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A BIBLE VIEW OF SLAVERY.

BY HON. AMOS KENDALL.

We take the following from the *National Intelligencer*, in which paper it appeared as one of a series of 'Letters to the President.'

To Abraham Lincoln, President of the United States:

RESPECTED SIR:—My object in these letters be it distinctly understood, is not to commend slavery as a desirable institution, nor to mitigate in the least the odium or the penalty of the Southern rebellion; but it is, by the light of truth, to disarm, in some degree, a set of Northern fanatics, whose insane hatred of slavery make them equally hostile to our glorious Constitution. It is to show the honest people of the free States that, as a political question, they are not responsible for it, and have no rightful control over it; and that, as a moral question, there is nothing in it which justifies their interference by virtue of any 'higher law' than the Constitution of their country. Rebel masters may be divested of their right to the labor of their slaves as a punishment for their treason, just as far as they may be divested of other analogous rights, and no farther; but for the United States to abolish the institution because individual slaveholders head the rebellion, would be as gross an usurpation as a sweeping act to divorce all wives from their husbands and free all children from their parents in all the slaveholding States for the same reason.

Not is it any other motive than to bring home more vividly to the minds of the reader the Bible truths developed in my last letter, I address myself to a Reverend representative of a class.

I say to him, *to you*, in common with all or most Christian teachers, recognize Noah as a prophet of God who spoke by inspiration? If so, it was God himself who doomed the descendants of Ham to perpetual servitude. If, therefore slavery be a sin, God in this case is responsible for it; and when you attempt on that ground to rescue the African from slavery, you assume to be more wise and just than God! Is it not so?

Abraham bought servants with his money, and had hundreds 'born in his house.' He was a special favorite with God, who not only heaped blessings upon him, but chose him to be the father of his peculiar people, and the progenitor of the Savior of mankind.

You denounce the buying of men and women with money as sinful, and its toleration in our country as 'a great national sin,' which has brought down upon us the judgment of Heaven. Abraham did the same thing, and Heaven showered blessings upon him. Our fathers and brothers did the same thing, and were blessed as Abraham was, until the reformers of God's moral law, by their impious assumptions, disturbed the peace of the country, and aided in bringing down upon it the calamities under which it now mourns.

You denounce slavery as a sin. God says, (Exodus, 21, 2) 'If thou buy a Hebrew servant, six years he shall serve.' *That is slavery, or involuntary servitude, by the command of God.* Who knows best what is sin, you or God?

He may become free at the end of 'six years,' but if he choose, he may be made a slave '*forever*,' by means of a ceremony prescribed in Exodus 21, 6, and Deuteronomy 15, 17. He had no further option on the subject; but says God, he shall be thy servant forever.'

But you may say this is voluntary servitude. Not certainly for the first six years; and according to your principles, a man cannot alienate his liberty. If so, this voluntary slave, after he has become involuntarily, may change his mind and resume his freedom; but God says he shall be a servant '*forever*.' Is God a sinner?

But if he accepts his freedom at the end of six years, his sons and daughters, if born of a wife given him by his master, [illegible] slave, [illegible] '*shall be her master's*' and he shall go out by himself. In other words, they shall not be free on the seventh year, but shall remain slaves *forever*. This is God's order. Is it a sin, Reverend Sir?

You say there cannot be ownership in man. God says the women and sons and daughters in this case '*shall be her master's*.'

In the 21st chapter of Exodus, after directing that if a master beat his slave to death he shall be punished, God says, verse 21: 'Notwithstanding, if he continues a day or two he (the master,) shall not be punished, *for he* (the slave,) *is his money*.' Is not a man's money his property? You, Reverend Sir, say that a man's slave is not his property. God says he is; which shall a Christian believe? I would like to hear you preach a sermon from these words of scripture, '*For he is his money*.'

'*Thus saith the Lord*, in Leviticus 25, 44, 'Both thy bondmen and thy bondmaids which thou shalt have shall be of the heathen that are round about you; *of them shall ye buy bondmen and bondmaidens*.' Give us a sermon on this text also, and show us how acts which God expressly authorizes can be sinful.

'Thus saith the Lord,' in the next verse, 'Moreover of the children of the strangers that do sojourn among you, of them shall ye buy and of their families that are with you, which they beget in your land, and shall be your possession.'

Another good text, Reverend sir, from which I should like to hear you deduce the conclusion not only that buying these children was a sin, but that 'possession' here does not mean 'property.'

'Thus saith the Lord,' in the next verse, 'And ye shall take them as an inheritance, for your children after you, to inherit them for a possession: they shall be your bondmen forever.'

Your Bible tells you, Reverend sir, that these are the direct words of God. God himself authorizes the buying of slaves; God himself authorizes them to be held as 'possession;' God himself declares that they shall be 'an inheritance,' passing from father to son; God himself declares that they shall remain in this relation 'forever.'

Yet you teach that slavery is itself a sin; that buying men and women for money is a sin; that holding them as 'a possession' is a sin; that their transmission as 'an inheritance' from father to son is a sin; and that holding them in bondage 'forever' is 'the sum of all villanies.'

What is the inference? Either that you do not believe the Bible, and assume to believe it only as a mask to enable you to lead astray ignorant men and 'silly women,' or you believe that God himself legalized sin among his chosen people.

Take which horn of the dilemma you please; you cannot escape both.

Let us now review the subject in the light of the New Testament.

If slavery be 'the sum of all villainies,' Reverend sir, is it not strange that Jesus Christ did not denounce it as a sin, though it existed all around him? Is it not stranger still, that his Apostles instead of denouncing it as a sin, recognized it as a lawful relation, involving certain christian duties? Let us examine the difference between the Gospel which they preached and the Gospel which you preach.

The Gospel taught by Paul and Peter, enjoins upon every man to be content in the position where Providence has placed him. 'Art thou called being a servant? Care not for it,' says Paul, Corinthians 1. 7-12. Your Gospel teaches the servant discontent and rebellion.

The Gospel taught by Paul and Peter enjoins servants to be obedient to their masters, whether kind or cruel: 'Servants, be obedient to those who are your masters according to the flesh,' says Paul, Eph. 6-5. 'Let as many servants as are under the yoke count their own masters as worthy of all honor,' says Paul, 1 Tim. 6-1. 'Exhort servants to be obedient to their own masters and to please them well in all things,' says Paul to Titus, 2-9. 'Servants, be subject to your masters with all fear, not only to the good and gentle, but also to the froward,' says Peter, 1 Peter, 2-18. Your gospel teaches that servants owe no obedience to their masters, whether they be 'froward' or 'good and gentle.'

The Gospel taught by Paul and Peter, enjoined upon servants to serve their masters with 'good will,' Eph. 6-7. 'Not with eye service,' Col. 3-22. 'To please them well in all things, not answering again, not purloining, but showing all good fidelity.' Titus, 20, 10. 'To endure grief, suffering wrongfully,' 1 Peter, 2-19.

Your gospel teaches servants that it is not their duty to serve their masters at all, nor to please them in anything; to be mere eye servants, and faithful in nothing; to purloin their masters property, and run away when they can, and to cut their master's throats if necessary to gain their own liberty.

What motive or end does the gospel, taught by Paul and Peter hold out to servants as inducements to be obedient and faithful to their masters? That it is 'doing the will of God,' Eph. 6-6; That the name of God and his doctrine be not blasphemed,' 1 Timothy 6-1; 'That they may adorn the doctrines of God our Saviour,' Titus, 2-10; 'That it is acceptable to God,' 1 Peter, 2-20.

And what motive does the gospel *you* teach hold out to the poor black man for seeking to escape from the position assigned to him by god through Noah, and violate all the duties specially enjoined upon him by the gospel of Christ? You promise him *liberty*, not the liberty of 'the Lord's freeman,' which looks to eternity as in Christ's gospel, but the groveling liberty which looks only to time as in your gospel; a liberty which knows no equality, not even with yourself; liberty to exist a degraded being among another race of men who exclude him from all civil, social and domestic relations; liberty to live and die a miserable outcast on earth, without that cheering hope of eternal liberty and equality in Heaven which Paul and Peter promise to the obedient and faithful servant.

St. Paul was a good painter of character and somewhat prophetic. He seems to have foreseen the anti-slavery crusade of this day and described its leaders. After having emphatically directed Timothy to teach servants to honor and serve their masters, 1 Timothy, 6-12, he adds, in verses 3, 4, 5 the following picture of anti-slavery teachers, viz: '*If any man teach otherwise, and consent not to wholesome words, even to the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*'

This passage, be it remembered, follows directly after Paul's injunction to Timothy to servants to honor and serve their masters, 'that the name of God and his doctrine be not blasphemed;' '*these things teach and exhort*,' say he, and then proceeds to say, '*if any man teach otherwise*,' &c., 'he is proud, knowing nothing,' &c. Hence it appears that this description of character was designed for just such anti-slavery teachers as yourself and your associates of the present day. And how true the picture! What 'strife,' what 'envy,' what 'railings,' what 'evil surmisings,' what 'perverse disputings,' have your teaching of other doctrines produced? Nay more; what hatred among Christians, what divisions of churches; what sectional antipathies; what excitement and commotions; and, finally, what desolation, bloodshed and mourning have your unchristian teachings aided in bringing upon our lately powerful, prosperous and happy land?

And, not content with the aid you have given traitors in involving your country in a devastating civil war, you are now moving earth and hell to prolong it, to render it more bloody, and perhaps insure the success of the traitors—certainly to afford them the only chance of success—by converting the war for the Constitution into a war against slavery. You are as hostile to the Constitution as the rebels themselves and you prefer their success to the preservation of the Government transmitted to us by our fathers, simply because that Government recognizes an institution which God has sanctioned, and the rights of masters and the duties of servants, as prescribed by the apostles of Christ. In short, you are not willing to live under a government which protects slaveholders though it does not know them in that character, and has no power over the institution.

I wonder that you do not openly rebel against the government of God because 'he sendeth his rain on the just and on the unjust.'

To be consistent you ought to object to living on the same earth and under the same sky with slaveholders, to being warmed by the same sun and breathing the same air. And surely you will pray for a heaven by yourselves; for those who think that a slaveholder cannot be a fit associate for them in a christian church cannot be happy in a heaven peopled with such slaveholders as Abraham, Isaac and Jacob, Moses, David and Solomon, and such associates of slavery as Paul and Peter. How can you be happy in that Heaven where that God is who expressly authorized his people of old to buy slaves and hold them in bondage forever; or that Christ, an essential part of whose religion is the cheerful obedience of the slave to his master?

Yes, in your 'doting about questions and strifes of words,' you not only promote revolution and bloodshed in your country, but you are sapping the foundation of your country's religion. When you prove that slavery is in itself a sinful relation, you prove that the Bible is false, that the God of the Bible is a God of sin, and that Christianity, as taught by the disciples of Christ, is but a cloak for the 'sum of all villanies.' Truly has it been said on another occasion, 'it is hard to believe such men sincere. If not infidels already, they are on the highway to that bourne.'

Now many weak minds, having been first imbued with the dogma that slavery is in itself a sin and a crime, when they come to find that from Genesis to Revelations it is recognized as a lawful and not unchristian institution, will be induced to reject the whole Bible as a fable, and the God of the Bible as an imaginary being. AMOS KENDALL.

The Revolution Complete.

The New York *Express*, alluding to the action of the late Congress, says,

Congress has now enacted three acts, which utterly subvert the whole form and frame of this government.

1st. The delegation to the President, at will, authority to suspend the writ of *habeas corpus* in States not in rebellion, nor invaded.

2d. The Conscription act, which puts under his command, at will, to take any where any man, and to put him under any command, out of the State he lives in.

3d. The Bank and Loan Bill, which gives him supreme command over millions and millions of money.

These acts are all revolutionary, and all utterly subvert the whole frame and form of our government. No man has any political rights or liberties under them, nor any security for any thing. The Republic ceases to exist, and in its stead is substituted a centralized Despotism, the head of which is in Washington.

What aggravates this, is, that the *habeas corpus*, or Indemnity Act, as it is called, was juggled through the Senate when Democratic Senators were speaking upon it. The outrage is one of those revolutionary acts which ever follow such usurpation of power. The act, therefore, is not even an act, as History now stands, at the hour we write this, for it is declared "carried" in the Senate, without being carried; and, therefore, it has not even the form of a law.

The *Habeas Corpus* act was passed thro' the Senate March 3, at five o'clock in the morning, Pomeroy, of Kansas, in the chair. The question was surreptitiously put, while a Democratic Senator was on the floor speaking, and declared carried against the remonstrance of that Senator and others. The act was infamous, and has elicited the following obituary:

"DIED, of the Negro, March 3, 5 a. m., the Greatest Republic in the World.—Twenty Millions of White People, in a vain effort to Free Four Millions of Negroes, Perished in the attempt. *Sic transit gloria mundi!*"

WORLDLY VANITY IN CHARLESTON.—The special correspondent of the London Times writes from Charleston, S. Carolina, as follows:

On the night of my arrival here a large ball was given by the members of General Beauregard's staff, and it would have been difficult for a stranger suddenly introduced into the ball room to credit the assertion that the country which could exhibit its daughters in such gay and brilliant dresses had been for nearly two years shut out by blockade from Paris and Europe. It is scarcely an extravagant statement to assert that, even in their present so-called destitute condition, such States as South Carolina and Georgia possess all the necessaries and many of the luxuries of life to an extent unsurpassed in the richest countries of the old world.

☞ The Devil is no fool, and yet those who play the devil are necessary playing the fool.

ARMY CORRESPONDENCE.

Enjoyments of the Camp—Letter from WM. CARR of the 149th.

A friend has furnished us with a long letter from this gentleman, dated "In Front, on the Rappahannock, Feb. 19th, 1863," from which we make the following extracts. After describing their trip from Washington to Bella Plains, he says:

"We landed about 2 p. m.—I mean the 149th and 150th regiments—and then came the pull. We marched about two miles over the muddyest road I ever saw. There up on the top of bluffs and ridges hardly wide enough for a wagon road; the mud was nearly knee deep. We pitched our tents in a field, but the country was so hilly that we could not see the end of our camp, although the companies were encamped in column. It was the hillyest land I ever saw. We fixed up our summer shelter tents in good style for the first time. Geo. Lozier was detailed for guard, and C. Lanich and I fixed our gum blankets together for shelter. The evening was warm and pleasant. * * *

But soon got awake again, and it was sleeting, and my feet were out in the cold. I got up and tucked in the blanket and tried to sleep again. But it was no use.—My feet were too cold; so I lay till after daylight and then got up and found about three inches of snow. O, God, what enjoyment! Summer clad soldiers in a winter campaign! I looked around, got my boots on, crowed, stretched myself, and tried to get something to eat. But there was no fire to be had, for it was snowing very fast, and there was no good wood to be had, the field had no fence, and the woods was all young pitch pine. Well, while we were growling about our hard fare, the Lieut. Colonel sent orders for five men out of each company with axes to clear off a headquarters for him. This made us mad, and I was on the detail to conduct the squad, and worked away till after 2 p. m., in the snowy brush and storm. Oh, but it was bad. I was wet as a rat. * * *

While warming ourselves the Colonel sent orders for two sergeants, four corporals and ten privates, to report to him for rations and ammunition for picket duty, to start at 6 o'clock next morning, and I was on the detail, being 1st corporal. We went to bed—but what sleeping. My feet were cold and wet and the snow lay around in our tent, ground wet and cold, and the night was most d—d cold and wet. I slept but little, and got up at 3 a. m. to warm, and it was still storming—sleet, rain, and snow mixed. I warmed myself at the fire and found that none of the fellows were much better than I did. At 5 o'clock I got the company up, and made some coffee to warm our inside apartment. This brings us to the 18th inst. After we all got ready there were 228 of this regiment. We left the headquarters of the 149th and went to the 150th, where we got 278 men, making 506 in all, and started for the picket line. It rained all day. The road was wet and sloppy. One place I went into the knees every step. —— what roads! * *

Well, we reached our place at last, and found that we were to act as a reserve in the rear of the line, and went to pitching our tents; and what do you think we had to pitch? Why, we cut four forks, and a pole on top, and then piled brush on top for a roof. The brush was all bent down with snow, and the tent wet, cold and leaky. We piled on about a ton of brush and then built a fire inside, which soon dried it out, but then the snow was still inside and our feet were cold and freezing while our bodies were burning, and the smoke making the tears run down our cheeks, while the sleet was pelting on our brush fence and only kept from wetting us by the heat and smoke. Maybe you think we did'nt enjoy ourselves? If growling and swearing is enjoyment we had enough of it. Some of the boys wished that Old Abe was in h—l, and the key lost. This was the afternoon's experience.

We had a little adventure with a copper head nigger that lived in a magnificent Virginia dwelling, (the lower story was divided into two rooms, one was 8 by 12 and the other 4 by 12.) While the officers were making arrangements to station us, we went to the stable to get out of the wet, and there was only room for a few of us, so I led a lot to the house and opened it without knocking. The nig. and his wife were mad as the d—l. After we crowded the house to overflowing, the nig. said he didn't understand it. I said I didn't care whether he did or not. He said the soldiers never used him that way before. I told him I didn't care for that; if he hadn't patriotism enough to let a soldier warm he might *go to h—l*. The last words were said somewhat emphatic. He said he would report us to Gen. Robison (the commander of the nearest Brigade.) I said he might report us to Jeff. Davis if he wished. He saw the thing was up and sat in the corner and pouted.

* * * * Feb. 20.

Last night just after three o'clock some one of the pickets on the right of our party saw somebody attempting to cross his beat and he fired upon him. The alarm was given and, and the reserves jumped up in a minute and seized our guns, and rushed up the hill through the woods to the 2d line, where we got down in a ditch by the road side. There we waited for the enemy to drive in our pickets, so we could give them a warm reception. I laid there and listened for the rebs, with "Jinny" across my lap. I had full confidence in her doing her duty, and I was anxious to have a little brush in the dark. But to my regret the alarm proved to be false; The figety Bucktails on our right from D company were more cautious than prudent and had fired without proper cause. After waiting awhile for them our Lieutenant found out that the thing was a farce and ordered us to retire from our ditch. I was amused at our Lieut. (Ross.) He got around like a soldier. He was all along the line seeing that everything was in its place. He told us to lay low and let them come close, then give them h—l by ——. R w is a bully fellow, and the boys are all in love with him. Well, after we retired, we waited for daylight, which soon came, and we made some coffee, and eat the last of our "hard tack." The Relief came to relieve us about 9 o'clock, and we reached camp about noon. The boys were glad to hear from our first picketing. * * * *

THE GREAT RIOT IN DETROIT.

Terrible and Bloody Scenes.

The Detroit (Mich.) papers contain long accounts of the disgraceful riot in that city last week. It originated in consequence of a mulatto, named Wm. Faulkner, keeper of a saloon, committing an outrage on the person of a little orphan white girl, named Mary Brown, aged 9 or 10 years, and also on the person of Ellen Hoover, a colored girl. Both girls, it appears, were induced, on a cold day, to enter Faulkner's place to warm themselves, when they were forcibly seized, locked in a room and violated. The outrage took place on the [illegible]. On the 5th inst. the trial of Faulkner commenced before the Criminal Court. On the adjournment, the prisoner was being conveyed back to jail when an excited mob attempted to rescue him from the custody of the officers. [illegible] the women, along the streets and from the windows of dwellings, it is stated, cheered on the mob, waving their handkerchiefs and calling upon them as men and fathers, to hang, shoot, butcher, or kill him by any means in their power. The prisoner, however, after great difficulty, was safely lodged in jail.

On the following day the excitement became furious, and while the prisoner was in charge of a guard of soldiers, a desperate attempt was made to rescue him in order to execute him on the spot. At this moment the guard, without orders, fired on the mob, killing one man, (a German,) instantly, and wounding several others. The Free Press thus relates the terrible scenes that followed:—*Bulletin, &c.*

The cry of death and vengeance ran through the crowd like an electric shock. The sight of the bleeding corpse of the dead man, and the groans of a half dozen who were wounded, kindled anew the demon of insubordination and frenzy. The Germans, especially, were maddened beyond description, because their countryman had been sacrificed, as they thought and expressed it, to protect a negro who was deserving of torture and death. The excitement among all classes, however, was intense. Being baffled in their attempt to rescue the criminal, they sought other channels to give vent to their malice.

The first house where a negro family resided, one end of which was used as a cooper shop, was assaulted with bricks, paving stones and clubs. About a dozen negroes were at work in the shop or stopping in the house at the time. The most of them were armed, and fired several shots into the crowd from the windows, taking effect in several instances, but not fatally injuring any one. As each shot from the negro hovel reverberated through the vicinity, the fiendishness of the mob became more manifest, and their desperation more dreadful. The firearms in possession of the negroes deterred them from entering, but it would have been almost certain death for any man to attempt it. Any missile that could be obtained was hurled at the rendezvous of the negroes, the windows and doors burst open, and everything destroyed which could be reached by those outside. Finally, finding that they could not be forced out of their hiding place in any other manner, the match of the incendiary was placed at one end of the building, and in a very short time the flames spread so as to envelop almost the entire building.

The scene at this time was one that utterly baffles description. With the building a perfect sheet of livid flame, and outside a crowd of bloodthirsty rioters, some of whom were standing at the doors with revolvers in their hands, waiting for their victims to appear, it was a truly pitiable and sickening sight. The poor wretches inside were almost frantic with fright, undecided whether to remain and die by means of the devouring element, or suffer the almost certain terrible fate which awaited them at the hands of the merciless crowd. There was no more mercy extended to the suffering creatures than would have been shown to a rattle snake. No tears could could move, no supplications assuage the awful frenzy and demoniacal spirit of revenge which had taken possession of that mass of people.

One colored woman made her appearance at the door with a little child in her arms, and appealed to the mob for mercy. The monstrous fact must be told—her tearful appeals were met with a shower of bricks, stones and clubs, driving herself and her child back into the burning building. At this juncture one man moved to mercy at this inhuman act, rushed to her assistance, and protected her person from the violence which threatened her. But the negroes found no such protection.—They were driven gradually from the windows and doors, where they were murderously assailed with every species of weapons, including axes, spades and clubs, and everything which could be used as a means of attack.

The frightened creatures were almost as insane with fright as their persecutors were with madness. As they came out they were beaten and bruised in a terrible manner, their shrieks and groans only exciting the mob to further exertions in their brutal work. Several of them were knocked down with axes and left for dead, but who afterwards again recovered only to be again set upon and cruelly beaten to insensibility.

The scenes which followed were of a similar nature. Old men, eighty years of age, were not in the least respected, but knocked down with the same fiendish vindictiveness which characterized all the other proceedings of the day. After the first building had been reduced to ashes, the appetite for arson had only been whetted, and not at all appeased. As night approached they grew bolder, and did not scruple to commit the worst crimes upon the calendar with perfect impunity. The houses on Lafayette street were literally sacked of their contents, and the furniture piled in the middle of the street and burned.

During the night the city was fired in about twenty places, and thirty houses consumed, the furniture being previously taken out into the street and set on fire. Several of the houses destroyed were occupied by poor white persons, who lost all they had. The colored population fled in hundreds, from the city, many crossing over to Canada, and others flying to the woods. Several lives are said to have been lost. The mob, at a late hour of the night, apparently exhausted, dispersed, and on the next morning a strong military force reached the city and restored order.

STICK TO THE UNION.—The Abolition papers say that the attempts of Northern Democrats to secure the return of the Southern States to the Union are laughed at and ridiculed. That such is the case with some of the fire-eating journals is true—but who believes that such is the general feeling in the Confederate States? and if it is so, what but the course of the Abolitionists has produced such a feeling? They tell us that the South is determined not to return to the Union and that Democrats are wasting their breath in efforts to induce them to do so. The trial has not been fairly made, and will not be made, probably, until the Democratic party, having the power, shall make an earnest effort in that direction. But if these Republican editors are so confident that the seceded States will not return, for what are we keeping up such an army and proposing to add 150,000 negroes to it, besides? If they won't give up their rebellion for love of the old Union, can they be brought back by force? If the radicals are right in their calculations, what is the use of sacrificing the lives of any more of our young men in a fruitless war, in which nothing is to be gained?

But the fact is, these men of the North do not want the Union restored as it was, or they would not reason as they do in the premises. They have not tried to get the rebel States back—but they are trying to widen the gulf, and make it impassable for an errand of mercy. Democrats have no sympathy with this feeling—nor will they believe the restoration of the Union impossible, until every available means have been resorted to for that purpose.—We want it as the Fathers made it—not a star erased, not a right lost to any of its members. When this is found impossible by proper appeals to their love of country, it will be too late for any other remedy.—*Easton Argus.*

A REMEDY FOR SMALL POX.—The German Reformed Messenger has received a letter from a friend in China, which says a great discovery is reported to have been recently made by a surgeon of the English army in China, in the way of an effectual cure for small pox. The mode of treatment is as follows: When the preceding fever is at its height and just before the eruption appears, the chest is rubbed with croton oil and tartaric ointment. This causes the whole of the eruption to appear on that part of the body, to the relief of the rest. It also secures a full and complete eruption, and thus prevents the disease from attacking the internal organs. This is said to be now the established mode of treatment in the English army in China, and is regarded as a perfect success.

A NUT FOR ABOLITIONISTS.—During a period of eighteen hundred years, the various missionaries have failed to Christianize five thousand idolaters of China out of a population numbering three hundred and sixty millions. In India, out of a population of one hundred and ninety millions of idolaters, they have failed to convert to Christianity over two thousand. In Africa they cannot count even thousands, while within comparatively but a few years, Slavery has converted over FOUR MILLIONS OF NEGROES INTO CHRISTIANS, and fitted them to be (so Abraham Lincoln says) citizens of the United States. What do our Abolitionists say to this?

☞ Bishop Clark of Rhode Island, closed a recent discourse in these eloquent words, referring to our national troubles:

"Blow from the South, O winds of God and bring us tidings of reconciliation and love! Blow from the North, O winds of God, and carry back the message of fraternity and peace! Scatter the darkness, roll away the clouds, and give unto us once more the sunshine of tranquil rest. Under the shadow of thy wings we make our refuge; *O God, give us peace!*"

SECRET ORGANIZATIONS.—While the Republicans have been charging without the slightest foundation in truth, that Democrats are organizing secret societies, they are engaged in this very work themselves, and are procuring arms from their Republican Governors. This is being done extensively in Indiana, and, it is said, in parts of Ohio. The end is approaching, and it is not hard to tell what the end will be.—*Logan (O.) Gazette.*

☞ Few ladies are so modest as to be unwilling to sit in the lap of ease and luxury.