The Men of the Cumberland.

BY THE AUTHOR OF THE NEW PRIEST. [The ship went down on the 9th of March, under Lieutenant George M. Morris, with her tag flying, and her guns firing (while the water was closing over them) at the iron monster Virginia, which had cut two yawning holes in her side. The baplain and one hundred and twenty of her crew are said to have sunk in her.]

Cheer to cheer, for our noble Yankee tars That fought the ship Cumberland! Not sigh for these, with their maims and scars Or their dead that lie off the strand!

Who whines for the ghastly gash and wound, Or the horrible deaths of war? Where, where should a brave man's death be

found? And what is a true heart for?

Cheer! cheer! for these men! Ah! they knev Was the time for true hearts to die!

How their flag sank, apeak, will flush the brav While this earth shall hang in the sky!

In the bubbling waves they fired their last, Where sputtered the burning wad: And fast at their post, as their guns were fast, Went a hundred or more before God.

Not a man of all but had stood to be shot, (So the flag might fly,) or be drowned; The sea saved some, for it came to their lot, And some with their ship went down.

But give them their ship once more. And the flag that yet hangs in wet and cold O'er their dead by that faithless shore. Our sunken ship we'll yet weigh up, And we'll raise our deep-drowned brave,

On well drain those Roads till a baby's cup

May puddle their last shoal wave. And well tell in tale, and sing in song, How the Cumberland was fought By men who knew that all else was wrong But to die when a sailor ought.

For the Presbyterian Banner.

The Curse Pronounced upon Ham. MR. EDITOR .- The discussions that have originated in the present disturbed state of our national affairs, have naturally agitated the question of the civil rights which, according to the Scriptures, belong to the African race. A near relative of your present correspondent, a man of great energy of mind and of inquiring disposition, a slaveholder withal, recently, in the course of friendly correspondence, cited the text, Gen. ix: 25, in defence of his views. Nonh said, "Cursed be Canaan; a servant of servants shall he be." And he then quotes the Lewish Rabbi, of New-York, Dr. Raphael, in support of his sentiments. I will give an extract from his letter:

"The educated clergy of the North are contending against the commands of God, in this crusade against slavery. In Gen. ix : 25, Noah curses the descendants of Ham, by saving they should be 'the meanest of slaves,' according to Dr. Raphael, of New-York; or, as the English version has it. 'servant of servants.' This curse has been in full operation to this day. Jesus an established institution. * * * itis or heavy sea." plain you are all fighting against the Al-

In reply to this quotation from the curse of Noah, and to the authority of Dr. Raphael, the following observations were prepared and forwarded. If you think they tend to throw light upon an important passage in God's blessed Word, they are at your disposal:

Dear Sir-You make a serious charge against the "educated clergy of the North" that we "are contending against the commands of God, in this anti-slavery crusade;" and you quote as your authority, Noah's curse on Ham and his descendants. Gen. ix: 25-" Cursed be Canaan; a servant of servants shall he be:"

I do not understand the passage as "a command," but rather as a prophecy, with certain fulfillment. It has already been fulfilled; and it is time that, consistently with Divine inspiration, it should cease to operate. My objections to your interpretation of it, as "the command of God," are

arious: 1. In Deuteronomy, 28th chap, you will find a series of awful curses pronounced cupon the dews, in case they should apostatize from God. In verse 29th, "Thou shalt be only oppressed and spoiled forever; v. 88, "Thou shalt be only oppressed and crushed always;" v. 41, "Thy sons and thy daughters shall go into captivity;" v. 43, "The stranger shall get up above thee, and thou shalt come down very low;" v. 44, "He shall be the head, thou shalt be the tail;" v. 48, "Thou shalt serve thine enemies-in want of all things;" and v. 68, "Ye shall be sold unto your enemies for bond-men and bond-women; and no man shall buy you;" i. e., no man in Egypt, as in the first part of the verse. This latter circumstance, we are assured by profane historians, was literally fulfilled, after the destruction of Jerusalem. So many of the Jews were carried into Egypt and offered for sale, that the slave-market was glutted!

2. I suppose you will agree with me, that these and similar texts, do not contain a command, binding on other nations, to enslave and oppress the Jews! So neither does!Gen. ix : 25 contain a command to enslave and oppress the descendants of Ham. I admit them to be, in both cases, predicted curses, but without the approval of their Divine Author, toward the guilty instru-

8. You will not question, that in the Bible, the wicked Kings of Babylon and Assyria are denounced as very guilty for oppressing the Jews, and that even when they were literally fulfilling the judgments denounced by their own Prophets for their sins! Thus the King of Babylon is described as "the saw" in the hand of the Almighty to cut them in pieces; and most terrible vengeance is denounced upon him, because he acted only from the base motives of his own ambitious and avaricious heart! Now may not the case of the slaveholder, in fulfilling the "curse of Noah," be of the same wicked character?

4. You admit that the death of Christ was a murderous act on the part of the Jews. Yet it was predicted by Daniel: "Messiah shall be cut off;" and so with Isaiah and other prophets. But Paul assures us that in his death Jesus "bore the curse in his own body," and "was, made a curse for us." And in Acts ii 23, Peter tells the Jews: "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken and by wicked hands have forucified and slain!" Here is a remarkable case of a predicted curse executed in a muderous act! May not the same principle, the same reasoning, hold good in those who are executing the curse of Noah?

5. If your interpretation of Gen. ix: 25 be correct, viz.: that it is a Divine command to enslave the negroes, it follows of course that all the laws of Pennsylvania and other help you to be useful on your voyage; but, period to have altered into that now pre-States to give the negro freedom, as also above all things, study your Bible, and vailing, suited to wholly different races?

against the commands of God!" Of course it is the duty of these States to repent and turn from their sin in setting the negro free; and instantly to pass laws to obey, and no longer to "fight against the Almighty"—as you call anti-slavery sentiments! It follows that Pennsylvania and other States are bound at once to yield compliance with "the commands of God," and pass laws to reduce to slavery all the negroes in our bounds! More than this, we are bound to fit out ships to go to Africa, in order to obey the commands of God in making as many of the negroes as possible "servants every article of housewifery or husbandry, of servants!" Are you willing to follow your

interpretation to these results? 6. I have not time, nor do I feel any inclination, to notice at length your other everything—a place for everything, and arguments. I would just remark, before closing, that your justification and defence of slaveholding in the time of Christ, does not properly fall under the text, Gen. ix: saved (aside from vexation) by observing 25. We have no reason to believe that the order—systematic regularity. And little slaves of that period were, as a general thing, Africans, or the descendants of Ham. And if you seriously believe that our Saviour designed to give his approval to slavery as "an institution ordained of God," as you call it, and to encourage "its continuance and further expansion," then it follows that other people besides the Africans. or "descendants of Ham," ought to be enslaved, or at least they may lawfully be report. enslaved. If so, I see not why your own children may not, some of these days, fall under circumstances where it will be the duty, or at least the privilege, of others to reduce them under "an institution ordained of God!" They (the oppressors) may

Then cheer for these men! they want not gold: plead your own logic—they do not wish to "fight against God," nor "to contend against his commands!" They will make your children (they will allege) "the best fed and clothed, and the least worked, of all the laborers of the world, and their moral condition as good, and their ignorance not and asking if he would have it, the Duke greater!' I say, your own children might, replied, "Yes, if you please." These were cumstances where your argument would courtesy is expressed in them. He who it burdens, and then it will appear love inso really obeying his command, that to remain boys do. What a rude tone of comon himself, and leave it there. Duties are sist it was "fighting against God"—how mand they often use to their little brothers ours, events are God's. When our faith you could complain if you were reduced to the anguish of seeing your own dear children made slaves! It would be no worse than enslaving many other people's chil-

> I think your doctrine monstrous, and have tried to prove it so.

For the Poung.

Ballast.

"What is ballast, father?" said Joseph, as he was reading a book about ships and shipping.

"Ballast, my boy," replied his father, is that which they put into a ship when she is empty, in order to weight her, and Christ bad the power to remove it, but so make her sail steadily. Without ballast, far from doing it, he recognizes slavery as she would be turned over by the high winds

> "In whatever port the ship may happen to be, the captain tries to get a cargo of goods which may be likely to sell well in the port the ship is going to; and in that case the cargo itself is the ballast; but when the captain cannot get a cargo of goods, he is obliged to fill the hold, or bottom part of the ship, with stones, or gravel. or anything else that he can get, that may be heavy enough for the purpose. While you are speaking on this subject, Joseph, my thoughts go another way; and I am ready to say that I hope, as you go on your voyage, you will take care to carry ballast,

and that of the right kind." "Carry ballast, father? Why, I am not a ship; nor yet am I going on a voyage, that I know of."

"No; but did you never hear of the voyage of life, Joseph?" "O, yes! I suppose you mean that this life is like a sea, and men and women are as the ships sailing on it."

"Yes, Joseph, and boys and girls, too. I hope you have got ballast on board." "Well, father, I can understand how I am like a ship on the sea of life; but what do you mean by my having ballast?""

can get through the world without knowl- are of the nature of rudely-chipped lumps a ship can cross the sea without ballast."

the right sort of ballast. Suppose, now, a crable numbers in the gravel-quarries or ship should be laden with nothing heavier sand-pits of Abbeville and Amiens, and, than trusses of straw. Do you think it also, at a few other spots bordering the would sail with safety?" wide valley of the River Somme, more

if it had nothing at all on board. But just Suffolk. It is estimated that the total numtell me what you call a good cargo." "Well, then, suppose you were to read their first detection by their eminent disnothing but story books; suppose you were coverer, M. Boucher de Porthes, of Abbeto store your mind with no other knowl-ville, some twenty years ago, exceeds fif-edge than what you could gain from such teen hundred, and may even approach two books; would that be a good cargo for your thousand specimens."

the cargo of straw. I should think that a results of which, as given in a very thorgood knowledge of English grammar, ough article in Blackwood's Magazine, are arithmetic, geography, and history, would as follows: be the best sort of cargo to load my ship of 1. To the question, Are the so-called

that would be wanted. add Greek, Latin, and French; and also of man.

science." "Very good. But, Joseph, your cargo sociation in the same deposit of the flint would be wanting unless you had something implements, and the bones of extinct quadthat you have not yet mentioned. Where rupeds, prove that the artificers of the flint is your voyage on the sea of life to end?"
"In eternity, father."

of John."

Joseph read: "And this is life eternal. sent.

What is it?" father."

usefulness on the voyage of life; but you doubtful if even this coincidence were eswill not have a successful voyage unless you tablished, from the absence of any link of have as hallast the knowledge of Jesus connexion between those earliest traces of Christ. Where will you get it?"

" From the Bible, father." "Quite right, Joseph. I am glad, in this general query, What time must it have deed, that you are doing your best to take required for the physical geography adaptin a good store of knowledge that shall ed to the Pachyderms of the antediluvian

those of England, who expended millions | pray for the grace of the Holy Spirit to | the geological world is divided between of dollars in emancipating her West India help you to gain more and more, each day two schools of interpretation—the Tranblacks — all these laws are "contending that you live, of that knowledge which is quilists, who recognize chiefly Nature's 'able to make you wise unto salvation, gentler forces and slower mutations; and through faith which is in Christ Jesus.'" the Paroxymists, who appeal to her violent

A Word to Boys and Girls About Order. Little friends, put things right back in heir proper places. Never leave things about, helter-skelter, topsy-turvynever. When you use any article-hoe, shovel, rake, pitchfork, axe, hammer, tongs, boots or shoes, books, slates, pencils, writing apparatus, pins, thimbles, pin-cushions, needles, work-baskets, kitchen furniture, no matter what it is—the very moment you have done using it, return it to its proper

place. Be sure to have a special place for everything in its place. Order, order, perfect order is the watchword-heaven's first law. How much precious time is folks should begin early to preserve order in everything—form habits of order. These loose, slip-shod; slatternly habits are formed that it remains __ Not Proven." in childhood, and habits once formed cling

for life. Young friends, begin early to keep things straight in their proper/place; study neatness, order, economy, sobriety—every thing just, honest, pure, lovely, and of good

"Little things—ay, little things—
Make up the sum of life; Then let us watch these 'little things,' And so respect each other, That not a word, or look, or tone, May wound a friend or brother. Golden Rule.

"If You Please." When the Duke of Wellington was sick. the last thing he took was a little tea. On his servant's handing it to him in a saucer, all who wait upon or serve you, believe that "if you please" will make you better served than all the cross or ordering words in the whole dictionary. Don't forget three little words, "If you please."

Morning Thoughts.

Night is over; light is streaming;
Through my window pane t is come; And the sun's bright rays are beaming. On my own dear happy home. God has watched me through the night; God it is who sends us light.

Night is over; some poor children Have been homeless, sleepless, ill; God has let me rest so sweetly In my chamber, warm and still Lord, I thank thee for thy love; Raise my morning thoughts above.

Night is over; heavenly Father, "I would bend my knee and pray; Help my weakness, guide me safely, Watch and keep me all the day. Take away my love of sin; Let thy spirit rule within.

Miscellaneous.

Men Before Adam.

A new discovery was a short time since announced which was to prove the existence of man before the Mosaic era. In the North-east of France, and the corresnonding section of England, indications were supposed to be discovered "of the existence of the human race in the remote age, when these tracts were inhabited by the extinct elephant, rhinoceres, hippopotamus, and other mammals, whose bones are preserved in the Diluvium, or great super-"Knowledge, my boy. Knowledge is ficial deposit attributed to the last wide the ballast of the soul, Do you think you geological inundation. These indications of chalk-flint, fashioned to serve the func-"I suppose not, father, any better than tions of hatchets, knives, and other tools, and, it is conjectured, of instruments o "Just so. But take care that you take war likewise. They occur in not inconsidwide valley of the River Somme, more "Well, I suppose that, straw being so sparsely on the Seine, at Paris, and at one light, the ship would not be much safer than locality in England—namely, Hoxne, in ber of these 'worked flints,' exhumed since These discoveries have been recently sub-

"I suppose, father, that would be like jected to a severe critical examination, the

flint implements of human workmanship, "A very good cargo, Joseph; but not all or the results of physical agencies? My reply is, They bear unmistakably the indi-"Well, then, father, I suppose I may cations of having been shaped by the skill "2. To the inquiry, Does the mere as-

tools and the animals coëxisted in time? I answer, That mere juxtaposition of itself "Yes, Joseph, we are all journeying to is no evidence of contemporaneity, and eternity. Now take your Bible, and read that upon the testimony of the fossil bones, the third verse of the seventeenth chapter the age of the human relies is not proven. "To the query, What is the antiquity of mammalian bones with which the flint imthat they might know Thee, the only true plements are associated? My answer is, God, and Jesus Christ, whom thou hast That, apart from their mixture with the recently-discovered vestiges of an early race "Now, Joseph, you can tell me what of men, these fossils exhibit no independknowledge will make your cargo complete, ent marks by which we can relate them to human time at all. The age of the Dilu-"The knowledge of Jesus Christ, vium which imbeds the remains of the extinct mammalian animals, amust now be "Yes, my boy; grammar and arith viewed as doubly uncertain doubtful from metic science and languages, are more or the uncertainty of coincidence with the less necessary for your own comfort and age of the flint implements and again

> man and his historic ages. "Upon the special question involved in

subterranean energies, and her more active surface changes.

"To the last interrogation, How far are we entitled to impute a high antiquity to these earliest physical records of mankind from the nature of the containing and overlying sedimentary deposits? My response again is, That as the two schools of geologists now named differ widely in their translation into geologic time of all phenomena of the kind here described, this question, like the preceding, does not admit, in the present state of the science, of a specific or quantiative abswer.

In conclusion, then, of the whole inquiry, condensing into one expression my inswer to the general question. Whether a remote pre-historic antiquity for the human race has been established from the recent discovery of specimens of man's handiwork in the so called Diluvium. I maintain it is not proven, by no means asserting that it can be disproved, but insisting simply

One advantage there is in the pertinacity of the onslaughts on the Biblical record. They show that the triumph of this record is due, not to any want of skill or determination on the part of its adversaries, but to its own inherent power Episcopal Recorder. To system on Team 1992.

Comfort and Counsel.

Grace, mercy and peace be with you. I am well, and I verily count more of the sufferings of my Lord, than of this world's lustre and over gilded glory. I dare not say but my Lord hath fully recompensed my sadness with his joys, my losses with his own presence. I find it a sweet and rich thing to exchange my sorrows with Christ's joys; my afflictions with that sweet peace I have with himself. Go on, my dear brother, in the strength of the Lord; in the providence of God, be found in cir- his last words. How much kindness and put Christ's love to the trial, and put upon apply to them! I do not see, if the en- had commanded the greatest armies in Eu- deed. We employ not his love, and thereslaving of such persons (not Africans) as rope, and was long accustomed to the tone fore we know it not. Let us be faithful, were slaves in Christ's time, be so truly of authority, did not despise or overlook and care for our own part, which is to do obedience to God, as you argue if it was the small courtesies of life. Ah, how and suffer for him; and lay Christ's part and sisters, and sometimes to their mothers. goeth to meddle with events, and to ques-They order so. This is ill-bred and un-tion God's providence, and beginning to Christian, and shows a coarse nature and say "How wilt thou do this, and that?" hard heart. In all your home talk remem swe lose ground we have nothing to do ber, "If you please." Among your play-mates do n't forget, "If you please." To exercise his own office. Rutherford. To exercise his own office.—Rutherford.

> A Keen Reply.-John Wesley, in a considerable party, had been maintaining, with greatmearnestness, the doctrine of Vox populi vox Dei against his sister, whose talents were not unworthy the family to which she belonged. At last the preacher, to put an end to the controversy, put his argument in the shape of a dictum, and said, "I tell you, sister, the voice of the people is the voice of God." "Yes," she replied, mildly, "it cried, Crucify him, crucify him!" A more admirable answer was perhaps never given.

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TESTIMONIAL.

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