## Woetry.

For the American Presbyterian A FRAGMENT.—FRIENDSHIP.

To account for the isolated and fragmentary character. of the following lines, it may not be improper to say that they formed part of an intended poetical essay on. the Pleasures of Friendship-whose production the activities of life and the pursuit of sterner studies nipped in

From homesteads far in sweet sequestered dell, The selfish hermit seeks his lonely cell: . Where, 'mid the beauties of the sylvan scene, l'ime's noiseless flood rolls on with tide serene. No human utterance racks the silent air, Smrtling the songster from his leafy lair: Starting the songster from his leaty fair:
No ringing swathe betokens harvest yield,
No milkmaid's song, nor whistling lad afield;
No jovial ditty wakes responsive glee,
No rebeck warbles blithesome melody
In that still hannt—save by his steps untrod,
Comrade of Nature and the friend of God. Comrade of Nature and the friend of God. But nature's voice, in modulations sweet,
With soft delight, pervades the lone retreat,
The trembling murmur of the gontla trees
That whisper answers to the courting breeze;
The morning snatches troll'd from feathered throats Where God-tuned pipes give birth to mellower n Than lute can speak, and nobler music thrills From sliding runnels and spray-flinging rills.
Or if at dawn, from leaf-strewn couch he rise—
From airy cairn, the engle he descries,
Wheel boldly sunward with discordant scream, Pois'd on the bosom of the level beam. Nor sounds alone the pious man doth find Soothe to his soul—engaging to his mind; The joys of sight in richest number bless, And Nature wins him in her sprightliest dress. When forth he steps, in contemplative rede, O'er emerald cushions doth his pathway lead, And rambling through the sweet and peaceful glade. His footstep rustles, mid the dew-tipp dblades; While, as he goes, each flower, with fragrant sigh, Turns to his glance its bright, beseeching eye, And weeps, ere neath his careless foot it die. So the true Christian turns his dewy gaze, With holy faith, to Death's abhorrent face: And ere the monster crash with nutbless tread, He sings for joy and, smiling, lifts his head.—
At noontide oft he turns his weary feet. To some green knoll—a cool and shady seat; There he, unmindful of the cushat's call And liquid voice of plashing water-full,
In soft repose reclines and loves to pore
In some aged tome of long forgotten love.
Thus flow his days—'mid Nature's calm delights, Her mellow music and romantic sights— Unrippled on—no harsher grief to breathe Across their surface, than the hapless death Of some pet warbler tended from the nest, Or fondling squirrel—nourished in his breast.
Yet, though no gust of troublous sorrow blows.
O'er his calm soul, befraught with human wees.
Though there grim vice no shrinking horror wake,
Nor the fine chords of tender pity adds.
By jarring truth of wrethful adds.

By jarring touch of wrathful passion wrung, Or grief's rude hand, all shattered and unstrung,—Nor want, nor woe, demand his sympathies—'Mid all this bliss the bermit sadly sighs! Tow'rd one load-star his longing glance he turns For FRIENDSHIP's ray his craving bosom yearns, Cruel self-sought fatel his God sent days to spend Loveless and sad—slone without a friend?

\* \* \* \* \*
Without a friend—were Kingship dearly bought, And wealth unmeasured, though it came unsought; Without a friend to share its bless'd delight...

Father and Saviour—Heaven itself were night!

Hail, purest angell of immortal birth, God's brightest herald to this gloomy earth! Whose gantle love enfolds, with turile wings Our trembling souls; and round our spirits flings Such golden clouds of fresh, ambrosial joy, Infused with sweets that never, never cloy. Spice of our joys—balm of our grief and fear— Charm of our life—in death our sweetest cheer! Philadelphia. J. EDWARD JENKINS

## Correspondence.

For the American Presbyterian. LETTER FROM MRS. BENTON TO THE

CHILDREN. (NOT TO BE OVERLOOKED BY THE GROWN PROPLE.)

Mount Lebanon, Bhamdun, Feb. 7th, 1861. DEAR EDITOR:—I suppose your valuable patheir interest in the people of this dark mountain, especially the youth and the little ones, who are so different from them.

WINTER LIFE IN MOUNT LEBANON. For the last week the snow has been falling thick and fast, and now all the peaks above and below us are one shining mass of purest white, glittering and dazzling in the bright sun of today; but there are no jingling, merry sleighbells, for there are no roads, only narrow zigzag paths, winding along the tall, rocky sides of the mountains, and through the deep valleys, leading from village to village. When it stops snowing, the people go to the tops of their houses, and throw the snow off the flat roofs; then return into their dark, cheerless huts, seat themselves on their sheepskins around a little smoky fire in the middle of the room, thaw out their halffrozen fingers, and eat their dish of pottagesuch as Esau sold his birth-right for-with their. coarse bread, baked in the Tunour-the oven Jesus meant when he said, "The grass which to-day is, to-morrow is cast into the oven." It is a deep hole dug into the ground, with a huge pottery jar, without a bottom, sunk into it. Then they make a fire on the bottom, of grass ther and sister must learn to read it also. and sticks; when hot, they stick their round, thin sheets of dough to the sides of the jar, till it is that younger brother and sister have both died baked; a man will eat seven or eight such loaves in the sweet hope of the gospel. at a meal, if he can get them; our Saviour could make them suffice for as many thousands.

derful what an amount of relief has been sent pel there. They teach a school for all the chilto them from distant lands-America, England, dren of the hamlet, without pay; and several France, and Russia.

# ZAHLEH AS HUMBLED.

A few days ago, we received a visit from two of our old friends from Zahleh. They gave us THE AUTHOR AND TRANSLATOR OF THE SYmany facts about that place, Moosa Arta, who has been before spoken of in the Journal of blessed be God, I can rejoice in my loss, for the she grew up an educated and pious young woiron rule of the Papal Bishop and priests is man.

leans returned to their demolished homes, there was not a book in the place; all, all had gone in that awful whirlwind of fire. We had sent three small books to Moosa, and he said they had been his comfort in sorrow, and been read by many. How eagerly they received a Bible, in translating the Trumpets, from the Arabic, Testament, and a few books! and how thankfully they received a bundle of clothing for their; in a confirmation and a feet in families!

Poor Yusif Hooroo, who was first and foremost in the mob that expelled us from Zahlehv last year, who cursed us, threatened to kill us, and to burn us in our house, was killed in the taking of the town. Poor fellow! we mourn over his sad end. We shall hope to tell won more of Zahleh by-and-by.

THE ORPHAN GIRL OF DEIR EL KOMR-THE HE DEACONNESSES AT BEIRUT. On a cold morning, about a month ago, we

found a little girl about ten years old standing at our door & She was covered with one thin garment, and her poor little frame shook with. cold; we took her in warmed, fed, and clothed her, and learned from her the sade tale of suffering which is too true of thousands in poor, unhappy Syria. Her father was a tradesman, and lived in Deir el Komr; he was killed in the awful massacre at that town. She, with her mother, little brother, and infant sister, fled to Silfaya, the home of the family. They found the houses of their friends all robbed, but not burnt.

"But, my poor little girl, how came you here alone, so far from home?" She said she came with a man who sold lemons. As they had nothing to eat, she was sent to beg. She never went out begging before, and she evidently was not used to it. We afterwards ascertained that her statements were true. We have sent her to Beirut, to the Orphan Asylum recently opened by some German Deaconnesses. The little girl's name is Nejmy Star. May she become a star in this dark mountain, and a star in the Saviour's crown! Most heartily do we welcome these pious German sisters, and their blessed work; already they have nearly a hundred widows and orphans in their establishment. But the Papal Nuns have a school of one thousand girls at Beirut, and large schools at Sidon, Aleppo, Damascus, and other places. What an example is this for the Protestant world!

THE BRIDE'S TESTAMENT. On the first Sabbath of the year, another of the mothers in our Bible-class was admitted to the Lord's Table. Her case is such an interesting one, that you will like to hear a little about

heren pulsat plantery who a girn blide and hals free Her elder brothers had become Protestants. One of them was in the Mission School and Merrian, with great zeal learned to read the Testament. She was engaged to be married to a respectable, well-to-do young man, of not be away from home when he brings it out. the Orthodox Greek Church of Bhamdun, as in Syria the young ladies have no voice in the matter of their own marriage. Her parents kept the young mantali in the dark about the change of views in their daughter, and her reading the Testament. She was married. Nicely packed in one corner of her box was her Testament, which she read in secret, as she could steal sly moments; but her ever-watchful mother-in-law ere long espied the forbidden book, and lost no time to fill her son's ears with the dreadful suspicion that his bride was a heretic

Now Asaad was a tall, six-foot mountaineer: and when he heard the mother's suspicions, he per visits a great many families in the United | quickly called his wife; and demanded to know States, and that in those families are a great at once if she had changed her religion. She many children; it is to those dear ones I wish replied that she loved to read the Testament, now to write a few lines, hoping to increase and thought Jesus Christ the only Saviour and Mediator. On learning this, Asaad cursed, and raved, and tore his hair, and declared he would beat her to death if she did not at once recant. Merrian was firm, but she wept much, and feared he would kill her. He sent word to her parents, that, as they had deceived him, they must take their daughter back, or he would take some other means to be rid of her. They replied, "Do what you please, we will not let her enter our house again." The furious husband then sent to her elder brother, and told him, if he did not take her back, he should kill her; her brother said he had no power to take her-she was his wife; but he begged him, before he killed her, to ask the advice of the priest of his church in Bhamdun. Now it happened that priest was a great friend of Dr. Eli Smith, and much enlightened; and when the enraged husband laid the case before him, he replied: "My son, if Merrian is a good wife in other respects, let her alone; let her read the Testament; this Protestant religion is better than ours, I wish all the women in our church could read."

Asaad returned satisfied, and began himself to read the holy book; then his younger bro-This marriage occurred about ten years ago

That Greek priest has also gone to his account. His last words to his son were: "Don't This is the way the people live who are com- be a priest-keep close to the missionaries, they fortable; but, in these cold storms, we think teach the truth." Asad and his wife are now nuch of the thousands who have been burnt out both valuable members of the Church of Christ; and robbed, and who have scarcely a shelter, or they live in a little village about a mile from a covering from the chilling blasts. It is won- here, and they are like the leaven of the gosfamilies have joined them in faith and hope, and the good work goes on still. All this can be

traced back to the Testament-reading bride.

When the missionaries first came to Syria, it Missions, who was the first who dared to de- was almost impossible to get any one to hear clare himself a Protestant in Zahleh, is a gun- what they wished to say, or to get any children smith, and was a wealthy man. Said he, "My into a Protestant school. The first child taken fine house, shop, tools, and all my property, is to train up was a very poor little girl, named gone; my family, children, and grandchildren Raheel; she was taken by Mrs. Sarah L. H. number thirty-nine persons, we are all in need | Smith. When Mrs. Smith died, little Raheel of clothing and the necessaries of life; but, went to live in other families of the mission;

iron rule of the Papal Bishop and priests is brown and I can now speak openly of Jesus In the Market of the Papal Bishop and priests is brown and I can now speak openly of Jesus In the Market of the Papal Bishop and priests is brown and I can now speak openly of Jesus In the Market of the Papal Bishop and priests is brown and I can now speak openly of Jesus In the Market of the Papal Bishop and priests is brown and I can now speak openly of Jesus In the Market of Indiana, and I can now speak openly of Jesus In the Market of Isls by a series of revivals be turned at the South, and Dr. Ross, Dr. Thornwall the African as a man and a brottler, or render to the Market of them, should come to be turned at the South, and Dr. Ross, Dr. Thornwall the African as a man and a brottler, or render to the injured Sensor had determined, in the mission schools. They have seven chillistic the way of truth of the marking in 1815; the Asiatic Choiera by the revivals of the truth of them, whom they train up in the way of truth of the mission schools. They have seven chillistic the indignation of the Market of them, should come to the injured Sensor had determined, in the truth is the interded and a precise of them, should come to the injured Sensor had determined, in the truth is "just and equal," and holiness. They have been blessed in temporal things, and enjoy an abundance of this the power to euslave. And if the tables should be turned at the South, and Dr. Ross, Dr. Thornwall the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the African as a man and a brottler, or render the South, and the Arch Testor and Secsisionitic the African as a man and a brottler, or render the African as a man and a truth the Arch Testor and Secsisionitic the African as a man a

THURSDAY, MARCH 28, 1861.

into our own dear English tongue. Good by from Lebanon.

Your affectionate friend, L. G. Benton.

THE WISE AND FAITHFUL STEWARD

A SHORT SERMON. Luke xii. 42. "Who, then, is that faithful and wise steward whom his lord will make ruler over his household to give them their portion of meat

in due season?"
Our Lord here presents incidentally and briefly, but comprehensively, the work of the steward, with whom he is so well pleased that he will make

him ruler over his spiritual household.

I. The faithful and wise steward gives meat His work and his aim is to feed the household. He is not to tickle their palates with delicacies and condiments, give them beautiful things to ornament the table, finely wrought confectioneries of curious shape and color; he is not to hang before them wreaths of fair flowers; he is not to give them leaves or dry husks or unground grain, but prepared food, "meat."

TI. The faithful and wise steward gives meat as a portion to each member of the household.

He does not feed all with the same food. He cessures of each member of the family. He adapts his provision to the habits and condition of every one as distinct from another. He does not give "strong meat" to "babes," nor "milk" to those of "full age." He day by day gives a "portion"

Instruction had demonstrated to their own salls had had been not give inimortality as false; but unberrulers are "mighty to drink wine, and men of strength to mingle strong drink!" Too often inimortality of the soul, and of moral obligation, was not only to be blotted out in Europe had. now to one, now to another. ! He has something for all. III. The faithful and wise steward gives his

meat in due season. He not only gives the right food, but he gives it at

the right time: He knows the household so well that he can tell what they require at a particular time. He does not feed the sick with spices, give highly-seasoned dishes to patients in a fever, nor gruel to those in bounding health. The application may be-

I. To the "stewards" of "the household." They must never forget what this work is-to provide "a portion" of "meat" "in due season," man's capacity for office, independent of his in harvest. States and cities had not yet learned a new way of paying old debts by repudiation, each one of the family "their meat." The Lord has made them "rulers over His household" only for this.

II. To the members of the household. They must remember always what the business They must remember always what the business gon's teeth then sown; we are even now beging the steward is. It is not to gratify and delight, but to feed them. They must watch, that they fession this day may well be as a nation, "Thou merely to the injury of individuals, but of whole may get their portion in due season. They must writest bitter things against me, and makest me races and nations. Three crimes especially not be away from home when he brings it out to possess the sins of my fouth." (Job xiii. stand out in our Annals, for which, as surely as They must be satisfied when they get their portion, and not be displeased if they do not get it all the Load's Day. What his day was in the so so sorely will be one day, if not now, call us to the time. They are not the only ones to be fed early history of New Register how it was ab-What may be disgusting to one member of the served by Washington and our army during the household may be "food convenient" for another. They must not be like selfish children, always grumbling, because every meal is not just to their do the same. For a time, however, the friends: taste If they get a dinner that they like and of the Sabbath maintained a steady and successwhich makes them grow, let them be thankful. and when the main dish does not please them, let them try to find something on the table that will do them good. "Crumbs" make glorious food, if the Master of the house will but bless them.

### Wilmington, Dele if all objects to the For the American Presbyterian,

come with the street out we save of p.W. A. e

THE CHRISTIAN'S JOURNEY HOME-

WARD. Anjevening ride, a short time since, suggested ride was long, the night dark and chilly, the road rough and difficult, and, consequently, my progress but, slow. A deep gloom obscured the to the war of 1812, when a New York Sabbath of the dest war. 27 \* 1800 way before me. Sometimes, objects in advance had become almost equal to that of New Orwould mingle into a confused mass, and awaken leans, for the flagrant violation of Christian apprehensions of a collision, or an overturn. The more earnestly I endeavored to pierce the was not until 1829, that our National Sin, in gloom, the more was I bewildered, and appre- this respect, fairly culminated. It had always hensive of some hidden evil. But when I ceased been a source of grief to the Christian heart, to do this, and fixed my eyes upon the road but a few feet from the carriage, enough of it could be seen to give confidence to go on. And thus the National Sabbath Union was established.

home, seeing nothing of the road scarcely, ex-

cept that just under the horses' feet. Here, thought I, is a good and profitable lesson. The deep obscurity that enveloped the way in advance, was a fitting symbol of man's earthly | been made, if regard be had to the number, the future. The dim, but sufficient glimpse of the objects just around, that made close attention necessary, but still sufficed to show the way step by step, was very like to the revelation which and Mr. Johnson's "very unjust and bitter" re-God gives with respect to man's duty. If the port in the Senate, equally disrespectful to the Christian will cease to be anxious respecting the future, if he will walk, in the light of the present hour, and move steadily on, discharging present duties, improving present opportunities, -his forebodings of evil to come will be fewer. his difficulties will be less, and he will advance, not less surely, but far more happily, toward his

A little space only of his road is shown him at a time, but that little is enough for present of the Capitol, and among men high in official needs; and though, in his onward progress, he seems all the while to be going into thick darkness, yet he carries with him a magic ring of light sufficient to insure his welfare and happi-

# WHITE SLAVERY JUSTIFIED.

The editor of the Springfield Republican, Dr. J. G. Holland, thus disposes of the arguments recently put forth in defence of the existing system of negro slavery:

But on the whole it hardly pays to give much attention to these theological defences of slavery The people have outgrown them pretty much They reason from higher grounds and upon broader principles. They see clearly enough that the theological argument justifies white slavery as completely as negro slavery—authorizes, in fact, the enslavement of any man, whom any other man has the power to enslave. And if the tables should the power to enslave. And if the tables should

rather like to see positions changed for awhile.

Rev. George Duffield, Jr., Pastor of the Coates! "For the Lord spake thus to me with a strong

and, and instructed me that I should not walk, hand, and instructed merthat I should not waik in the way of this people sying.

Say ye not, A Confederer, to all them to whom this people shall say, A Confederacy; neither fear ye their fear; not le afraid.

Sanctify the Bord of hodgs himself; and let him be your fear, and let him be your dread;

And He shall be for a Sectuary, "Alart, make

After an introduction which contains much curious historical matter is to the custom of public fasting in our country, the preacher proeeds to discourse of our national Mercies ! Sins - Judgments - Position - Duties. Wes ommence our extract with the second head.

ede offered autonational autome. testimony of the fathers, was Ingrammude! \*\*\* Our second sin was Infibrity. The "Age of Reason," it was supposed, had dawned in France. Under the pretence of an enlarged philanthropy, and of giving to mankind liberty, equality, the same thing must be dong in America. The THE SIN in the eyes of the whole civilized world, Atheistic philosophy of Voltaire, Ronsseau, and is that of Coverousness and Oppression, others re-produced by Thomas Paine, spread like a pestilence, especially among young men, when honesty went before wealth, and a good from individuals to cliques from cliques to parties, and oppression. ties, until at length, in the person of the third President of the United Streeting eller

greatly to be feared, is still working, and will work for evil to the end of time. Of the Dra- evil coverousness terminated at last

Our third national sin, was our viocation or Revolution, you are all well aware. But when infidel France had abolished the Sabbath. America, fast following in her steps must try and of New York, in 1788, and of Pennsylvania, in 1794, (which did such good service two years since, in stopping the city railroads of Philadelphia,) showed that the people were right; thoughwere wrong. Very interesting is it to read such a passage as this, and especially to mark the vent crimes than to punish them, will take care, tification of the Christian Subbath."

But soon the laws began to be, a dead letter: as afterwards, in the cause of Temperance, those principle, on the part of men in authority, by reviewing troops for mere parade." But it that ever since the adoption of the Federal Constitution, the Lord's Day had been profaned by the carriage and opening of the mail. In 1828, I travelled, hour after hour, until I reached my and in 1829, the Christian citizens of these United States presented a memorial against Sunday mails, of which, says the Report to the House of Representatives, "It is believed that the history of legislation in this country affords no instance in which a stronger expression has wealth, and the intelligence of the petitioners." And yet, what was the result of this appeal? A polite report in the House, declaring the measure proposed in the memorial impracticable; memorialists, and insulting to religion; a docucument that, on such a day as this, we can only remember as a disgrace to our archives, and a bold and open affront put upon the God of our Fathers in the face of the whole nation!
A fourth National Sin, for which we should

this day greatly humble ourselves before God, and of which it is a shame even to speak, is

Two years since, at Washington, in sight of the Presidential mansion, under the very shadow station, there was a development of the nature and consequences of this crime, that caused the ears of every man in America to tingle | Like its parallel tragedy in ancient Gibeah, "There was no such deed done nor seen from the day that the children of Israel came up out of the land of Egypt unto this day."\* (Judges xix.

A fifth National Sin is MURDER. Now seen in the form of homicide; then of duelling, especially at the National Capital, among our rulers; again in that of "Lynch Law," well called by this name, as neither the law of God, nor of man still more frequently seen in the "street light," or the armed encounter, or most disgraceful of all, the assassin's club, even in the Senate Chamber. † What shall we

\* Thieves! Drunkards! ADULTERERS! MURDERERS!

I not visit for these things? saith the Lord : and MR. DUFFIELD'S FASH-DAY: SERMON.

Shall not my soul be avenged on such a nation as this?" (Jer. v. 9.) Ol if all "the blood of all the prophets which was shed from the foundation of the world, from the blood of Abel unto the blood of Zacharias which perished between Street Church, of this city, delivered on the 4th the altar and the temple," was required of the of January last, on the text Isa viii, 11-14; generation in the days of Christ, how terrific history, when the same retributive Providence shall demand payment in kind, and make inquisition for the blood of the innocent that is found in our skirts! May God in infinite mercy grant, that we may, this day, so heartily repent of our

A sixth National Sin is Intemperance. True, our Presidents have, most of them over their own names; recorded their stestimony against the use of alcoholic liquors as a beverage. Societies have been formed in Congress, and for a brief period borne gallantly the Temperance banner in the face of opposing hosts; but the abounding flood of iniquity has soon swept them away; and at this very moment THE MINOTAUR at the Capitol is stronger, and fiercer, Our first national sin, if we are to believe the and more rapacious, than ever! To our everlasting shame as Americans, must we record the fact, that the first sight we ever had of a Senator and of Members of Congress at Washington, was that of three men staggering in the street, drunk, from the dinner table, during the Christ-mas holidays of 18474. God help the wife, when

when men expected to senure a competence by. industry, and economy in the regular course of tained a pational triumph. The land that administration? Constitutional desirable would ministration? Constitutional reverse would mutual advantage between buyer and seller; not permit it! Nothing of that reverence for the divine Author of our holy religion, that was so universally seen in the example of Washington; but that example despised, and his good sion "a fair business transaction," was not syname calumniated. \* Then, first, pononymous, as it often now is, with legalized roblitical principles were made the sole test of a bery, and when a "failure" was as rare as snow sult, has been lamentably illustrated in the his-for individuals of deeming themselves released tory of the nation ever since The poison then from moral obligation by taking advantage of infused into the veins of the body politic, it is a National Bankrupt Law. Yet such was one form of national guilt and disgrace in which our

"THE LORD executeth righteousness and judgment for all that are oppressed," (Ps. ciii. 6,

We have wronged THE INDIAN A THE NOT We have smoked the calumet and exchanged the wampum with him, only to put out the light of his council fire, and to drive him from the grave of his fathers. What was originally the sin of individuals, and that of Georgia and other ful opposition. Such laws as those of the State States, in 1830 became the gigantic crime of the nation. Prophecy then is history now, and if there is still such a thing left as A NATIONAL CONSCIENCE, this item in the bill of God's indictment against us will not this day be regarded many of those highest in authority over them by us as the least. While the Government was still pausing on the banks of the Rubicon, Jeremiah Evarts declared in words that thrilled the italics. "Wise rulers, who wish rather to pre heart of the entire nation, "If our rulers pro ceed, it will be known by all men that in a plair both by precept and example, to promote the sanc- case, without any plausible plea of necessity, and for very weak and unsatisfactory reasons; the great Republic of the United States of North America incurred the guilt of violating treaties; a comforting and encouraging thought. The sworn to execute them allowed the Sabbath and that this guilt was incurred, when the subbreakers to escape, and thus themselves became guilty of the equally dreadful crime of perjury. Worse and still worse did things become, down than any other public measure since the close

We have wronged THE MEXICAN.

Our war with this sister Republic was avowedly a WAR OF CONQUEST. Ahab looks out of his window, and desires to make of the vineyard of Naboth "a garden of herbs." Naboth cannot on any consideration be induced to alienate a property which he had derived from his fathers. The disappointed king takes to his bed and refuses to eat. But Jezebel is ready with her counsel. What cannot be gained by fair means, can be compassed by foul. An occasion is sought against Naboth, and it is easily found. He condemned to death, and the royal murderer enters into possession by RIGHT OF BLOOD: Such, at the time, we declared to be the true history the war with Mexico in 1847; and since then we have seen no reason to alter our opinion, but everything to confirm it. The history of the Texas iniquity, in executive corruption, deceit, ind outrage, is only equalled in perfidy by that Kansas. "After the conquest of Asia," says Tacitus, "nothing of the ancient integrity of our fathers was left among us!" So was it with our own nation for some time after the annexa tion of Texas, and the War with Mexico.2

We have wronged the Indian we have wronged the Mexican, but their united wrong is but as a drop in the bucket, or as the small dust in the balance, compared with the enormous wrong of which we have been guilty towards THE AFRICAN. Like the horrors of heathenism, or the hor-

ors of intemperance, or the horrors of war, the

time has gone by, when the exhausted sensibilities of the nation will any longer bear a description in detail of the horrors of slavery. W. purpose only to glance at this subject in brief historic outline, and if we use the word African instead of slave, and say we, in our confession of guilt, instead of they, we think we have abundant warrant for so doing; for the former, from the example of the Master, (Luke xv. 19;) Make me as one of thy (slaves? No!) hired servants;" and for the latter, from the universally acknowledged facts in the case. So far from being able as a nation to wash our hands with Pilate, and wipe our mouth with the adulteress, and say, "We have done no wickedness." we are all, like Joseph's brethren, guilty together, of putting in a pit, or selling into Egypt, man and a brother, who had just as much right to liberty as ourselves. Every additional link and fetter that the South has forged, the North has welded and riveted; and but for the undo-

will be the account of that generation in our sins, that the atoning generation may not be our.

the Commonwealth to its foundation, she too is have felt increasingly for evil ever since. tended only to be local and temporary! Last and Gilmer, his personal as well as political of all comes the re-opening of the SLAVE-TRADE! friends." If in other respects we have this day reason to of "Oppression" "This is the portion of a we went on more rapidly than ever, "filling up wicked man with God, and the heritage of oppressors which they shall receive of the Almighty. \* \* If-his-children be multi-

not be satisfied with bread. Those that remain all others who had it most in his power to deof him shall be burned in death; and his widows liver us from the evils in which we are now inshall not weep." (Job xxvii. 13-14) The volved; but who, while "faithfully endeavoring principle is equally true of a Commonwealth! to do his duty," in such an hour as he thought OUR NATIONAL JUDGMENTS.

"When the land sinneth against me by tres- guration saith the Lord," (Ezekiel xiv. 12-23.) God punishes men in that capacity in which to understand them: (Hab. ii. 3.)

The first great judgment, according to our fathers, was "the disregard universally displayed been blowing, and the vials of God's wrath have to the sanctity of the oath, and the disposition to been pouring out upon us as a nation almost con-

troubled on this account. Historians have re- unprecedented as to extent and continuance, and marked; that when that sacred respect to an signs in the heavens, which rarely occur without oath, as an inviolable obligation, which so long equally remarkable events on earth; and now, distinguished the Romans, began to be dimi- last and worst of all, the great Political Panished, and the loose Epicurean system, which NIC; all these things show us this day, that discarded the belief of Providence, to be intro- when "the judgments of the Lord are abroad duced, the Roman honor and prosperity began in the land, the inhabitants thereof (should)

tively almost as serious matters to our fathers, and politically, as "Secession" to us. Even Washington himself seems to have been in more trouble at the state of things that then prevailed, than at the gloomy prospect from Valley Forge! A second judgment was the DEFEAT OF GEN. ST. CLAIR by the Indians, on the Miami, Nov.

ixty-three wounded. our youth, tell the tale of wol"t

York, and for the first time in Boston. "Philosophers may speculate and argue as they please. They may pretend to assign merely natural causes for all these events. But let it be remembered that GOD ACTUATES NATURE. of meaning, or replete with blasphemy."I

A fourth judgment was the WAR WITH FRANCE, in 1798, when the nation stood on the brink of such a precipice as it had never done before. \* \* BRITAIN, in 1812, when blood flowed upon the sident's House burned; and when, in consequence of the "embargo," and the total stag. nation of trade and commerce,

"Thousands of rich sank down among the poor." A sixth judgment was the ASIATIC CHOLERA, which, in 1832, crossed from the Old World to Canada, and advanced by way of Albany and New York into the United States, where it became for several years the principal epidemic disease. Whatever doubt there may have been about other judgments, all were constrained to admit that this was the Finger of God.

A seventh period of judgment began in 1835. bout the time of the Great Fire in New York. The enormous amount of property destroyed by fires on land, and by storms at sea; by the failure of banks, and the reaction of excessive speculation all over the country, once more rebuked our haste to be rich; and our idolatrous love been so often on their tongues, that the spirit of money, in a way that could not be misunder-

An eighth judgment was the death of President Harrison in 1840, just one month after his inauguration, when for the first time in the history of our country, the Presidential chair was rendered vacant by death.

In this President, the moral and religious portion of the Nation thought they had found a man after their own heart, and the memorable words with which he concluded his Inaugural Address, are written on their memories as with

particular circumstances should compel me to it, to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery can be abolished by law." Letter to J. F. Mercer, Sept. 9th, good which we should seek with the entire devo-JAMES MADISON. "It is wrong to admit into the Con-day by day, of things carthly to things heavenly.

ting one rod of free territory to the everlasting curse of fashion of this world passeth away. DARIEL WEBSTER OF I never would consent and me-

African. Had he known the sentiments of a pen of iron, and the point of a diamond, on a Washington, and Lafayette, and Madison, and rock forever. "I deem the present occasion all the great and good men of that day, almost sufficiently important and solemn to justify me without exception the would have supposed that the year of Jubilee to his unhappy nation had come indeed. "Slavery, in time, will not be a spect in our country," said one of the Fathers of the Constitution. But years roll on, and so like the constitution. But years roll on, and so like the constitution. But years roll on, and so like the constitution. But years roll on, and so like the constitution. But years roll on, and so like the constitution. But years roll on, and so like the constitution is a sumciently important and solemn to justify me in expressing to my fellow-citizens, a profound reverence for the Christian religion, and a thorough conviction; that sound morals, religious like the constitution. But years roll on, and so like the christian religion are reverence for the Christian religion, and a thorough conviction; that sound morals, religious like the christian religion. far from hearing the sound of the silver trum- lasting happiness; and to that Good Being who pet, the African finds that "the sons have ceased has blessed us by the gifts of civil and religious to cherish the principles of the fathers;" and freedom, who watched over and prospered the that the system of oppression, for himself and labors of our fathers, and has hitherto preserved to us institutions far, exceeding in excellence Freedom is to be enlarged by the purchase of those of any other people, let us unite in fer-Louisiana; but just also to this extent does the vently commending every interest of our beloved poor African learn that it enlarges the area of country in all future time." April 4th, 1841, slavery! Another State knocks for admission the day of Harrison's death, was a very, very it is Missouri—and after a contest that shakes dark day in our history, the effect of which we

admitted as a slave State But a "Compro- What a dispensation of death was that witmise "lise effected;—a line is drawn—"hitherto nessed by Vice President Tyler, a lesson not shall this evil come, and no further line (Thirty more for him; than the nation at large! "Death years later, and this line also is obliterated to vacating the Presidential chair for his occupancarry slavery into Kansas.) Then came the cyl Soon after vacating again by the death of Annexation of Texas. In 1850, a law is passed, the statesman who took it, the chair of the Vice that any one who shall "aid, abet, or assist such Presidency he had quitted! His predecessor persons, directly or indirectly," to escape, i.e. in the first office of State falling on his right eyen give a brother man a piece of bread or a hand, his successor in the second station of digdrink of water, shall pay a fine of \$1000, and nity falling on his left hand. Bereaved in his suffer six months imprisonment!! Still later home of a consort, who, from sharing his exalcomes the "Dred Scott" decision, and, as far tation, soon passed to the tomb; bereaved in as it can do; strips the poor African of the very his Cabinet, first of Legare, rich in promise, talast vestige of his rights, and makes NATIONAL lents, and acquirements, and smitten down in and perpetual, a system which our fathers in- the fulness of his strength; and now of Upshur

Alas I how seldom are the lessons of calamity deprecates the avenging wrath of God, most of truly learned [ (Amos iv. 6-12.) "Yet have all have we occasion so to do because of the sin | ye not returned unto me, saith the Lord." Again

plied, it is for the sword, and his offspring shall DENT TAYLOR, July 9th, 1850, a President of not, to the great affliction of his country, was called away in the second year after his inau-

passing grievously, then will I stretch out mine hand upon it; and ye shall know that I have level time of their occurrence; they lie like the value, done without cause all that I have done in it, cess of time the mist rolls away, then we begin

they sin. "Individual sins meet with individual ..."It is well worthy the consideration of the punishments; family sins with family punish old States, whether it is not better to dispense ments; national sins, therefore, must meet with with all Territorial organizations, and at once national punishments... Existing as Nations only to carve the whole into States of convenient in this life, they are punished in this life! Here is the political body to which individuals belong is judged. Hereafter the judgment relates to men personally.

Since that period the judgment trumpets have evade the taws of the country, though constitu-tionally enacted." the country, though constitu-tionally enacted." at sea, tremendous tornadoes on land, the inex-We do not wonder that they were so greatly plicable Financial Panic of 1857, droughts learn righteousness." Having lost faith in The Rebellion of Daniel Shay in 1787, and God, to so great an extent, no wonder that we the Whisky Insurrection in 1794, were rela- have lost faith in each other, both financially

#### THE CHILDREN SHOULD SING IN THE SANCTUARY.

This participation by the children in the service of song, will be to them the most valuable of 4th, 1791, when six hundred and thirty-one were all the services of the sanctuary. Pulpit instruckilled, among whom were Gen. Butler, and thir- tion rarely engages the attention of vounce chilty-seven other officers, and two hundred and dren. They gain a better knowledge of religious truth from the language and acts of direct worship, To remind us of our sin and of our duty, the and, especially from psalmody, than they can do monitors of Providence were again employed. from set discourses. Metre, rhyme, song, the Let the banks of St. Mary, and the adjacent concurrence of many voices, the felicity and sengrounds, which now whiten with the bones of tentiousness of poetic expression combine to strike the ear and command the attention. Then, in A third judgment was the YELLOW FEVER, the best hymns, we find the language, not of furin 1798, which raged in Philadelphia, New mal didactic statement, but of tender sensibility, and often of gushing emotion. Such language is usually simple, easily understood, forcible. Being the language of the heart, it goes to the heart. Breathing with emotion, it carries conviction of its practicalness. Accordingly we find that, of all Nature without God, is a word either destitute, the pious lessons of early childhood, the best remembered in after-years, are those which were embodied in compact simple verse. Let these lessons be received every Sabbath through the five or six hymns which are used in public worship-A fifth judgment was the WAR WITH GREAT let the graces of verse be coupled with the delights of song upon the children's lips, and an amount ocean and the lakes in torrents; when the Fe- of divine truth will be lodged in their minds whose deral City was taken, and the Capitol and Pre- value, both present and future, will be incalcula-"Let me make the ballads of the nation,' said the great English moralist, "and I care not who makes their laws." Let the choicest Christian lyrics be made as familiar to the young as ballads; and all the munitions of law could not so surely protect their welfare.

Not only will they, become familiar with divine truth, but they will be likely to receive a right impression of the nature of the Christian religion. There is much in the psalmody of the Christian church that is fitted to throw an appropriate aspect of cheerfulness over the whole field of religious truth and duty. The songs of the Lord's house are cheerful songs. The young, educated under their influence, and assisting in their utterance, will not be likely to grow up with a dread of religion as something gloomy and repulsive, producing sadness of countenance, austerity of manners, and servility of spirit. They will have learned from the hymns of worship which have which the gospel requires is such a spirit of love, confidence, gratitude, reverence, dependence, submission toward God, and joy in him, as is in the highest degree filial, and therefore both delightful and ennobling to those who imbibe and cherish it.

#### ONE THING IS NEEDFUL. Only one does Christ recognise as really essen-

tial, as the highest and most pressing necessity, and that is the seeking for the kingdom of God and its rightcousness, the endeavor to gain the grace and the approbation of the Heavenly Fa-GEORGE WASHINGTON ... I never mean, unless some ther ... This is the precious pearl which a merchant tion of our soul, with the resolute subordination. stitution the idea that there can be properly in man." day by day, of things earthly to things heavenly.

LABAYETTE. "I would never have drawn my sword. The time is short. Therefore, those who weep the cause of America if I could have conceived that thereby I was founding a land of slavery."

HENRY CLAY. "So long as God allows the vital current to flow through my veins, I will never, never, never, by word or thought; by mind or will, aid in admitting one rod of free territory to the everlasting curse of

ver, have consented, that there should be one foot of slave territory, beyond what the old Thirteen States had some foot of slave territory, beyond what the old Thirteen States had some foot of the at the formation of the Union." Speech at Buffalo, and the French War were followed by the "old Revi-