POETRY.

From Christain Advocate and Journal. BRIGHT CRYSTAL WATER. WRITTEN ON THE OCCASION OF A TEMPERANCE FESTIVAL,

BY J. W CORSON. M. D. AIR-" From Greenland's Icy Mountains."

Bright crystal water breaking From mossy rock or hill, Like spirits' whispers waking The murmurs of the rill; Thy clouds and dews nurse flowers Decked like an eastern queen, And give the woods and bowers Their robes of smiling green.

Thou mak'st the bloom of roses Rest on the healthy check; The laughing eye discloses The joys that need not speak, Friends thou hast never parted-Pure product of the sky, Nor left the broken-hearted To pine away and die.

Come, sweet as morning breezes, Refresh the lowly laid; Come, cool the heat that seizes The lips and fevered head. Go, banish the distresses Of wanderers faint and thirst ;-Where Afric's sun oppresses, Let streams and fountains burst.

'Mid Arab deserts weary The drooping camels stand; No tents or palm-trees cheery. Bespot the burning sand. O, worse than death by slaughter,-The pilgrims on the plain ;--There is no living water To bring to life again.

O Thou. who gav'st the ocean, Whose treasure makes us blest. And bears the ships in motion Far o'er its mighty breast,-We bless thee for thy mountains, That water all the plain, Thy pleasant brooks and fountains, And rivers to the main.

The wine that tunes the sweetness Of wild birds in their song. And gives the deer its fleetness That bounds the plains along-We drink, and feel no madness Steal wildly o'er the brain,-And without pain or sadness We drink-and drink again.

> From the Baptist Banner. A SONG FOR ONE WHO NEVER SUNG.

By the Rev. S. R. Brown, a Missionary in China.

1. My harp, a tuneless, shattered thing, That knows no song, Swings silently without a string, On willows hung. The weeping boughs have gently shed Their tears upon my drooping head, And drenched my dewy grassy head. The flowers among. But Flora wastes her gayest bloom, Her choicest hues and her perfume; She cannot dissipate the gloom; My harp's unstraug.

2. The little birds that flutter so From tree to tree Sing merrily, and never knew 'Tis naught to me. The fragrant zephrys pass me by In silence as I sadly lie, And never hear their breathing sigh, What's that to me? When thunders shake the solid ground, I feel the shock but hear no sound, Only lightning leaping round, That I can see.

3. Yes, I can see, and I shall sing, Who never sung. Soon shall I have a scraph's wing, And tuneful tongue. Soon shall I range the happy plains, Where God is praised in angel strains, As free from sin as free from pains, And ever young. Be still, ye murmuring thoughts that rise. Here pay your silent sacrifice, God will restore me in those skies A harp gold strung.

From Christian Watchmam.

MADE OF ONE BLOOD. "It is manifest, from the history of our race, that the human species are capable of being elevated or depressed, according to the condition in which they are placed, and the estimation in which they are held, to an almost infinite degree. The process by which this change wrought, is ordinarily slow, but if it be long continued, the height or depth to which we rise or fall, is amazing. A striking illustration of this remark will be found the to lowing extract from Walsh's " Notices of Brazil," to which we may add the historical fact, that the Britons, who position is now the most elevated of any nation up of ar h, some little time previous to the commence. ment of the Christian cra, were thought to be too stupic Chero advised his friend Atticus not to obtain no sinves from Britian, " because they are so stupit, and uterly incomble of thought, that they are unfit to form a part of the household of Atticus."

Here is the Alfandaga, or custom house, and here, for the first time, I saw the colored population under circumstances so striking to a stranger. The whole labor of bearing and moving burdens

is performed by these people, and the state in which they appear is revolting to humanity. Here a number of beings entirely naked, with the exception of a covering of dirty rags tied about their waists Their skine, from constant exposure to the weather,

by the necks and legs, and moved with loads thus fumigating it with incense, they returned, the proencumbered. Some followed each other in ranks, cession dispersed, and we returned on board. with heavy weights on their heads, chattering the most inarticulate and dismal cadence as they moved | time, and I saw an African man under four aspects

Manual and and and a man

or ornament, as a pig, or an ass. which God and nature had assigned them; that they were the lowest grade of human existence, and the link that connected it with the brute, and that the gradation was so insensible, and their natures so intermingled, that it was impossible to tell where one had terminated and the other commenced; and that it was not surprising that people who Wurteinburg, 61; the King of Bavaria, 56; the contemplated them every day, so formed, so employ- King of Denmark, 56; the King of Saiding, 51; ed, and so degraded, should forget their claims to that rank in the scale of beings, in which modern 49; the King of Saxony, 45; the King of the two philanthropists are so anxious to place them. I did | Seities, 33; the King of the Greeks, 27; the not at the moment myself recollect, that the white Queen of Portugal, 24; the Queen of England, man, made a slave on the coast of Africa, suffers not 20; the Suttan, 19, and lastry, Isabelia or Spain, only a similar mental, but physical deterioration from hardships and emaciation, and becomes in time the dull and deformed beast, I now see voked to a

burden. A lew hours only were necessary to correct my first impressions of the colored population, by seem them under a different aspect. We were attracted by the sound of military music, and found it proceeded from a regiment drawn up in one of the streets. Their Colonel had just died, and they attended to form a procession to celebrate his obsequies. They were all of different snades of black. but the majority were negroes. The equipment we excellent: they were dark jackets, white pantations and black learner caps and belts, all which, " their arms, were in high order. Their band in duced sweet and agreeable music, of the leader own composition, and the men went through som evolutions with regularity and dexterity. They were only a milita regiment, yet were as well appointed and disciplined as one of our regements of the line. Here then was the first step in that gradation, by which the black population of this country ascend in the scale of humanity; be advances from the state below that of a beast of burder, into a mintary rank, and he shows hunself as capable or

discipline and improvement, as a human being of

any other color. Our attention was next attracted by black men and women, bearing about a variety of articles for sale; some in baskets, some on boards and cases carried on their heads. They belonged to a class or small shop-keepers, many of whom yeard the wares at home, but the greater number send them about in this way, as in itinerant shops. A few these people were still in a state of bondage, and brought a certain sum every evening to their owners, as the produce of their daily labor. But a large proportion, I was informed, were free, and exercised this little calling on their own account. They were all very near and clean in their persons, and had a decorum and sense of respectability about them, | described above. In the new birth, it is said, "old superior to winter of the same class and calling. things are passed away-behold all things are be-All their articles were good in their kind, and neat- come new." We have new hopes, new desires; ly kept, and they sold them with simplicity and our affections are placed on new objects; we see confidence, neither wishing to take advantage of ourselves, and God and the plan of salvation in o hers, nor suspect that it would be taken of them- new light; we are thrown into the company of new seives. I bought some confectionary of one of the associates, and we are engaged in new exercises. propriety of her manner; she was a young mother, new feelings, just as there is arising from every manner as his blessed Master. and had with her a neatly dressed child, of which thing else that is new, that will soon subside. Take dy confidence, repeating in broken Portuguese, outo tempo. I am sorry to say, the "other time" never came, for I could not recognize her person after-

the same place for the purpose. by a number of persons bearing large lighted wax tapers, like torches, gathering before a house. As I passed by, one was put into my hand by a man, who seemed in some authority, and I was requested to fall into a procession that was forming. It was the preparation for a funeral, and on such occasions, I learned that they always request the at- lives. tendance of a passing stranger, and feel hurt if they

had become hard, crusty, and seamed, resembling are refused. I joined the party, and proceeded with the coarse black covering of some beast, or like that them to a neighboring church. When we entered of an elephant, a wrinkled hide scattered with scan- | we ranged ourselves on each side of a platform ty hairs. On contemplating their persons, you saw which stood near the choir, on which was laid an them with a physical organization, resembling be- open coffin, covered with pink silk and gold borings of a grade below the rank of man; long pro- ders. The funeral service was chanted by a choir jecting heels, the gastronimic muscle wanting, and of priests, one of whom was a negro, a large comeno calves to their legs; their mouths and chins pro- ly man, whose jet black vissage formed a strong truded, their noses flat, their foreheads retiring, and striking contrast to his white vestments. He having exactly the head and legs of the baboon tribe. seemed to perform his part with a decorum and Some of these beings were yoked to drays, on which sense of solemnity, which I did not observe in his they dragged heavy burdens. Some were chained brethren. After scattering flowers on the coffin, and

I had been but a few hours on shore, for the first along. Some were munching young sugar canes of society; and it appeared to me that in every one like beasts of burden eating green provender, and his character depended on the state in which he some were seen near the water, lying on the bare was placed, and the estimation in which he was ground among filth and offal, coiled up like dogs, held. As a despised slave, he was far lower than and seeming to expect or require no more comfort other animals of burden that surrounded him; more or accommodation, exhibiting a state and conforma- miserable in his look, more revolting in his nakedtion so unhuman, that they not only seemed but ac- ness, more distorted in his person, and apparently tualy were, far below the interior animals, around more deficient in intellect than the horses and them. Horses and mules were not employed in this | mules that passed him by. Advanced to the grade way; they were used only for pleasure, and not of a soldier, he was clean and neat in his person, labor. They were seen in the same streets, paul- amenable to discipline, expert at his exercises, and pered, spirited, and richly caparisoned, enjoying a showed the port and being of a white man similarly state far superior to these beings, and appearing to placed. As a citizen he was remarkable for the look down on the fettered and burdened wretch- respectability of his appearance, and the decorum of es they were passing, as on beings of an inferior his manners in the rank assigned him; and as a rank in the creation to themselves. Some of these priest, standing in the house of God, appointed to people actually seemed to envy the caparisons of instruct society on their most important interest, their fellow brutes, and eyed with jealousy their and in a grade in which moral and intellectual fitglittering harness. In imitation of this finery, they less is required, and a cer ain degree of superiority were fond of thrums of many colored threads; and I is expected, he seemed even more devout in his imsaw one creature, who supported the squalid rag pressions, and more correct in his mannes, than his that wrapped his waist by a suspender of gaudy white associates. I came therefore to the irresisworsted, which he turned every moment to look at, table conclusion in my mind, that color was an acor his naked shoulder. The greater number, how- cident affecting the surface of a man, and having ever, were as unconscious of any covering for use no more to do with his qualities than his clothesthat God had equally created an African in the im-The first impression of all this on my mind, was lage of his person, and equally given him an immorto shake the conviction I had always felt, of the [14] soul; and that an Eurapean had no extent but wrong and nardship inflicted on our black fellow- in his own cupidity, for impiously thrusting his telcreatures, and that they were only in that state low men from that rank in the creation which the Almighty had assigned him, and degrading him below the lot of the brute beast that perish.

> Age of the European Sovereigns, on the first of January, 1843 .- The King of Sweeden, 79 years; the Pope 77; King of the French, 69; the King of the King of the Belgians, 53; the King of Prussia, 12 years.-Ind.

OIL OF TANNIN OR LEATHER PRESERVER .- This newly discovered composition will positively render build or shoes perfectly water proof. Those who regard comfort and convenience will dispense wit over shoes and procure a bottle of this article, and that they can walk through snow or water with it an ludian rubber shoe, and yet have perfectly y leet. Sold only at 71 Maiden lane, by the galat or single bottle,-Journal of Commerce.

Whose stoppeth his ears at the cry of the poor, ie also shall cry himself, but shall not be heard."

RELIGIOUS.

From the Baptist Banner.

BACKSLIDING.

The soul that is brought to taste of the joys of salvation, is hard to believe that those joys can ever be lost. But generally, before one fleeting year has rolled its round, he finds himsel sadly mistaken. His zeal for God has abated-his love grown coldas hope duninished -and a dark cloud overspreads he horizon, and shuts out from the eye of faith the glories of the upper world, and excludes that sweet communion which his soul once had with his preious Saviour. He soon learns that others have experienced the same feelings, and therefore he lits his arms, and sits down contented, pleading ne excuse, "It must be so." This state of dormany often continues for years, and the same excuse

mswers for the whole. There is no doubt but a change will and must take place in the feelings of a young convert. But it need not, and should not be that which we have temales, and I was struck with the modesty and Now there is a kind of novelty connected with these she seemed very fond. I gave it a little comfort, for an example a newly married couple: Every ex- | Jerusalem. and it truned up its dusky countenance to her, and pression of the countenance is observed; every lisp then to me, taking my sweetment and at the same is heard, every action is noticed, and moments of a pinnacle, or wing of the Temple, and then beaten time kissing my hand. As yet unacquainted with separation seem like so many tedious hours. Cast to death with a fuller's club. the coin of the country, I had none that was cur- your eye upon them ten years after. And if their rent about me, and was leaving the articles; but the | choice has been judicious, and their union a happy pillar at Hierapolis, a city of Phrygia. poor young woman pressed them on me with a rea- one-if they are persons worthy of esteem, do you suppose that they have lost their affection for each | the command of a barbarous king. other? The novelty of their feeling has passed away, but they have settled down in a more fixed, wards to discharge her little debt, though I went to stable, and abiding attachment than they had at first. He sees now more of the virtue and excel-It soon began to grow dark, and I was attracted | lence, and is now sensible of the real worth of his companion than on the bridal day. So with the young christian. While he looses necessarily the novelty of feeling, he sees more of the infinite perfection of the Saviour, his affections settle down in a more abiding attachment, and he becomes more nearly wedded to his Saviour every day he thus B. C. MORSE.

ORIGIN OF THE WORD GOD.

Noah Webster, the celebrated American Lexicographer and philologist, wrote a volume of Essays in the year 1780, in which among other subjects. discussed, there is a dissertation "on the influence of language on opinions and of opinions on language. The design of the Essay, is to show how far truth and accuracy on thinking are concerned in a clear understanding of words. As an illustration, he in-

troduced the word God. "The English word God, is merely the old Saxon adjective god, now spelt and pronounced good. The German Gott, is from the same root. The words God and good, therefore, are synonymous. The derivation of the word, leads us to the notions which our ancestors entertained of the Supreme Being: supposing him to be the principle, or author of good, they called him by way of eminence God, or the Good. By long use and progress of knowledge, the word is become the name of the Great Creator, and we have added to it ideas of other attributes, as justice, power, immutability, &c. Had our heathen ancestors entertained different ideas of the Deity; had they for instauce, supposed justice to have been his leading attribute, if I may use the term, they would have called him the just, and his appellation. by being uniformly appropriated to a certain invisible being, or supposed cause of certain events, would in time have lost the article THE, and JUST would have become the NAME of the Deity. Such is the influence of opinion in the formation of language. The theory of Dr. Webster is not more beautiful

than true. Goodness comprehends the whole divine character, there is nothing in God, which is not good. Good, therefore, or God, which is the same word, is the appropriate name of the Deity. To call the Just, the Wise, the Merciful, the Eternal, the Almighty, expresses, only one attribute out of many; while the Good embodies the whole. God is just; but his justice is not in conflict with goodness; it is only an exhibition of goodness under a certain modification; as the parent is good when he corrects his stubborn child, and the government in punishing seditions subjects; even should the correct tion and punishment result in no good to the individuals upon whom they are inflicted, the good of the parent and government remain unimpeached. indeed to withhold the correction and punishment would be regarded by ali, save the culprits, as the most marked violation of goodness-as absolutely wrong. Goodness is amiable; but no more so than justice; both seek the same end; both are directed by the same; and the mercy of God is not worthy of more complacency than his holiness; both must be loved, and be equally loved, before God can be

This view of the character of God and the harmony of the divine attributes, is sustained both by the experience of awakened sinners and the representations of the scriptures. Before the convicted sinner finds peace for his troubled spirit, he is obliged "to consent to the law, that it is holy, just, and good," he must see the justice of God in his condemnation, as well as his mercy in the provision made for his salvation. In the Revelation, the wicked are represented as "calling upon the rocks and the mountains to fall upon them, and cover them from the face of him who sitteth upon the throne, and from the wrath of the Lamb." The wrath, or justice of the Saviour, therefore, is not incompatible with the lamb like, or merciful attributes of his character: he who is gentle as a lamb inflicts wrath, or punishment, as a judge. The redeemed also are represented as exclaiming, when the impenitent are removed to their eternal prison-house. "True and righteous are all thy ways, O thou King of saints, and as crying, Alleluia! the Lord omnipotent reigneth! when the smoke of their torment ascendeth up forever and ever."

Universalism would call God the Merciful, but not the Last: it would call him the Good, provided goodness could be separated from holiness. But he is called God, becaue he is both merciful and just and justice is only a modification of goodness. The great error of Universalism, is its denial of the divine holiness and justice; and the question of the salvation of those who embrace it, turns upon another, whether they can be saved who approve the divine mercy, but abhor the divine justice; who worship for their God a creature of the imagination, a mere figment of fancy, instead of the God of the Bible. Baptist Banner.

END OF THE APOSTLES.

Matthew. This apostle and evangelist is supposed to have suffered martyrdom, or was slain, with sword at the city of Ethiopia,

Mark .- This evangelist was dragged through the streets of Alexandria, in Egypt, until he expired. Luke.-This evangelist was hanged upon olive-tree in Greece.

John .- This apostle and evangelist was put into a cauldron of boiling oil, at Rome, and escaped death. He afterwards died a natural death at Eph Peter.-This apostle was crucified at Rome, with

his head downwards, at his own request, thinking himself unworthy to die in the same posture and James, the Great.—This apostle was beheaded at

James, the Less .- This apostle was thrown from

Philip.—This apostle was hanged up against a Bartholomew .- This apostle was flayed alive by

Andrew.—This apostle was bound to a cross, whence he preached to the people till he expired. Thomas .- This apostle was ran through the body with a lance, at Coromandel, in the Esat Indies. Jude.—This apostle was shot to death with arrows. Simon-Zealot .- This apostle was crucified in

Mathias.—This apostle was first stoned, and then Barnabas.-This apostle of the Gentiles was ston-

ed to death by the Jews, at Salania. Paul.—This apostle was beheaded at Rome, the tyrant Nero .- Ibid.

Maryland Historical Society

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