The Potter Journal.

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THE POTTER JOURNAL,

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Thos. S. Chase,

To whom all Letters and Communications should be addressed, to secure attention.

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JOHN S. MANN,

ATTORNEY AND COUNSELLOR AT LAW, Coudersport, Pa., will attend the several Courts in Potter and M'Kean Counties. All business entrusted in his care will receive prompt attention. Office on Main st., opposite the Court House. 10:1

F. W. KNOX,

ATTORNEY AT LAW, Coudersport, Pa., will regularly attend the Courts in Potter and the adjoining Counties. 10:1

ARTHUR G. OLMSTED,

ATTORNEY & COUNSELLOR AT LAW, Coudersport, Pa., will attend to all business entrusted to his care, with promptnes and fidelity. Office in Temperance Block, second floor, Main St. 10:1

ISAAC BENSON,

ATTORNEY AT LAW, Coudersport, Pa., will attend to all business entrusted to him, with care and promptness. Office corner of West and Third sts. 10:1

L. P. WILLISTON,

ATTORNEY AT LAW, Wellsboro', Tioga Co., Pa., will attend the Courts in Potter and M'Kean Counties. 9:13

A. P. CONE,

ATTORNEY AT LAW, Wellsboro', Tioga Co., Pa., will regularly attend the Courts of Potter County. 9:13

R. W. BENTON,

SURVEYOR AND CONVEYANCER, Raymond P. O., (Allegany Tp.,) Potter Co., Pa., will attend to all business in his line, with care and dispatch. 9:33

W. K. KING,

SURVEYOR, DRAFTSMAN AND CONVEYANCER, Smethport, M'Kean Co., Pa., will attend to business for non-resident landholders, upon reasonable terms. References given if required. P. S.—Maps of any part of the County made to order. 9:13

O. T. ELLISON,

PRACTICING PHYSICIAN, Coudersport, Pa., respectfully informs the citizens of the village and vicinity that he will promply respond to all calls for professional services. Office on Main st., in building formerly occupied by C. W. Ellis, Esq. 9:22

C. S. JONES. LEWIS MANN. A. F. JONES.

JONES, MANN & JONES,

DEALERS IN DRY GOODS, CROCKERY, Hardware, Boots & Shoes, Groceries and Provisions, Main st., Coudersport, Pa. 10:1

COLLINS SMITH. S. A. JONES.

SMITH & JONES,

DEALERS IN DRUGS, MEDICINES, PAINTS, Oils, Fancy Articles, Stationery, Dry Goods, Groceries, &c., Main st., Coudersport, Pa. 10:1

D. E. OLMSTED,

DEALER IN DRY GOODS, READY-MADE Clothing, Crockery, Groceries, &c., Main st., Coudersport, Pa. 10:1

M. W. MANN,

DEALER IN BOOKS & STATIONERY, MAGAZINES and Music, N. W. corner of Main and Third sts., Coudersport, Pa. 10:1

E. R. HARRINGTON,

JEWELLER, Coudersport, Pa., having engaged a window in Schoomaker & Jackson's Store will carry on the Watch and Jewelry business there. A fine assortment of Jewelry constantly on hand. Watches and Jewelry carefully repaired, in the best style, on the shortest notice—all work warranted. 9:24

HENRY J. OLMSTED,

(SUCCESSOR TO JAMES W. SMITH.)

DEALER IN STOVES, TIN & SHEET IRON WARE, Main st., nearly opposite the Court House, Coudersport, Pa. Tin and Sheet Iron Ware made to order, in good style, on short notice. 10:1

COUDERSPORT HOTEL,

D. P. GLASSMIRE, Proprietor, Corner of Main and Second Streets, Coudersport, Potter Co., Pa. 9:44

ALLEGANY HOUSE,

SAMUEL M. MILLS, Proprietor, Colesburg, Potter Co., Pa., seven miles north of Coudersport, on the Wellsville Road. 9:44

Selected Poetry.

"YOUR NAME."

The honey bees are humming it
Among the clover sweet,
It trembles in the southern wind
That ripples o'er the wheat,
It steals to me through peasant songs,
It comes with bridal bells,
And is as full of music as
The ocean is of shells.

In silver letters on the sky,
Away above the sea,
The clouds so busy all the day,
Are braiding it for me.
I see it in each drop of dew
That like a diamond shines;
The iris writes it through the rain,
In many colored lines.

It is the spell that makes the hours
Run golden in the spring;
It's in the notes I love so well
To hear the wild birds sing.
In starlight and in summer flowers,
It's all the same, the same;
The music that my heart beats to,
Is that enchanted name.

Anti-Slavery Sermon.

BIBLE & SLAVERY.

A DISCOURSE

Delivered in UNION CHURCH, *Sylvania, Pa., Sunday, August* 2, 1857, *by* REV. JOEL JEWEL, *of French's Mills, Pa.*

[*Concluded.*]

EZEK. 22: 27: 30. "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, to get dishonest gain. And her prophets have daubed them with untempered mortar, seeing vanity, and divining lies unto them, saying: Thus saith the Lord God, when the Lord hath not spoken. The people of the land have used oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger wrongfully. And I sought for a man among them, that should make up the hedge, and stand in the gap before me for the land, that I shal not destroy it: but I found none."

Now, although our govenrment is deaf to the wail of thousands who are groaning under oppressions manifold greater than these, this pious Governor declares, "I was angry when I heard their cry, I rebuked the nobles and the rulers. I said unto them, we, after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? It is not good that ye do: ought ye not to walk in the fear of our God? RESTORE Then said they, We will restore. Then I called the priests and took an oath of them, that they should do according to this promise. Also I shook my lap, and said, so God shake out every man from his house, and from his labor, that performeth not this promise, even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord." Here is Heaven approved abolition; and that of the mildest type of servitude, which could only last a few years. Can any man say that I am an enthusiast, a traitor to my country, a preacher of politics, because I demand, in the name of Almighty God and down trodden humanity, that this professedly christian nation shall adopt the same course in relation to our afflicted colored brethren? May I not expect that this entire community will say, Amen?

VI. HEATHEN SERVANTS WERE NOT CHATTEL SLAVES. Here is the law.—"Both thy bond-men, and bond-maids; (male and female servants of all work,) which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bond-men and bond-maids. Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land; and they shall be your possession. And ye shall take them as an inheritance for your children after you, to inherit them for a possession. They shall be your bond-men forever."

We have seen that the word "bond" is not in the original statute: and that "buy" had greater lattitude than with us. They bought servants, just as you buy field hands and dairy women.

You notice that these heathen servants were procured of themselves; and, when minors, "of their families" A Hebrew could no more hire or purchase a stranger of a third party, or reduce him to involuntary servitude, than you can do it in Pennsylvania. "Of them shall ye buy." "Of the children (or descendants, so many as are willing to enter into contract,) of them shall ye buy."

Further notice: these servants, as a matter of course, were to be "a possession and an inheritance" for their children, even unto the end of the contract, in case the master should die.

Notice once more: their engagement was to serve "forever," or until the jubilee. The stipulation in this respect, differed not from the agreement with Hebrew servants on the long covenant, which should last from seven to forty-nine years This would generally be forever, or for life. No bargain, whether for labor or land could possibly bind beyond the jubilee.—"Ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof; it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family." There should be a general emancipation and universal release. The only exception was in the case of property devoted to the divine service.

That the servitude of foreigners was not coërced and involuntary, is further evident from the following considerations.

1. *It was a system of proselytism and naturalization.*

Maimonides, the Jewish Rabbi says, "The master is to seek to win him over by instruction, and by love and kindness."

Dr. Roy, author of the Hebrew Lexicon, says, "there is no word in the Bible for slave. For the law of the Sanhedrim forbids slavery. The contract was to be mutual and voluntary. It was conditional that the servant should, within one year, become a proselyte to the Jewish religion; if not, he was to be discharged." These servants received moral and religious instruction, both in the family and at all the stated meetings, equally with the native born inhabitants.

2. *They had the same civil and religious rights.*

"Ye shall have one manner of law as well for the stranger as for one of your own country: for I am the Lord your God. As ye are, so shall the stranger be before the Lord. And it shall come to pass that ye shall divide this land by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: (you see they were all required to be Free Soilers;) and they shall be unto you as born in the country among the children of Israel; they shall have inheritance with you among the tribes of Israel. And it shall come to pass, that in what tribe the stranger sojourneth, there shall ye give him his inheritance, saith the Lord God."—Thus they citizenized all foreigners. This is the gospel plan, also; infamous Dred Scott decisions to the contrary notwithstanding. "Now therefore, ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God. For there is no difference between the Jew and the Greek; (why?) for the same Lord over all is rich unto all that call upon him."

3. *Hebrew law forbade all oppression.*

"Thou shalt neither vex a stranger nor oppress him; for ye were strangers in the land of Egypt." How infinitely wide from the truth, are the assertions of all those who insist that the Jews might compel involuntary bondage, like Pharaoh; and that we may treat the African stranger in the same way, and plunder him of all right to himself! 'Rob not the poor because he is poor; neither oppress the afflicted in the gate; for the Lord will plead their cause, and spoil the soul of those that spoiled them. And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you, shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt; I am the Lord your God. And I charged your judges at that time, saying. Hear the causes between your brethren, and judge righteously between every man and his brother and the stranger that is with him. Ye shall not respect persons in judgment." Take notice, brethren, that the thunders of God's law do not turn aside for the accommodation of slave-holding judges of the United States Supreme Court. God says to the judges, "Thou shalt not pervert the judgment of the stranger. How long will we judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless; do justice to the afflicted and needy. Deliver the poor and needy; rid them out of the hand of the wicked. Cursed be he that perverteth the judgment of the stranger, fatherless, and widow: and all the people shall say, Amen." Yes, all the people, without distinction of party lines, shall say, Amen. They shall exclaim,

"Judges, who rule the world by laws,
Will ye despise the righteous cause
When vile oppression wastes the land?
Dare ye condemn the righteous poor,
And let rich sinners 'scape secure,
While gold and greatness bribe your hand?

"Have ye forgot, or never knew,
That God will judge the judges too?
High in the heavens his justice reigns,
Yet you invade the rights of God,
And send your bold decrees abroad,
To bind the conscience in your chains."

Do you say we have no business to meddle with such things; they belong to politicians? We have business with the truth of the Bible. And which shall stand; the council of God, or political platforms and bogus laws? "Shall the throne of iniquity have fellowship with Thee, which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood." Take care, friends, lest you condemn the Lord Jesus in the person of the poor negro. He declares, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." The laws of the Eternal are all arrayed against oppression. "Wo unto them that decree unrighteous decrees, and that write grievousness which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and that they may rob the fatherless! And what will ye do in the day of visitation, and in the desolation which shall come from far? To whom will ye flee for help? And where will you leave your glory.

4. *The divine law demanded a system of paid labor, instead of slavery.*

"Thou shalt not defraud thy neighbor, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates; at his day (or time agreed upon) thou shalt give him his hire, neither shall the sun go down upon it; for he is poor and setteth his heart upon it; lest he cry against thee unto the Lord, and it be sin unto thee. Wo unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbors service without wages, and giveth him not for his work."—Paid and slave labor cannot thrive together; you see which God requires, and which he forbids. "I will come near to you in judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

5. *The law forbade the restoration of fugitives to their masters.*

A stray beast might be hunted from Dan to Beërsheba. Every man was to use his best exertions to restore it to its owner, because it was property. As the servant was not property, none could return him; but all were bound to befriend him.

"*Thou shalt not deliver unto his master the servant which escaped from his master unto thee*: he shall dwell with thee, even among you in that place which he shall choose in one of thy gates where it liketh him best; thou shalt not oppress him." No underground Rail Road was necessary. Here was a broad track of light above ground, deeply imbeded in the plain statute of Heaven. Every fugitive slave law in oppsition to this, is null and void; being rendered unconstitutional by the "Higher Law." If your servant or laborer leaves you, can any power on earth force him back? No. Why not? Because he, like the Jewish servant, is not an involuntary slave. Slavery lives by might, and not by right. "So I returned, and considered all the oppressions that are done under the sun; and behold the tears of such as were oppressed, and they had no comforter; and on the side of the oppressors there was power; but they had no comforter. Take counsel, execute judgment; make thy shadow as the night in the midst of the noon day; hide the outcasts; bewray not him that wandereth. Let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler." The gospel enjoins, "Be not forgetful to entertain strangers." And commends the widow, "If she have lodged strangers." Now, how long would slavery exist in this country, without an enactment to return fugitives?

6 *The law condemned man-stealing, man-selling, and man-holding.*

"If a man be found stealing any of his brethren of the chidren of Israel, and maketh merchandize of him, or selleth him; then that thief shall die; and thou shalt put evil away from among you." Do you say that although we may not make merchandize of our brethren, we may of others? Why, under the gospel we are all brethren. But, forever to silence such pro-slavery pleading, God has rapeated this law; and given it universal application. "He that stealeth a man (any man) and selleth him, or if he be found in his hand, he shall surely be put to death." This section of the law, not only declares the slave trade piracy: but, that that person who shall steal a man away from himself, or sell a man away from himself, or hold a man away from himself, in either case he is worthy of death.

Jarchi, a celebrated Jewish commentater, says, "To use a man against his will, though he use his services ever so little, the person compelling him shall die as a thief." A stolen man cannot be sold until the title becomes good. Your claim to a sheep that has been stolen, is not diminished though it may pass through a thousand hands. "How much then is a man better than a sheep?" What right of property in Christ did Judas convey to the priests for thirty pieces of silver? None. The same right has the slave trader to the flesh and blood he brings from the African coast. The same right, and no more, have all the holders of stolen humanity in this union.

The Lord says, All souls (or persons) are mine." He gives infants during their minority, to parents for education, saying, "Take these children and train them up for me." Government also owes them instruction and protection. Besides, Personal liberty belongs to every man as the gift of God. It is the birth right inheritance, inalienable except for crime. Slavery worse than Herod, siezes one hundred thousand of these helpless innocents every year; steals them away from God, away from their parents, away from the protecting arms of Government, away from themselves, and dooms them to hopeless bondage. Then, this hell-born monster demands that we, like so many blood-hounds, shall engage in perpetuating and extending the enormous crime; and attempts to brand us with "treason" against the union and Democracy, if we refuse to steep our souls in the crimson dye.

Thus have we seen that the Old Testament no where sustains slavery, but everywhere, and in erery possible way denounces it as a most gigantic sin. It teaches us that property in man is an utter impossibility.

VII. *The new Testament favors freedom.*

After the "line upon line" of the Jewish scriptures, it would seem unnecessary that Christ and the apostles should add another word upon the subject; yet they have not failed to do so.

Our Lord in his expositions of the Moral law and Golden Rule, as in all his other teachings, has most clearly shown the opposition of christianity to slavery. He opens his divine commission, and the commission of all his ministers, by saying, "The spirit of the lord is upon me, because he hath annointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord;" or the world's jubilee. Christ uttered not the first word of encouragement for the doomed institution. The parable of the servant that owed his lord 10,000 talents, and imprisoned his fellow servant; is hostile to all modern ideas of slavery. So also is the parable of the servant who refused to occupy the talent.

The gospel says, "Masters, give unto your servants that which is just and equal." Who does not know that justtice and equality would annihilate slavery? To the servant, who is about commencing a christian life, it says, "Art thou called being a servant, care not for it;" (be not over anxious concerning it,) but if thou mayest be made free, use it rather." That is, if it is in your power to become free, avail yourselves of the privilege by all means. "For he that is called in the lord, being a servant, is the Lords freeman; likewise also he that is called, being free, is Christ's servant. Ye are bought with a price; be ye not the servants of men." The gospel of universal freedom declares. "God hath made of one blood all nations of men for to dwell on all the face of the earth. One is your Master, even Christ; and all ye are brethren. There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus." There is no distinction of nation, or caste or color, or sex; for all are emancipated in Christ.

I am asked why it is that many commentators and learned men suppose the Bible authorizes slavery. I reply: Why did the Roman Jesuits imprison Galileo more than 200 years ago for the heresy, as it was called, of holding the earth was a ball revolving round the sun? Why did Dr. Emmons, and learned men a few years since, denounce as infidel, the idea that the work of creation was affected in longer periods than six literal days? Friends, the Bible does not change, but knowledge is increasing.

Pure christianity, in the first four centuries, destroyed the slavery of Rome, and well nigh of the world. False christianity, during the last four centuries has done its utmost to again introduce and extend it. The Revelator says that mystic Babylon would make merchandize of "slaves (gr. somaton bodies) and the souls of men." True to the description given of Antichrist, five of the Popes issued their bulls or decrees for the enslaving of man: vis., Pope Martin V., in 1430; Eugene IV., in 1433; Nicholas V., in 1454; Calixtus III., in 1458; and Sextus IV., in 1484. They grant the sovereigns of Portugal plenary permission "to take any of the Guineans, or other negroes, by force or by barter; to reduce their persons to perpetual slavery, or to destroy them from the earth; to appropriate the kingdoms, goods and possessions of all infidels or heathen in Africa, or wheresoever found." Here was the origin of modern slavery; which differed from all that preceded it in being based on color. Although the institution has not "Abraham to its father;" it may claim five pape's, or popes. "The mother of harlots" had a Cardinal to introduce the system on our continent, the learned Calmet to give the proper glosses to the word of God, and she has numer-