

# VILLAGE RECORD.



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## POETICAL.



### MAN WAS NOT MADE TO MOURN.

There is a voice which haunts me still  
Where'er on earth I be;  
In lonely vale, on lofty hill,  
And on the distant sea.  
I hear it in the silent night,  
And at the break of morn;  
And 'ere it eryeth—dark or light—  
Man was not made to mourn.

In every stream that seaward flows,  
That voice salutes mine ear,  
In every wind that round me blows,  
Its thrilling notes I hear;  
In every sound of Nature's heart,  
The cheerful or forlorn,  
This ever hears the better part—  
Man was not made to mourn!

The sun that glades the summer noon,  
The light that blesseth all,  
The myriad stars, the quiet moon,  
The showers from heaven that fall,  
The flowers which in our meadows grow,  
Our mountain paths adorn,  
All, all in their beauty show,  
Man was not made to mourn!

All nature cries aloud, but man  
Regards not Nature's voice;  
Prevents her benign plan,  
Her workmanship destroys—  
From her fair book the brightest page,  
With impious hand has torn,  
Yet still she cries, from age to age,  
Man was not made to mourn!

O, gentle mother, may thy child,  
Ere long thy lesson read,  
Embrace thy precepts, loving, mild,  
Thy fraternal creed;

Then shall the blessed end be known  
For which he has been born;  
And all shall feel from zone to zone,  
Man was not made to mourn!

## MISCELLANY.

GENIUS OF PROTESTANTISM

BY REV. P. SCHAFF, D. D.

This tenth of November is the birthday of the greatest man of modern times, who, though but a humble monk and teacher, shook the Church and the world by the power of faith, and gave a new course to the current of history. The name of LUTHER belongs to no party or sect, but to the Christian world; the hero of the Reformation needs no eulogy; Protestantism is his imperishable monument. His nailing of the ninety-five theses to the door of the castle church at Wittenberg, which drew into itself the best religious and intellectual forces of Western Christendom, and is still moving on with ever increasing volume, carrying the open Bible and the blessings of Christian liberty to the most distant nations of the globe.

The Reformation of the sixteenth century is an event second in importance only to the first introduction of Christianity. It is the cradle of the Protestant churches. It is the fountain head of those mighty ideas and principles which have been the moving and controlling forces of history during the last three hundred and fifty years. It was not an abrupt and isolated event, but the ripe fruit of seed scattered centuries before. The invention of the art of printing; the discovery of America, the revival of letters, culminating in the first printed edition of the Greek Testament; the struggles of the mystics for a more inward, spiritual religion, and direct communion with Christ; the reformatory labors of Wiclif in England, Huss in Bohemia, Wessel in Germany and Holland, Savonarola in Italy, and the cry of leading divines and three General Councils of the medieval Catholic Church itself, for a reformation in the head and the members, were as many preparations which resulted in the Protestant Reformation. It carried with it the best forces of the preceding life of catholic Christianity, as Christianity itself gathered into it all the revelations of the Old Testament, and fulfilled the hopes and aspirations of the race after salvation.

Lutheranism in Germany and Scandinavia, Zwinglianism in Switzerland, Calvinism in France and Holland, Anglicanism in England, Presbyterianism in Scotland, Puritanism of the seventeenth century, Moravianism and Methodism of the eighteenth, the revival of evangelical Christianity in the nineteenth, the Bible, Missionary and other benevolent Societies of the present day, are the simultaneous or successive waves of the same great movement of the sixteenth century.

These different Protestant organizations have each a peculiar mission to fulfill, and there is room for them all. But with all their differences of creed, discipline, and cultus, they are moved by the same principle, and labor for the same end. The principle of Protestantism is evangelical freedom in Christ, its aim to bring every soul into direct relation to Christ. Romanism puts the Church first and Christ next; Protestantism reverses the order. Romanism says: Where the Church is (meaning thereby the Papal organization), there is Christ; Protestantism says: Where Christ is, there is the Church; Romanism says: Where the Catholic tradition is, there is the Bible and the infallible rule of faith; Protestantism says: Where the Bible is, there is the true tradition and the infallible rule of faith; Romanism says:—

Where good works are, there is faith and justification; Protestantism says: Where faith is, there is justification and good works.—Romanism throws Mary and the saints between Christ and the believer; Protestantism goes directly to the Savior. Romanism proceeds from the visible church (the Papacy) to the invisible; Protestantism from the invisible church (the true body of Christ) to the visible; Romanism works from without, and from the general to the particular; Protestantism from within, and from the individual to the general. Protestantism is a protest against the tyranny of man, on the basis of the authority of God. It proclaims the Bible to be the only infallible rule of Christian faith and practice, and teaches justification by grace alone, as apprehended by a living faith. It holds up Christ as all in all, whose Word is all-sufficient to teach, whose grace is all-sufficient to save. Its mission is to realize the universal priesthood and kingship of all believers, by bringing them all into direct union and fellowship with Christ.

According to Protestantism, union with Christ is the only true basis of the communion of saints; while Romanism makes visible church union the basis of union with Christ. We say: The nearer we approach to Christ, the nearer we approach to each other. The unity we seek is a free unity that includes every variety of types and forms of piety in their fullest development, not a compulsory uniformity that restrains or destroys individual freedom.

Protestantism is not a babel of contradictions. You might as well deny the unity of our nation on account of the independent State governments and the rival political parties, as to deny the unity of Protestantism on account of the different denominations and conflicting schools of theology. All true Christians are one in Christ, their common Head—meet daily at the same throne of grace, eat of the same Bread of life, have the same faith, love, and hope, and travel to the same Father's home in heaven.

But this unity of Protestant Christendom should find a visible expression. This is just the mission of the EVANGELICAL ALLIANCE. It aims not at a union of denominations, for which the time has not yet come, if it ever will come before the millennium; but it is a free Association of individual Christians from all the evangelical denominations, for mutual encouragement, and the promotion of fraternal intercourse and harmony. It endeavors to cherish, draw out, and bring into action the spiritual unity which already exists, and to make it more effective for the common ends of all the churches of Christ. Communion of saints on the basis of union with Christ; this is our motto.

The more individual-Christians draw together in the same spirit, the more the various denominations will forget their rivalries and strife, and bid each other God-speed in the prosecution of their Master's work.—They may continue their separate organizations, but they will publicly recognize each other as branches of the same family; cultivate brotherly intercourse, and present to the world, in all essential questions and for all practical purposes, the sublime spectacle of a united army, fighting under the same Captain and the same victorious banner.

That this is no dream or idle speculation, has been proved by the events of the last week. A Presbyterian Council, representing five distinct Presbyterian organizations, laid in the City of Brotherly Love, the solid foundation for organic union, and what is still more remarkable, openly joined hands and hearts with Protestant Episcopal Societies which provisionally held their universities at the same time and in the same place—Looking—not backward to past dissensions, but forward and upward to coming glory—these two venerable bodies confessed with one mouth the Apostles' Creed—the most ancient and catholic of all creeds—and the faith of the Reformation, and melted together under the irresistible power of the blessed Spirit of God. The angels in heaven rejoice over this sublime spectacle, and exclaimed: Behold they pray; behold they are one in Christ Jesus, their common Lord and Savior, the great Head of the Church, which is his body, the fullness of Him that filleth all in all.

Now, let us perpetuate this spirit, and spread it over the whole country, until the last prayer of our blessed Savior be fulfilled: 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, and that the world may believe that thou hast sent me.'

BUNIAN AND THE QUAKER.—John Bunyan, while in Bedford jail, was called upon by a Quaker, desirous of making a convert of him. 'Friend John, I have come to thee with a message from the Lord, and after having searched for thee in all the prisons in England, I am glad that I have found thee out at last.

'If the Lord has sent you,' returned Bunyan, 'you need not have taken so much pains to find me out, for the Lord knows I have been here twelve years.'

Deal gently with those who stray. Draw them back by love and persuasion. A kind word is more valuable to the lost than a mine of gold. Think of this, and be on your guard, ye who would chase to the grave an erring brother.

## SELF-RESTRAINT.

"He knew himself, and knowing, he controlled."

Self-restraint is one of the most important of duties as well as virtues. It should be exercised daily and hourly. Without it, error and guilt and crime are inevitable. There is no individual, however wise, however elevated, or however powerful, who does not feel that at times and seasons, his passions, his prejudices, his appetites, and his tastes, require to be controlled and restrained. The defects of his nature attain the mastery; and but for the exercise of a powerful mental and moral effort, he would wander into the wrong path, commit some excess, or perpetrate some injustice. But, 'the still small voice' within admonishes, he pauses, reviews his position, his inclination and the path before him, exercises the virtue of SELF-RESTRAINT, and is saved for the time. If he pursue another course—if he disregard the whisperings of reason and of conscience—if he permit the mere animal to exercise the mastery—if he cannot or will not restrain himself, the consequences will be sad—often deplorable. 'Know thyself'—is the aphorism of an ancient sage. Such knowledge is indeed important. Unless we understand our own frailties and infirmities, our errors and imperfections, our weaknesses and vices, we shall not be able to master or control ourselves. All are more or less defective, and there are few who see themselves as others see them. Nay, it frequently happens that the very frailties and infirmities that we detect and deplore in others, exist in ourselves to a still more serious extent, and yet without our knowledge. We cannot or will not recognize or confess them. Hence, either blinded by prejudice, by passion, or by selfishness, we are unable to apply the remedy which seems so simple in the cases of others. We delude ourselves into a belief that all men are mortal but ourselves; and thus, instead of practising the virtue of self-restraint, we fancy or assume to fancy, that we do not require the exercise of any such controlling power. And yet scarcely a day goes by, in which errors are not committed, simply because we will not or cannot restrain ourselves. How often does a garrulous tongue get us into trouble! How frequently do we speak rashly and rapidly, without thinking of what we are saying, or of the effect which is likely to be produced. And so with almost every movement of life. The conservative power of SELF-RESTRAINT is forgotten or neglected. Only a few days since, a young man of excellent temper, kind heart, ample means and many accomplishments, admitted that he was living a little too fast, and had become too fond of the wine cup. He felt the evil effects, both in body and mind, and he knew that he was not only damaging his character, but shortening his life. Nevertheless, with these admissions, and with these prospects before him, he could not practice the virtue of self-restraint. The abyss yawned, he saw it, he felt the impulse that was hurrying him on; and yet he could not, or would not, avoid his fate. And so with almost every other pernicious practice. There is scarcely an individual alive who is not perfectly conscious that he is indulging in some error—that he is perpetrating some evil—and that some vile habit has to a certain extent, the control of him. Again and again he will determine to amend and reform. And yet the multitude

"Resolute, and resolute die the game."

There is scarcely a criminal in the Penitentiary who, if he look back and review the past, cannot point out a period in which, had he exercised the virtue of self-restraint, had he obeyed the "still small voice of conscience," he would have turned from the error of his way and become a useful member of society. But he locked the moral courage, and now he regrets his infirmity and the consequences, in sackcloth and ashes. It is difficult to abandon a habit, however pernicious, when it is the result of years of practice, and has thus become identified, to a certain extent, with our very being. It then forms part of our daily life, so to speak. But in the beginning, the infatuation may be subdued. Nay, there is always hope; and it is far less difficult to overcome an evil propensity, after one or two vigorous trials, than the infatuated are apt to imagine. If the effort be made in a determined spirit, and with a view to all the consequences, the end will surely be accomplished. A solemn duty with parents, is not only to inculcate the principle, but to teach the practice of self-restraint. Only a short time has gone by, since we recorded the execution of a father for the murder of his son. The wretched old man, a few minutes before he was launched into eternity, admitted that his TEMPER had always been violent, that unfortunately he had never been restrained or controlled it, and that hence, he was about to expiate his most unnatural offence upon the scaffold. But illustrations may be found in every walk of life. A large portion of mankind are too impulsive, too passionate, too hasty, too eager, and too reckless. They forget and disregard the restraints which should be imposed by education, by good feeling, by consideration, by sound morals, or by cultivated intellect; and hence, errors and indiscretions are constantly committed. It is, of course, unreasonable to expect perfection in human nature, however refined or elevated, and yet the individual who understands himself, who, aware of his weaknesses and propensities, is considerate and thoughtful, and thus constantly practices SELF-RESTRAINT, will escape many anxious difficulties and misfortunes, which a disregard of this duty, and a violation of this virtue, will immediately provoke.—Robert Morris.

One of the sublimest things in the world is plain truth.

One to-day is worth two to-morrows.

## Character.

January.—Whoever is born in this month will be laborious, and a lover of wine, but very subject to infidelity; but he will be complaisant, and withal a fine singer. The lady born in this month will be a pretty prudent house wife, rather melancholy; but yet good tempered.

February.—The man born in this month will love money much, but the ladies more; he will be stingy at home, but a prodigal abroad. The lady will be a human and affectionate wife and tender mother.

March.—The man born in this month will be rather handsome; he will be honest and prudent; he will die poor. The lady will be a jealous and passionate chatter-box.

April.—The man who has the misfortune to be born in this month, will be subject to maladies; he will travel to his advantage, and love ladies to his disadvantage, for he will marry a rich and handsome heiress, who will make—what no doubt, all understand. The lady of this month will be tall and stout, with agreeable wit, and great talk.

May.—The man born in this month will be handsome and amiable; he will make his wife happy. The lady of this month will be tall and stout, with agreeable wit, and great talk.

June.—The man born now will be of small stature, passionately fond of women and children, but will not be loved in return. The lady will be giddy personage, fond of coffee, she will marry at the age of twenty-one, and be a fool at forty-five.

July.—The man will be fat, he will suffer death for the wicked women he loves. The female of this month will be passably handsome, with a short nose but fine bust. She will be of rather sulky temper.

August.—The man will be ambitious and courageous, he will have several maladies, and two wives. The lady will be amiable and twice married, but her second husband will cause her to regret her first.

September.—He who was born in this month will be strong, wise and prudent, but too easy with his wife, who will give him great uneasiness. The lady round and fair-haired, witty, discreet, amiable and loved by her friends.

October.—The man of this month will have a handsome face and a florid complexion; he will always promise to do one thing and do another, and remain poor. The lady will be pretty, and a little too fond of talking. She will have two husbands who will die of grief, she will best know why.

November.—The man born in this month will have a fine face, and be a gay deceiver. The lady of this month will be large, and liberal, and full of novelty.

December.—The man born in this month will be a good sort of person; though passionate. The lady will be amiable and handsome, with a good voice, and a well proportioned body, she will be twice married, remain poor and continue honest.

## The Bachelor.

In the vast field of human affections says a contemporary, the old bachelor is the very scare-crow of happiness, who drives away the little bird of love that comes to steal a way the hemlock seeds of loneliness and despair. Where is there a more pitiable object on this earth than a man who has no amiable woman interested in his welfare? How dismal does his desolate room appear, when he comes home at night weary and hungry; a barren table and a lonely pillow that looks like the white urn of every earthly enjoyment. See the old bachelor in the dark afternoon of life, when the heart is sinking to its sundance! Not a solitary star of memory gleams over his opening grave! No weeping wife to bend like a comforting angel over his dying pillow, and wipe the death damp from his brow! No fond daughter to draw his chilly hand into the soft pressure of her own and warm his icy blood with the reviving fires of availing affections! No many boy to link his name with the golden cabin of honorable society, and bind his history in the vast volumes of the world which he is leaving forever. He has eaten and drunk, and drunk and died, and earth is glad she has got rid of him, for he had little else to do than cram his soul into the circumference of a six-pence—and no human being, save his washerwoman, will breathe a sigh at his funeral.

A FEW HARD THINGS.—Experience and observation have taught men that it is—  
Hard to quit, chewing tobacco.  
Hard to keep from eating too much.  
Hard to drink liquor and not to be intemperate.  
Hard to pay our debts.  
Hard to resist temptation.  
Hard to believe a man you know to be a liar.  
Hard to turn the other cheek when we are struck.  
Hard to borrow money from friends when we need it.  
Hard to love our enemies.

Little Alice found out an ingenious way of getting to bed in a hurry. The crib in which she slept was so low that by placing one foot on the inside, and taking hold of the post, she could easily spring up. "Mamma," she said to her mother one evening, "do you know how I got to be quick?" "No," was the reply. "Well," said she in great glee, "I stop one foot over the crib, then I say 'rats,' and scare myself right in."

An eccentric man in Bath, Maine, was asked to aid a foreign mission. He gave a quarter of a dollar, but stopped the agent as he was departing, and said: 'Here's a dollar to pay the expenses of getting the quarter to the heathen.'

A Mormon female seminary was recently started in Salt Lake City, which succeeded very well, until the principal dropped with and married the whole school.

## A Singular Community.

Four miles from Onondia, New York a class calling themselves Christian Perfectionists, twenty years ago organized a community—it numbers about 250; twenty-five are under 14 years of age. Property and persons are held in common. No one of himself owns anything. They commenced poor, now they are rich. The location is the most beautiful in the land. It embraces 600 acres in the choice Onondia Valley. The grounds are finely laid out. The principal residences are brick, three stories high. Besides the central mansion there are five large buildings. One used for a general dining-hall, and others used for canning fruit, and various industries. They have invented much valuable machinery. All out in one large hall at many tables.—They provide neither tea nor coffee, and seldom meat. Vegetables, fruits, milk, butter, cheese, cakes, puddings and pies are abundant. They have a fine library and take the newspapers.

Their religious faith is peculiar. They claim to be the successors of the Apostles, to whom was promised the speedy second advent of Christ. They say that Christ did reappear after the destruction of Jerusalem, when there was a judgment in the spiritual world, and the final kingdom in the Heavens began. They believe that they are in direct communication with Christ and the resurrected Church in the angelic world. These things they say in a literal, not figurative sense. The marriage relation in the community is wholly unknown. Instead, there is a complex marriage.—Each man is the husband of every woman—each woman the wife of every man. Husband and wife have no meaning. There are no wedding ceremonies, for there are no weddings. Nor are young persons mates.—A young man must mate with a woman older and more experienced than he; a young woman with a man older and more experienced than she. Love, attachment for individuals are contrary to their principles. Only twenty-four children have been born in ten years. The women wear Bloomers and short hair, and enjoy equal privileges with the men.

## A Model Merchant.

A merchant of New York, during the late war, made a contract with a mechanic to supply him with a quantity of tin cans. Not long after this the price of tin rose so much that the contractor must lose money by completing the work at the price agreed upon. However, he said nothing, but went on delivering the cans. When the first bill for pay of the cans was received, the employer called upon him and said: "I understand you are losing money on this job."

"Yes," replied the contractor, "but I can stand it; a contract is a contract, you know."

"How much will you lose?" asked the gentleman.

"Oh! no matter," was the reply; "I don't complain, and you ought not to."

"I insist on knowing."

"Well, since you desire it, I shall lose so much a hundred, naming the amount."

"Well, sir," said the noble hearted man, "you must not lose this—it would not be right. I shall add the amount to your bill, and, as the price of material may still rise, I will advance you the money for the whole contract, which no doubt, you can now use to advantage."

The difference thus paid, to which the contractor had no claim, amounted to five hundred dollars. That was something more than business honesty; it was Christian principle carried out in business. The world needs just such examples to convince it of the truth of religion.

Freddy, a fair-haired youngster of four summers, the other day, after being for some time lost in thought, broke out thus: "Pa can God do anything?"

"Yes, dear."

"Can he make a two-year old colt in two minutes?"

"Why, he would not wish to do that," Freddy.

"But if he did wish to, could he?"

"Yes, certainly, if he wished to."

"What in two minutes?"

"Yes, in two minutes."

"Well, then, he wouldn't be two years old, would he?"

FOR PURE DRUGS

MEDICINES, OILS

PAINTS, &c. &c.

Go to Fourthman's DRUG STORE. Waynesboro, May 24, 1867. J. BEAVER, DEALER IN Ladies, Misses, Children, Men and Boys BOOTS & SHOES, Hats, Caps, Trunks, etc.

THE METALLIC SHOE SOLE. Segars, Tobacco, the very same old kind of Rappee Snuff, Candies, Nuts, Cloves, Cinnamon, Pepper, Baking Soda, Ginger, Baking Mollasses, Shoe and Store Blacking, Essence of Coffee, Paper Cans and Cuffs, Suspenders, Hoses, Paper, Ink and Steel pens.

PAINTS for FARMERS and others.—The Grafton Mineral Paint Co., are now manufacturing the Best, Cheapest, and most Durable Paint in use; two coats well put on, mixed with pure Linseed Oil, will last 10 or 15 years; it is of a light brown or beautiful chocolate color, and can be changed to green, lead, stone, drab, olive or cream, to suit the consumer. It is valuable for Houses, Barns, Fences, Carriage and Cart wheels, Pails, and Woodware, Agricultural Implements, Canal Boats, Vessels, and Ships' Bottoms, Canvas, Metal and Shingle Roofs, (it being Fire and Water proof), Floor Oil Cloths, (one Manufacturer having used 5000 lbs. the past year) and as a paint for any purpose is unsurpassed for durability, elasticity, and adhesiveness. Wanted in all cases as above. Send for a circular which gives full particulars. None genuine unless branded in a trade mark Grafton Mineral Paint. Address DANIEL BIDWELL, 254 Post St. N. Y.

LUMBER WANTED. The subscribers will pay the highest cash price for Lumber, to be delivered this season, and will also want a large lot for next season. GEISER, PRICE & CO. 8-11-17. DECHERT, The largest assortment of CARPETS in town at the store of AMBROSE, BENEDETT & CO. PRIME N. O. Molasses at the store of AMBROSE, BENEDETT & CO.