

The Church Intelligencer.

Glory to God in the Highest, and on Earth Peace, good will towards Men.

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Calendar.

APRIL.

April 6—Fifth Sunday in Lent.
April 13—Sunday before Easter.
April 14—Good Friday.
April 20—Easter Day.
April 27—First Sunday after Easter.

MAY.

May 1—St. Phil. and St. John.
May 4—Second Sunday after Easter.
May 11—Third Sunday after Easter.
May 18—Fourth Sunday after Easter.
May 25—Fifth Sunday after Easter.
May 26—Rogation Day.
May 27—Rogation Day.
May 28—Rogation Day.
May 29—Ascension Day.

Poetry.

THE WASTE OF WAR.

Give me the good that war has cost,
Before this peace-expanding day;
The wasted skill, the labor lost—
The mental treasure thrown away;
And I will buy each rood of soil
In every yet discovered land;
Where laborers roam, where peasants toil,
Where many-peopled cities stand.
I'll clothe each shivering wretch on earth,
In needful; nay, in brave attire;
I'll secure befitting banquet mirth,
Which king might envy and admire:
In every vale, on every plain,
A school shall glad the gaze's sight;
Where every poor man's child may gain
Pure knowledge, free as air and light.
I'll build asylums for the poor,
By age or ailment made feeble;
And none shall thrust them from the door,
Or sting with looks and words of scorn.
I'll link each alien hemisphere;
Help honest men to conquer wrong;
Art, Science, Labor, nerve and cheer;
Reward the Poet for his song.
In every crowded town shall rise
Halls Academic, amply graced;
Where ignorance may soon be wise,
And Courtesans learn both art and taste.
To every province shall belong
Collegiate structures, and not few—
Festive with a truth-exploiting throng,
And teachers of the good and true.
In every free and peopled clime
A vast Walhalla hall shall stand;
A marble edifice sublime,
For the illustrious of the land:
A Pantheon for the truly great,
The wise, beneficent, and just;
A place of wide and lofty state
To honor or to hold their dust.
A temple to attract and teach
Shall lift its spire on every hill,
Where pious men shall feel and preach
Peace, mercy, tolerance, good-will;
Music of bells on Sabbath days,
Round the whole earth shall gladly rise;
And one great Christian song of praise
Stream sweetly upward to the skies!

Ecclesiastical Intelligence.

FOREIGN.

On looking over our English Papers, we find they do not contain the proceedings of the late Convocation beyond the close of the first day's session, and that there is but little in them on this topic that would be of general interest to our readers, except, it may be, a glance at the grounds on which the Bishop of Lincoln supported the petition introduced by him in reference to lay action and influence in the Church. It appears from the remarks of his Lordship in connection with the proposed measure, that there has been a very rapid increase of the population of England since the commencement of the present century; and the question with the Church is how to meet the spiritual wants arising from it. In 1801, the whole population of England was about 9,000,000. During the next half-century it reached 18,000,000. And now, 1862, it is over 20,000,000. It is obvious, therefore, that the spiritual provision ought to be greatly enlarged, and that a number of not less than three hundred annually, added to the present list of clergy is necessary to meet the great and growing demand. The annual addition of clergy, however, by no means reaches this number, so that the subject is becoming one of deep and anxious interest. The question

arises, what is to be done? Shall the standard of qualification for Orders be let down so as to admit of bringing into the ministry a greater number than have heretofore been offering themselves? Few, his Lordship believed, would be willing to take that ground. The standard is low enough already, and cannot be reduced without affecting injuriously the efficiency of those who are admitted to the ministry. Another plan submitted, and entertained with some favor, was that men—of inferior qualifications, we presume—should be admitted to the Diaconate for five years. But that would be tantamount to the same thing—a lowering of the qualifications of the clergy—because, after those five years, any man so admitted would be eligible to the priesthood. The only resort that suggests itself, or seems to be left, is that of the appointment of Scripture Readers—an agency to which, it is admitted, the Church is much indebted. Yet this is open to two objections. Some, who have no strong impressions of Church Order and authority, might be emboldened to go so far as to infringe upon the ministerial office, while others of antagonistic views and principles would fear to act at all from the consciousness of official disqualification. Yet it is a serious question whether some means might not be devised by which the Church might avail herself of the services of pious and influential men, who could be employed in such kind of work as the primitive Methodist preachers were employed in, and who did so much for the propagation of that system. The question was whether such men might not be authorized by the Church to visit the sick; to hold short Services; to catechize, and to take part in the charitable trust of their parishes.

The Bishop of Winchester said that Scripture Readers had been employed very extensively in his Diocese, and his experience of them was so favorable that if any thing could be done to give them further authority he would willingly join in it.

The Bishop of London bore testimony to the value of the Scripture Readers in his Diocese. A very important change had been made lately by the Scripture Readers' Society, in admitting persons to employment who could give but a small portion of their time to the work.

The Bishop of St. David's thought the plan proposed did not go much beyond giving a name to the existing agency.

The Bishop of St. Asaph would not object to the Committee, although he thought that the Bishops, as a body, should not make any general regulations. There would be some danger of a suspicion of a desire on their part to establish a new order in the Church.

The Archbishop of Canterbury highly approved of the efforts of Scripture Readers, and did not at present see how any sanction could be given which was not given already.

The motion was carried and a Committee appointed, after which their Lordships adjourned.

DOMESTIC.

BIBLE SOCIETY.—A Meeting was held in Augusta, Ga., on the 19th inst., composed of delegates from the Bible Societies of most of the Confederate States; the object of which was to organize a "Confederate" Bible Society.

Daniel Ravenel, Esq., of Charleston, S. C., was appointed permanent Chairman, Rev. W. C. Johnston and Rev. J. Y. Mills and Rev. J. W. Burke, assistant Secretaries; Rev. George Woodbridge and Rev. J. Rumble, Vice Presidents.

We had with pleasure the meeting and the objects of this society. God speed it; God speed every work toward the furtherance of the gospel of Christ among us.

At a meeting of the Standing Committee held in Richmond, March 15th, the necessary papers were signed recommending to the Bishop the Rev. G. D. P. Mortimer to be ordained priest, and Mr. Stephen M. Bird to be ordained deacon.—*Ibid.*

ORDINATION.
Sunday, March 23rd, in the Monumental Church, Richmond, Bishop Johns admitted to Deacons Orders, John Blair Dabney, of Campbell county, and Stephen M. Bird, of Petersburg. Service by the Rev. J. D. McCabe, who also presented the candidates. Sermon by the Bishop.—*Ibid.*

Rev. William Norwood, D. D. having at present no charge is residing at Oaks, Orange County, N. C., whose letters and paper intended for him may be addressed.

Diocesan Intelligence.

BISHOP GREEN'S SPRING APPOINTMENTS.

St. John's (Early Grove).....	April 2
St. Andrew's.....	" 4
Holly Springs.....	" 5 and 6
Oxford.....	" 8
Grenada.....	" 10

Carrollton.....	12
Calvary Church.....	13
Canon.....	15
Chapel of the Cross.....	17
St. Alban's.....	19
Vicksburg.....	20
Jackson.....	24

Communications.

THE WOMEN OF THE SOUTH.

Mr. Editor:—We appeal to your sense of justice, as well as to your chivalrous feeling, to give a place in your valuable columns to this letter and the accompanying, in vindication of that much abused class of persons, the women of the South, who are held up to the gaze of the world by Mrs. Stowe as so many Marie St. Clares, or are described, for so a lady of Boston recently expressed her opinion of them, as "so ignorant they scarcely know that two and two make four."

A woman, celebrated for her intellect, was asked by Napoleon what he should do to regenerate France. She answered—"Educate the mothers." This world-renowned reply were in truth absurd, and the work of educating mothers a work of supererogation, if such men as Washington, Jefferson, Madison, Middleton, and their co-peers of the olden time: Calhoun, Clay, Upshur, etc. of a more recent date; J. Davis, Stephen, Badger, Maury, R. E. Scott, etc. of our own day, can be reared by mothers who hardly know that two and two make four.

We had given our sisters of Boston credit for greater intelligence and charity than to suppose them utterly misled by such misrepresentation as is made of them by Mrs. Stowe's Marie St. Clare—specimens of whom, she admits, in her key, to Uncle Tom's Cabin, may be found in England or in the Northern States of America. Where then is the justice of representing us Southern women only in such a character?

We are aware that the ladies of the North, generally, are wont to deck themselves with a greater variety of costly gems than the mothers of Virginia adorn themselves withal; but these, like Cornelia, the mother of the Gracchi, when asked for their jewels, have ever pointed to their sons. These mothers are taught in early life the advantages of education—they are well acquainted with the words of the wise man, "Train up a child in the way he should go," etc. They remember the beautiful language of Addison, which they read in their school days, "Mark the effect of art upon a block of marble, how the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot or vein that runs through the body of it. What sculpture is to a block of marble, education is to a human soul." They are not ignorant of the thoughts of Cowper on that subject, and have experienced the truth of the line,

"Just as the twig is bent, the tree's inclined."

Southern mothers train their sons by Sir William Jones's idea of what constitutes a State,—"Rear a noble offspring."

"Men who their duties know,"

But know their rights, and knowing, dare maintain."

We desire to show by this letter to Mr. Webster, that before a Vandyke or Raphael enlightened Northern ladies and gentlemen with "A Bible view of Slavery," or even before Mrs. Stowe appeared, a pannelion, to illumine the world with the rays of her understanding on the subject, the women of Virginia, like the Berean Christians, had "searched the scriptures to see whether these things were so." They came to the conclusion that there are portions of Scripture which cannot be comprehended in their fullest meaning where the institution of slavery does not exist, for instance, Psal. cxliii: 2. Luke xvii: 7-10 inclusive. The passage in Isaiah liii: quoted by St. Peter i Epist. ii: 24, cannot be felt in its full force except by a slave-holder, or a slave himself. Oh, glorious Redeemer! Who can so keenly feel the depths of thy humiliation as a Southern Christian master who is compelled to correct a servant with stripes, who will not be corrected by words, as thou thyself hast commanded, Prov xxix: *19, and Luke xii: 47. See also the passage, "He took upon himself the form of a servant"—why of a servant more than of any other man unless on account of the stripes he received and the price for which he was betrayed—the very price of a slave—thirty pieces of silver! Exo. xxi: 32.—"THIRTY PIECES OF SILVER."

We, in these holy writings, learn that the abuse of a thing is no argument against the use of it; for, St. Paul said a Bishop must not be given to wine, 1 Tim. v: 23; yet the same Apostle advises the same individual, ordained the first Bishop of the church of the Ephesians, to use a little wine; so for a real or an imaginary Legree, to inflict, in Mrs. Stowe's beautiful language, "the cursedest flogging he ever gave a nigger," is no reason that He Who knew no sin, should not make a scourge of

small cords, and drive out of His Father's house those who were making a house of merchandise of it, John, ii: 14-16 inclusive. If a slave of the King of Dahomey were to escape to us, we would not deliver him for a cannibal sacrifice, because the Jews were commanded, "Thou shalt not deliver unto his master a servant who has escaped from his master unto thee." This command is given to the whole nation, and could not, therefore, be supposed to mean thou shalt not deliver unto his master the servant that has escaped from one of your tribes to another: it is strictly in the singular number and was intended for the nation, as their only mode of carrying on missionary work. A fugitive thus settling in Palestine would become acquainted with the true God; but if their religion were taken into a heathen country, miracles must be wrought so frequently for their deliverance—as in the case of Daniel, Shadrach, Meshach and Abednego—that they would lose their effect. When our Northern brethren can prove us heathen, they may keep our fugitive slaves and christianize them. And though our servant were dear to us as a right eye, or necessary to us as a right hand, we will pluck out the one and cut off the other, and prefer to enter into life maimed, rather than to disobey the sacred injunction. Boyle remarks, "To neglect that supreme resplendency that shines in God, for those dim representations of it that we so dote on in the creature, were as absurd as for a Persian to offer his sacrifice to a pannelion instead of adoring the true sun." While all the world were adoring this mock sun, Mrs. Stowe, the women of the South, caring little for that or any other fitful "Northern light," were basking under the unclouded beams of the Sun of Righteousness, enjoying

The soul's calm sunshine, and the heartfelt joy,
Which nothing earthly gives or can destroy.

The circumstances under which the following letter to Mr. Webster was written were these:

In March, 1850, a party of intimate friends who "could scarce shut a night" covered at a rural establishment "remote from cities," and having heard of Mr. Webster's speech, the only gleam of sunshine in that stormy session, anxiously awaited the arrival of the post-boy, as that day's mail would bring the journal containing the speech. When it came, it was seen to be impossible that they could read it consecutively, so they unanimously requested their hostess should read it for the whole. The mistress of a Virginia mansion never loses an opportunity to serve her guests; so "the sofa was wheeled, the curtains drawn," the "cup which cheers but not inebriates," passed round, and they sat to hear the words of the great man. As the speech was read, comments were made especially on that part which asserted that the theocratic government of the Jews made no positive injunction against slavery, and at the close there was a burst of applause and thankfulness to the great statesman, which all of the company desired to convey to Mr. W., in a letter, and to direct his particular attention to the Scriptural grounds for their conscientiousness. With great reluctance and distrust of her ability to perform such a task, at the urgent request of the company, and at the almost command of her liege lord, the letter we written by a lady of the company and taken to Washington by a gentleman of the number and read to Mr. Webster, who expressed his gratification, etc.

Virginia, March, 1850.

HON. DANIEL WEBSTER:—Having arisen from the perusal of your great speech on the Slavery question profoundly impressed with its charitable and highly patriotic spirit, we feel an irrepressible desire to congratulate you on the success of that noble effort, and to express our gratitude for the justice you have done to us, slaveholders, by saying that many of us are "conscientious." Our only regret in regard to that speech arises from the fact that you give us, from Holy Scripture, only a negative right to hold slaves, while we are convinced that the relation of master and slave is not only connived at, but positively enjoined by the word of God; nay, we have his own implied testimony that it is compatible with holiness. You say the theocratic government of the Jews made no injunction against slavery. If you will look at Leviticus, xxv: 44-46 verses inclusive you will find a positive injunction given to that people to buy bond-men and bond-maids of the heathen round about them, and to take them as an inheritance for their children after them, to be their bond-men forever; while their brethren, the children of Israel, were to serve only till the year of jubilee, as we learn from the 39-43 v. of the same chapter. How often throughout that Book of Lev. are these people exhorted to holiness, by the same just Being, Who cast out the Canaanites from their goodly land because of their sins, placed the Israelites there, to be a light to the surrounding nations, and committed to them "the Oracles of God"! In the 19th