

The Sabbath Recorder.

New York, August 21, 1856.

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SYMPATHY WITH THE SUFFERING.

Our opposition to Slavery is based, principally, upon the fact that it converts a man made in the image of God into a thing—a chattel—a mere piece of merchandise, and not so much upon the physical sufferings which it entails.

But we did not mean to enlarge upon the evils of slavery, particularly; our purpose was to take some notice of the readiness with which our sympathies flow towards those who are suffering physical distress, compared with our compassion for those whose misfortunes are of a moral nature.

No doubt the anti-slavery cause, as well as every other charitable movement, enlists many noisy advocates who look merely at its physical and temporal bearings, but have no practical charity for those who are perishing for lack of knowledge.

SLAVERY IN THE LOST CREEK CHURCH.

Different opinions have been entertained and expressed relative to the existence and character of slavery among the membership of the Lost Creek Church. The subject was freely discussed at the meeting of the Eastern Association in Shiloh, in May last.

1st. The will of Deacon Bond provides that the colored persons shall be set free at such time as circumstances may admit of it, without endangering the heirs, and they think they have paid for their raising.

2d. The colored persons are held as objects of charity, and not as property.

3d. The holders are responsible for their taxes, doctor's bills, support, and behavior.

4th. One of them is a superannuated lady; the other is a young man, of feeble constitution, between twenty-five and thirty years of age.

5th. The holders intend to carry out the will, and try to make the colored persons comfortable while they remain with them.

6th. They can not set them free and let them remain in Virginia, without subjecting them to the difficulty of being sold for their support.

7th. If the colored persons are willing to go, and some responsible man will come forward and give bonds, with approved security, that he will take them to a Free State, and give them their freedom, and see that they are provided for through life as they are here, the holders will let the colored persons go, and will bear their expenses.

8th. The heirs of Deacon Bond are members of the Lost Creek Church, and the above statement shows their connection, and the connection of the church, with Slavery.

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Presbyterian Synod of Kentucky.—Marriage, as a civil ordinance, they (slaves) cannot enjoy. Our laws do not recognize this relation among slaves; for all the regulations on this subject would limit the master's absolute right of property in the slaves.

Jay's Inquiry.—"No slave can commit bigamy, because the law knows no more of the marriage of slaves than the marriage of brutes. Of course these laws do not recognize the parental relation as belonging to slaves.

Virginia.—"Any negro or mulatto, bond or free, shall be a good witness in pleas of the Commonwealth for or against negroes or mulattos, and in no other cases whatsoever."

Virginia.—"All meetings of slaves or free negroes or mulattos, at any meeting-house in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatever pretense, shall be deemed an unlawful assembly, and any justice may issue his warrant, directed to any sworn officer, to enter the house for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offenders, not exceeding twenty lashes."

I trust we are now prepared to say what a slave is. A slave is a human being, created in the image of God, and endowed with the inalienable rights of a man, but who is legally deprived of those rights, and thus dehumanized, degraded into a piece of property, bought, sold, mortgaged, and bequeathed as property, forbidden to learn to read the name of his God, his Saviour; he can neither marry, nor commit adultery nor fornication, nor sustain the relation of husband, wife, or parent, legally.

Let us now inquire about the two colored persons held by the brother who is a member of the Lost Creek Church in Virginia.

First, as slaves. "Slaves are not people, and are not to be treated as human beings." J. B. says, "The two colored persons referred to are held by the heirs of the estate of a deceased brother, the estate being responsible for their support."

Suppose a father will a horse to his son, can the father insert as a condition in that will, that the son must be responsible for the support of the horse? For suppose the son becomes so reduced as to be unable to procure food for the horse, can he not sell it? Or suppose the son becomes involved in debt, cannot the horse be taken by his creditors to satisfy their demands? Suppose the son dies, and the horse is left to wander about the road, and suppose the statute law of the State forbids horses running at large in the road, would not the horse be impounded, and then (after being lawfully advertised) sold to the highest bidder to pay the impounding fees, &c.?

Now God forbid that I should thus imbrute those two colored persons. Yet can Bro. B. show that legally they are not thus degraded, and liable to all the accidents of my horses? Being slaves, they can have no lien on that estate, for they are the estate themselves in part, and as such the brother that legally owns them, his heirs and assigns, have a lien on these very colored persons, as much so as on any other of the property left them by their deceased relative; and like the horse, which the son could work, hire out, sell, or bequeath for his own or his heir's support, these very same colored persons can be hired out, worked, sold, or bequeathed, for the support of that legatee and his heirs.

Mr. Cholson, of Virginia.—"I lately purchased four women and ten children, in whom I thought I obtained a great bargain, for I really supposed they were my property, as were my blood mares."

Mr. Wise, of Virginia.—"Slaves are not people, in the eye of the law. They have no legal personality."

Mr. L. Turner, of Virginia.—"Slaves are neither considered nor treated as human beings."

Stroud's Sketches.—"The slave, being a personal chattel, is at all times liable to be sold or mortgaged, for the satisfaction of the debts of a living, or the debts and bequests of a deceased master, at the suit of the creditors or legatees."

Wheeler.—"Slaves have invariably been treated as chattels in Virginia, so far as the rights and duties of administrators are concerned."

Virginia.—"If the master shall permit his slave to hire himself out, it is made lawful for any person, and the duty of the sheriff, to apprehend such slave, and the master shall be fined not less than ten dollars, nor more than twenty." Revised Code, 1819.

Stroud.—"Slaves can make no contract. Slaves are incapable of inheriting or transmitting property."

selves and the colored persons, if, as is maintained, those colored persons are not slaves. Let the colored persons understand, that they can thus inherit their proportion of the property bequeathed, and by removing into a Free State they can thereby come in possession of a competency, and it seems to me the living might help themselves (or at least help the two colored persons) in the matter.

Virginia.—"Any negro or mulatto, bond or free, shall be a good witness in pleas of the Commonwealth for or against negroes or mulattos, and in no other cases whatsoever."

Virginia.—"All meetings of slaves or free negroes or mulattos, at any meeting-house in the night, or at any school or schools for teaching them reading or writing, either in the day or night, under whatever pretense, shall be deemed an unlawful assembly, and any justice may issue his warrant, directed to any sworn officer, to enter the house for the purpose of apprehending or dispersing such slaves, and to inflict corporal punishment on the offenders, not exceeding twenty lashes."

Bro. B. says that I have done Bro. Davis injustice by insinuating that he talked in private different from his talk in public. I deny that my article insinuates any such thing, and demand of Bro. B. the proof.

Bro. B. says that I was understood as advocating the reception of the churches at the time the vote was taken; but afterward changed my position. I have been told that Bro. B. understood me to vote for the reception. But his so understanding me did not make me vote, for I did not vote.

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mortality, has invested man with the same principle, thus making him at once an intellectual and immortal creature." He also refers, we suppose by way of proof of this, to what he considers a universal consciousness of the fact. "This may all be very true; but as this is an age in which assertions, unsupported by evidence, are of little account, will the writer of that article please inform us where (if in the Bible) the facts for the support of this position may be found—at what time, and in what manner, did man become possessed of an "immortal soul"—also, what man lost in the fall, whether any thing more than what (according to the same article) the tree of life was designed to preserve, viz., "life and health."

AGRICULTURE IN PALESTINE.

JAFFA, July 8, 1856.

DEAR BROTHERS.—I trust you will excuse me in further intruding upon your notice, in pursuing the same subject as treated upon in my former article, which was the restoration of Israel, and the necessity of an agricultural department in connection with a gospel effort.

In whatever light we look upon this subject, whether as the means under God of effecting their restoration to their fatherland, or of their conversion without being restored, in either case, it is fraught with thrilling interest. I believe nothing will be more effectual, in connection with the preached gospel, in disarming prejudice, and preparing the way for the reception of divine truth, than manifesting an interest in that which most interests them.

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at what followed. They would not listen for a moment to the idea of my leaving. They even went so far as to propose to call a public meeting of the citizens, irrespective of denominational affinities, and to pass resolutions expressive of their continued confidence in me—a proposition which, hardly need to say, the modesty which prompted me to decline to accept, I certainly was very unexpected to me, that all these expressions of kind regard for myself should have been given, not only after I had expressed sentiments in relation to the Brooks outrage, at variance with the views of the large majority of the community, but also after my explicitly stating that in the Kansas question, and in reference to the general principle of slavery extension, my sympathies were entirely with the North. They reiterated their appeals to me most urgently to remain. I began to waver in my decision. I thought of the deeply interesting religious state of feeling in my congregation. I thought of their past kindness and the glowing warmth of their present prostrations of affection and esteem.

I told them in effect as follows: I have no further concealments or disclosures to make. You all understand now my position. You know that I am neither an abolitionist nor a slavery extensionist. After this, there is no need of my stating publicly my views. If, under such circumstances, you desire me to remain, I will, in all probability, return to you from the North next autumn. And this was the final understanding.

For private reasons I was obliged to visit the North this summer. When I left B., so far as I was aware, I enjoyed the unanimous regard of the community. Judge then of my surprise when I tell you, that shortly after my arrival in Philadelphia, I received an official letter from the church, couched in the kindest terms, but unmistakably advising me not to return. They were so cautious as to say, that regard for me prompted them to write this letter. Of course, but one alternative was left. Weeks ago, I forwarded to the church my unconditional resignation.

AGRICULTURE AMONG THE JEWS.

"The American Hebrew Agricultural Association" is the name of a Society recently organized by the Jews of New York.

In pursuance of a call made by a number of Israelites, for the purpose of establishing a society having for its object the promotion and encouragement of agriculture among their co-religionists, a general meeting took place, Oct. 5, 1855, at which a Society, chartered afterward, in conformity with the act of the legislature of the State of New York, passed April 12, 1848, was regularly organized, and the annexed constitution adopted.

We deem it unnecessary to dwell upon the importance of such a movement, calculated not only to ameliorate and elevate the moral and political condition of the Israelites of America, but also and more particularly to benefit the community at large.

We may point to the earlier history of the Hebrews, to the delightful picture of rural life and the happy labors of the husbandman, so beautifully delineated in the Scriptures; to their civil code, teeming with salutary laws having exclusive reference to an agricultural community, in order to show that at that period they followed that honorable calling, and excelled in the cultivation of the soil, and that ages of persecution alone have been instrumental to divert them from this pursuit.

Happily a new era has lighted upon humanity especially in this land of toleration and political freedom. We look upon this institution as eminently American, and as such recommended to the kind consideration of the American public.

As will be seen by the Constitution, we propose to establish an agricultural school for the instruction of agriculture in all its branches among our people, both theoretically and practically, and in order to secure the necessary funds, shares have been and will be issued at \$12 each, payable in monthly installments, in respect of voluntary donations, which will be thankfully received by the Association.

The Board of Directors hope and trust that the American people, so prone to appreciate and support noble and generous institutions, will not fail us on the present occasion, but will respond to our appeal in a manner worthy of the great and enlightened nation of the Western Hemisphere.

"I read in the Recorder of July 31st a notice of an interesting state of religious feeling said to exist in the Seventh-day Baptist churches at Milton and Walworth, Wis. This is true; but thinking that you might not know that reference is made to the Rock River Church, in the town of Milton, where five converts were recently baptized, as you state, instead of the Milton Church, in the village of Milton, I am induced to pen this statement. But there is a religious awakening in the Milton Church. Elder Whitford lately baptized nine, and expects to baptize in a short time at least fifteen more. The revival is most cheering. It has commenced in harvest time, and not under any excitement such as is started by protracted meetings. The work began and is progressing in preaching from house to house, in the weekly prayer meetings, and in the ordinary exercises of the Sabbath. We praise God for what we are enjoying, and humbly beseech Him to carry on the work, until every Christian, backslider, and impenitent person in this community, shall be glorifying Him for His reviving mercies.

The work in the Rock River Church is progressing. They have baptized nearly every Sabbath. From fifteen to twenty, I believe, have gone forward in this ordinance lately.

THE WISCONSIN CHURCHES.—A correspondent says:—"I read in the Recorder of July 31st a notice of an interesting state of religious feeling said to exist in the Seventh-day Baptist churches at Milton and Walworth, Wis. This is true; but thinking that you might not know that reference is made to the Rock River Church, in the town of Milton, where five converts were recently baptized, as you state, instead of the Milton Church, in the village of Milton, I am induced to pen this statement. But there is a religious awakening in the Milton Church. Elder Whitford lately baptized nine, and expects to baptize in a short time at least fifteen more. The revival is most cheering. It has commenced in harvest time, and not under any excitement such as is started by protracted meetings. The work began and is progressing in preaching from house to house, in the weekly prayer meetings, and in the ordinary exercises of the Sabbath. We praise God for what we are enjoying, and humbly beseech Him to carry on the work, until every Christian, backslider, and impenitent person in this community, shall be glorifying Him for His reviving mercies. "The work in the Rock River Church is progressing. They have baptized nearly every Sabbath. From fifteen to twenty, I believe, have gone forward in this ordinance lately."

