

BEAVER ARGUS.



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NEW-YORK TRIBUNE.
1863.
The New-York Tribune, first issued
in 1841, in its twenty-second
year, has obtained both a larger and
more diffused circulation than
any other newspaper ever published
in this country. Though it has suffered
from other journals, from
the war, and the departure of
thousands of its subscribers, its
circulation on this 6th of December,
1863, is as follows:
50,125
17,250
148,000

WRITTEN FOR THE ARGUS.
**DOES THE BIBLE SANCTION
SUCH A PRINCIPLE?**
VII.
Besides, in the sixth verse, there is
an enumeration of the different classes
of the inhabitants, in which servants
and strangers are included: "And
the Sabbath of the land shall be meat
for you." (For whom? For you
Israelites) for thee, and for servant
and for thy maid and for thy hired
servant, and for thy stranger that sojourn
with thee. Further through
out all the regulations about the jubilee,
and the sabbatical year, the stran-
gers in the land are manifestly in-
cluded in the precepts, prohibitions,
and promised blessings. Again the year
of jubilee was ushered in by the solemn-
ities of the day of atonement.—
"What was the design of these institu-
tions? The day of atonement, prefig-
ured the atonement of Christ, and the
year of jubilee the Gospel jubilee.—
And did they prefigure a Messiah's
atonement, and a Gospel jubilee to
come only? Were they types of the
redemption of sons, and the proclama-
tion of salvation to the nation of
Israel alone. Is there no redemption
for us Gentiles in these ends of the
earth, and is our hope presumption
and impiety? Did that old partition
wall survive the shock that made
earth quake, and hid the sun, and
burst the graves and rocks, and the
seal the temple veil. And did the
Gospel only build it stronger and rear
it higher to thunder direr perdition
from its frowning battlements on all
without. No! the God of our salva-
tion lives! Good tidings of great joy
shall be to all people. One shall not
swell from all the ransomed, "thou
hast redeemed us unto God by thy
blood out of every kindred, and tongue
and people, and nation." To deny that
the blessings of the jubilee, and of the
atonement day extended to the ser-
vants from the Gentiles makes Chris-
tianity Judaism. It not only eclipses
the glory of the Gospel, but strikes
out the sun. No denunciations in the
Bible are more terrible than those
pronounced by God upon such as
would not release their servants at the
sound of the jubilee trumpet. By re-
fusing to do this, they falsified and
disannulled a grand leading type of the
atonement, and thus rebelled the doc-
trine of Christ's redemption. Finally,
even if forever did refer to the length
of individual service, we have ample
precedents for limiting the term by
the jubilee. The same word is used
to define the length of time for which
those Jewish servants were held, who
refused to go out on the seventh
year. And all admit that their term
of service did not go beyond the jubilee.
Ye shall take them as an inheri-
tance for your children after you to
inherit for a possession. This refers
to the nations round about, and to the
strangers sojourning among them,
and not to the individual servants pro-
cured from these nations, and stran-
gers. But let us ascertain whether
the words rendered "inherit" and "in-
heritance" when used in the Old Testa-
ment necessarily point the things
inherited and possessed as articles of
property, or in any sense, as chattels.
1. Nabal, and Nahalaa—inherited and in-
heritance. See 2 Chron. 10, 16. "The
people answered the King and said
what portion have we in David, and
we have none inheritance in the son of
Jesse." Did they gravely men to dis-
claim the right of holding their King
as an article of property. Psalms 12,
7, 3. "So children are a heritage (in-
heritance) of the Lord." Exodus 24,
9. "Pardon our iniquity and sin, and
take us for thine inheritance." Are
we to infer from this that when God
pardons his enemies and adopts them
as his children, that he makes them
articles of property. Are forgiveness
and chattel making, synonymous
Psalm 110, 111. "Thy testimonies
have I taken as a heritage (inheri-
tance) forever." "Ask of me and I
will give the heathen for thine inheri-
tance Psalm 42, 14. See also Deuter-
onomy 4, 20. Joshua 13, 32. Psalm
42, 4. Page 14, 1. Genesis 42, 11.—
And Joseph placed his father and his
brother, and gave a possession in
the land of Egypt in the best of the
land, in the land of Rameses, as Pharoah
had commanded. In what sense
was the land of Goshen the possession
of the Israelites. Answer—in the
sense of occupation.

were the Israelites to possess these
nations and take them as an inheri-
tance for their children. We answer
—they possessed them as a source of
permanent supply for domestic or
household servants, and this relation
to these nations was to go down to
posterity as a standing regulation—a
national usage respecting them, hav-
ing the certainty and regularity of a
descent by inheritance. The sense of
the whole regulation may be given
thus: "Thy permanent domestic,
both male and female, which thou
shalt have, shall be of the nations
round about you; of them shall get
male and female domestics." More-
over of the children of the foreigners
that do sojourn among you of them
shall ye get, and of their families that
are with you, which they begot in
your land, and they shall be your per-
manent resource" (for household ser-
vants.) And ye shall take them as a
perpetual provision for your children
after you, to hold as a constant source
of supply. Always of them shall ye
serve yourselves."

and not having money, paid for them
in labor—seven years apiece, Gen. 29,
15, 29. Many other examples could
be given. If buying servants among
the Jews shows that they were
property, and if the fact of their
being bought is proof sufficient, then
their buying wives shows that they
were property, and the fact that they
were bought, is proof sufficient. The
words in the original which are used
to the one, describe the other. Why
not contend that the wives of the an-
cient fathers of the faithful and of the
men after God's own heart were their
chattels and used as ready change at
a pinch. And thence deduce the rights
of modern husbands. How far gone
is the church from primitive purity?
When will pious husbands, by giving
up to their Bible privileges, become
partakers with the Old Testament
worthies in the true glory of a hus-
band's innumities? It demands a
doubt whether professors of religion
now are not bound to buy and hold
their wives as property. Refusing
to do so, is questioning the piety
of those "good old" wit-trading pa-
triarchs, Abraham, and Isaac and Ja-
cob, with the prophets, and a host of
whom the world was not worthy.
The use of the word being to describe
the procuring of wives is not peculiar
to the Hebrews. The Syriac, the
common expression for the "married,"
or the espoused is the bought. That
the Hebrew word, translated "buy,"
takes its modification from the nature
of the subject to which it is applied,
is manifest. Eve says, "I have gotten
(bought) a man of the Lord." She
named him Cain, that is bought. Con-
sult Prov. 15, 32; Isaiah 11, 11, Eza 78,
54, Jer. 13, 4, Neh. 5, 9, Prov. 8, 22,
The Egyptians came to Joseph with
the formal proposition to become ser-
vants, and that he should buy them.
When the bargain was closed, Joseph
said to them, "Behold, I have bought
you this day." And yet they were
not slaves, but voluntary servants.
There is not a single instance of a ser-
vant being sold by any one but him-
self, not a case under the law of
Mosaic systems, in which a master
sold his servant. That the servants
who were "bought" sold themselves, is
a fair inference from a variety of pas-
sages of Scripture, beside the case of
Joseph and the Egyptians, Leviticus
25, 47. The case of the Israelite, who
became the servant of the stranger;
the words are, "If he sell himself to
the stranger." The same word, and
form of word, rendered in the 47th
verse, sell himself, as in the 39th verse
he sold. The following passages fur-
nish a clue to Scripture usages on this
point: 1 Kings 21, 20, 25; II Kings
17, 17; Isaiah 1, 1; Isaiah 52, 3; Jerem-
iah 34, 14; Romans 7, 13, and 7, 10;
John 8, 34.

Yes, I would if I were you," said
Dora sarcastically. "You dafern't
you know?"
"Don't dafern't to, though? Wait
and see!"
"And so I dropped back into the
cushion and silence, till the train stop-
ped at our station."
Dora gave me a wicked look and
whispered that she knew my courage
would fail me; for the gentleman was
really getting off.
I was not to be triumphed over,
though; and so, as we stepped out on
the platform, I saw the crowd, and
with a little bound, threw myself into
his arms and kissed him full in the
mouth, hysterically saying—
"Fred, my dear, dear brother! how
are you?"
"I caught a glimpse of Dora—she
was in danger of going into convul-
sions. I expected to hear the stan-
ger confusedly say that there was
some mistake; but, to my surprise,
he gave me a hearty embrace—kissed
me two or three times—said he was
well, that I had grown a little, and
then inquired for my little friend
Dora—who, all this time was excit-
ing the sympathies of the crowd, as
they supposed she was insane, judging
from her frantic laughter.
"Father and mother are expecting
you, Nellie, and are so impatient they
can scarcely wait to see you. I was
afraid you wouldn't know me; but I
am really glad that my luggage has not
been treasured up so carefully in my lit-
tle sister's heart!"
I was bewildered beyond measure.
It really was Fred, then; and I did
not know him. I felt slightly ridi-
culous, and while introducing Dora to
my brother, whispered to her to keep
quiet in reference to my intended
trick. I was too much confused to
think of inquiring how he came to be
in the cars without seeing me; so we
all went to the carriage that was wait-
ing for us, and rapidly drove home.

Husbands.
Young ladies past the age of fifteen,
and from that delicate and interesting
age all the way up to forty, and per-
haps even later, are generally suppos-
ed to be, more or less, on the look-out
for a husband. Nice dresses and pret-
ty bonnets, music and dancing, and
the polite accomplishments in soci-
eties where these are cultivated, and
very much of what is called society,
are supposed to have this object in
view.
We do not say how just this is; but
it is undoubtedly the popular idea.
I believed that nine out of ten of
all unmarried ladies would not object
to a good husband.
But the supply of good husbands is
not equal to the demand. Consequently
we have some hundreds of thou-
sands of old maids—many who have
taken no vows or vows, and who do
not live in convents, but who are none
the less living in a state of celibacy.
Some think this a dangerous and im-
proper state. We are not of that
opinion.
The surplus of women makes the
celibacy of many a necessity. The
unworthiness of men is the cause of a
greater number. We see thousands of
men around us whose married state is
a constant marvel to us. We cannot
conceive how they ever induced any
woman to have them. Rough in man-
ners, careless in their morals, slovenly
in appearance, and filthy in their hab-
its, how can these men be fit hus-
bands of tender, delicate, loving wo-
men? Still such men do get married.
We read about them in the news-
papers. Sometimes they are complain-
ing of the beating, bruising, or stabbing
their wives. Sometimes it is a suit
for divorce. But there are thousands
of such cases that are never heard of.
Many a proud, sensitive woman dies
of a brutal husband, and the world
never knows it.
Until the standard of husbandly
virtues is raised, and the market be-
ter supplied, women will do well to
prepare for the struggle of life with-
out their help. There is too much
marrying in haste, and of consequent
too much repenting at leisure. Mar-
riage which develops all that is lovely
in woman, sometimes brings out the
worst qualities of men. Many a wo-
man at forty exceeds the promise of
her youth, but how few of the men
who do not fall very far short of the
hope of youth.
Probably the chief motive of many
a marriage is never avowed, and is
secretly suspected. Women are such
subjects of charity, that they marry
bad men out of pure benevolence, in
the hope of making them better.
They know how much men need their
society and influence, and how much
worse they would be without them,
and so they give themselves up for-
better or worse, sacrifices on the altar
of charity.

Mince Pies, vs. Traots.
A good story is related by a Ger-
man who was connected with one of the
hospitals at Nashville, which proves
conclusively that sick soldiers appre-
ciate food for their stomach more than
the mind. A rebel lady visited the
hospital one morning with a negro
servant, who carried a large basket
on his arm, covered with a white
linen cloth. She approached our Ger-
man friend and accepted him thus:
"Are you a good Union man?" "I
ish dat," was the laconic reply of the
German, at the same time casting a
hopeful glance at the aforesaid basket.
"That is all I wanted to know," re-
plied the lady, and beckoning to the
negro to follow, she passed to the op-
posite side of the room, where a rebel
soldier lay, and asked him the same
question, to which he very promptly
replied: "Not by a d—d sight!" The
lady thereupon unceremoniously
and laid out a bottle of mince pies,
pound cake and other delicacies,
which were greedily devoured in the
presence of the Union soldiers who
felt somewhat indignant. On the fol-
lowing morning, however, another
lady made her appearance with a
large covered basket and she also ac-
companied our Union man. "I ish, by
d—d; I no care what you got I d—d
Union." The German friend thought
that the truth availed in this case, if
it did not in the other. But imagine
the length of the poor fellow's face
when the lady uncovered her basket
and presented him with about a bushel
of traots. He shook his head de-
jectedly and said, "I no read English,
and, please, dat repel on de loder-
side of de house need dem so more as
me." The lady distributed them and
left.
Not long afterwards along came
another sickly dressed lady, who pro-
pounded the same question to our
German friend. He stood gazing at
the basket, apparently at a loss for
a reply. At length he answered her
in Yankee dialect, as follows:—
"You, you got me dis time. Vat
you got in de basket?" The lady re-
quired an unequivocal answer to her
question, and was about to move on,
when our German friend shouted out:
"—If you traots, I d—d Union; but if
you got mince pies, mit pound cake and
vats, I d—d these Seesch like ter tay!"

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