

all the other forms of proscription then in vogue in New York, were deemed wise and judicious by their authors; they being firmly persuaded, that no conceivable good could result from the movements which they proscribed; while vexatious excitements every where attended them. It is now 1856—all those proscriptionists are now ashamed of the blunders they committed. The *free discussion* of the sin of American Slavery, has rolled over the Free States with the force of an irresistible flood, and established a state of public sentiment which looks with pity on the efforts of the Southern Students and Faculty of Bethany College to Burk the free discussion of the sin of Slavery. Gentlemen, the first rippings of the rising tide have reached you in Bethany, you have, with uplifted chains, lashed and scourged them like the redoubtable hero of a former age, and as they died away around your feet you proudly tramped upon them and dreamed that you were conquerors! Your dream will be disturbed. The tide of free discussion on the question of slavery, is flowing in upon you. It will rise around you. Surge after surge it will rise. Whip and scourge it as you may. Scrape, thump, resolve, howl, and apologise as you may, it will still rise. Higher and higher it will rise, till bearing you aloft on its surface, or overwhelming you in its depths, you will recall with shame and humiliation the gross blunders everywhere apparent in your treatment of the case of Philip Burns. The sin which you have committed against liberty and the common sense of freemen, is not embodied in the scrapings, thumpings and howlings for which you apologise; these are simply its necessary fruits—they do not constitute the sin of which you are guilty—any more than labor extorted by the lash, concubinage and licentious amalgamation constitute the sin of slavery. This sin lieth not in these abominations, nor in these, combined with all their associate wrongs; but, in the heaven daring crime of reducing man to a *thing of traffic*—making it possible to place on him a monied valuation; on the payment of which, by any party, the man so paid for, becomes the *personal chattel* of the purchaser—this, apart from all its fruits, constitutes the sin *per se* of slavery. In like manner, gentlemen, your proscription of this sin, as a subject of comment and discussion in Bethany College and Church, constitutes the offence which you have committed against liberty and the common sense of freemen. Vain, gentlemen, utterly vain are all your apologies for the scrapings, howlings and breaking of windows, that took place in and around Bethany College; these are simply the fruits of your sin.—And for it you offer no apology. For it you know not how to blush. Henceforth let Bethany College and its President be dumb, in relation to the proscriptions of *Rome* and of the *Sects*.

Perhaps no man regrets any hardships he has endured, when he is once completely delivered from them.

Moral and Religious Miscellany.

The following is inserted as found in the *Morning Star*. It is now about sixteen years since the Union spoken of by G. H. B., in his notes, was consummated. The *Free Baptists* occupied the center and eastern part of the State of New York, and were to a considerable extent Calvinistic in their theological views. The *Free-will Baptists* were more or less numerous in every one of the New England States; they were also found in Western New York, and in several of the Western States. In doctrine they were Armenian, as a Body. On the Union of these two denominations no compromise of cherished doctrines was required or conceded on either side; and both parties agreed that the names *Free* and *Free-will Baptist* should be at the choice of each member and church and exchangeable at pleasure. And thus without the slightest change of name or sentiments, the two denominations became one, and for sixteen years have lived as such in harmony.

From the London Patriot.

THE SANTALS.

"The Santal insurrection appears to be at an end. A large body of them are reported to have made an offer of submission. The Bombay correspondent of the *Times*, indeed, writes, under the date of Oct. 3, that the insurrection had not been so completely put down as seemed probable when he wrote last. The Grand Trunk road, however, is clear; and the depredations of the insurgents are confined within very narrow limits. The adoption of decisive measures is anticipated, as soon as the weather becomes sufficiently dry to enable our troops to enter the jungles.

All the accounts that have hitherto appeared, of the origin, the extent, and the suppression of the insurrections, are so vague, extravagant, and even contradictory, that little reliance can be placed upon them. What appeared to be the best authenticated account of its actual leaders and true character, has already appeared in our columns; and we have nothing further to add upon that point. But we have now to call attention to the remarkable fact, that, among the same wild tribe, whose very name was unknown to the British public till this outbreak brought them into notice, the "American Free Baptist Mission" has for twenty years sustained an evangelical laborer, who has mastered their peculiar language, and commenced a translation of the Holy Scriptures. The stations of this mission are Balasore and Jelasore, in Orissa. Mr. Phillips, the missionary at the latter station, had labored there for twenty years, when, in February last, he left India for the United States, in pursuit of health. Besides preaching to the heathen, up to the time of his leaving for India, he had prepared and printed a Santal grammar and vocabulary of the language, the Gospel of Matthew, and some tracts. He had also, at the end of March last, finished a translation of the Gospel of Luke, of the book of Genesis, and of twenty chapters of Exodus. The report further states that these labors among the Santals of Orissa must be suspended till Mr. Phillips' return, as he is the only missionary acquainted with the language. Mr. Covil, however, was engaged in acquiring a knowledge of Oriya and Bengali, previously to their attempting to acquire