas correspondent describes Camp Ford, at Tyler, in that State, as a prison pen second only to Andersonville in the barbarism and atrocities inflicted upon Union prisoners for two years. He says that scourged, beaten and tortured, these prisoners were too far off and too closely guarded for their groans to be heard by those in the outside world.—Their sad story only became known from their shrunk lips after they had been exchanged. It is a stockaded inclosure of eight or ten acres. This estimate includes all the adjuncts of the prison. It is situated on the side of a sandy slope, at the lower edge of which, and just within the stockade is a spring that supplied water to the prisoners. The inclosure, which seems to have been enlarged at different times to meet the requirements of rebel captures, is filled with huts and shanties of almost every imaginable shape, and constructed of every available material.

Educational Department

Intelligence the Support of Free Government.

We are glad to observe, as one of the consequences of the war, and of the emancipation which was one of its measures, that the question of the proper qualifications of enfranchisement is receiving attention throughout the country. The high privileges connected with citizenship should be diffused as widely as is consistent with the benefit of individuals and the safety of society. But both these considerations require some attention to the subject of qualification for using those privileges. That many enjoy the privilege of the ballot, who lack these qualifications, can hardly be doubted. The commendable liberality of our provisions has been perverted and abused, to some extent. But the questions whether this abuse can be corrected by restrictions, or whether it would be obviated by further extensions, are of such doubtful decision, that persons may be excusable for holding them for a time in suspense. These we do not discuss in the present article. A more general but not less important subject is before us. The connection of intelligence with virtue, in the people, is the means of their own benefit, and is the strongest support of free constitutional government.

Whatever may be the prevalent opinions and theories, in countries ruled by despotic or aristocratic sway, it is an axiom among us. That popular intelligence is not only conducive to the highest happiness of society, but is even essential to it. We have another sentiment which, though often denied and scouted abroad, is also an axiom with us, viz: That popular freedom is essential to the highest happiness of society. Underlying these, and supporting them, is a third sentiment, not controverted anywhere, though often neglected; which is, That popular virtue is essential to the highest happiness of society. These, together, form a three-fold cord, not easily broken, that bind society together under good civil government. Diffused among a people, they qualify them for forming good government, and for maintaining it. But freedom, without intelligence and virtue, could not long subsist. The history of its wild life and ignominious death would be summed up in a few brief and melancholy sentences, depicting in its frantic acts of violence and misrule, its revolutions in anarchy, and its extinction in iron despotism.

This renders education a necessity in our country. And the correctness of principles is proved by the fact, that where the facilities for education have been enjoyed in the highest degree, these two results have followed: The social condition of the people has been the happiest, and the fidelity of the people to the government has been most firm. The late disturbance of our country's peace, by a formidable insurrection, does not offer an exception to these views. It rather affords a strong confirmation of their correctness; for this insurrection had its inception and support in that section and from those classes in our country, in which the privileges of education had been most recently enjoyed, and it was suppressed by men who had been taught in school houses, and familiar with correct political and moral principles from their childhood.

It is not merely the amount of scholastic instruction, communicated in the usual processes of education, that qualifies men for enjoying and benefitting society. The processes themselves are conducive to this end. The elevating social influences, the subordination to rightful authority, the self-government, the habitual control of moral principles, insensibility, yet surely, operate to the promotion of the character of intelligent, orderly, virtuous citizens. This is finely illustrated by those elementary and valuable schools in which no secular science is introduced in which politics is never named, in which the history or constitution of our country form no part of the instruction, but which embraces, as themes of thought and tuition, only moral and religious subjects. Here we find the character and tone of mind formed [which perpetuated] will make men and women of the party that free government requires. Principles of right are inculcated, and habits of integrity are formed, which will carry their benign influence over the whole life. Respect for the rights of others will accompany the consciousness of privileges, and while the principles imbibed will afford happiness, they will also supply impulses for the good of society.

History will fully sustain the principles we have advanced. They are illustrated by the contrasts in free and despotic governments, in a higher and lower scale of civilization, in popular elevation and debasement. We could cite the proofs by specific reference to different countries, but we forbear.—*Pitts. Commercial.*