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TO Ordinary Appearing seats inserted, and Jon Work steuted, at the established orices.

OH, BE NOT THE FIRST!

Oh! be not the first to discover A blot on the fame of a friend,
A flaw in the faith of a lover,
Whose heart may prove true to the end.

We none of as know one another

A smile or a sigh may awaken Suspicion most false and undue And thus our belt f may be shaken

How often the light smile of gladness, is worn by the friends that we most To cover a soul full of sadness, To proud to acknowledge defent.

How often the sigh of dejection How often the friends we hold degreet

Leave best minds to harbor suspicion.

Let ours be a noble ambition, For base is the mind that suspects

We none of us know one another, Then let us speak well of our brother. Or speak not about him at all,

BIBLE VIEW OF SLAVERY.

BY BISHOP HOPKING OF PERMONT.

BURLINGTON, VT., Jan. 30,1861 My Dear Sir-I have received your friendly request that I would give you my opinion on the Scriptural authority for negro slavery in the Southern States, and also on the constitutional position of the contending parties, in the present crisis of the Union. For the confidence implied cordial acknowledgments, and I shall respond to it with the frankness which becomes my office in the defence of truth.

The word "slave" occurs but twice in therefore, may be defined as servitude for

the inspired Apostle, that "sin is the of necessity his property.

to "lean to my own understanding." As I love my master, my wife, and my cold suredly, if we are bound to follow this rule my servants as are under the yoke," (i. c. master, and tells him to be just and equal as the heralds of "peace and good will to the seem to me strangely regardate to his slaves, knowing that his master is in the legislation of earth, we cannot be the yoke of bondags.) "count their own to his slaves, knowing that his master is in men," they seem to me strangely regarda Christian, I am compete to the authority master shall bring him unto the judges; less bound to follow it in the legislation of masters worthy of all honor, that the name Heaven. He finds a fugitive slave, and less, on this important subject of their sia.

conclusive to every candid and sincere inand examine their validity with all the fairness in my power.

The first appearance of slavery in the servant of servants shall be be to his xxi. 20-21.) And again, "If a man smite done away. brethren. Blessed be the Lord God of the eye of his servant or the eye of his | First, then, we ask what the divine Re-Shem, and Canaan shall be his servant .-God shall enlarge Japhet, and he shall shall be his servant, (Gen. ix., 25.)

The heartless irreverence which Ham. saved him from the deluge, presented the prophecy; but the actual fulfillment was utterly polluted by the abominations of ficient penalty. heathen idolatry. The Almighty, fore seeing this total degradation of the race, ordained them to servitude or slavery under the descendants of Shem and Japhet, how accurately the prediction has been accomplished, even to the present day.

We come next to the proof that slavery was sanctioned by the Diety in the case of Abraham, whose 218 bond servants, born in his own house, (Gen xiv, 14,) are men-tioned along with those who were bought with his own money, as proper subjects for Sarah had also an Egyptian slave, named | chapter, viz : Hagar, who fled from her severity. And "the angel of the Lord commanded the mit herself " (Gen. xiv, 9.) If the philanthropists of our age, who profess to befare of the Union.

our English Bib'e, but the term "servant," thorized by the Almighty occurs in the last For they are my servants which I brought comparably more mutual love than can ev- and His inspired apostle. The divine Recommonly employed by our translators, of the Ten Commandments, delivered from forth out of the land of Egypt, they shall er be found between the employer and the has the meaning of slave in the Hebrew Mount Sinai, and universally acknowledged not be sold as bondmen. Both thy bond- hireling. And I can readily believe it, for Pharisees, "who made void the law of God the newspapers, novels and magazines. and Greek originals, as a general rule, by Jews and Christians, as THE MORAL men and bondmaids, which thou shalt have the very reason that it is a relation for life by their traditions." He spares not the There they find many revolting pictures of was soon fast asleep. where it stands above. We read, how LAW. "Thou shalt n t covet they neigh shall be of the heathers that are around and the parties, when rightly disposed, wealthy, intidel Saducces. He denounces slavery. They do not stop to ask the ever, in many places, of "hired servants." | bor's house, thou shalt not cover thy neight about you; of them shall ye buy bondmen | must therefore feel a far stronger and deep and of "bondmen and bondmaids." The bor's wife, nor his man servant nor his and bondmaids. Moreover, of the chil. er interest in each other. first were not slaves, but the others were : maid servant, nor his ox, nor his ass, nor dren of the strangers that do sojourn The next evidence which proves that the the distinction being precisely the same anything that is thy neighbor's." (Exod. among you, of them shall really with the Gospel occurs in the statement of which exists in our own day. Slavery xx, 17.) Here is in a state one prinlife, descending to the offspring. And this neighbor's"-runs throughout the whole. your possession. And ye shall take them ty years, at least, after the establishment ther descending to the opportung. And this neighbor's —runs throughout the whole. Shall take them of the first Christian Church in Jerusalem. It implicitly, without ever remembering ence between those we call amusing new vindicates the original sanctity of marriage. as an established institution in all the ages which many good people entertain against you, to inherit them for a possession, they "Thou seest, brother," said they, "how of our world, by the universal evidence the idea of property in a human being, shall be your bondmen forever; but over many thousands of Jews there are who beof history, whether sucred or profane. and shall consider it, in due time, amongst your brethren, the children of Israel, ye lieve, and they are all zealous of the law." This understood, I shall not oppose the the objections. I am equally aware that shall not rule one over another with rigor. (Acts, xvi, 20.) How could this have been prevalent idea that slavery is an evil in the wives of our day may take umbrage For unto me the children of Israel are ser- possible, if the law was supposed to be itself. A physical evil it may be, but at the law which places them in the same vants; they are my servants whom I abolished by the new dispensation? this does not satisfy the judgment of its more zealous adversaries, since they contend that it is a moral evil—a positive sin, none the less certain. The husband has the same task which is the same task which is the same task which is sentence with the slave, and even with the brought forth out of the land of Egypt; I but the precepts and the conduct of St.

But the precepts and the conduct of St.

But the precepts and the conduct of St.

Paul himself the great apostle of the Gentiles, are all sufficient, because he meets

transgression of the Scriptures by the au- express, as it is derived from the direct among you, in that place which he shall service, as to the Lord, and not unto men, Mosaic law, and uttered not one word becomes a perfect blaze; while the admirthority of God—the supreme "Lawgiver. rule established by the wisdom of God for choose, in one of thy gates where it liked knowing that whatsoever good thing any against it! What proof can be stronger ing throng surround it with exultation, and who is able to save and to destroy." From his chosen people, Israel, on the very him best: thou shalt not oppress him." man doeth, the same shall he receive of than this, that He did not regard it as a fancy its lurid light to be from heaven.

I proceed, accordingly, to the evidence tian can believe that the Almighty attach- ery respectable Christian commentator. of the sacred Scriptures, which, long ago, ed immorality or sin to the condition of

immediate occasion for this remarkab'e mediate death ensued, he was to be punished as the judges might determine .lost the knowledge of God, and became loss of his property was held to be a suf-

> The next evidence furnished by the divine law appears in the peculiar and ad- ling to follow their Savior's example? mirable appointment of the Jubilee. "Ye shall hallow the fiftieth year, and proclaim unto you, and ye shall return every man family," according to the original districulative. bution of the land among the tribes. The | It is said by some, however, that the

to hold a human being in bondage, under a real property in the wife, because she The distinction here made, between the the very point, and settles the whole quesany circumstances whatever, unless as a is bound, for life, to serve and to obey him. temporary servitude of the Israelite and tion. Thus he saith to the Ephesians, the mountain, by the sea side, or in the when the supposed sins of others, which men to know themselves. That's advising punishment inflicted on crimes, for the The wife has a real property in her hus- the perpetual bondage of the heathen race "Servants, (in the original Greek, bond public streets, under the open canopy of they are under no temptation to commit, a good many to form very low and public streets, under the open canopy of they are under no temptation to commit, a good many to form very low and public streets, under the open canopy of they are under no temptation to commit, a good many to form very low and public streets, under the open canopy of they are under no temptation to commit, a good many to form very low and public streets, under the open canopy of they are under no temptation to commit, a good many to form very low and public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the open canopy of the beather race "Servants, (in the original Greek, bond public streets, under the original Gree band, because he is bound for life to cher- is too plain for controversy. And this ex- servants or slaves) "be obedient to them heaven—heals their diseases, partakes of are made the object of censure. In due disreputable acquaintances. Here, therefore, lies the true aspect of ish and maintain her. The character of press and positive law furnishes the true the controversy. And it is evident it can property is doubtless modified by its design. meaning of another passage which the ulonly be stilled by the Bible. For every But whatever, whether person or thing, the Christian is bound to assent to the rule of the inspired Apostle, that "sin is the of necessity his property.

The Abolitionist is very fond of repeating: ness of your hearts, as unto Christ. Not from the ranks of the publicans and the ject, and makes the anti-slavery movement with eye service, as men pleasers, but as fisherman of Galilee. Yet he lived in the watchword of party. And, finally, the servants of Christ doing the with the sargants of Christ doing the with the the inspired Aposto, that transgression of the law," namely, the The fourth proof, however, is yet more is escaped from his master unto thee, even God from the heart, with good well doing heathen races, in accordance with the and the fire is industriously faunced until it who is able to save and to sav recention can be so attended to the same taking and of the seventh as that which dares to rise against His years shall be serve, and in the seventh had escaped from a foreign heathen master them, forbearing threatening knowing that of Christ on the one hand, and the loud Such has been the perilous course of our as that which whic government. To the property of persons with Him." preachers and politicans culling themselves slavery. The great majority in every unpardonable than that which imputes sin If he came in by himself, he shall go out plied to the slaves of the Israelites themunparaonable than that which higher the slaves of the Eternal of the decrees of the Eternal by himself. If he were married, then his selves. For it is manifest that if it were (Eph. vi, 50.)

Judge, who is alone perfect in wisdom, wife shall go out with him. If his master so applied, it would nullify the other Again, to the Colossians, St. Paul rehave given him a wife, and she have borne enactments of the divine Law giver, and it peats the same commandments. "Ser- God in this matter, condemning slavery ance should be made for the errors which ond mate. in knowledge, and in love.

In knowledge, and in love.

With perfect correctness, therefore, him sons or daughters, the wife and chil
would have been an absurdity to tell the vants.' (that is bond servants or slaves)

as the "monster sin," the "sum of all are committed in ignorance, under a Your letter refers the question to the only dren shall be her master's, and he shall people that they should "buy bondmen "obey in all things your masters according to the only dren shall be her master's, and he shall people that they should "buy bondmen "obey in all things your masters according to the only dren shall be her master's, and he shall people that they should be the shall people that they should be the shall be her master's, and he shall people that they should be the shall people that they should be the shall be her master's, and he shall people that they should be the shall be the sha your loster refers the question—the Word of God. go out by himself." (Exod. xxi, 2-4) and bondmaids of the heathen and stran-If it were a matter to be determined by my Here we see that the separation of husband ger, to be their possession and the inherit-If it were a matter to be determined by my Here we see that the separation of massand ger, to be their possession and the inherit fearing God." (Col. iii, 23.) "Masters site of their own! are profesionally pledged to understand fearing God." (Col. iii, 23.) "Masters site of their own! Look at the next contrast afforded by and inculcate the doctrines of the Bible. personal sympathics, the slaves should be at liberty to give unto your servants that which is just should be as ready as any man to conshould be as ready as any man to condemn the institution of slavery, for all my
prejudices of education, habit and social
position stand cutirely opposed to it. But
position stand cutirely oppose position stand outrely opposed to h. an alternative, if he produced the interpretation of all laws, that each is again the inspired teacher rays down obedient to his marter for Christ's sake, fearful responsibility. Solemnly bound by faithful and submissive, as a man's branch their sacred office to preach the Word of scattering and submissive, as a man's branch their sacred office to preach the Word of as a Curistian, I am own conceit," and not ceeds. 'If the servant shall plainly say, consistent meaning to the whole. And as the first Bishop of Ephesus. "Let as ma-

be safe in my conclusions, when I know the door post; and his master shall bore adopted is the only one which agrees with ed. And they that have believing masters him back to his old home, with a letter that they are in accordance with the will his ear through with an awl and he shall the established principle of legal construction let them not despise them because they are of kind recommendation. Why does St of Him, before whose tribunal I must ren- serve him forever." (Exod. xxi. 5,6.) tion, and it has invariably been sanctioned brethren, but rather do them service be- Paul act thus? Why does he not counsel der a strict account in the last great day. With this law before his eyes, what Chris- by the doctors of the Jewish law, and ev- cause they are faithful and beloved, parta- the fugitive to claim his right to freedom,

produced complete conviction in my own slavery.

I laid down by the Lord God of Israel for and consent not to wholesome notice.

The treatment of slaves, especially as it his chosen people, and continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the continued for fifteen the words of our Lord Jesus Christ, and the cont regarded the degree of correction which centuries, until the new dispensation of the to the doctrine which is according to god- sin of holding a fellow man to bondage, quirer. When the array of positive proof the master might administer, occurs in the Gospel. What change did this produce? liness, he is proud. knowing nothing, but and charge it upon him, as a solemn duty, is exhibited I shall consider the objections, same chapter as follows: "If a man I grant, of course, that we, as Christians, doting about questions and strifes of words to emancipate his slaves, at the peril of smite his servant or his maid with a rod, are found by the precepts and example of and he die under his hand, he shall be the Savior and His apostles. Let us now surmisings, perverse disputings of men of surely punished. Notwithstanding if he therefore, proceed to the all-important in-Bible is the wonderful prediction of the continue a day or two, he shall not be quiry whether we are authorized by these patriarch Noah, "Cursed be Canaan, a punished; for he is his money." (Exod. to presume that the Mosaic system was

maid, that it perish, he shall let him go deemer said in reference to slavery. And free for his eye's sake. And if he smite the answer is perfectly undeniable : He dwell in the tents of Shem, and Canaan out his man-servant's tooth, or his maid did not allude to it at all. Not one word servant's tooth, he shall let him go free upon the subject is recorded by any of the for his tooth's sake." (Exod. xxi. 26-7.) four Evangelists who gave His life and the father of Canaan, displayed towards Here we see that the master was authori- doctrines to the world. Yet slavery was his eminent parent, whose piety had just zed to use corporeal correction towards his in full existence at the time throughout slaves, within certain limits. When im- Judea; and the Roman Empire, according to the historian, Gibbon, contained sixty millions of slaves, on the lowest probreserved for his posterity, after they had But for all that came short of this, the able computation! How prosperous and united would our glorious Republic be at this hour, if the eloquent and pertinacious declaimers against slavery had been wil-

But did not our Lord substantially repeal the old law, by the mere dispensation? doubtless because He judged it to be their liberty throughout all the land to all the Certainly not, unless they were incompafittest condition. And all history proves inhabitants thereof; it shall be a Jubilee tible. And that He did consider them incompatible is clearly proved by His own should not be as it were of necessity, but unto his possession, and ye shall return express declaration. "Think not," saith every man to his family." (Lev. xxv. 10.) He, "that I am come to destroy the law of This enactment, however, did not affec the prophets. I am not come to destroy the slaves, because it only extended to the but to fulfil" (Mat. v. 17-) On that but above a servant, a brother beloved Israelites, who had "a possession and a point, therefore, this single passage is con-

circumcision. (Gen. xvii, 12.) His wife distinction is plainly set forth in the same great principle of the Gospel, love to God and love to man, necessarily involved the " If thy brother that dwelleth by thee condemnation of slavery. Yet how should be waxen poor, and be sold unto thee thou it have any such result, when we rememfugitive to return to her mistress and sub- shalt not compel him to serve as a bond ber that this was no new principle, but, on beit I do not say to thee how thou owest servant, but as a hired servant and as a the contrary, was laid down by the Deity sojourner he shall be with thee, and shall to His own chosen people, and was quoted in this kind application, I owe you my lieve the Bible, had been willing to take serve thee unto the year of the Jubilee, from the Old Testament by the Saviour the counsel of that angel for their guide, it and then shall be depart from thee, both himself? And why should slavery be would have preserved the peace and wel- he and his children with him, and shall thought inconsistent with it? In the relareturn unto his own family, and unto the tion of master and slave, we are assured the Go-pel. Compare now the course of The third proof that slavery was au- possession of his fathers shall he return .- by our Southern brethren that there is in-

to be "wise in my own content, and not religious duty. He preaches to the God, and to follow Christ and His Apostles, "Let as made of religious duty. He preaches to the God, and to follow Christ and His Apostles, and the heralds of "poace and good will to "lean to my own understanding." As I love my master, my wife, and my children to my own understanding." As I love my master, my wife, and my children to my own understanding. The heralds of "poace and good will to "lean to my own understanding."

whereof cometh envy. strife, railings, and corrupt minds and destitute of the truth, supposing that gain is godliness. From such withdraw thyself. But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content." (1 Tim. vi. 1-8.)

Lastly St. Paul, in his Epistle to Philenon informs him that he had sent back converted to the Christian faith during his polluted world? Who are we, that virtue sentence which He will pronounce up and the converted to the Christian faith during his polluted world? his fugitive slave, whom the apostle had imprisonment, asking the master to forgive and receive his penitent disciple. "I beseech thee for my son Onesimus," saith he, "whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee and to me, whom I have sent again; thou therefore receive him that is mine own bonds, whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the gospel. But without thy mind would I do nothing, that thy benefit willingly. For perhaps he therefore de parted for a season, that thou shouldst receive him forever, not now as a servant specially to me, but how much more to thee, both in the flesh and in the Lord .-If thou countest me therefore a partner receive him as myself. If he hath wron ged thee or owed thee aught, put that on mine account. I, Paul, have written it with mine own hand. I will repay it; alunto me thine own soul besides." (Eph

to Philemon, v. 10-9.) The evidence of the New Testament i thus complete, plainly proving that the in- slave must be supremely wretched in his stitution of slavery was not abolished by the uitra Abolitionist with that of Christ deemer openly rebukes the sanctimonious study the Bible half as much as they read the hypocritical Scribes, who "loved the uppermost rooms at feast and to be called Perhans a fraiding form of that fox" entirely regardless tion of hinself, will usually give a very "The snail sees nothing but its own she of the king's displeasure. He censures distorted statement of the facts, even if he and thinks it the grandest in the universe xx. 17.) Have it is a like the printing that is thy they begat in your land, and they shall be the apostles to St. Paul, made some twenseverely the Jewish practice of divorcing does not invent them altogether. And
we never respect persons who aim size their wives for the slightest cause, and these good and kind-hearted people believe ply to amuse us. There is a vast different He tells the deluded crowd of his enemies the rule about hearing both sides before and those we denominate entertaining that they are "the children of the devil, we form our opinion. Of course they we laugh with the former and reflect value and that the lusts of their fathers they sympathize warmly with the poor oppressed would do." He makes a scourge of small African, and are generously excited to cords, and drives the buyers and sellers hate the system of Slavery with all their out of the temple. And while he thus heart. Then the eloquent preacher chooses mother by making the following inquirys rebukes the sins of all around him, and it for the favorite topic of his oratory. "Mother, if a man is a mister, ain t a we speaks with divine authority, He proclaims The theme is well adapted to rouse the tiles, are all sufficient, because he meets himself the friend and patron of the poor feelings, and it is usually by no means -preaches to them His blessed doctrine on difficult to interest and gratify the audience

of the Almighty. For then only can I he shall also bring him to the door or unto | the Almighty. The meaning that I have of God and His doctrine be not blasphem- | converts him to the Gospel, and then sends | highest obligations. But it is not kers of the benefit. These things teach and defend that right, if necessary, by the Such, then, is the institution of slavery, and exhort. If any man teach otherwise, strong hand of violence, even unto death? Why does he not write to his disciple, Philemon, and rebuke him for the awful

The answer is very plain. St. Paul Lord Jesus Christ, and was only intent on moral cowardice in me to suppress what obeying it, and who are we, that in our believe to be the truth for the sake modern wisdom presume to set aside the popularity. It cannot be long before Word of God, and scorn the example of shall stand at the tribunal of that Alreigns the Divine Redeemer, and spurn the and uncreing Judge who has given us preaching and the conduct of the apostles, inspired Scriptures to be our supremo and invent for ourselves a "higher law" rectory in every moral and religious than those holy Scriptures which are given My gray hairs admonish me that to us as "light to our feet and a lamp to soon be called to give an account of our paths," in the darkness of a sinful and stewardship. And I have no fear at ally blot out the language of the sacred record, and dictate to the Majesty of Heaven what He shall regard as sin, and reward as duty? Who are we, that are public welfare of my country. ready to trample on the doctrine of the Bible, and tear to shreds the Constitution of our country, and even plunge the land into the untold horrors of civil war, and yet boldly pray to the God of Israel to sovereign will of our whole people, bless our very acts of rebellion against his own sovereign authority? We to our Union when the blind become leaders of the blind! We to the man who dares to "strive against his Maker !"

Yet I do not mean to charge the numer-

delusion with a wilful or conscious opposi-

doubtless, in the great majority of cases, by the feelings of a false philanthropy, which palliates, if it cannot excuse their who was on the train, and a boy on dangerous error. Living far away from road : the Southern States, with no practical experience of the institutions, and accustomed, from their childhood, to attach an inordinate value to their personal liberty, they are naturally disposed to compassion- here for? ate the negro race, and to believe that the bondage. They are under no special inducement to "search the scriptures" on this particu'ar subject, nor are they in general, I am sorry to say, accustomed to

are profesionally pledged to understand the inspired Apostle of the Gentiles. He On that class of our public instructors, the preaches to the slave, and tells him to be present perilous griefs of the nation casts a obedient to his master for Christ's sake, fearful responsibility. Solemnly bound by

to judge them. To their own Maste them stand or fall.

In conclusion, I would only say that am perfectly aware how distanted sentiments must be on this very question to the great majority respect d fellow citizens in the where Divine Providence has cast any It would assuredly be far more agree if I could conscientiously conform to opinions of my friends, to whose stall sincerity and zeal, I am ready to give wi was inspired, and knew the will of the just commendation. But it would be me authority of His Word, in just all la with the Constitution, the peace, and

> With the fervent prayer that the of wisdom unity and fraternal kin may guide our National Congre-Legislatures of the several States, t happy accommodation of every e

I remain, with great regard, Your faithful servant in Christ. JOHN H. HOPKINE Bishop of the Diocess of Vermoni.

ous and respectable friends of this popular A SETTLER .- Several days since, wh traveling on the Virginia and Tenne tion to the truth. They are seduced, railroad, when the cars stopped a Pri-Tank, we overheard the following con sation between a young man from Geor

place is this ?

Boy-Pin Hook, sir. Passenger-What did the cars at

Boy-To take in water. Passenger-What river is that? point

ing to a ditch. Boy-I don't know. Passenger-What do you know? Boy-I know that the cars bring lot

of fools along this way. The young gent drew in his head, a

A little fellow one day nonplussed man a mistery ?"

An old Greeian philosopher advised all A GENTLEMAN said to his friend th

WHEN Jemima went to school, she we

asked why the noun bachelor was sing: lar. 'Because,' she replied, 'it's very sin

Is the league of friendship is once br ken the cabinet of secrets is unlocked, at

Wify is a man that marries twice like captain of a ship ! Because he has a sec-

A Mistake .- To take off your hat and to have a pack of playing cards drop there

STANDARD WORK .- The Pictorial deseription of the flags of all nations.

EMBARBASSING .- To have a young lady ask what they are used for.

PRAISE not the unworthy on account of

BETTER have rough hands than dysper