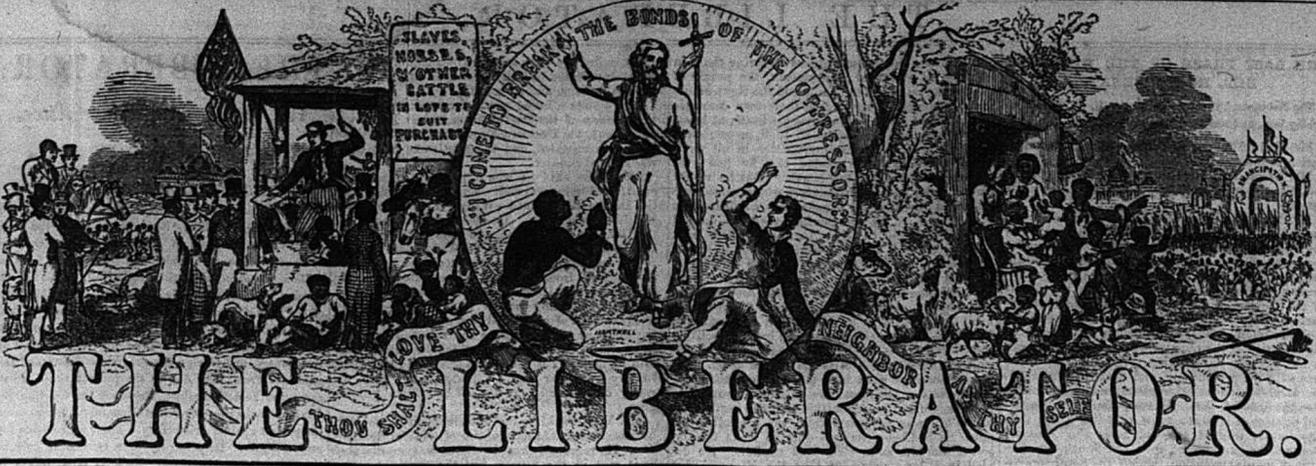


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No Union with Slaveholders! THE U. S. CONSTITUTION IS A COVENANT WITH DEATH AND AN AGREEMENT WITH HELL.

REFUGE OF OPPRESSION.

From the Christian Watchman and Reflector. INFIDELITY AND ANTI-SLAVERY. We have received a pamphlet of 176 pages, detailing the sayings and doings of the American Anti-Slavery Society, more commonly known as the 'Garrisonian Abolitionists,' at a meeting held at Philadelphia in December last, to commemorate the twentieth anniversary of the formation of the society.

It is not likely that the men and women concerned will either know or care for our opinions or their utterances, unless the Liberator should take a fancy to exalt into that corner inscribed, 'Refuge of Oppression.' Still less should we dream of being able to make a brief newspaper article do the office of 'helobora' in a case where the moral equivalent of that ancient species is so much needed. Presuming that our readers for the most part would be as well pleased by a total silence as by any satisfactory comment on these proceedings, we yet venture a general remark or two suggested by them.

There is something in their attitude, as related to different classes of people and phases of opinion, which is adapted to provoke sympathy. They have had to endure violence for a time, and they have not yet out-lived calumny. They are bad enough—we mean organically and as regards their action in the mass, not in their individual characters, on which we do not sit in judgment—but then they are not quite so bad as some people think them to be. Now, so long as this can be made to appear, they gain power for evil, by every unjust assault made upon them.

SLAVERY DIVINELY ORDAINED. In the U. S. House of Representatives—Mr. Keitt, in his opening remarks, said, the Administration in its attempt to restore the Government to its original simplicity will have the support of South Carolina. That State has never stooped down from her elevated position to mingle in the strife of party, to gamble away her rights and self-respect for pelf or patronage; nor will her Representatives ever bind her to the car of party.

ness and hypocritical sanctity may wriggle on. The political mountebank and strolling actor may put forth their filthy stunts upon a betrayed and prejudiced people; but when fanaticism approaches the borders of the South; we will burn them up in fires still fiercer than their own. He would not discuss the question of territorial aggrandizement. He did not even ask for Cuba, but under either of the two contingencies, he would take it with a guaranteed home. He saw the footsteps there of a momentous and troubled movement. He sought no conflict with England; she stands a breakwater against European despotism; but if she should stand bolt upright in the path of our safety, he would meet her boldly; if Spain should emancipate the slaves, he would take possession of the Island.

From the Washington Union. SENATOR SEWARD'S PREPARED EXCOMMUNICAMENT AMONG THE PEOPLE. Every speech that is made against the propositions to organize the Territories of Nebraska and Kansas is filled with dismal apprehensions and gloomy predictions of the great excitement against those propositions in the country at large. Senator Seward is the most confident of all these prophets; and well he may be, for he is the shrewdest speculator in the dark school of agitation. He tells us, in his speech made to the Senate on the 17th instant, against the bill of Senator Douglas, with an air of imperial significance and sternness, that 'in all such transactions as these, the people have a reserved right to review the acts of their representatives, and a right to demand a reconsideration; that there is, in our legislative practice, a form of re-ENACTMENT, as well as an act of repeal; and that there is, in our political system, provision not only for abolition, but for RESTORATION also!'

These are not ecabistic words, although they are, characteristically, intended to alarm. Doubtless, if he could repeal an act of Congress like the fugitive slave law, he would do so. Indeed, he is one of those who were pledged to that work when that law was perfected more than three years ago. It was, however, carried into effect; it is still enforced amid general acquiescence, and the Potomac complacently pursues its quiet career to the sea. But Mr. Seward will 'abrogate' the Nebraska and Kansas bill, if that should become a law. He will not only do that—for his language is susceptible of one meaning only—but he will 'restore' the Missouri Compromise! In other words, he will abrogate the sovereign right of the people to manage their own affairs in their own way, and restore the restrictive power of Congress—probably a Congress composed of men like himself and Mr. Gerrit Smith—over the people of the new Territories! This will be a herculean task, and will require years to accomplish. By the time Senator Seward is ready to fulfill his duty of restoring the Missouri Compromise, Mexico will doubtless be knocking at our doors for admission, and the South will be glad to hail in Mr. Seward an ally in restoring a line that would give her some five slave States! Restorations, Mr. Seward should recollect, are not always successful.

These reckless attempts to alarm the legislators and the voters of the country are futile. We have seen them made on more than one occasion; and in every instance, after the first phrensy, the right and the rational principle has prevailed. How many men were buried deeper than plummer ever sounded, because they would not bow down before another of Mr. Seward's schemes—the Wilmot proviso! How many were to be incited to political death, because they would not oppose, according to Mr. Seward's invaluable recipe, the fugitive slave law! The Texas boundary was to destroy its hecatombs of legislators, and the annexation of Texas in 1845 was to be a political cholera, that would sweep away the free to oppose it! But our people are practical freemen; they know their rights, and, knowing, dare maintain them! They never long labor under a delusion, but are always ready to acknowledge and to repair an error. At this day, the men who have suffered from the abuse of fanaticism are among the accepted favorites of the masses—and this not only because the adversaries of sound legislation and executive action have themselves repented, but because the reforms which honest and fearless men did not hesitate to sustain in the face of opposition and intimidation, have crowned their advocates with honors in their wholesome and practical results. It will be so with the measure reported by Senator Douglas to organize Nebraska and Kansas, and sustained by three-fourths of the American Senate.

Mr. Seward congratulates himself, and the country and the Senate, on the prevailing quiet and absolute tranquillity of the North; and it has been a month ago! And yet this peaceful scene followed the passage of those very compromise measures which he assailed with so much violence and intemperance of speech and of manner! He might have added, that not a month after these measures had passed, the nation resumed its tranquil mind, and said also that this tranquillity was a consequence of the great principle of popular sovereignty, which, as it made these principles irrevocable, is sure to render the legislation in reference to Nebraska and Kansas a subject for national approval. One month after the passage of the bill of Senator Douglas, the calm was as delightful, and the public tranquillity as serene, as, in the language of Mr. Seward, they were 'a month ago!'

POOLISH PREDICTIONS. The proposition to repeal the Missouri Compromise has produced considerable excitement among the Abolitionists of the North; and it has even been predicted, that a dissolution of the Union will follow the adoption of the measure. Threats of dissolving the Union have been so frequently made heretofore, by this class of citizens, and have so often evaporated in idle words, that they have ceased to cause alarm. Every few years we have what is called a crisis—an intense excitement on the slavery question—where harsh epithets are indulged, and a considerable amount of gas expended; and then the storm subsides, and the Union remains as firmly consolidated as before; and so it will be at the present time, whether the Missouri Compromise be repealed or stand untouched. American citizens, who love their country, are not going to engage in an intestine war, on the subject of the negro population. Congress has already adopted the principle, that the citizens of all Territories seeking to be admitted into the Union as States, shall act upon the slavery question for themselves; and this is the safe principle, and should prevail in the case of Nebraska and other Territories. The declamation about dissolving the Union is foolish, and should not be indulged in. We shall be true to ourselves upon this, as upon all other occasions; and the sound of the trumpet of dissection which is now so loudly blown by the Garrisonians and other abolition facians, will subside into peaceful tones, and again all will be well. In fact, excitement appears to

be indispensable to some temperaments, and hence are have it periodically renewed. Let our members of Congress honestly and fearlessly perform their duties as their predecessors have done, and the Republic will remain safe, and continue on in uninterrupted prosperity.—Baltimore Clipper.

'HARK! FROM THE TOMBS.'

In an insolent and unprincipled speech, delivered in favor of the Nebraska Bill by Senator TOOMBS, of Georgia, in the U. S. Senate, the other day, he said—Some of these senators, who live by agitation, think the world is in motion, because they are excited. He well remembered in 1850, when the senator from New York proclaimed the storm which would follow the acts of that year, and his threatening that, though passed, the time would come when the cry would go up of 'repeal! repeal! repeal!' Those acts were adopted, and what was the result! The senator went home, a few riots and rescues were got up, and then all was quiet. The people of New York and New Jersey were willing to have this question settled on the principle that the sovereignty was in the people, and ought to be left there, notwithstanding the senator's loud prophecies in 1850. He soon after was one of the first men who sneaked into a political organization which endorsed every one of those measures he had so bitterly opposed. The Senate might rest assured that no storm would ever come from that senator. That senator's thunder was not real, but sheeted and phony. Another individual who then represented New Hampshire, undertook to tell the fate of those who would vote for those measures, and the result of the prophecy was, he was no longer in the Senate.

TAMMANY HALL AND THE NEBRASKA BILL.

The following Preamble and Resolutions, endorsing the principle of Mr. Douglas's Nebraska bill, were unanimously adopted by the Council of Sachems, (Softs,) at Tammany Hall, on Monday evening last.—Whereas, The right of self-government is inherent in the people, and the basis of all constitutional compact; and the people in framing a government, delegate only such powers as they deem sufficient to, and necessary for, the prosecution of order at home, and the maintenance of National honor abroad. And whereas, In the formation of the Federal Constitution, 'all powers not specially delegated to the government are reserved to the States respectively, or to the people.' Therefore, Resolved, That the inhabitants of any Territory or State, have the right to frame such forms of government, and provide such local institutions and regulations, as they may deem necessary for their happiness and prosperity, without any interference on the part of the General, or of any particular State authority.

Resolved, That the principle of leaving to the inhabitants of a Territory or State the right to admit or prohibit slavery or other local institutions, contained in the bill now before the Senate of the United States, for the organization of Nebraska, meets our cordial approbation, believing, as we do, that this principle is in conformity with the provisions of the Constitution, and is correct in principle, Democratic in theory and spirit, and a return to the early policy of the Democratic party of the country. Resolved, That our confidence in the administration of President Pierce remains unchanged, and that in his inaugural Address he proclaimed his belief in, and adherence to, the great truths of Republicanism; and that we hereby pledge him and his administration our united and vigorous support of the principles contained therein. GEORGE S. MESSERVE, Father of the Council. WM. D. KENNEDY, Scribe.

SELECTIONS.

From the Cincinnati Christian Freeman. 'WHO IS RESPONSIBLE?' The Independent has some very good remarks upon this question, in connection with the Nebraska plot, going back to Mr. Clay and Mr. Webster and other distinguished actors in the farces of compromise which have been played so solemnly before the country, and calling upon all the compromisers to take a proper position, now that the South proposes to repudiate all her bargains, and take the lion's share, viz: the whole of the spoils. The question of responsibility is not then fairly answered. There are parties lying back of the politicians, upon whom it chiefly rests, we mean the Christians of this land. Laying aside the simple breach of faith, what great enormity does the Bill of Douglas contemplate, judged by the standard practice of the vast majority of American Christians!

If slavery may receive Christian baptism, be welcomed to the church, and supported by our popular missionary societies; if our religious publishing-houses find nothing in it worthy of censure; if it is worthy of being received every where within the Christian pale; what great crime is the politician guilty of, who wishes to introduce it into our territories! If it is worthy of Christian recognition, if it should be welcomed to the church, what an absurdity to desire to exclude it from any portion of our country! The politicians follow only the teachings of Christians; only sail in the plain way of the church; the whole of the spoils. We are unable to conceive of any greater absurdity, than for the mass of the Christians of this country to oppose the provisions of Douglas's Bill, unless on the sole ground that it violates a bargain. What possible reason can they, who stand in church connection with slavery, urge against its introduction into the territories! Is Nebraska more sacred and pure than the church, that slavery must not enter there, though it may be unquestioned as the table of Jesus! Such palpable inconsistencies make infidels of thousands. The public sentiment at Washington is what the church has made it. The apples of Sodom, commended to our taste, grow on the tree which the church has planted and carefully cultivated for almost a quarter of a century. Instead, then, of answering according to the Independent, we must go farther back than Mr. Clay or Mr. Webster, to that religious sentiment which shapes their opinions, or cheered them on in every effort for the support of slavery. How should Mr. Clay be taught the sinfulness of slaveholding, how made to abhor the system, when the churches all around him admitted the slaveholder to their membership, without ever a question of its rightfulness; and how should Mr. Webster learn to regard that as wrong, which the whole ministry of the North and wealth of his churches were maintaining through the great national Mission Board, which ministers would not rebuke from the pulpit, in regard to

which Tract Societies would publish nothing, and no great ecclesiastical body would discuss or censure! Here, then, the responsibility must rest. In what Sabbath School, did our politicians, when boys, read of the sinfulness of slavery! In what tract did they learn the horrors and guilt of this oppression! What minister taught them their duty from the pulpit! What great religious society did they behold rejecting it as sin! What church refused it communion! Our politicians are well-to-do church members. Let not Christians complain of their workmanship, unless prepared to repent. For this Nebraska scheme, and all its consequences, should it succeed, then, Christians are responsible. Every church that retains slavery in its connection, and every member of such a church, who intelligently and voluntarily remains so, is responsible; and every man who teaches that such relation may be innocently maintained, is responsible, and may behold now the fruit of his doctrine.

The American Home Missionary Society is responsible for a similar reason. The American Tract Society is responsible, for it refuses to publish a single line condemning this sin, and consequently declares its belief, that it is no sin. The Sunday School Union is responsible for the same reason. The American Bible Society is responsible, for it receives the wages of iniquity for publishing the Word of God, and thus declares it right for man to enslave his brother. That minister is responsible who refuses plainly to teach his people the sinfulness of slavery, for they receive the law at his mouth, and he shapes and colors their sentiments.

These churches and schools of every description, where pupils are not correctly taught upon this point, and every editor of a religious paper who refrains from speaking the truth in regard to this oppression, is also responsible. Most of all are those responsible who will declare against slavery, and yet argue that it may properly remain in the church, and be patronized by Mission Boards, and covered up by Tract Societies, and other sources of religious instruction. No man can estimate, if he can, the amount of public sentiment created by such influences as we have mentioned, and consider whether he has not discovered the reason why politicians are plotting such mischief, and framing it by a law. Fellow-Christian, how much have you done towards the creation of the existing public sentiment, by patronizing such things yourself! Have you held up to shut out Freedom and the Gospel from Nebraska!

FROM THE N. Y. EVENING POST. BACKBONES WANTED—A NORTH.

'There is no North,' said Daniel Webster. Mr. Webster was mistaken; and in the lifetime that intervened before his death, after he had given himself up entirely to the South, he found out his mistake. There is a North; but the instinctive, strong, conscientious love of liberty, felt by the North, has been feeble and feeble, and has been trampled through the politicians or public men—statesmen, so called. Now and then, an exceptional voice speaks out in clear and loud tones; but it is mortifying to witness the general feebleness which has characterized the opposition in Congress to Senator Douglas's bill of abominations. Our public men want stiffer backbones. A weakening of the spine is epidemic amongst them. Not one in a hundred stands up to the point.

Look at that polished icicle, Edward Everett—the man who, when in the pulpit, was said to have offered up the most eloquent prayer ever addressed to a Boston congregation—look at that finished statue, hear him express his high 'admiration' (that is the word he uses) for the Compromise measures of 1850, the damnable Fugitive Slave Law not excepted—and if you doubt any longer that his lips are made of marble, because you see them move, you will not doubt that his heart is made of iron, but foibles and leavings, accumulated, though what a pity that, while God gave him intellect, the devil—who always puts in weak ones—should have supplied his backbone. The freedom of a great Territory—the highest right, the right to liberty, of millions yet to be—the cause committed to his hands is no less than this. And yet, with what an effeminate, and soft, and flattering voice he pleads a case worthy of a giant's struggle.

Follow carefully he treads among the toes of the Southern Senators, by the very gentleness of his opposition, tenderly and lovingly future Southern support for the Presidency! How, while he argues this great case, does he concede the main point to his opponents, by falsely admitting that the great question is of no practical importance! Ah, yes! how blandly he smiles away the liberty of the unborn generations of men and women, who shall toil and bleed under the lash when he shall be sleeping—if their groans will let him sleep in his grave! And yet this is the same man who, a few years ago, when a candidate for Governor of Massachusetts, wrote a letter to William Lloyd Garrison, avowing himself in favor of immediate emancipation. No backbone has he. But this humiliating spectacle—the more humiliating sight of the Northern men, who, prostrating themselves at the feet of the Administration, and meekly taking on their dishonorable shoulders the heavy burden of this wicked measure—all this does not prove that there is no North. It does, indeed, prove that there are white slaves, pitiable and despicable too—in Congress—whether or not there may hereafter be black slaves in Kansas and Nebraska; but it does not prove that the masses, who want no office and ask no favors, are not earnestly and strongly in favor of glorious Liberty, and opposed, bitterly and forever opposed, to the further extension of Slavery. Does any one doubt that our own strong-hearted Charles Allen would have more truly expressed the real sentiments of Massachusetts, had he been here, than he ought to be, in the United States Senate! Does any one doubt that the recent masterly speech of Mr. Everett's colleague, Mr. Sumner—who, though perhaps too formal and measured, nevertheless has still a stiff backbone—does any one doubt that his great speech and Chase's are heartily concurred in by almost the entire population of the free States!

There is a North, but it wants more voices. And we wish, more particularly, to inquire if there has been any weakening of the spine among the Democratic leaders—not in Congress, but out of Congress—or if they are troubled by bronchitis, or loss of voice, that more of them are not heard from! Preston King—always true as steel, and wise—has written a letter, which will tell for Freedom wherever it is read. But where is the people's friend, John Van Buren! He has called out a letter, it is true, from ex-Senator Jere. Clemens, on

the right side; but the popular ear listens ex-patient for his voice. Will he let the mighty occasion pass by in silence! It is idle for him to say that he is not in public life. Whether holding office or not, such men are, in one sense, always in public life. In critical times, the people look to them for words of counsel and encouragement, and for a strong and faithful expression of the public sentiment. If Mr. Van Buren does not stir himself, he will find his rival, Gov. Seward, who, loaded with political heresies on other questions, is buoyed up and borne aloft by his fidelity to the cause of the bill, and his own estimation on this, ahead of him in the general estimation.

A correspondent makes the inquiry—Where is General Dix? Yes, where is General Dix, whose physical courage would not quail at the cannon's mouth! Has he no bold word for Freedom now! Stiffer backbones are wanted now; not amongst the people, but amongst the politicians. It is not a few noisy brawlers, who constitute the opposition to Judge Douglas's unholy, treacherous, and monstrous proposition. It is the masses—the laboring masses—the honest masses—the masses, all lovers of liberty, with backbone stiff and straight—it is the masses, almost without exception, who are opposed to it. If there are for these any more orators, with clear voices and stiff backbones, let them speak soon.

FROM THE WORCESTER SPY. THE CENTRAL POWER.

The Boston Times of the 15th Feb., says that the Democratic papers in this State, favorable to the Nebraska bill, have an aggregate circulation of 33,250 more than the Democratic papers which oppose it; and the Post of the same date, says that there are for the bill, and six times as many republican rostrations. Neither of these papers attempts to argue in favor of the bill. Each contents itself with an easier and safer course. The Post grimaces and shakes the bells on its foolecap, to keep Douglas and President Pierce in spirits, just as the purchased jester, Wamba, did to keep his master Cedric, in good humor; and the Times gets up arithmetical propositions, which only go to show, if they show anything, that the bought up Democratic papers in Massachusetts are those which could best afford to be honest. Neither the Post nor Times takes any notice of the fact that all the papers favorable to Douglas's bill are in the pay of the administration. They do not care to discuss that subject. They are perfectly satisfied with stating the fact that the Barnstable Patriot, Pittsfield Sun, Taunton Democrat, Lawrence Sentinel, and Lowell Advertiser, with themselves, are in favor of the Nebraska cheat; but they understand the art of hypocrisy too well to say anything to show the people that all of them speak from the same motive, which is place and pay.

These papers do not express the sentiments of the public, but of the administration. They do not speak for the people who read them, but for the office-holders who control them; and the figures of the Times, instead of giving any additional influence to their bought advocacy of the Nebraska bill, only increase the contempt felt for them. They are the hired tools of a political intrigue, without even having the excuse of poverty for their treachery.

It is one of the saddest circumstances in our national economies, that it is possible for the government to purchase and control the press so extensively as it does. Instead of the party press being the voice of the people, and the palladium of popular liberty, it alternately becomes the voice of the administration, and an engine of social corruption. Its independence is sacrificed for offices in the custom-house, for the office of government advertising, &c., and instead of fulfilling the duties, and maintaining the respect which belongs to an honest press, it becomes the unprincipled instrument of power.

SPEECH OF SENATOR CHASE.

The following is the concluding portion of the very able speech of Senator CHASE, of Ohio, in the U. S. Senate, against the nefarious Nebraska Bill.—Mr. President, I shall hasten to a conclusion. In 1848, we acquired a vast territory from Mexico. The free States demanded that this territory, free when acquired, should remain free under the Government of the United States. The Senator from Illinois tells us, that he proposed the extension of the Missouri compromise line through this territory, and he complains that it was rejected by the votes of the free States. So it was. And why? Because the Missouri compromise applied to territory in which slavery was already allowed. The Missouri prohibition exempted a portion of the territory, and the larger portion, from the evil. It carried out, in respect to that, the original policy of the country. But the extension of that line through the territory acquired from Mexico, and the understanding which the Senator from Illinois and his friends attached to it, would introduce slavery into a vast region in which slavery, at the time of acquisition, was not allowed. To agree to this would have been to reverse the original policy of the country, and to disregard the principle upon which the Missouri compromise was based.

It is true, that when the controversy in respect to this Territory came to a conclusion, the provisions of the acts by which Territorial Governments were organized, were in some respects worse than that proposition of the Senator. While those bills proposed to leave the question of slavery or no slavery to the Territory unaffected by their provisions to judicial decision, they did, nevertheless, virtually decide the question for all the territory covered by them, so far as legislation could decide it, against freedom. California, indeed, was admitted as a free State; and by her admission, the scheme of extending a line of slave States to the Pacific was for the time defeated. The principle upon which Northern friends of the territorial compromise acts vindicated their support of them was this: Slavery is prohibited in these Territories by Mexican law; that law is not repealed by any provision of the acts. Indeed, said many of them, slavery cannot exist in any territory, except in virtue of a positive act of Congress; no such act allows slavery there; there is no danger, therefore, that any slaves will be taken into the Territory. Southern supporters of the measures sustained them upon quite opposite grounds. Under the provisions of the Federal Constitution, they said, the slaveholder can hold

his slaves in any Territory, in spite of any prohibition of a Territorial Legislature, or even of an act of Congress. The Mexican law forbidding slavery was abrogated at the moment of acquisition, by the operation of the Constitution. Congress has not undertaken to impose any prohibition. We can, therefore, take our slaves there, if we please.

The Committee tell us that this question was left in doubt by the Territorial bills. What, then, was the principle, if any, upon which this controversy was adjusted? Clearly this—That when free territory is acquired, that part of it which is ready to come in as a free State shall be admitted into the Union, and that part which is not ready shall be organized into Territorial Governments, and its condition in respect to slavery or freedom shall be left in doubt during the whole period of its Territorial existence.

It is quite obvious, Mr. President, how very prejudicial such a doubt must be to the settlement and improvement of the territory. But I must now pause upon this. The truth is, that the compromise acts of 1850 were intended to introduce a principle of territorial organization applicable to any other territory, except that covered by them. The professed object of the friends of the compromise acts was to compose the whole slavery agitation. There were various matters of complication. The non-surrender of fugitives from service was one; the existence of slavery and the slave trade here in this District and elsewhere, under the exclusive jurisdiction of Congress, was another. The appended introduction or prohibition of slavery in the Territories, furnished other grounds of controversy. The slave States complained of the free States, and the free States complained of the slave States. It was supposed by some, that this whole agitation might be stayed, and finally put at rest, by skillfully adjusted legislation. So, sir, we had the omnibus bill, and its appendages, the Fugitive Slave Bill and the District Slave-trade-suppression Bill. To please the North, to please the free States, and to please the Territory, the slave States complained of the free States. It was supposed by some, that this whole agitation might be stayed, and finally put at rest, by skillfully adjusted legislation. So, sir, we had the omnibus bill, and its appendages, the Fugitive Slave Bill and the District Slave-trade-suppression Bill. To please the North, to please the free States, and to please the Territory, the slave States complained of the free States. It was supposed by some, that this whole agitation might be stayed, and finally put at rest, by skillfully adjusted legislation. 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until they become what Douglas is. Aspirants for political advancement see that a surrender of themselves to the Slave Power is the path which will most surely and most speedily gain their ends.

We should look deeply at the root of this question, especially in its religious aspect, since slavery is a warfare upon God. Instead of censure and criticism of others, we should prepare for this work by individual confession of sin, and then make an earnest effort to unite all the sincere opponents of slavery.

The profatory appeal made by Dr. Beecher for the 'allowance and consideration of the audience,' in consequence of his having been unexpectedly called to the place of another, may properly be all comment upon the dulness of principle cannot receive such indulgence, especially where the clerical position and acute intellect of the speaker authorize us to demand higher things, and most especially where the lecture itself makes repeated appeals to moral and religious principle.

Under such circumstances, I judge 'criticism of others' to be an indispensable portion of true anti-slavery work. The sentiment, 'first pure, then peaceable,' has divine wisdom in it.

This lecture, most justly asserting that slavery 'is a warfare upon God,' and productive of constant and cumulative deterioration to man, yet maintains that it can be tolerated for a time, with a view to prospective emancipation, without injury to the moral sense.

Will Dr. Beecher say this of the inferior sins of drunkenness, theft, fornication, idolatry? If not, how does he, styling himself a minister of the gospel, assert this of the 'sum of all villainies,' the legalized and systematic combination of all sins?

The lecturer wisely urged his hearers to prompt, united and earnest action; but he practically nullified this counsel by restricting that action within the sphere of the very Constitution whose allowance of slavery he had pointed out as the great mistake of our fathers.

He spoke strongly, and well, of the importance of making the proposed Northern Union one of principle; and yet admitted the 'obligation' of those compromises by which our fathers allied themselves to a warfare upon God!

But the chief fault of the lecture (in reference to its practical effect upon the audience) was an implication, running through its whole course, and scarcely beginning to be neutralized by occasional speculations of the deterioration of the North through slavery, that the free States were, in the main, right in principle, and needed only action to insure the right quality and quantity of action in respect to slavery.

Thus, if Nebraska were saved, Dr. Beecher considered that the spirit, desire, and earnest action of the whole great Northern belt from Atlantic to Pacific was insured 'for freedom.' Again, his only hope was, that the North should, by united action, intimidate her senators and representatives to go for freedom, as if those public servants had not, all along, in their concessions to slavery, been following the wish and example of the majority of their constituents.

Again, his statement that thousands in New York would buy and sell slaves if they could, seemed to ignore the obvious truth that tens of thousands in New England would do the same. Again, his saying that slavery takes Northern young men, and makes them over acois, when they go into political life, as in the case of Douglas, implies that, before such interference, the North is right in sentiment and principle.

Experience and observation for the last twenty years have led me to the opposite conclusion. The Anti-Slavery principle (that slavery is always wrong, and ought to be immediately abolished), is no more accepted by a majority of the population in the Northern, than in the Southern States. But let us look at facts.

It is admitted by all, that Massachusetts contains more Anti-Slavery feeling than any other State. We will make the very liberal supposition that the majority of the population in every non-slaveholding State is as far advanced as that in Massachusetts, and that Dr. Beecher's desired union is effected, so that the great North, in one united, magnificent, preponderating mass, will do as much as Massachusetts has done up to this moment.

What will have been gained against slavery? This immense, united body, far outnumbering the slaveholding force, agree, with one consent, to preserve a submissive silence, and a masterly inactivity, not only when their semen are seized, imprisoned and sold in Southern ports without pretence of crime, but also when their envoys, sent peacefully and legally to remonstrate against this abuse, are kicked ignominiously out of the ports in question, and penal laws passed against those who may in future repeat the experiment.

Who may in future repeat the experiment. This great and powerful Northern union agree to secure the surrender of fugitive slaves, and to prevent the interference of fanatical abolitionists, by chaining up their court houses while the trials are in progress, selecting jurors who have no prejudice in favor of freedom, furnishing military and constabulary forces to guard the victims, providing ships to return them, and giving a double fee for the judicial act which surrenders them.

the slaves by slaves; slaveholders by slaveholders; operatives by operatives; employers by employers, &c. Then equity and justice would rule, harmony and happiness prevail, with the highest development of each and all. In fact, it is just in proportion as this principle is carried on, that a republican government is superior to a despotism one.

I verily believe that such was the primitive intention of the first framers of the Constitution of the United States; but when the various States sent delegates to accept and ratify it, neither women, colored men nor slaves represented their own interests there; so they were overlooked, and their rights remained a blank. The same thing took place in the formation of the States' Constitutions, with the same result. I need not tell you what are the consequences. You know them as well as I do.

Now, the despots of Europe delight in pointing the finger of scorn at the Republic of the United States. Their subjects have made it a by-word of contempt, and the butt of their jeers.

You are one of that noble band, who have pledged yourselves to defend the oppressed. Honor to you! But have you chosen the best way, in renouncing your legislative power, and making yourselves as impotent as those you want to protect? It is true, you have spoken, and, in so doing, you have done an immense deal of good. You have been heard—you are responded to by millions. But, during that time, the oppressors have grasped the helm of the governmental ship, and are driving her to the land of piracy! Be up and do; resume your political rights! your brother, the slaveholder, has no more legislative power than you.

It is, in this country, through the legislative power, that the rights of humanity are outraged; and, thanks to God! it is through the legislative power that all can be rectified. You will have on your side all the oppressed of every kind—all the men who think as you do, (and I can tell you they are not a few,) all the honest men, even all those, good or bad, whose interest is not entangled with that of the usurpers.

But it is political and legislative action which is needed now. Come to the rescue of the ship, which, in your absence, has been pirated! Come and help, by adding your legislative power to that of your noble brothers, who are struggling against the invading designers. Help! help! Oh! that I could vote! But, alas! I am only one of that class of beings, who, for want of legislative power, in return for the arduous responsibility of giving life to, and rearing the present generation, are doomed, in their absence from the legislative hall, through man's legal and social regulations, to the most contemptible insignificance—that is,

AN OLD WOMAN!

THE LAST VILLANY.

The evil of compromising with sin is visible in the half-carried Nebraska cheat. If the compromises of 1850 had not been tamely acquiesced in by Northern people, the Slave Power would not have dared to attempt the violation of a solemn compact of thirty-four years' standing. If the North had stood up firmly for the right in 1850, we should not now have to struggle doubtfully in order to retain what was then ceded to us, but we should behold most of the Louisiana purchase forming a band of free States, like those North-West of the Ohio. And, to go back to the beginning, if the U. S. Constitution had not been so framed as to admit and defend slavery, and offer a premium for slave-breeding in the three-fifths' representation clause, we should not see the monster devouring our own citizens, and threatening to establish his bloody den in our midst.

We should have beheld him sicken and die, long ago, but for the strength he has sucked from the free States through that Union which binds Christ and Belial in unnatural fellowship. Ah! that first wrong step—that selfish compromise—what a path of wickedness, shame, and ruin it has led us into! Wickedness in denying the great ideas which we started as a nation; shame in the eyes of even Turks and Pagans, whose practice is better than ours; and ruin to the grandest experiment the world has ever seen—that of democracy on a new soil. All these evil results have flowed directly from the compromises of 1787. What lover of freedom can help detesting the word 'compromise,' since it is a smooth expression for cloaking our consent to the roughest tyranny under the sun?

But 'the last villany'—the Nebraska bill. I presume it will pass the House of Representatives by Northern votes, as it has already passed the Senate; and will be signed by a Northern President. And will Northern voters then meekly submit, in their wonted manner? Will they fold their hands, while being swindled out of an immense fertile territory, pledged forever to the uses and blessings of free labor? I am glad to say that there appear some signs of the formation of a new Northern Anti-Slavery party, which shall go for the repeal of the Nebraska bill, (if it becomes a law,) for the repeal of the Fugitive Slave bill, the abolition of slavery in the District of Columbia and in all the territories where it exists, and for a variety of other measures of like bearing—and perhaps paying as little respect to slavery in the slave States, as the Slave Power, controlling the national government, has always paid to freedom in the free States. I take counsel of facts rather than of hopes in forming this anticipation, and would assign two reasons for it:

1st. The weakness of old party ties all over the North. Look at Maine, Vermont, Massachusetts, New York, Ohio, and Wisconsin—governed by 'coalitions,' 'fusions,' 'alliances,' &c. Such a state of things was never known since the era of Jacksonian began. And new and generous principles have a much better chance of being listened to and embraced, than when strict party discipline prevailed. The great masses, both Whig and Democratic, are so used to the spectacle of 'bolting' from regular nominations, that free and independent action begins to have charms for them. Insolent leadership and pro-slavery gammon will not much longer do down with the body of the people. Besides, the great 'embodiments' of Whiggery, Clay and Webster, have gone where their sophistry won't mislead their fellow-beings; and the great 'embodiments' of Democracy, Van Buren and Cass, are in bad repute with their own followers. Pierce is such a small-potato demagogue as not to be worth mentioning, and Douglas—why, he gets burned in effigy by Democrats themselves. His chance for the seat of George Washington is about equal to the chance of John Mitchell for the fame of Robert Emmet. In neither the Whig nor Democratic parties is there at present any great recognized leader, like Clay or Jackson, for whom the masses will 'go it blind,' and at whose hand they will swallow any pro-slavery dose, however sickening. 'Kicking out of the traces' is the easiest thing in the world, as is proved everywhere around us, when parties are in a headless, shattered state.

2d. Should the Nebraska bill pass to be enacted, the proceeding will be a breach of faith toward the North by the Slave Power. Now, this is no more than we ought to look for in men-stealers. The greater includes the less, and those who make property of men are capable of any smaller crime against men. But most Northerners have supposed the Slave Power to be honorable in keeping its agreements with us. We have borne many injuries from that Power, because we supposed the terms of our agreement gave it the advantage over us. We are a trading, commercial, bargain-making people, and have a high regard for our word and our bond. When, however, that word is spit upon and that bond broken by the opposite party, and our mercantile ideas of integrity outraged, trust me, we shall change to stern, hard creditors, retracting our past concessions, exacting our full dues, and seeking heavy damages for every delinquency. This would be our course on a small scale, in transactions between man and man; and why should it not be our course in the great contest between Democracy and Despotism?

I wish there were some hope of a general uprising of the moral sentiment of the North against slavery—an uprising that would scorn the barriers of State lines and parchment Constitutions; but I can see no possibility of it. The public conscience has been so desecrated by the long habit of compromising, and the public soul so defiled by the bawling of priests that slavery has Bible sanctions, that justice and religion cannot be aroused in the hearts of the majority of men, and enlisted in a straight-forward, square-up-and-down, Christian enterprise. We must work on and pray on for the day when compromises of the right shall become as odious in politics as treason to the right ever has been.

W. S. G.

LETTER TO A CLERGYMAN.

TO REV. WM. C. WHITCOMB: DEAR SIR—I think you will deem it no impropriety, if I ask a question with regard to your anti-slavery discourse, a few Sabbaths since. It was put to me by one who heard the sermon. In my humble opinion, you can answer it better than any one else. It is simply this: 'Were you driven to unrequited toil, by a relentless task-master, your wife deprived of the protection of the law, and subject to the will of an irresponsible tyrant; your child liable at any moment to be taken from its mother's arms, and sold on the auction-block to the highest bidder; would you think a Christian minister discharged his whole duty by preaching an anti-slavery sermon once in two or three years, and deeming it expedient, even then, to apologise to his audience for so doing, hoping no one would be offended, because Slavery is a great national sin?' I ask you of this, as you profess to be a follower of Him, one of whose precepts is, that we should 'remember them in bonds as bound with them.'

Samuel J. May clings to the pulpit, hoping that it will yet be faithful to its high trust. If he has a prophetic eye, perhaps he can tell us how much longer the poor, helpless slave must wait for its regeneration. Methinks not until Samuel J. Mays are multiplied a thousand fold.

Respectfully, yours, L. O. LEFAVRE.

FREE DISCUSSION. NEW BEDFORD, Feb. 9, 1854.

MR. EDITOR: I perceive, by the reading of your paper, that you have suffered the loss of some of your subscribers, in consequence of allowing the free use of your most excellent paper for the discussion of any and all subjects relating to the freedom and happiness of man; and feeling a deep interest in the success of all movements which have for their object the amelioration of the condition of man, morally, physically and politically, I have therefore interested myself so far as to obtain two good paying subscribers to your paper, hoping that if any subscriber to THE LIBERATOR has knowledge of any person who has discontinued it, in consequence of its allowing free discussion, he will so far interest himself as to procure two subscribers for every one who shall discontinue, which can be easily done, almost without effort. That this may be the case, is the earnest wish of

Your friend, H. KELLY.

BARRING THE TABLES. The Scotch Church (says the Herald) have a practice which is called 'barring the tables,' that is, forbidding certain persons from coming to the communion. Yesterday was communion Sabbath in many churches. Rev. Mr. Jameson, of the Tremont Temple, 'barred' his table, yesterday, in the following words:—

'After the benediction, the communion of the Lord's Supper will be celebrated. Members of sister churches in good and regular standing, are invited to sit with this church. But it is understood that all slaveholders, and all who apologize for them, vendors of intoxicating liquors, and members of secret societies, are excluded.'

The Herald doubts less the above as an ecclesiastical curiosity; but what must be the state of the churches generally, when, for refusing to commune with dealers in 'distilled damnation,' in the souls and bodies of men, and with members of dangerous secret societies, a church renders itself thus subject to remark? Let this church go still further, by refusing to acknowledge as 'sister churches' those theological organizations bearing that cognomen, who knowingly contain within their pale any of the above-mentioned characters, and thus prove herself the more 'consistent and true.'

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, No. CLXXXIII, for March, published by Crosby, Nichols & Co., Boston, and edited by Rev. George Putnam, D. D., and Rev. George E. Ellis, is received. The contents are—The Bible, Inspired and Inspiring; Australia, its History and Resources; Memories; Romanism in its Worship; Mr. Stanley's Discoveries in Syria; Prof. Maurice and his Heresy; An Orthodox View of the Temptation of Christ; Notices of Recent Publications; Literary Intelligence; Obituary.

A VALUABLE PAMPHLET FOR THE TIMES. Redding & Co., 8 State street, have published a pamphlet of 120 pages, entitled—The Nebraska Question; comprising Speeches in the United States Senate, by Messrs. Douglas, Chase, Smith, Everett, Wade, Butler, Seward, and Sumner; together with a History of the Missouri Compromise, Daniel Webster's Memorial in regard to it, History of the Annexation of Texas, the Organization of Oregon Territory, and the Compromises of 1850.

Mr. GARRISON'S Address, at the New York Tabernacle, has been published in a small, neat pamphlet, for distribution, at the low price of four cents each, where twenty-five copies or more are taken. This Address should be circulated far and wide. Apply to R. F. Wallcut, 21 Cornhill.—M.

Every article in the 'Refuge of Oppression,' this week, will richly repay a careful perusal.

Conviction and Suicide of Dr. Gardner.—The jury in the Gardner case, which has been on trial at Washington, on Friday returned a verdict of guilty, after 22 hours deliberation. The Court passed sentence, the highest allowed by the law, viz: 10 years imprisonment in the Penitentiary. As is well known to our readers, Gardner obtained a large amount of the Mexican indemnity money, on account of certain silver mines in Mexico, of which he falsely asserted he had been unjustly deprived by the government of that country. On entering the cell where he was confined, he was observed to drink some water, throwing his head back, and it is supposed he took a strychnine pill. He was seized with convulsions almost immediately; afterwards giving a letter to his brother, Charles Gardner, remarking that he was 'going before a Judge who would not pronounce him guilty,' and expired in great agony. His corpse remains in the Jail. He was 26 years old; had the education and manners of a gentleman, and was engaged to be married to a lady in Georgetown.

TO THE FRIENDS OF THE CAUSE OF WOMAN. At the Cleveland Woman's Rights Convention, the undersigned were appointed a Committee to obtain the preparation of two essays, upon the Educational Opportunities of American Women, and one on their Business Opportunities.

Even a superficial discharge of this duty must involve a wider investigation of facts than is possible for any one person. Agents have heretofore been engaged, in several of the States, to make inquiries. It is impossible, however, to do the whole work, even in this manner; and the Committee, therefore, respectfully ask the voluntary cooperation of all who are interested in elevating the position of Woman.

The following are the points on which information is especially solicited:— 1. Educational Opportunities of American Women. (a) State legislation respecting Female Education. (b) Statistics and condition of Primary and Grammar Schools, to which females are admitted, in the several States. (c) Do. of High and Normal Schools. (d) Do. of Academies and Private Schools. (e) Do. of Collegiate and Professional Institutions. 2. Business Opportunities of American Women. (a) Statistics of actual employment of Women in various parts of the Union. (1) Mechanical, (2) Mercantile, (3) Agricultural, (4) Professional. (b) Wages paid to them, as compared with those of Men. (c) Employments which they might fill, but do not, and impediments in the way.

It is important that the information given should in all cases be as definite and systematic as possible. Facts are what we now aim at—not arguments, but the preliminary basis for argument. Let each person who reads this, ascertain what is within his or her reach, and communicate it within six months, if possible. For any very extensive or valuable communications, payment may in some cases be made. Any pamphlets, newspapers or circulars, bearing upon the above subject, will also be gladly received. Communications may be addressed (POST PAID, if possible), to Rev. T. W. Higginson, WORCESTER, MASS.

LUCRETTIA MOTT, WENDELL PHILLIPS, ERNESTINE L. ROSE, LUCY STONE, T. W. HIGGINSON. January 15, 1854.

ANTI-SLAVERY CONVENTION, CINCINNATI, OHIO. To be held on TUESDAY, WEDNESDAY and THURSDAY, the 11th, 12th, and 13th of April.

TO THE FRIENDS OF IMPARTIAL FREEDOM: In sending out this our Fourth Annual Call for a gathering of those who hate oppression and love justice, we deem the urging of any reasons for so doing wholly unnecessary. The importance of frequent meetings of the friends of this cause for deliberation, counsel and encouragement, is well understood; as is, also, the utility of Conventions for pouring anti-slavery truth upon the hearts of the people. We will only say, that since our last annual Convention, deeds have been done in our midst that warn us not to relax our efforts.

Our city, until within the past year, free from the deep disgrace of having sent back a poor fugitive to his chains, under the Fugitive Slave Act, now stands doubly degraded. The constitutional rights of our colored citizens to protection have been officially outraged. By a decision of one of our Judges upon the Bench, they are told that they are to be supposed slaves until they have proved their freedom; and the kidnapper, that he has nothing to fear from legal justice, if his victim has not free papers in his pocket. Thus, virtually, is Ohio made a Slave State.

During the past year, our State has been used more than ever as a hunting-ground, free to all who choose to run upon the trail of the poor black man; and if the efforts now being made by the slaveocrats of Congress are successful, not a foot of soil of the United States but may soon be trodden by a slave.

And still come wailed to us, on every breeze that sweeps over our beautiful river, the sighs and groans of millions of our countrymen, upon whose dreary earthly condition hope scarcely sheds one ray of light. Among the places in which Anti-Slavery Conventions should be held, Cincinnati is prominent. Considering its location, its adaptation to the radiating of the light of anti-slavery truth over the darker parts of the land, a more important point can hardly be found; and the success that has attended the efforts that have been made here, attests that there is not a more promising field.

We do, then, earnestly invite all who agree with us that slavery is a crime against God and man, and are willing to labor for its abolition, whatever other differences may exist among us, to come together again in Convention, to deliberate upon the great work we have to do. And our platform will be free to all, whether friends or opponents, who desire candidly to discuss the great principles of the Anti-Slavery enterprise.

Board of Managers. SARAH OTIS BERRY, MARY MANN, ANDREW H. ERNST, MARY DEGRAV, JULIA HARWOOD, JOHN JOLLIFFE, EDWARD HARWOOD, H. P. BLACKWELL, CHRISTIAN DANIELSON, MARY M. GUILD, ELIZABETH T. COLEMAN, N. M. GUILD.

LECTURE BY REV. R. S. STORRS.—The third lecture of the Course on American Slavery (under the direction of an independent association of gentlemen) will be delivered at the TRINITY TEMPLE, on THURSDAY EVENING NEXT, March 10th, at 7 1/2 o'clock, by Rev. R. S. Storrs, of Brooklyn, N. Y. Admission free, 10 cents.

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TREASURER'S REPORT. Of Receipts, from Jan. 1 to March 1, 1854. Rec'd from S. May, Jr., for collections: From Abner Belcher, Wrentham, to redeem pledge, \$ 2 00 Prince S. Crowell, Dennis, 10 00 John S. Stafford, Cammington, 5 00 E. F. McIntire, Treas. Reading A. S. Society, 14 62 Hannah L. Leonard, East Bridgewater, to redeem pledge, 2 00 Levi W. Noyes, do., do., 1 00 John Quinlan, do., do., 0 25 James C. Knapp, do., do., 2 00 S. F. Tappan, Jr., Boston, do., 2 00 Women of East Abington, to redeem pledge, by Mary B. Richards, 23 00 L. Woodbury, Manchester, to redeem pledge, 2 00 Otis G. Cheever, Sheltonville, do., do., 1 00 Susan Cheever, do., do., 1 00 68 87—68 87

Rec'd from Abington friends, to redeem pledge, 150 00 Donation also from do., 25 00 Rec'd from C. E. Harvey, Boston, do., 100 00 Rec'd from S. May, Jr., collections and donations at annual meeting, 849 60 Rec'd proceeds of A. S. Fair at Fitchburg, by B. Snow, 210 11 Rec'd from Mrs. Sarah S. Russell, West Roxbury, donation, 100 00

Rec'd from S. May, Jr., for collections: From James N. Buffum, Lynn, to redeem pledge, 25 00 W. J. Whitcomb, do., do., 5 00 John C. Haynes, Boston, do., do., 5 00 Mrs. Jane Wright, do., do., 5 00 Bradford Pickett, Acton, do., do., 1 00 Reuben Locke, Stoneham, 1 00 42 00—42 00

Rec'd from J. T. Fos, for collections: From a friend in Leicester 25c, Newmarket, over expenses, 65c, Great Falls 46c, Exeter 83c, Dover Amos Tuck, do., 5, Mr. Cutler J., Salmon Falls 3, Hon. Rev. 2 25, South Elliot, Me., 1 13, Portsmouth 14, Bradford, N. H., 2, John Andrews 1, Moses Gould 1, John Brown 1, Samuel Andrews 1, W. Hopkinson 2 37, Henniker 3 92, N. Wear 1 37, E. Wear 3 9c, Milford 3, E. Wilson 2 07, Amherst 4 20, Londonderry 2, Charles Brock 1, Mr. and Miss Brock 50c, Sterling, Mass., 1 50, Oakdale 1 25, Gardner 2 75, Westminster 2, George S. Flint, Rutland, 5 00 Leominster 38c, Fair River 7, Exeter, N. H., 5, S. Newmarket 1 37, 6 37 Jacob Stuart 2, Joseph C. Skinner 1, G. O. Paul 2, 5 00 Dover 11 05, Rochester 90c., Farmington 1 07, Portland, Me., 7 14, Portsmouth, N. H., 14, Ab'm Folsom, Dover, 1, Farmington 1, Milton Three Ponds 3, Barrington 2, 5 00 Rochester 2 35, Lee 1, Portsmouth 10, 13 25 Newburyport 5, Groveland 3 80, Methuen 4 87, Lowell 5, 9 87 N. Andover 1 87, Andover 6 57 4 04 166 20—166 20

Rec'd from Prudence Rockwood, Upton, 2 00 SAMUEL PHILBRICK, Treasurer. Brookline, March 1, 1854.

The General Agent of THE LIBERATOR acknowledges the receipt of the following subscriptions through R. D. Webb:— Frederick Cotterell, Esq., Bath, Eng., \$3 00 Rev. Dr. Joseph Hutton, Derby, do., 3 00 W. S. Prynne, Liverpool, do., 3 25 Maria Waring, Waterford, Ireland, 4 86 Mrs. Rebecca Moore, (for Ladies' A. S. Soc.) Manchester, Eng., 3 00 Richard Allen, Dublin, Ireland, 4 50 Rev. S. Alfred Smith, Bridgewater, Eng., 3 00 John B. Estlin, Esq., Bristol, do., 3 00 Rev. Wm. James, do., do., 3 00

THE PHONETIC REFORM. One of the best reforms—having in view the scientific representation of our language by the use of an alphabet of thirty-seven signs, one for each sound—will result in saving to each million who learn to read, a MILLION OF YEARS, bring out uniformity in pronunciation, make correct spelling as easy as pronunciation, and render education universal.

THE COSMOPOLITE, a Journal devoted to Phonetics, and partly printed in the new alphabet, can be prepared by addressing fifty cents, prepaid, to 'ANDREW J. GRAHAM, Box 730, New York.'

DIED.—In Greenmanville, Ct. of consumption, HARRIET GREENMAN, aged 22, daughter of George and Abby Greenman.

Thus pressed into the spirit world one beloved by all who knew her; a devoted and exemplary Christian, a true friend of humanity, a child of God, an heir of heaven.

In this city, Feb. 18, of consumption, SARAH C., wife of Angus Redden, aged 37 years and 10 months. She was an uncompromising advocate of the anti-slavery cause, and other reforms of the day.—[Con.]

In Abington, on the 1st inst., after a lingering illness, Mr. Abraham Randall. [A notice of funeral services will be given in our next paper.]

In Harrisburg, Pa., Feb. 25, WILLIAM WHIFFER, son of JOHN and MARY ANN WOLFE, aged 23 months.

The letter communicating this death did not state where the child died, and the envelope containing it was destroyed before the omission was discovered; but we think it was postmarked as above.

FOR SALE, BY AUSTIN BEARSE, No. 11 Cornhill, the YANKEE CALENDAR. Copyright secured by Dr. EDWARD HALL & Co., New York city. Agents wanted to sell the same, by counties, in Massachusetts. Business men with small capital will do well to call and see one of the best things ever offered to the public. Office hours from 10 to 11, A. M. February 24. 2m

1000 BOOK AGENTS WANTED. TO SELL PICTORIAL AND USEFUL WORKS FOR THE YEAR 1854.

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The Books published by us are all useful in their character, extremely popular, and command large sales wherever they are offered.

For further particulars, address, (postage paid), ROBERT SEARS, PUBLISHER, 181 Williams Street, New York. March 3 4

WILLIAM C. NELL, COPYIST, ACCOUNTANT, COLLECTOR.

BUSINESS AGENT. REGISTRY FOR HELP, 21 CORNHILL, (Up Stairs).

References: Wendell Phillips, Esq., Francis Jackson, Esq., Wm. I. Bowditch, Esq., Samuel E. Sewall, Esq., Robert E. Apthorp, Esq., James Egan, Esq., Joseph Southwick, Esq., Dr. J. V. C. Smith, Dr. George W. Bussey, Joshua B. Smith, Dr. J. W. Stone, Mr.

POETRY.

For the Liberator.

MARTYRS.

In the olden time were heroes—
Men with courage bold and high;
Men, who, with a faith unshaken,
Feared not for the truth to die.

THE LIBERATOR.

GREAT DEBATE ON THE BIBLE.
BETWEEN MR. JOSEPH BARBER, OF OHIO,
AND REV. DR. BERG, OF PHILADELPHIA.

[CONTINUED.]

FIFTH EVENING—Concluded.

Mr. BARBER. (Slight applause, hisses.) A curious
pleasure, truly, to put a window—in the roof! a three-
storied ark, ventilated by a roof-sky-light! Through
this, the eight persons were to throw all the filth made
by half a million of animals; through this, lay the
road for water, not only for drinking, but for making
all clean. A curious explanation, truly! Besides, if
you should ask any farmer accustomed to keeping cat-
tles, whether, in a barn one hundred and fifty yards
long, twenty-five wide, and fifteen deep, or in one of
the dimensions claimed by my opponent, he could win-
ter seven pairs of every species of fowl and clean beast,
and two pairs of every unclean beast, adding other
beasts in sufficient number for the sustenance of the
carnivorous animals, and have room to stow away
enough grain, grass and other kinds of food for the
rest, he would laugh at you. And the wintering would
be for four or five months only, and not for twelve or
eighteen. He would laugh more, should you ask him
whether Noah, with his wife and his three sons and
their wives, could tend all these animals, clean the ark,
and keep the air pure, and the ark well ventilated, by
means of one window, and that a roof-sky-light—the
worst place possible for the purposes of ventilation!

For the number of species of animals, my opponent
quotes Buffon, an out-of-date author, who wrote be-
fore zoology had taken its present scientific form; also
of Cuvier as an authority of mine. I never referred to
Cuvier. I quoted from Prof. Hitchcock, a distinguished
geologist of your own country, and President of one of
its leading colleges. I will again read the passages:—

'The first difficulty in the way of supposing the flood
to have been literally universal, is the great quantity
of water that would have been requisite. The amount
necessary to cover the earth to the tops of the highest
mountains, or about five miles above the present oceans,
would be eight times greater than that existing on the
globe at this time.

A second objection to such a universality is, the
difficulty of providing for the animals in the ark. Cal-
culations have, indeed, been made, which seem to show
that the ark was capacious enough to hold the pairs
and septuples of all the species. But, unfortunately,
the number of species assumed to exist by the calculators
was vastly below the truth. It amounted only to three
or four hundred; whereas, the actual number is
about a hundred and fifty thousand; and the probable
number existing on the globe is not less than half a mil-
lion. And, for the greater part of these, most provision
has been made, since most of them inhabit either the
air or the dry land. A thousand species of mammals,
six thousand species of birds, two thousand species of
insects, and one hundred and twenty thousand species
of reptiles, are already described, and must have been
provided with space and food. Will any one believe
this possible, in a vessel not more than four hundred
and fifty feet long, seventy-five feet broad, and forty-
five feet high!

The first and most important objection to the uni-
versality of the Deluge is derived from the facts brought
to light by modern science, respecting the distribution
of animals and plants on the globe. \* \* \* If tropical
animals and plants, for instance, were to migrate to
the temperate zone, and especially to the frigid re-
gions, they could not long survive; and almost equally
fatal would it be for the animals and plants of high latitudes
to take up their abode near the equator. \* \* \* Now, suppose the animals of the torrid zone at the present
day to attempt, by natural means, to reach the tem-
perate zone, who does not know that nearly all of them
must perish?—[President Hitchcock's 'Religion of
Geology,' pp. 128-131.]

Why, the food requisite for the gaminivorous ani-
mals alone, for eighteen months, would have filled the
ark. And of this, much would have had to be pre-
served green for the insects. The sheep necessary for
a single pair of lions would have occupied no inconsider-
able space; and the sheep, in their turn, would have
needed large quantities of fodder. Besides, all these
animals could not be packed like bales of cotton. Those
who tended them needed room to go about the stalls,
for the purpose of cleaning, feeding, and watering
them; as well as room to pass up and down stairs. If,
too, they had to go up stairs for water, if they had to
carry up stairs all the refuse, we cannot help think-
ing that a getting up stairs there must have been!

(Laughter.)
My opponent's talk about the ark carrying 43,413
tons is simply ridiculous. However well built, it could
not, with its dimensions, have carried, in a universal
deluge, much more than a tenth of the burthen. Sup-
pose the window in the roof, where they would have
got fresh air while the rain was pouring down through
the open windows of heaven? How would eight people
manage so large a vessel, besides tending so large a
number of animals? Again: the small animals would
want separate accommodation, and room for way, and
room above would be needed. Many of the large ani-
mals would require from one to ten thousand feet each.
Even a house of the dimensions given, would not hold
a tenth even of the mammals and birds alone, with
food for thirteen or eighteen months, to say nothing
of the creeping things. Six hundred species of birds
have already been described. Of each of these, seven pairs
were to be preserved. This would make eighty-four
thousand birds. We have next, a thousand species of
mammals described. There would have to be room in
the ark for about three thousand. The number exist-
ing, however, would probably be three times as great.
It is monstrous to talk of such a multitude being ac-
commodated in a floating vessel of such dimensions.
One fifth part could not be accommodated and sup-
plied with food in such a vessel. The impossibilities
implied in the story are almost innumerable.

The Doctor asked me the name of the God I worship.
I told him, God. To this he objects that this term is
generic—that an individual, when asked his name,
does not answer by calling himself 'maikind,' but
must give the name which distinguishes him from other
men. Now, I was not aware that there were so many
Gods; I thought there was but one. Men need differ-
ent names, because they are many; but there is only
one God, and He needs but one name. The Doctor
says that his God made the heavens, and asks me what
mine has done. I am happy that for once we are
agreed; for that is my God, too.

He speaks of the beautiful passage in Job, 'I know
that my Redeemer liveth,' &c. The best commentators
agree that the sense given by him to the passage has
no authority in the original text; but in the transla-
tion only.

He says that Paine was a loathsome drunkard and
a filthy debauchee, and alleges that I said the account he
read of Paine's last moments was untrue. What I said
was, the account sounded to me like a slander;—that
I knew that he had belied his writings, and supposed
they had done the same by his private character. I
know, by experience, how eager, unscrupulous and
reckless, Christians are in slandering unbelievers. A
Christian lady, who has attended this debate, said I
had come upon the platform half drunk. Now, I have
not taken a glass of intoxicating drink for thirteen
years. A minister in one of your pulpits charged me
with something much worse than this. His brethren
have heaped upon me a thousand slanders. If they will
say these things of living men; who can answer for
themselves, what will they not say of dead men, who
have no power to defend themselves? All manner
of evil is said about every one identified with an un-
popular movement. If the chief priests called Jesus a
devil and the prince of devils, surely no other reformer
can expect to be exempted from such abuse.

The Doctor informs us that few only are lost—that
the vast majority of the human family are saved. My
answer shall be in the words of Christ:—'Wide is the
gate and broad is the way that leadeth to destruction,
and many there be that go in thereat. Because straight
is the gate and narrow the way which leadeth unto life,

and few there be which find it.' Now, if 'many' be
some, but not all, the Bible is on my side.

He says that children are taken into heaven; but
the passage he referred to for proof says no such thing, but
only that heaven is composed of people like little chil-
dren.

He speaks of 'my love of vice.' This requires no
answer. I suppose my character will bear comparison
with the character of the best in the Church or priest-
hood.

He ridiculed the inner light, and says, if a thief
picked your pocket, his conscience troubles him a mo-
ment, and all is right. This is not our doctrine. Man's
nature will not be satisfied,—the wound will not be
healed,—till the evil-doer has tried to undo the wrong.
But are they the men who follow the inner light that
pick your pockets? Are they not the men who study the
laws of their being, and labor to follow them? Were
the early Quakers addicted to pocket-picking? Was
William Penn celebrated for pocket-picking? Was
George Fox? The Orthodox picked the Quakers' pockets,
and robbed them of their liberty, and life besides;
but when did these followers of the inner light retaliate?
(Applause, hisses, one hiss from the platform.)

But if a man has no conscience, asks my opponent.
We answer, if a man has no conscience, what can the
Bible do for him? But there are no such men. There
are men whose consciences have been perverted by false
theologies and moralities; but none are born without.
Our law teaches to develop conscience, and all the moral
and intellectual powers and impulses. It is a fact,
that adulterers are generally more conscientious than
believers. What men have most credit in the market
or on 'change? The very pious, or the men who make
no pretensions to piety?

My opponent still talks of his eternal hell, as if a
father could not be satisfied with the improvement or
amelioration of his children, but must torture them for-
ever, without regard to their amendment. This Ortho-
dox theology is a blinding and a brutifying power.
Again: those who follow the inner light, or unbelievers,
are not only the most upright and honest of men,
but the most philanthropic and reformatory. Who are
every where the men of progress? Those called Infidels.
Who are every where the conservatives? The priests.
Wherever so-called Infidels have been most nume-
rous, progress has been most rapid and general;
wherever priests have been in power, it has been slowest.
Which was the friend of truth, of science, and of
man, Galileo, who proclaimed the true system of the
universe, in defiance of the Bible; or the Pope and his
Bible-believing cardinals, who thrust him into prison,
and kept him there, in darkness and misery, till his
health and spirit failed? And who are now the re-
formers, the men of progress? The men who toil for
science,—who study Nature,—who respect her oracles,—
are chiefly unbelievers; while the men who frown on
science,—who denounce the revelations of Nature as
Infidelity,—who frown on geologists, naturalists and
physiologists, are the worshippers of the Bible. The
men of moral progress, the foes of despotism and tyr-
anny, the friends of freedom and justice, the republicans,
the democrats, the advocates of universal human rights,
are the unbelievers. It is so in Europe; it is so in
America. Your pulpits men are nearly all Tories. In
England; they are for drink and despotism. In Amer-
ica, they are for oligarchy and slavery.

My opponent asks, who established the law which
causes the drunkard's disease to descend to his off-
spring? Suppose we should say God; would God be
answerable for the disease inflicted by the drunkard?
Who established the law which enables one man to slau-
der, rob, or kill another? Suppose we say God; will
my opponent say God is answerable for all slanders,
robberies and murders? God simply gives man a power;
it is man that is answerable for the use of that
power. It is well men should have influence over another;
it is not well they should use it for mischief. Man's
power to injure the unborn babe no more reflects on
God, than the power to injure the upgrown man. It is
the abuse of the power, that is to be regretted. But
what would my opponent prove? Would he justify
the revenge, the injustice, the cruelty attributed to God
in the Bible, by proving the existence of something
worse in Nature? Would two wrongs make a right?
Prove the God of Nature as unjust, as mean, as cruel
as the God of the Bible, and you prove we ought to
hate and curse both. But the God of Nature, and
the God of the Bible, are not alike.

We come now to the Doctor's speech on internal evi-
dences.
The Doctor made a number of statements in favor
of the Bible, but how many of them did he prove? He
did not even attempt to prove one of them. With
the exception of one or two, which amount to nothing, they
cannot be proved. They are not true.

He says the Bible has a peculiar gravity, dignity,
and solemnity of style.

Revd Solomon's songs, or the childish fables of Gene-
sis, or the ridiculous revelations which abound in Exo-
dus, Leviticus, and Numbers, about the tabernacle,
altar, priestly attire, and see whether it has.

But is every thing written in a grand and solemn
style of superhuman origin? Then the world has su-
perhuman books in abundance.

He says there is not a subject in the whole circle
of the sciences to which allusion is not made in the Bible.
Suppose it were true, what then? Would it prove the
Bible divine? No more than it proves the American
Encyclopedia divine. But it is not true. I could
mention a thousand subjects, of great importance, to
which the Bible makes no allusion, and a thousand
more after that.

He says every subject is presented in the Bible with
a power, a truthfulness and a clearness unparalleled.
It was a pity he made no attempt to prove his state-
ment. Every subject presented with clearness? I
thought certain portions of the Bible were remarkable
for their mysteriousness. Truthfulness? Why, some
of its statements are the most monstrous falsehoods the
mind of man can conceive.

He says not a solitary real discrepancy of precept,
doctrine or fact can be proved against it. And this was
said before an audience that had listened to the his-
torical, theological and moral contradictions which we
had just before mentioned.

The Doctor says the teachings of the Bible are in har-
mony with all the discoveries of science. Did he try to
prove this? But I had forgot; the Doctor did not fin-
ish his speech. Perhaps he will try to prove his state-
ments toward the close. We shall see.

He says the Book of Job or the Psalms would have
been sufficient to give immortality to their authors, on
the ground of their literary merit alone. This we are
willing to acknowledge; but is every work of superi-
or literary merit of superhuman origin? If so, we
have superhuman books without end. Every nation has
them. Every age produces them.

We not only acknowledge the great literary merit of
portions of the Bible, but the excellency of the morality
of several portions of the book. But what then? We
find both high literary merit and beautiful moral prin-
ciples in thousands of books, which make no pretensions
to superhuman origin. Again: it is worthy of remark,
that some of those portions of the Bible, which excel as
literary compositions, embody or inculcate moral prin-
ciples of the most revolting character.

Take the 187th Psalm; a more beautiful little poem
can hardly be imagined. But look at its close: 'O
daughter of Babylon, who art to be destroyed—happy
shall be that which taketh and dasheth thy little ones
against the stones.' It is thus with several of the
Psalms. Poetical beauty accompanies the most savage
and revengeful sentiments. We have, in our day, po-
etry equal in beauty to the best of the Psalms, and far
surpassing them in truthfulness and morality.

The Doctor says I have wonderful powers of sophis-
try. I have often observed that when my opponents
find my arguments unanswerable, they raise the cry of
sophistry. If I were really to use sophistry, they would
expose it; but when they find nothing but unanswer-
able arguments, they give them an ugly name, and try

to get out of the way. Such devices may impose on
some, but not on all. They may answer for a time;
but not for ever.

The Doctor says the word Godhead, in Romans, means
the unity of God. He acknowledges, at last, you see,
that Nature does reveal the unity of God.

He says that Romans xiii is intended to show what
kind of rulers are worthy of reverence and obedience.
We answer, the passage itself proves the contrary. Let
us read:—

'Let every soul be subject unto the higher powers.
For there is no power but of God; the powers that be,
are ordained of God. Whosoever, therefore, resisteth
the power, resisteth the ordinance of God; and they
that resist shall receive to themselves damnation.'

Can words be plainer? If these words do not teach
that all powers, all rulers, are ordained of God—that
the governments then existing were of God—that every
Christian was to be subject to them, and obey them—
and that whosoever dared to resist them should receive
damnation, there are no words that can express such a
meaning. If the writer had meant to say, whenever
you have got good rulers, who command only what is
good, and forbid only what is evil, obey them, he could
easily have said so. He could as easily have said what
he thought, as what he did not think. To suppose that
God, or even a man of common sense, would say: 'Let
every soul be subject to the higher powers; there is no
power but of God; the powers that be are ordained of
God; whosoever, therefore, resisteth the power, resisteth
the ordinance; and they that resist, shall re-
ceive to themselves damnation;'—when he simply
meant, Obey good governments,—such governments as
give only good and righteous commands,—is out of all
reason.

Besides, if the passage meant no more than what my
opponent says, it would amount to nothing. Obey good
governments. But can every government be said to be
good? Who is to judge? The governments them-
selves? Then we must obey all; for where is the gov-
ernment that will acknowledge it is not good? Must
every one judge? The command is as good as none; it
leaves men perfectly at liberty.

Again, in corresponding passages, about masters and
servants, servants are commanded, expressly, to obey,
not only the good, gentle masters, but the forward.
And wives are commanded to obey, not only Christian
husbands, but unconverted Pagan husbands.

The Doctor said our law was a case of wax. But what
is his, if his precepts can be dealt with as he deals with
the passage before us?

Besides, where were the good governments he talks
about—the governments that commanded nothing but
what was good, and forbade nothing but what was evil?
There were no Christian governments. Were the Pagan
governments so good as to command nothing but what
was good, forbid nothing but what was evil? What,
then, becomes of my opponent's remarks about the
darkness and depravity of the Pagan world?

The interpretation of my opponent is the most forced
and unnatural conceivable. It is not an interpretation,
but a perversion. Of course, it is very inconvenient to
have such passages in a favorite book; but there they
are.

Take, then, the passage in its plain and unperverted
meaning, and it enjoins the basest servility to despotic
power, and teaches the grossest and most palpable fal-
shoods to be found in any book on earth. It dooms to
damnation the best, the bravest, and the noblest spirits
that ever honored and blest humanity. Cromwell and
Hampton, Milton and Sidney, Kossoth and Mazzini,
and men to whom your own great country has given
birth, whose names are worthy of everlasting remem-
brance, and whose virtuous deeds and noble daring have
made them the idols of the friends of freedom, and the
lights and guides of the world, it consigns to the hor-
rors of damnation. It is a happy thing that men are
so often better than their creeds and sacred books. If
it were not that men are impelled to great and noble
deeds, in spite of their old authorities and guides, no
man could take up arms against a tyrant, till he had
renounced his faith in the Bible. As it is, men who
with tyrants and with tyranny, as well as reformers
generally, must be looked for among the hosts of
unbelievers.

The Doctor says there is nothing in the Bible about
God, that is contrary to reason.

We answer, some passages say Jacob, and the elders
of Israel, and Isaiah, saw God; while others say, no
man hath seen or can see him. One class of passages
must be contrary to reason.

Besides, we have proved, by a hundred passages,
that the Bible attributes to God, not only human in-
firmities, but the greatest cruelty and injustice.

He says language is incompetent to express the real
character of God. Then why should any one use it for
that purpose? But I thought the Doctor told us that
some portions of the Bible did express God's character
truly.

Our opponent says we pervert the language of Scrip-
ture. A strange charge this, to come from one who
could deal, as he did, with the passage in Romans, and
others! It is especially strange to be made against one
who takes the Bible exactly as he finds it, and who
grounds all his statements on its plain and obvious
meaning.

He says we reject the truth because it is so simple,
and that we are influenced by the worst of motives.
Does not our opponent know how easy it would be for
us to return such charges? But we hope to be pre-
served from yielding to the strong temptation. We
have no infallible book to guide us, but we think we can
see a better way than charging an opponent, in public
debate, with impure and vicious motives. There is a
precept in the Gospel, which says, 'Judge not, that ye
be not judged.' We do not ourselves regard the precept
as divine or unobjectionable; but a person who does so
regard it, would do well to violate it so often in a
public audience. However, we believe that a man is
justified by works, and not by faith alone, and we
should try to act accordingly.

He says the Bible is a wonder. So it is, in more re-
spects than one.

He says it has been proved, over and over again, that
all the parts of the Bible agree. Will he please to find
us one of those proofs? We never had the happiness to
see one.

His remarks about raking up things out of gutters,
scavenger work, and the like, my opponent will allow
me to pass unnoticed.

He speaks of the arguments of unbelievers being
overwhelmed. I recollect no such instance of such a
thing in the present debate. And Paine's arguments
have never been met. Let me say here, that those who
have not read Paine's works, cannot conceive how
wretched are the pretended refutations which have ap-
peared under the sanction of the clergy.

He says that the best evidence of the Divine origin of
the Scriptures is the substantial agreement and circum-
stantial variation in their statements. But he gave us
no proof. He favored us with an application of his
principle to passages, by way of illustration. The
truth is, his boasted principle does not fit the passages
which I have quoted. He cannot find any substantial
agreement in them. Examine a few. One passage says
no one hath seen God at any time; other passages say
several people have seen him. Where is the substan-
tial agreement here?

Some passages say there is no respect of persons with
God; while others say he loved one brother, and hated
the other, before either was born. Where is the sub-
stantial agreement here? Take a few historical pas-
sages.

The Bible states, in one passage, that God tempted
David to number the people; and in another, that it
was Satan that tempted him. Where is the substantial
agreement here? Are God and Satan the same?

him, and was rebuked by the other. Where is the sub-
stantial agreement? Is one two? (Interruption by a
cry of Time.) The Moderators will attend to their
duty, if permitted.

The Bible states, in one place, that a certain man
was two years older than his father, and, in another,
that he was eighteen years younger. Where is the sub-
stantial agreement here?

The Bible states that Saul slew all the Amalekites,
except Agag, and that Samuel hewed Agag in pieces;
but it also states, that, after this, David went out to
war against the Amalekites. Where is the substantial
agreement here?

The Bible says, in one passage, that Jidias bought a
field, and broke assunder in the midst, and his bowels
gushed out; another says that the high priests bought
the field, and that Judas hanged himself. Where is the
substantial agreement here?

Here are substantial, radical differences; irreconcil-
able variations.

Besides, the maxim which he cites is applicable only
to human courts, where human witnesses, liable to err,
testify, and where it is necessary to sift the truth from
the mass of their statements. It is not applicable to a
book which pretends, or which its advocates pretend,
consists of the declarations of the omniscient God, who
cannot err or speak falsely. In a book written by God,
all must be true. There must not only be no substan-
tial disagreement, but no circumstantial variations.
God could no more err in reference to little things, than
great things. His words must all be true. (Applause
and hisses. Time up.)

Dr. BERG.—(Applause.)—My opponent says that I
point to no passage in support of my assertion, that we
find substantial agreement with circumstantial variety
in the Scriptures. Now, there is scarcely a child who
cannot understand that substantial agreement between
the accounts of different writers consists in both giving
the same fact. He says, one passage asserts, 'And
again the anger of the Lord was kindled against Israel,
and he moved David against them to say, Go, number
Israel and Judah' (2 Samuel, 24: 1); while another
says, 'And Satan stood up against Israel, and provoked
David to number Israel.' (1 Chronicles, 21: 1.)
He adds, Where is the substantial agreement? Is God
Satan? Why, the substantial agreement is, that David
was tempted. Again he quotes, 'And they took coun-
sel, and bought with them the potter's field.' (Matthew
27: 7); and compares it with, 'Now, this man pur-
chased a field with the reward of iniquity.' (Acts 1:
18.) The substantial agreement here is, that the field
was bought, and with the price of Judas's treachery!
(Laughter.)

We pass over the blasphemous comparison he in-
stitutes, by asking, 'Are God and Satan one?' and
boldly assert that we have already answered his misera-
ble subterfuge. We have said that the Bible must be
taken as a whole, and we have referred him to the
passage which says, 'Let no man say when he is tempt-
ed, I am tempted of God, for God cannot be tempted with
evil, neither tempteth he any man; but every man is
tempted when he is drawn away of his own lust, and
enticed.' James 1: 13, 14.

If my opponent will persist in advancing such things
as arguments, he will lose his reputation for fairness.
To quote passages out of their connection may be the
work of an infidel, but it is unworthy of a man. (Hisses,
tumultuous applause, cries of 'Keep quiet'.)

My opponent gives his oft-repeated argument, that
Romans 13: 1-3, teaches that we are to submit to all
rulers, be they good or bad, and that damnation is
meted out to those who resist them, under any pretence
whatever. It is not so. The passage teaches simply:—

1. That civil government is ordained by God.

2. That civil government is worthy the respect and
obedience of God's people, when rulers 'are not a ter-
ror to good works, but to the evil'; when government
is conducted in accordance with the laws of God's word.
It is the evil who are trying to stir up sedition and
break down all governments, who will not admit the
existence of any right rule, because it interferes with
the exercises in which they delight, and the licentious-
ness to which their passions would lead them. Does
the Bible teach obedience to despots, when their commands
oppose His law? Does he assert that God is the author
of kingship? He well knows that it was in anger
that God gave the Jews a king, and that the first form
of government which God gave the Jews was a pure
republic. My opponent says that it is written, 'Judge
not, that ye be not judged.' So it is written; and it
is also written, 'Ye shall know them by their fruits.
Every good tree bringeth forth good fruit; but a corrupt
tree bringeth forth evil fruit; and while we are not
to indulge in an uncharitable or censorious spirit, we
are not forbidden by that passage to form an estimate of
any character from its fruits.

I had scarcely, when my time expired, entered upon
my opponent's caricature of the window of the ark.
The passage reads, 'And in a cubit shall thou finish it
above.'
Does this justify my opponent in asserting that this
window was but one cubit square? 'In a cubit shall
thou finish it above.' That is, the width of the win-
dow,—and the word is here used to designate the means
of admitting light,—was a cubit above; merely showing
that the roof of the ark in which it was placed sloped
upward to a ridge about a cubit wide. Sure enough!
Let my opponent answer that! My opponent asks,
How could this ark be ventilated? How could the filth
of these animals be all carried up, and thrown out of
the window? Has he forgotten that there was a door to
the ark? The farmer would sometimes use the door,
sometimes the window of his barn. Like my opponent,
I have a place in the country with a stable upon it;
and it is a matter of indifference to me whether the
refuse be thrown out of the door or window.

But, says my opponent, the Bible says nothing about
ventilators! Well, but it says nothing about nails or
spikes; but are we to suppose that the ark was held to-
gether without them? Instructions were given which
were perfectly intelligible to Noah, and he acted upon
them. The Bible speaks as to men of candor and sense.
It does not presume, we will infer, that the ark was de-
stitute of convenience and all comfort, because every lit-
tle detail is not given. In relation to the door, I read:—
'And the door of the ark shall thou set in the side there-
of; with lower, second and third stories shall thou make
it.'

This would seem to imply that each story was sup-
plied with a door. The details of the measurement are
pronounced by those in the profession best able to un-
derstand them, those who have large maritime expe-
rience, but in strict accordance with the best results
discovered in ship building by modern science. Noah
must have had an extraordinary mechanical genius.
Here, again, is internal evidence that Noah was divine-
ly directed. The difficulty of getting all the animals
to the ark, stated by my opponent, is just as difficult as
it is. Was God, the Maker and Creator of these animals,
unable to guide them to the ark at the proper time, by
prompting their instinct?

Let not my opponent confound his nameless God with
the Christian God, (Jehovah), who is the Creator and
Sovereign of the universe,—proved to be the God of
Nature, of Providence, and of Grace. This example of
the ark is not only important on its intrinsic merits,
but from the associations connected with it.

Infidels say, Present us facts that an unbiased world
pronounces to be facts. Here is one. Was it real oc-
currence? There is scarcely a historical account extant
of any nation or tribe, or historical tradition, even,
which does not embrace the notion, that long ages ago,
their ancestor was saved from a great flood of water.
How! All accounts agree, that it was by enclosure in
a large floating edifice of his own construction. Whence
this intimation? Did the earth whisper it? Did the
stars announce it? Whence did Noah get the promp-
tings that carried him forward in his designs? From
the first rain? Why should he be alarmed at this?
He had often seen rain before. Blot out the whole Mo-
seal account, and we find the notion or tradition of which

we speak, incorporated in the religious rites or cere-
monies of all nations. We meet it in Greece, in Egypt,
in India, in Britain. We find in all these countries its
memorials installed, thus proving, under Providence,
the fact of the flood's occurrence. Whence this consent?
Does my opponent suppose that all mankind are fools,
superstitious dupes, but infidels! Now, does not this
fact prove an intimation from God? Who else could give
it? Why did Noah provide for protection from water,
rather than from fire or earthquake? Because he was
forewarned of God.

The Apostle says, 'Noah, being warned of God of
things not seen as yet, moved with fear, prepared an
ark to the saving of his house.'

Let us pass from all allusions in the teachings of Na-
ture. We find truth imbedded in the earth; we find the
discoveries of geology confirming a deluge.

My opponent says there are, in parts of the earth, no
traces—

Mr. BARBER.—I did not say so. Prof. Hitchcock
[holding up 'Religion of Geology,'] says, there is no
trace in any part of the earth of such a deluge as that
spoken of in the Bible.

Dr. BERG.—Then Prof. Hitchcock tells us a
makes a tremendous mistake. In almost all parts
of the earth we find indelible impressions, firmly con-
vincing us that God did bring about the catastrophe of
submerging the world with water.

My opponent alluded to my remarks on Friday eve-
ning, on the first chapter of Genesis, and totally per-
verted them.

Let me now advance on the positive side of the argu-
ment for internal evidence of the divinity of the Bible.
The appearance of Christ in an age the most corrupt;
his character presenting excellencies the world had
never before seen; unrivaled, nay, almost unapproach-
ed by the best of earth; this appearance, I say, at such
a time, is utterly beyond Nature, and surpasses the
most wonderful miracle. This difficulty lies before my
opponent, and he must meet it, before he can deny
Christianity a delusion. He will hardly deny the ex-
istence of Christ; but even if he should, how will he
explain the still more wonderful phenomenon, that
four men should imagine such a character, and trans-
mit such a portrait, with no original from which to
draw their copy? It is absurd. The Evangelists were
plain, unlettered men. They were not the miracles of
genius which they must have been to originate the
lovely character of our Redeemer. There are a few
points conclusive, to my mind, in establishing the Mes-
siahship of Christ. His appearance, his whole doctrine,
his kingdom, his character, were at variance with the
expectation of the Jews. They thought that Christ, at
his appearing, was to be the instrument of breaking
their yoke of civil bondage, and exalting their nation to
supreme power and fame. At the very time that, not
only Jews, but Gentiles, in all parts of the world, were
anxiously looking for the arrival of some personage,
who would have the most powerful influence upon their
religion and their institutions, Christ appeared.

These impressions of his advent, which were so rich at
that time, doubtless arose from the old prophecies, which
designated the time and place of his appearance. The
classical historian was familiar with them; and this may
be of sufficient importance to authorize quotation.
Let us read from Josephus, where he mentions the
causes of the Jewish revolt:—

'That which chiefly encouraged them to the war was
an ambiguous oracle, found also in our sacred writings,
that about that time, some one from Judaea should
obtain the empire of the world. This, they understood to
belong to themselves; and many of their wise men were
mistaken in their judgment; for this oracle referred to
the government of Vespasian, who was proclaimed Em-
peror in Judaea.'

The second is from Suetonius. His words are:—

'There had, for a long time, all over the Roman
Empire, firmly believed, that it was in the books of the
fates, that some one from Judaea was destined, about
that time, to obtain the empire of the world.'

So Tacitus, after mentioning the calamities arising
out of the destruction of their city, says:—

'That the mass of the people entertained a strong
persuasion, that it was mentioned in the ancient writ-
ings of the priests, that at that very time, the Jews
should prevail, and that some one from Judaea should
obtain the empire of the world. These ambiguous pre-
dicted Vespasian and Titus; but the common people,
according to the usual influence of human passion,
having once appropriated to themselves this destined
greatness, could not be brought to understand the true
meaning, by all their adversities.'

All these vague expectations I believe to have been
fulfilled in the coming of Christ; and this is confirmed
by the fact, that numerous pretenders to the Messia-
ship appeared in the field about this time.

Now, let us remember, that the