woetry.

Peace.

A SONNET.

Stay! flaming chariot! fiery coursers, stay, Soft gleams of setting sunshine, that doth

A lustrous line along the dark wide waste! Oh! wherefore must ye fade so swift away! Wherefore, oh! wherefore, at the close of day Shine out so glorious, when Night's sable pall Will drop around so soon, and cover all? Beautiful beam! bright trav'ler! stay, oh, stay!

And let my spirit on your parting ray Glide from this world of error, doubt, distress (Oh! I am weary of its emptiness) To happier worlds, where there is peace for aye, Peace l'less abiding here than Noah's dove-When we shall never part from those we love!

Mrs. Southey.

Happiness.

A SONNET. Traveler of Life ! what plant of virtues rare Seekoth thy curious eye? 'Mongst earth's

Will none but the exotic, Happiness, Content thine eager longing? Fruitless care! It groweth not beneath our clouded skies. But when amongst the groves of Paradise The soft winds wanton, haply they may bear, From thence to earth, some vagrant flower or

Some fluttering petal, exquisite as brief Its od'rous beauty !--Oh, if to thy share It fall, one blossom on thy path to find—Quick! snatch it to thine heart, ere the rough

Despoil its freshness. It will fade e'en there; Thou can'st not quite exclude this cold world's -Mrs. Southey.

Correspondence.

ESCAPING FROM SLAVERY.

NUMBER TWO.

"Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even is not to be regarded as binding upon us, descended directly to adminster, must be dwellers in a chance-world. worthy of study by human legislators, and by the electors of human legislators. It must the affairs of our States, and about nations tion are right, and the spirit of it good.

statute was applicable only to slaves of fo hairs were not numbered—as though it reign masters escaping into the land of Isra- were as dark in heaven as it is here on earth. el, and not to slaves of Hebrew masters, and hat therefore the principle of it had no in an unbelief world. Unbelief reigns and application to slaves escaping from American | its fruits are not "love, joy, peace." It plants masters, and found within the national juris- thorns, where God's promises would plant

If this should be conceded, (a concession which I do not make,) it might still be asked, while faith would sweep them all away and where is the positive provision for the return to Hebrew masters of their escaping servants? What was the Mosaic statute for the rendition of fugitive slaves? By what process simplicity might ask them is your God dead? was it made available? By what penalties was it enforced? Take a concordance, and search under the words "slave," "servants," Moses through; and tell us how much help your permission I will introduce a few exany of the statutes and ordinances which tracts. God inspired him to deliver, afforded to a "The spiritual mind may range through Hebrew master hunting his man-servant or the wide domain of creation and providence, maid-servant through the tribes of Israel. and recognize, in all, the machinery which The mild system of servitude for which that an All-wise and an Almighty God is using code provided seems to have depended, for its for the purpose of unfolding his counsels of own security, mainly upon the masters being redeeming love. True, we may see many kind enough and wise enough to treat their traces of the serpent; many deep and wellaway from them. We find no stringent pro- | man; many things which we cannot explain slaves of an unkind or an unwise master to and successful wickedness may furnish an remain under his power, without permitting apparent basis for the infidel reasoning of any question to be raised as to his abuse of the skeptical mind; but the true believer can ral jurisprudence, in which the presumptions Judge of all the earth shall do right.' are in favor of the accused, the presumptions | "Blessed be God for the consolation and of the Mosaic code are all in favor of the encouragement flowing out of such reflections

regard the escape of slaves from servitude as | chief, in which the lusts and passions of men in all cases wrong, are wont to refer to two produce such bitter fruits, in which the path instances of "sending back" fugitive slaves of the disciple presents roughness which cates of slavery as an illustration of unob- can calmly say, 'it is well,' and it shall be jectionable domestic relations. Hagar was well.' indeed Sarai's bond-woman, but she was also was not only without objection from Sarai, enjoys abiding place. It has to do with God but even by her deliberate proposal.

and insolent—a very natural result Saral, and earthly influences, but upon the immomoved by resentment, and probably also by vable rock of God's eternal Word. That is envy, "dealt hardly with her," and Hagar faith's holy and solid resting place. Come fled into the wilderness. She was, however, what may, it abides in that sanctuary of soon to need, especially, the shelter of a strength. fountain," directed her accordingly. So only bring Him in, and they are proved to be would any sensible man or woman have done; and Hagar, like a sensible woman, though perhaps a little proud and passionate, obeyed. in any wise, influenced by reasonings and She returned to her home, to the service of calculations which depend, for their apparent her mistress, and to the protection of that truth, upon the total exclusion of God? To

is that of Onesimus, a convert of Paul, whom the various contingencies of human affairs, Paul sent back to the Christian brother Phil- the multiplying of the people, the falling eymon, whose service he is supposed to out of war, their joining with the enemy, have deserted before his conversion, and their escape out of the land. All these cirwhom he had probably otherwise wronged. cumstances he could, with uncommon sagaci-Paul made Onesimus the bearer of a letter ty, put into the scale; but it never once octo Philemon, which has been preserved in the curred to him that God could have anything sacred canon, which is remarkable for its whatever to do in the matter. [Ah how affectionate tone towards both of the breth-ren, Philemon and Onesimus. It earnestly commends the latter to the kindness of the former, to be received, "not now as a ser-vant, but above a servant, a brother beloved." | have written folly upon his schemes. | His works as have been so foundation of the world.

Verily, if the Epistle of Paul to Philemon is the New Testament fugitive slave law, it is an exceedingly mild and lenient one. There could never have been much excitement produced, in this country, by the rendition of fugitive slaves, if no harsher measures had ever been used than were enjoined by Moses, or advised by Paul, or practised in the family of Abraham.

THE RECOGNITION OF GOD NECESSARY.

Mr. Editor:

In reading the word of God, it is interesting to observe the recognition of his hand, his presence, his providence, or his direction. Holy men of God, saw his hand in everything-they acknowledged it-they felt it. They recognized no chance-met with no accidents—no misfortunes. God was an everywhere present God-his eye seeing all things-his hand sustaining all things-his wisdom, goodness and mercy directing all things. That the Lord reigns, they thought ought to rejoice the earth. They felt that the destinies of states, kingdoms and worlds were perfectly safe in his hands—all things

would eventuate right. In the darkest times they could look up to God, and in his light, see light. They were confident that whatever might appear, there was nothing but light around the throne. With confidence their hearts would say: "God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea. God is in the midst of her; she shall not be moved, God will help her, and that right early. The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

Such is a little of the language of holy men. When everything seemed to be against them they encouraged themselves in the Lord their God. They did not hope, but they knew that all things worked together for their good. They realized the truth that "God reigns;" and therefore their hearts would at all times rejoice.

But how little do we recognize the hand of God-the guidance and direction of God the universal government of God. Peramong you in that place which he shall choose in one of thy gates where it liketh him best." had in her membership so large a proportion So is it written in the law of Moses, in that of those who, with a trembling faith, can municipal code which Jehovah enacted for trust Christ for the salvation of their souls, the government of his chosen people; and but can trust him for almost nothing else. although this theocratic legislation, as such, From their language, you might well nigh conclude that they believed God had forsastill the laws which God enacted for the only ken the earth. Chance, fortune, misfortune, people whose civil government He has con- luck, accident rule. They seem to be

be that the principles of that divine legisla- as though there was no God-no power above them-no infinitely wise and Almighty It has been maintained that the foregoing helper—no higher law—as though their very roses. It obscures their whole horizon with clouds, darkness, storm, danger and death, exhibit the glorious sun in all his brightness. It makes sad hearts, where there should be joyful ones. A child in its ignorance and —" is Jesus dead?"

In reading an unknown author recently, I was delighted to see his recognition of God "escaping," etc., or read all the books of in everything and everywhere; and with

servants so that they would not wish to run defined footprints of the enemy of God and vision in it for compelling the discontented nor even comprehend; suffering innocence it. Like our own beneficent system of gene- piously repose in the assurance that 'the

escaping servant, and against the pursuing as these. We need them, every hour, while passing through an evil world, in which Outside of the Mosaic statutes, those who the enemy has wrought such appalling mis--one in the Old Testament, and one in the more nature could never endure. Faith New. The former is the case of Hagar, knows, of a surety, that there is One behind whose peculiar position in Abraham's family the scenes whom the world sees not nor rewill hardly be taken by our Christian advo- | gards; and, in the consciousness of this, it

"Unbelief will rather look at the enemy's Abraham's wife, according to the loose do- efforts to countervail, than at God's power mestic system which God tolerated, but did to accomplish. It is on the latter that faith not sanction among the patriarchs: and this fixes its eye. Thus, it obtains victory, and and His infalliable faithfulness. It rests Hagar's elevation having made her haughty not on the everchanging sands of human affairs

home, and the protection of a husband. It was better for her to return, and submit to into its calculations; and hence, the moment Sarai's harshness, or peradventure to avert you introduce God, all its reasonings fall to it by a more becoming behavior. "The the ground. Apart from, or independent of angel of the Lord," who found her "by the Him, unbelievers seem to be very wise; but

just man who was, at the same time, her mis- do so is, in principle, and according to its measure, practical atheism. In Pharoah's The New Testament instance relied upon case, we see that he could accurately recount.

PHILADELPHIA, THURSDAY, FEBRUARY 19, 1863.

with the reasonings of man's sceptic mind. God is entirely shut out; yea, the truth and consistency thereof depend upon His being Bishop Colenso's late attack on the Penkept out. The death-blow to all scepticism tateuch has brought out the following little and infidelity is the introduction of God into

MY FIRST ENCOURAGEMENT.

myself resolutely at work, determined to do the best I could and magnify my office. The and a plentiful crop of weeds had sprung up. Leaw a frightful number of old people, whom I felt poorly qualified to instruct. But they were kindly disposed to the young minister, and received my messages in a tooler of the warrior, it was as placed turer. ter, and received my messages in a teachable felt much more self-reliant than I do now, success by divine help.

handsome sermons, laid in order on my The weekly prayer-meeting, held in private houses, had dwindled away until the abroad. It was now in the dead of winter, not only in nature but in the parish church. latitude. My sermons were fine, at least I They had gradually increased in length, many beautiful passages of poetry were introduced and delivered as they were with much force, I thought they ought to and two years and a half were quite enough to prove it. I was discouraged.

But I resolved to make a final effort. fixed upon a member of the congregation, mind like Voltaire, Volney, or Tom Paine, the head and spring of them all, his Christiwho had been somewhat unusually attentive, I could claim no originality in my views; anity—for this alone is the true royal blood and I hoped interested for his soul's salvation; and I found they were no comfort, but a that runs through the whole body of virtue, and resolved to visit and talk with him. It was a cold and cheerless morning in February, when with a copy of "James' Anxious Inquirer" in hand, I left my study, and with Thy terribleness hath deceived thee, and fountain which baptiseth all the Gentile virtrembling solicitude set out on a new mission. the pride of thine heart! And observe what tues, that so immortalize the names of I opened the outer door of my house, and to follows: 'Hear the counsel of the Lord. Cicero, Plutarch, Seneca, and all the old my astonishment, there met me the identical person, who had come a mile to ask me what "It may now be asked, how I came ever and take a new name and nature; digged heart I tried to direct that soul to Jesus. I Soon other inquirers flocked to me. . The ifter a long seed time to rejoice in a plentiful harvest of souls. Since then it has been vividly remembered than my first inquirer. The Master has given many tokens of his

SANCTIFICATION.

sanctify, that "it was not found in Greek truly say. writers, but often used in the Septuagint." Holiness was something which the heathen to me to find so many learned men, so many Greeks, with all their learning, refinement, acute men, so many scientific men, infidels. and philosophy, knew nothing about, and no It is not so now; I see that God has said, heathen nation knows anything about it; Not many wise men after the flesh, not planet, with that which we accord to the establishment of a point or principle connected though he may see and know its effects, is a plainly as it is possible for me to see any with any great political or social question, or devils or demons, and those foul spirits never to find men of this stamp of intellect coming heart holiness. He teaches heart unholiness taught me better," and never do I sing those and life unholiness; hence among his followers have ever been done those things, which dare not even be named. He teaches them heart unholiness, and perfects them in it. Ah what then must that world be, where all his disciples are congregated!

Selections.

THE OBJECTS OF FAITH REAL.

The Heaven we hope for, and the Hell we of men of ability. I hope the Lord will grawith observation, exists as surely as the king- of this world is foolishness with God.' My and enjoy, Now and FOREVER.—A Present dom of this world without us. God himself— own way of explaining it to myself and Heaven. for the deeper these inquiries go, the surer others, when required to do so, is by saying, do they send us back upon that awful ground it is not the mind, but the affections, which and substance of all things, visible and in- receive true religion.' 'Knowledge puffeth visible—is the self-existent source and spring up, but charity edifieth.'

of all Reality, though no man hath seen, or can see Him, at any time; and He is only to he helden so is a related to the religion. Reality the Devil can always find an emissary to whom the work is congenial. In carrying words which will wound the feelings of others, be beholden as in a glass darkly, in such of Your obedient servant, His works as have been seen clearly from the A FORMER FEL. OF TRIN. COL., CAMB. life, are never the agents to "throw the first

SOURCE AND CURE OF SKEPTICISM.

ness and deformity."

So interesting are these quotations that I have been tempted to give you more of them. They touch a radical difficulty. The heart naturally is atheistic—the natural man an "atheist in the world;" and it is one of the triumphs of sovereign grace, to effectually eradicate this atheism. Alas, every-day language plainly discloses the fact that even good men do not always realize a present God—an Almighty, everywhere reigning God.

JAMES BOGGS.

the truth), I was miserable because I could not fully believe it; I dared not reject any statement I found there; but I could not fully believe it was true. The Bishep of Natal just expresses what I felt; and the fact that we took exactly the same university honors (in different years, of course), makes me sympathize with him peculiarly. My own history was just this: I had read and studied deeply in mathematics; had mastered every fresh the disdain, so proud, so delicious, with which Lucy Hutchinson relates that the magnificent locks which flowed over the shoulders of her prince of men, her adored Colonel, prejudiced his religious reputation different years, of course), makes me sympathize with him peculiarly. My own history was just this: I had read and studied deeply in mathematics; had mastered every fresh the disdain, so proud, so delicious, with which Lucy Hutchinson relates that the magnificent locks which flowed over the shoulders of her prince of men, her adored Colonel, prejudiced his religious reputation different years, of course), makes me sympathize with him peculiarly. My own history was just this: I had read and studied deeply in mathematics; had mastered every fresh the disdain, so proud, so delicious, with which Lucy Hutchinson relates that the magnificent locks which flowed over the disdain, so proud, so delicious, with which Lucy Hutchinson relates that the magnificent locks which flowed over the shoulders of her prince of men, her adored to the form that the prince of men, her adored to the form that the prince of men, her adored to cover fundamental differences between things the Puritans; but they are grains of dust on which seem to the uninitiated one and the an imperial garment. The spirit which ani-I had just two sermons when I left the Theological Seminary to take charge of a church in a quiet country village. Besides the sermons, I had many fears, lest in a few weeks, I should exhaust the entire field of theology and come short of subjects for the remainder of my ministry. But I set the come gradually more and more a believer in the minimizated one and the minimizated one and the many the physical mated Puritanism, the spirit which animated Puritanism, the spirit which throbbed in its heart of hearts, the spirit which made it irresitible in its own time, and lends it still an awful grandeur, was an inspiration of heroism from Almighty God. Both Lord Macaulay and Mr. Carlyle suggested too fordibly the idea that the Puritan religion come gradually more and more a believer in the physical mated Puritanism, the spirit which animated Puritanism, the spirit which animated Puritanism, the spirit which throbbed in its heart of hearts, the spirit which throbbed in its heart of hearts, the spirit which throbbed in its heart of hearts, the spirit which animated Puritanism, the spirit which throbbed in its heart of hearts, the spirit which throbbed in its heart of hearts, the spirit which throbbed in its heart of hearts, the spirit which animated Puritanism, the spirit the remainder of my ministry. But I set come gradually more and more a believer in was a mere spasmodic excitement, a burst of myself resolutely at work, determined to do the unlimited capacity of my own mind! hysterical passion. It was not such. As This self-conceited idea was only flattered we see it in Cromwell, while he was yet a

do more execution. But the idea took pos-fear of man, but more from a certain in- minine love: must it not, on any showing, ward conviction that all my sceptical diffi- have been a noble party to which either culties would be crushed and leaped over by Hutchinson or his wife belonged? "In the the experience of the most illiterate Christian. head of all his virtues," writes the high

he should do to be saved. I bid him enter, to view Divine truth differently. I desire to up in the wilderness of nature, and dipped and with faltering voice and overflowing ascribe all praise to him to whom power be- in this living spring, they are planted and longeth; I desire to put my own mouth to flourish in the paradise of God. By Christiprepared my next sermon with new views of the dust, and be ashamed, and never open anity I intend that universal habit of grace preaching, and renewed faith in the power of the Holy Spirit to make the truth effectual.

In the dust, and never open which is wrought in a soul by the regenerating Spirit of God, whereby the whole creating Spirit of God, whereby the spirit of G through, but I desire with humility and gra-ture is resigned up into the Divine will and prayer-meetings filled up. The windows of heaven were opened, and I was permitted Christ's power. He sweetly melted down my obedience and glory of its Maker." Such proud heart with his love; he shut my mouth | was the Christianity of the Puritans. Ever forever from cavilling at any difficulties in in the great Taskmaster's eye. We see my priviledge to direct: many anxious souls the written Word; and one of the first things them in the manor-house of that old time, a to the Lumb of God-but no one is more in which the great change appeared was, that stately, polite, religious people; not austere, whereas before-time preaching had been mis-ery, now it became my delight to be able to that man's chief end is not to amuse or to be favor since then, but nothing has been more grateful than my first encouragement.

| Say, without a host of sceptical or infidel amused, not to create or experience sensations and to enjoy Him to the saith tions, but to glorify God and to enjoy Him the Lord.' Oh, I am quite certain no natu- for ever.—Peter Bayne, in the Weekly Reral man can see the things of God; and I view. am equally certain he cannot make himself do so. 'It was the Lord that exalted Moses SANCTIFICATION means being made holy.

Professor Robinson says of the word rendered so, in a modified and humble sense, I can

THE GOSPEL TO BE RECEIVED PRACTI
CALLY.

"It used to be a terrible stumbling-block taught their worshippers holiness. Satan out boldly with their avowal of unbelief in to the God of all compassion:-

"' Jesus sought me when a stranger Wandering from the fold of God."

"So it was with me; so it must be with any one of them if ever they are to know the truth in its power, or to receive the love of the truth that they may be saved.

"I feel very much for the young of this generation, remembering the conflicts I passed through in consequence of the errors

Wymeswold Vic., Loughborough, Oct. 15, '62. stone."

THE PURITAN CHARACTER.

We shall not deny that there were weak and narrow-minded men among the Puritans, piece of autobiography, in which the experi- men whose earnestness frose their small nathe scene. Till He is seen, they may strut up and down upon the stage, with an amazing show of wisdom and cleverness; but the nally as a letter in the London Record. We meaner type. There were Puritans for whom moment the eye catches even the faintest give the principal part of the document. the beauty of holiness consisted in hair crop-glimpse of that Blessed One, they are stripped "I remember when I first began to read the ped "close round their heads, with small glimpse of that Blessed One, they are stripped of their cloak, and disclosed in all their naked-bible (and I thought I was succerely seeking little peaks," in looks perpetually demure, the truth), I was miserable because I could in phrases affectedly precise. Who can have forgotten the disdain, so proud, so delicious,

"It would have spared me many an hour a lady, "accept me in His Son, and give me spirit. There was a flourishing Society of of misery in after days had Livelly felt what to walk in the light, as He is in the light unevangelicals, in the place, who taught the people that all would go to heaven, willing went in science, the humbler he ought to be; beam in a dark place hath exceeding much or unwilling. This made my work prospectively more difficult. I was young and felt much more self-reliant than I do now, and I made made my arrangements for success by divine help.

But, though all this was true, I had yet to wending quietly to the grave; a beam from learn that this humility in spritual things is the heart of heaven, falling tenderly among rapidity. I soon found by my diary that I had been preaching over two years and a half, and had nothing tangible to show for it. Not a soul had been converted. Not a person added to the church, and, so far as I could see, the large pile of very large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome sermons, laid in order on my large and handsome large and handsome large pile of very large and handsome sermons, laid in order on my large and handsome large pile of very large and large pile of very day. And was it not the same reli
"I took orders and began to preach, and began to preach and began to preach, and began to preach, and the household charities, among the duties of t handsome sermons, laid in order on my shelf, had made no one wiser or better. The had mastered all the other subjects I had smiling His approval in the broad light of was the only one present from abroad. It was now in the dead of winter.

| value | poor, ignorant old woman in my parish more than a match for me in Divine things. I universe, it is not absurd, it is not extravawas distressed to find that she was often gant. And can anything be more wise and I began to cast about me and ascertain my happy in the evident mercy of the Lord to beautiful, more excellently removed from her, and that she found preyer answered, godliness on the one hand, and morbid introthought so, and Deacon—said they were blameless and harmless walk amongst the cal frenzy, on the other, than the religion neighbors; whilst I, with all my science and which pervades Mrs. Hutchinson's memoir investigation, was barren and emprofitable of her husband? Grant that the Colonel. and miserable—an unbeliever in heart, and as she portrays him, is an ideal Puritan, a yet not daring to avow it, partly from the saint crowned with the halo of glorious fe-

"I was perfectly ashamed to feel in my Puritan dame, "I shall set that which was constant source of misery to me.

and every pretender to that glorious family,

"May we not compare this kind of state who hath no tincture of it, is an impostor to that which God speaks of Jeremiah xlix: and a spurious brat. This is that sacred

Let us contrast—excepting the case of persons whose peculiar studies have given them a sort of individual interest in such inquiries-our general reception of any purely scientific fact, say the discovery of a new total stranger to it. Paul informs us that thing, that no natural man can receive the with any of those subjects of minor yet intithe worshippers of idols, are worshippers of things of the Spirit of God. Hence I expect mate interest which bear upon our daily health and comfort, our fortunes, or our affections. And let us remember that it is among these fever instructed any man in the way of heart the written Word of God. The only answer questions, say rather above, and yet inclusive holiness. He may teach Pharaisaic, but not I can give to them is, 'God has in mercy of them all, that Christianity places itself. The Gospel is no historical monument, to be beautiful words in the well-known hymn but studied or left alone at pleasure: it does not I feel my eyes filling with tears of gratitude challenge attention on the score of its curiosity or interest, but claims it on the ground of its personal importance to every one of us. It proclaims itself to be "no vain thing," in the sense in which all earthly knowledge, how excellent and glorious soever, is vanity, but "the life" of those whom it addresses. When it tells us of a God, in whose favor is Life, and makes known to us the way to obtain that favor, there is no moment, either of our present or future existence, through which the facts it reveals do not send a pulsation: it links itself with each grain of the sands of dread, are as much realities, though unseen clously impress on many hearts the serious time, with each billow of the ocean of eternidread, are as much resulties, though unseen closely impress on many time, with each billow of the ocean of eterniones, as the Earth we tread on. The king-truth of these words, 'Not by might, nor by dom of God within us, though it cometh not power, but by my Spirit:' and 'The wisdom soul of man can conceive and execute, endure

> WHEREVER there is mischief to be done. those who are "without sin" of tongue or

A GROUND OF THANKFULNESS.

THE NATION'S PROGRESS TOWARDS UNIVER-SAL LIBERTY IN 1862.

TWENTY years ago it required all the talnt, the eloquence, and the influence of John Quincy Adams, to dare to present to Congress a petition for the abolition of slavery n the District of Columbia, and a law to that effect then would have involved the nation in a civil war. This year it has been done; and so quietly and calmly that the nation has been scarcely aware of it: and yet it is done; it cannot be undone. The Territories—the vast Territories—of the nation, hereafter to be great States larger than many of the kingdoms of the old world, are free, and, as territories, they are to be free forever from the tread of the slave; from laws reducing men to chattels; from laws which authorize the traffic in the bodies and souls of men : yet who almost is aware of it? Who has heard a voice of thanks giving for it? Who has reverently paused in the din of arms, and the surges of war, to thank God for it?

A blow has been given to the slave trade this year such as has never been struck before. It was indeed piracy by our laws, and by the laws of other nations; but it was piracy on paper only. In our principal marts of commerce, and under the influence of men most prominent for station, and wealth, and enterprise, vessels were freely fitted out for this traffic, and the infamous men engaged in the traffic were allowed to go at large with impunity. It needed an example to show that anything was meant by our paper laws, and that we were not dealing falsely with mankind in proclaiming the traffic to long to earthly objects, opened, as we trust, be piracy; and it needed, and it found, one man who had firmness enough to carry out the principle, and to show what the nation understood by the term as applied to that species of commerce, and at last one guilty man for this crime has suffered the just penalty of the law. A great movement, such as this nation has never before seen, has been suggested and recommended on the subject of emancipation. Never before has a suggestion on that subject been made by a President of the United States; never before commended to Congress; never before received the sanction of the Representatives of the people: and yet it was so wise, so calm, so free from any attempt at compulsion; it so left it to the States themselves: it offered such a fair compensation; it would have such ultimate influences if acted on, as, in the very form in which it was submitted grappled with, so I would the Bible, and that returning peace. Religion of this kind is to constitute an epoch in the history of our I would make myself a believer. I found a sublime; but surely, unless with our theories country. It was an epoch in the history of England when a member of Parliament ventured to suggest the idea of Emancipation in the British colonies: it was much more when a President of the United States ventured to use the term, and to suggest the idea, as a practical one. And then this year will be lungs and organs of speech, to make good practical one. And then this year will be still more remarkable for things not yet respeakers. They want also the animal spircorded; whose bearings are not yet seen; its, the physical courage, the strong and whose influence on this subject is to go far into future times: things which, whatever may be the issue of the present conflict, will into future times. make new adjustments necessary. Slavery ry, with systematic and well-directed gymis not what it was; it will never be what it was again. The Fugitive Slave Law is not as a part of the course, through the seven what it was; it can never be what it was years curriculum, would do much to remedy again. The slave all along the Border States is a different being from what he was; is more of a man; is less a "chattel" and a thing; "is of less value as "property" and candidates for the ministry should conthan he was, or ever will be again. The nect as much as possible of that living in the power springing from this source, which open air, not moping, but real living, walkonce, and so long, controlled the nation, is ing, running, leaping, and laughing in the broken, and whatever may be the issue of open air, that communion with external this struggle, is not to be a controlling power nature, and that observation of men and gain. Thousands, and tens of thousands, things, which, more than anything else, has

before, and we begin to look on to times when the land shall be free. Could we now see | manding eloquence. - Bib. Sacra. what the future patriot will see; could we see all the secret influences at work this year for the good of the nation; could we see all those deep and broad streams of liberty and appiness which will flow out to future times vanity to which Man is subject, is a proof, if no language which we can use now would be shall be everywhere recognized and treated as a man; a land that shall be truly free.

ecently been removed from the ranks of our lieves in, if we would learn what it is he lives ninistry, in the person of the above-named for, and in, and by. Until we have gained minister of the Gospel. At his death, he was the secret of this correspondency, our lives Columbia Presbytery. From a lengthy notice | legible, and it is our inability to do this which oubt not, to our readers.

Born at Stockbridge, Nov. 24, 1784, a after having preached about two years, he an indispensable clement of existence, in was regularly installed, in the words of his short, a reality, be its nature bad or good, its

own memoir, "in the Congregational way," Nov. 18, 1818, and remained until called and settled in his last pastorate, at Spencertown. In 1846 he received the degree of D. D. from Williams College. Would that it were always as worthily bestowed. At his own repeated request, and after severe sickness, ne was, in the Spring of 1851, released from the pastoral relation, receiving from his Presbytery and congregation also, the most ample testimonials as to his usefulness and worth, and their cordial esteem. The life of Dr. Woodbridge was a success

not a failure. The friend and promoter of

education, the Academy in Spencertown, established mainly by his efforts, and other institutions nourished by his care, are monu-ments of his wisdom, patience, and perseverance. The congregations to which he ministered shared at different times richly in the Divine favor, and many were added to the Lord. His sermons, in the vigor of matured life, were by general consent not only interesting and profitable, but, for a blind man, extraordinary. It was some-times difficult to convince an intelligent stranger, listening to him for the first time, that he was entirely blind. The order and manner of his service was like that of other men-both Scripture and hymns being correctly uttered, with book in hand, as if read by him. Indeed it seemed to be his desire' and effort, yet without the least symptom' of impatience, to ignore his blindness. His habitual salutations were "I am glad to see you;" "I shall be happy to see you." His descriptions of external scenery were also natural, vivid, and faithful, as his published writings will show. Those eyes, closed so on heavenly scenes, through the grace and in the presence of his Saviour, on the morning of the Sabbath, December 7th. Resigned and cheerful to the last, he made the arrangements for his funeral, spoke of his death as but a short separation from those he loved on earth, and was gathered to his fathers. A large concourse from far and near attended his funeral, on Thursday, the 11th. The sermon, at his own request, was by Rev. Dr. Sprague; Rev. Messrs. Leavitt, of Hudson, Powell, of Canaan, and Pennell, of West Stockbridge, taking part in the exercises. Other clerical brethren were in attendance, both branches of the Presbyterian, with the Lutheran, Reformed Dutch, and Congregational Churches being repre-

A GOOD ELOCUTION.

WE must begin at the beginning. And that is physical education. Here, fortunately, the current of popular feeling and of educational effort is now setting in the right direction. The majority of clergymen have not have tasted of freedom who never knew it given the most popular preacher in the United States his powerful frame and his com-

OUR CREED, THE KEY OF OUR LIFE.

The very mutability of human wishes, the to fortilize and bless the land and the world; but a melancholy one, of the dignity of his nature, and indicates the immeasurable dissuch as would properly express the praise due to God for what may spring out of the events of this year. Our minds are indeed seek, and are contented with the objects adapevents of this year. Our minds are indeed pensive and filled with sadness. Our eyes ted to their simple requirements, without pour out tears unto God." But there is versatility or satiety. Instinct is an unerright beyond; and those who will live in the ing, unvarying guide: to have at one time uture, may see, even in what gives us sor- observed an animal's habits is to know what ow now, reasons for adoration and praise in will at all times make it happy; but it is more aland made more happy; a land without hard to search into and satisfy what an old our conflicts and troubles; a land where man Divine has called the covetous, restless, insatiable heart of man; and this because all men, no less than the just one, live by Faith,-Mr. Barnes Sermon: "The Conditions of have all a spiritual element of existence, have all an ideal standard, be it lowly or lofty, false or true, with reference to which they TIMOTHY WOODBRIDGE D.D., THE BLIND are guided in choice and act. If we would obtain the key to any man's conduct, we must make ourselves acquainted with his A venerable and interesting character has Creed,—we must find out what it is he beresident of Spencertown, Columbia Co. N. | are, as regards each other, writ in cipher. , between the Hudson River and the Mas- Could we but look at outward things from one achusetts State Line, and was connected with | common stand-point, all would be plain and in the Evangelist, we select the essential makes us such riddles and contradictions to portions which will prove interesting, we each other; for even those who most love the world do not love the same world: they who are serving the same master serve him under randson of Edwards, and linked to the in- such different aspects that their aims are ofellectual and religious world by relationship tentimes as little intelligible to each other as to the younger Edwards, to Dwight, and they are to him who, bent upon a higher obalas! to Burr; trained under the preaching ject, cares, comparatively speaking, for none f West; at the proper age he entered Wil- of the things on which their desires are set. liams College. Losing his eye-sight toward The ambitious man, the covetous one, the the close of his college term he became a pleasure-seeker, stare at each other in wonstudent at law in the office of his brother der, perhaps in pity, while the man who has having as he tells us, strong literary and placed his aim in every-day comfort and repolitical aspirations. His religious change spectability gazes at all three with an inquiroccurred in 1809, and he resolved, against ing cui bono? They who live in the affecthe remonstrances of many friends, to be tions cannot understand how others should come a preaches of the Gospel. In Janu- place their happiness in the exertion of the ary, 1810, he went to Andover Seminary, intellect. The purely domestic character is then recently established. Griffin, Stuart, at a loss to appreciate the charm with which, and Woods, where his teachers. Receiving to differently constituted minds, social or a license to preach, he officiated, with the political distinction is invested. Fame is a approval of all, and to the wonder of many, in the pulpits of large churches in Salem, knowledge vanity and vexation of spirit, to Boston, Hartford, and New York, -in the those who do not care about them; but to the latter city upwards of a year. Returning man to whom any one of these is an object to Stockbridge for rest and recuperation, he of preference and deliberate choice, who has received an urgent call from the Congrega-tional Society of Green river, town of Aus-terlitz; in the same town, and only four to which his life and energies have become miles distant from his last parish. There, the means, it is as the breath of his nostrils,