



Select Poetry

"ONLY WAITING."

"Only waiting till the shadows
Are a little longer grown;
Are a little longer grown;
Only waiting till the gimmer
Of the day's last beam is flown;

Only waiting till the respers
Have the last sheaf gathered home;
For the summer time is faded
And the autumn winds have come;

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor and desolate;

Only waiting till the shadows
Are a little longer grown;
Are a little longer grown;
Only waiting till the gimmer
Of the day's last beam is flown;

DO WHAT GOOD YOU CAN.

I would not pass from earth away,
And leave no trace behind,
I wish to feel that I have been
Of service to mankind;

I envy not the proudest King
That sits upon the throne,
Who hath not charity to make
His subjects want his own;

How grateful should the earth appear,
With wealth at their command;
That they can stretch towards the poor,
A hand to help the hand;

A kindly word—a gentle smile—
A sympathizing tear—
May raise the sinking, fainting heart,
And banish clouds of fear;

Miscellaneous.

SECRET OF SUCCESS IN BUSINESS.—When
you find a man doing more business than
you are, look at the advertisement he has
in the newspapers. The business man
who puts his signs in the papers does a
much wiser thing than when fastened
over the store, and who would think of
neglecting that? The advertiser, infor
the public that he wants trade, and his
card in the newspaper is an invitation to
customers to come and buy. Where one
person reads a sign in the street, five
hundred read it in the papers. No mat
ter how well a business man is known, he
an always pick up a new customer, if he
will take the pains to let them know
where he is and what he has to sell. No
one can afford not to advertise; for by
neglecting this means of securing trade
he loses the best part of his profits.

Good life in Cuba does not seem to be
desirable. Suicide is a very common thing
among the poor wretches; recently the
sodas of seven, who had taken their
wives, were found disposed in order of
inurement, on a hill side near a sugar plan
tation.

"No one would take you to be what you
are," said an old-fashioned gentleman
the other day, to a dandy who had more
hair than brains. "Why?" was immedi
ately asked. "Because they can't see
your ears."

A prudent man advised his servant to
put by his money for a rainy day. In a
few weeks his master inquired how much
of his wages he had saved. "Faith, none
at all," said he, "it rained yesterday, and it
will be there."

"There are some members of commu
nity," said the sagacious and witty Thom
as Bradbury, that are like a crumb in the
bread; if they go the right way, they at
ford but little nourishment; but if they
happen to go the wrong way, they give a
great deal of trouble.

Forgeries to the amount of \$30,000 have
been detected in Boston, the perpetrator of
them, H. P. D. Egelow, of the firm of
Egelow & Knight, shoe dealers, have aban
doned.

The New York Supreme Court has de
cided that person resident in that State
liable to be taxed for personal property
which he owns or uses in another State.

The Hon. John C. Breckinridge arrived
home, in Kentucky, from Washing
ton on Saturday evening, and will ad
dress the Legislature before the adjourn
ment.

According to the reports in Turin, the
st of Gaeta to Sardinia alone amounts to
1,000,000 sterling!

"Mountain Maid," a racing mare, well
known to horse fanciers and sporting men,
died at Lancaster, Pa., last week.

An hour of honest labor will give you
a better appetite than all the roots
between here and Egypt.

OUR COUNTRY: ITS PERIL: ITS DELIVERANCE.

By Rev. ROBERT J. BRIDGEMAN, D. D., Danville, Kentucky.

[CONTINUED.]

5. Besides the special considerations which we have developed, as particularly revealing to the condition of our country, and the manner in which her destiny may be retrieved; there are many other considerations of a more general kind, and of the highest force, all pointing in the same direction, which it behooves every man to ponder deeply, before he despairs of his country, and before he lays his hands rudely on our existing institutions, in the vain hope of something better. Of these, there are two so prominent, that we ought to direct special attention to them. The first relates to that view of the subject which discloses the indestructible power of life in such a nation as this, and the length and depth and breadth of the agony which it can endure and yet live. They who know the past of human affairs, and they who reflect on that eternal logic which is of the essence of things and events, know that a nation like this cannot die. It is hardly possible to conceive how it can ever be overthrown; but die it cannot. It would be as easy to conceive that France could be blotted from the map of Europe as one of its greatest nations, and restored to the condition it occupied before its conquest by Cæsar, as to conceive of the American nation being annihilated, its sublime career cut short, its boundless possessions parcelled out, and an ignominious return of numberless aristocracies, despotisms, dukedoms, and principalities, permanently filling its seat of empire and of glory. After eighteen centuries of anguish, Italy, hailed by the exclamations of mankind, is purging herself in a baptism of blood from the very condition which men are preparing for us; and the consuming instinct of her restored life is for that very national unity which we are expected to sacrifice, and in default of which she has suffered every form of evil, in every stage of civilization, under every kind of government. What have they to offer us, in exchange for our national unity, but sorrow without an object—and degradation without a limit—accompanied with struggle and suffering for its recovery, renewed, and suppressed in blood, and renewed for evermore—until in some distant age, perhaps, it shall be restored a nidat the rejoicing of the people! This blind and fierce spirit of anarchy which has fastened upon the extremities of the nation, and is threatening to eat into its heart, has no aspect more startling, than its frightful antagonism to the absolute tendency and the total civilization of the age in which it has made itself manifest. The second of the two great considerations alluded to, relates to the dominion and purpose of God over and concerning our country. The revolting disregard which this whole movement towards destruction exhibits towards God's dealings with our country, the shocking conceptions it proclaims of our mission as a people, compared with the conception of that mission as indicated by God himself, present almost the saddest aspect of the case. Nor is it the least remarkable feature of the lawless spirit which underlies the entire revolution, that while in both extremities of the nation it fastens upon the same idea—the slavery of the African race—as the controlling idea of God in all his purposes concerning us, it should give that idea its utmost destructiveness to us, and its utmost offensiveness to God; by making it work in directions precisely opposite. Is it conceivable that God should teach his children at the North, that his highest purpose concerning the American people is, that they should extinguish African slavery; and at the same moment teach his children at the South, that his highest purpose concerning the American people is, that they should perpetuate African slavery? Rather is it not utterly inconceivable, that he should have taught any of them that his purposes concerning African slavery, or the African race, in any way whatever, contain his chief purposes concerning the white race on this continent? A more melancholy instance can scarcely be produced in any history, of the destructive extent to which religious opinion can be made to take the prevailing hue of a force enthusiasm or an intolerant fanaticism, which reigns around it. It is not in this manner, on the one side or the other, that the tens of thousands of God's children, scattered over this great empire like salt which has lost its savor, interpret the teachings of his word, the indications of his providence, or the tokens of his infinite mercy towards us. It is not in any such sense of the mission of our country, or our race, that the people everywhere, have so lately come before God, in a great service of national humiliation, confessing their sins, and praying for his gracious interposition in this time of need. Who is authorized to say, that God has not heard the cry of his people? Who will dare to say, that God is not able to save? In the utmost extremity of Israel, God said to them by Moses, Fear ye not, stand still, and see the salvation of God, which he will show to you to-day.

III. 1.—At present and during a long course of preceding years, it has been the very general impression that negro slavery was the direct, if not the single, difficulty, in all the commotions of which we have been speaking. As far as these commotions have had a moral and religious element, and have manifested themselves in the bosom of the different Christian denominations, this wide spread impression has probably been true. But in other respects the connection of Negro slavery with these commotions, through-

out, has been indirect; and its moral and religious aspect has had little significance, except as the abolition movement has been free thinking in religion, and as political and sectional part as have covered religious opinion in particular directions. The nullification movement many years ago, in South Carolina, related to slavery only in the most indirect way—and in no connection with any moral or religious question. It was a question of revenue, taxation, commerce, tariffs, wealth; a false theory of political economy enraged by the peculiar condition of labor. More recently, the commotion about slavery in the Territories, has been a struggle for political power, aggravated on the side of the North by the urgency of its numerous emigrant population for cheap homes in fertile regions. And at the present moment of the States which have seceded, not all the slave states the very ones which would not have seceded, and the slave States which are most anxious to preserve the Union are the very ones which would have promptly seceded, if the current impression of the case was true and complete. If at any time within the last thirty years, a revolution in production, in trade, in commerce, in any thing had wrought a thorough change in the general opinion of the South, touching—not the essential nature—but the incidental advantages of slavery in a political and financial point of view, of course no one would ever have heard of secession in the South—or even seen the remotest approach to the existing state of opinion at the North. It is the idea of power—power to be diminished by remaining in the Union, and to be increased by augmented by leaving it; the idea of wealth, of conquest, of advancement—all of them, we are thoroughly convinced, in the highest degree illusive and fatal; but it is these ideas—far more than any dignat that the North condemns slavery as natural, or any apprehension that slavery will be disturbed, or slaves stolen, or the South annoyed in the Union—that pervades the present dominant party in the cotton States, and enabled it to precipitate them into revolution. How far this aspect of the case aggravates or alleviates the difficulty of dealing with it, in any hope of such an issue as we consider fortunate, must depend on many considerations which cannot be discussed here. In any event, it seems clear that they who would heal a malady must understand its exact nature. And it is never healed, they who eagerly desire, that it should be, owe to themselves and to posterity a fair and complete statement of the case, and of the remedy they propose for it.

2. Human servitude, considered in its widest sense, and of which hereditary slavery as it exists in our slave States is the extreme form—may be discussed in the light of the Law of Nature—or in the light of the political and municipal institutions of the countries where it exists. Considered in this last aspect—there ought to be no dispute concerning it, and there can be none fairly, in this country, except in a single point of view—namely, its existence in the national territory, which we will speak of separately. For, undeniably, each State has the complete and exclusive right, to determine concerning it as a strictly domestic institution; and, undeniably, neither any other State, nor the government which is common to all the States, has any power to interfere with it, or concerning it, in any State. And this is not only a matter of constitutional obligation on one side, and an uncontrolled right on the other; but the plainest dictates of prudence, and the clearest obligations of morality, impose upon the States, and the general government, the duty of a simple, sincere, and faithful observance of all that is implied, as well as all that is expressed, in these restrictions. Massachusetts has no right, of any kind, to assault slavery in South Carolina, nor has South Carolina any right of any sort to encourage the introduction of slavery into Massachusetts; and any attempt on the part of the General Government, directly or indirectly, to favor any such endeavor on the part of either of them, is a foolish and wicked perversion of its own nature. Nor is there any plea that can be offered either by the General Government, or by any State, for departing from this clear line of natural duty, which is not humorous in itself and revolutionary in its tendency. Moreover the prompt and cordial performance by all parties, towards each other, of all the mutual duties binding upon them under the Federal Constitution touching every subject, and amongst the rest the subject of slavery, and amongst the duties connected with slavery the rendition of fugitive slaves, of which we will speak separately, besides being every way binding before God and man, is the sure, the wise, and the peaceful way to promote all the interests of all the parties, and to secure the lasting glory and prosperity of the country.

3. When we undertake to determine this, or indeed any question, under what we call the Law of Nature, we encounter the most serious difficulties at every step. What we shall say, therefore, on this topic, must be in subordination to what has just been said under the aspect of revealed truth and duty. Besides the statement of the Law of Nature recorded and reiterated in the Word of God, of which we do not speak at present, there are other—perhaps numerous, but certainly indistinct, and perhaps contradictory utterances of that great and permanent law. At the head of these utterances we may place that which the human reason discloses: next to that perhaps, the common impulses of the human soul; then, perhaps, the current opinions and beliefs of the human race; and then—

which in some respects ought to be held most valid of all—the common and apparently inevitable, if not voluntary state of our race in all ages—as the best concrete expression of its reason, its impulses, and its current belief, and therefore of the Law of its nature in its present state. If we will reflect carefully on each of these, this vast topic of human servitude, we will perceive how narrow is the foothold they afford to support us in disloyalty towards the civil and political institutions of our country, much less to sustain us in rejecting the revealed will of God. (1.) The *human reason teaches with clearness, that if as property, the highest form of it—may, the very basis of it—is the right which every one has to himself; and just as clearly, that the claim of property by the Law of Nature, on the part of one person in another person, is founded in the rejection of the very foundation of the idea of property, since my right to have another rests on my previous right to myself. On the other hand, human reason teaches us that property in itself is as capable of being forfeited, limited, or alienated, as any other property. For example, the right of existence is higher than our property in ourselves; and it is as absurd to say that I may not part absolutely with the latter, in order to secure the former, as it is to say I may not limit my property in myself, in order to make my existence more endurable, or even more comfortable. And the very nature of human society is such, that the liberty, as well as the life and property of every one, passes by the fact of the existence of society, from its absolute personal form, into a modified form determinable only by the aggregate will—which will ought to be determined by the will of God. But as the human race is in rebellion against God—human reason lands the problem very nearly in a paradox. (2.) If we appeal next for guidance to the *common impulses of the human soul*, in order to have this great question of human servitude interpreted, we obtain a response equally vague, but far more vehement than before. Surely it is, and has ever been, a desire of every human being to be free from restraint—the passive desire of our race to possess what each member of it, in his particular condition, means by liberty. And the aggregate impulse of the race in that direction, is more powerful and is better regulated to duty than it ever was before, and the hope of true, and stable, and universal freedom, as the final inheritance of all mankind, may be more rationally cherished, than at any former period. But the wisest men and the freest people know the best—that this personal desire of freedom from restraint is no evidence whatever that restraint is wrong; and that this universal impulse towards what they mean by liberty, totally fails—of itself—in proving that they who cherish it would do might but mischief if God were to gratify all their desires. It is one of the most sorrowful aspects of human nature—this consuming impulse toward liberty and equality—this lasting desire of the good and the wise that it might be gratified—this total impossibility of its gratification, except under special conditions of advancement, reached as yet by comparatively small portions of our race. (3.) And now we turn to the *common opinion and belief of the human race*, as the true expositor of that law of their nature under the light of which the institutions of the most civilized States are to be abolished and the inspired teachings of God are to be silenced; we may take one first step, and then all is chaos, which thickens as we advance. Assuredly there is a sense of good and true—and therefore of right and just—universal in our race; and a sense, moreover, that these things apply to, and ought to regulate, all the conditions and relations of man—servitude in all its forms amongst the rest. If there was ever an opinion and belief common to our race, that servitude in its widest sense was contrary to the nature of man; then the race had before it always, in the actual condition of the larger part of it, the clearest proof that the belief was absurd. If there had ever been such a common belief strong enough to form the basis of life; then had the race would have immediately perished from want—or universal rapine would have become its habitual condition. The belief has, no doubt, been common to our race in all time, that every one ought to enjoy all the gifts of God, and amongst the rest the inestimable one of personal freedom, so far as was compatible with the circumstances in which God's providence had placed each person—that is, so far as was compatible with the will of the Giver of all good, thus made known to every person. And this belief is true and just. But what is established by it is, that according to the Law of Nature as explained by the spontaneous belief of mankind, servitude in every form may, though of itself indifferent, become right or wrong, good or bad, according to the circumstances of each particular case. And beyond this unquestionable truth—who will inquire will get no intelligible response. (4.) The last of the four utterances of the Law of Nature which we have specified, is the *actual revelation of the law*, as that is exhibited to us in the common state of the human race, in all ages, and in every state of civilization. Here there is no possibility of mistake. The testimony is as unanimous as it is rightful and universal. The different races, the different nations, the different families, the different individuals—all, everywhere, have felt themselves to be naturally impelled to reduce each other into a condition of subjection—and have felt themselves to be naturally permitted, upon a change of fortune, to submit to a state of subjection. Nor is it possible to doubt that the natural and universal conduct of mankind, as clearly proves that*

men are as thoroughly convinced they ought to be masters, as their conduct could possibly prove they were convinced that they ought not to be slaves. Those conditions of mankind which are alleged to resemble most nearly the condition claimed to be natural to man, are the very conditions in which servitude, in some form or other, is the most spontaneous and complete; and it is in conditions of advanced civilization that the extreme forms of servitude gradually expire, unless some peculiar element in the state of society opposes an insuperable barrier to its extinction. It takes nothing from this boundless testimony, to assert that the dreary conclusion it establishes is contrary to the reason, the impulses and beliefs of mankind; for if the assertion were true, it only shows that mankind cannot be, what mankind asserts, desires, and believes it should be. And the more desolate the conviction thus begotten may be, the more are we compelled to look—for the mitigation of human servitude—not to revolutions based on our notions of the Law of Nature, but the wise and temperate amelioration of existing institutions, under the influence of the love of God. And the more all other rules of law and judgment fail us, the more ought we to feel obliged to submit ourselves to the guidance of God, in matters which concern us so nearly as these now do. What remains, therefore, is to consider the question of human servitude in the light of divine revelation.

4. It is in the Word of God that this great problem is completely solved. Human servitude in all its forms, is one of the badges of the fallen condition of the human race, and every incident of it that aggravates any particular form of it, or that augments the severity of all the forms of it from the very lightest to the very heaviest, is a separate proof that our natural condition is one of sin and misery. And whatever revolts there may be in human nature against any form of servitude, is a kind of testimony to the original freedom in which man was created in the image of God, and to the remaining susceptibility of the depraved nature to be restored; while the utter inability of the race to escape this part of its deplorable condition, show how deeply the grounds and reasons of that condition are laid in its nature. A fallen race, lying under the wrath of God and the condemnation of his holy law—but having his promise of deliverance even in this life and of immortal blessedness in a better life to come—is making its way in this condition of probation, through the ages across the earth. The unrelenting experience of the entire existence of the race, and the uniform course of divine providence, and the explicit declarations of God's Word, show us in the clearest manner, that the career of such a race, in such a state, and yet under such a probation, must necessarily exhibit much that is, so to speak, unavoidably incidental to such a case, in some respects alleviating, and in some respects aggravating its ordinary, average condition. War is inevitable; sometimes in its result glorious and blessed, sometimes frightful in all its issues; but war, so far from being of itself, and to all who engage in it either just or sinful, is often atrocious, and often amongst the highest duties of mankind. Sickness is the product of God's just sentence of death upon our sinful race, and is of itself a temporal evil covering the whole earth; yet it is often made an unspeakable blessing, and no one ventures to say is of itself sinful. Sorrow and affliction are brought on us in innumerable forms, and from every quarter and often by means of our trust, and noblest, and wisest impulses;—in every instance they are incidents of sin, direct or remote, but perhaps not in one instance of a million, of the sin of him who suffers. Poverty, and its consequent suffering, is of itself one of the direst and most universal calamities of mankind; and yet it is the portion of many of our highest virtues and attainments—and so far from being sinful of itself, is the subject of many of the most tender and urgent provisions both of the law of God and the Gospel of Christ. It is to this great class of incidents of the actual conditions of our race, that human servitude in all its forms belongs. 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