PART SECOND.

How many millions have rent the Heavens unheard, amidst burning citics and falling edifices; whilst we only know that God has a right to employ any, or all, his creatures, as ministers of either wrath or mercy. It would be exceedingly cruol in us to refuso, if in our power, to save all who are perishing either from the raging deep, or burning edifices. Besides, God has consigned to us a very small part of his dominion, and too harrow a capacity to understand the vast, and to us complex, machinery of his government. The Cananites had forfeited their right to life and liberty by ingratitude to their lawgiver, and by denying his right to rule over them, and Israel was commanded to destroy them. But where is the parallel between Canaan

As well might a single township assume the Government of these United States as for us to leave the narrow limits of our province to legislate for the empire of God, or repeal any of his laws.

and Africa?

But let us try the logic of these who would employ the bible to perpetuate and extend slavery indefinitely. If, because God nuthorized the Jows to onelaye the Canantites because Aof their incorrigible wickedness; we may doclaro war against human nature, go to Africa steal her suble sons and daughters, crowd them by hundreds, manamod unto slave ships, Joathsomer with filth and putrescence, transport them to a strange hemisphere, transmute them into chattels, and declare them hereditary bondsmen: therefore, because God commanded Israel to slay men, women and children of many nations, we may declare war upon our race beginning with the aborigines of our own country, who were once its lords and proprietors; after exterminating them, instead of sending the horalds of the Cross to the benighted heathen, we may send the sword; first to the Pacific Isles, and after extermimating their inhabitants, if our power was equal to it, we might hew down with fire and sword every heathen go vernment upon carth, take possession of our planet, in fee, simple, and bid defiance to the dictates of humanity. Noisishorrible as the inference may appear, it is clearly the legitimate result of arguments drawn from the bible in vindication of slavery; because the mandates of the bible for the utter extermination of the heathen Canaanites by the sword, is incomparably stronger than it is for their enslavement -But we rejoice that the bible neither encourages the horrors of war nor slavory; on the contrary, it teaches that at least one of the parties engaged is asis, they cannot both be from God.chargeable with crime.

As to Onisimus, the conturion's servant, and all similar cases, which are dragged into proslavery service. we have only space to say, that there is nothing said regarding them which might rot be predicated of apprentices, or poor orphans, bound out to the year of their majority, in order that by honorable service they might pay for their boarding, schooling, clothing, nursing,

Admitting, for argument's sake, that it was the commanded duty of Israel to make war upon the heathen for the purpose of cuslaving them, we repeat the inquiry, What has that to do with able with building an institution which Southern Slavery, in the absence of God's command, to make war upon the nations of Africa? who never offended us, or knew of our existence till they day bleeding at our fact. At the time of which we speak, the Jews con- tians must have been slaveholders; and stituted the church of Christ upon why not contend that because some earth; and in order that they might Emperors gloried in their intoxication not be contaminated with that gross upon human blood, wring from hundidolatry practised by the heathen with reds of thousands of their defenceless whom they were surrounded, and to subjects, upon the gory altar of their which their nature so strongly tended, insatiable ambition-and others manithe ceremonial institutes of Moses fested their mingled wickedness, amwere given them, which were intended bition and folly, in such acts of cruelty, to keep them separate, and provent debauchery, and folly, as forbade the their contamination. But when Christ historian to record their deeds of darkarrived upon earth, to make it the ness in detail, therefore the primitheatre of his sufferings and death, and tive Christians must have lived in the to proclaim himself "the end of the practice of those abominable crimes law," he broke down all the ceremonial and why not contend, with equal probarriers between Jow and Gentile, gave pricty, that because some of the Hinhis church enlarged bases, and a new doos immedate themselves to their ugimpulse; and commanded the officers ly god, Jugernaut—others, upon the this the fast that I have chosen? to asked me to sing for her whon I saw of this spiritual kingdom, to make funcial pile on the death of their husaggressive war upon the kingdom of bands—others, do penance by look the oppressed go free, and that to Kalio's cleansed spirit passed away world, not excepting Africa, that the diles of the Ganges with human flesh, the right to rivet the bonds more gio has been waiting the summons to church door was now opened to them

therefore the native converts to tightly, render the yoke more galling, join her till her head is all silvered at dinner also, that they, too, might be counted Christianity must practise these abom- and give perpetuity to oppression over with age, but her faith fails not much."

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mit whose moral principles are not

withered, and whose consciences are

not seared by the institution, where

are the arguments to prove that we

perpetuate and extend the institution

indefinitely? in the absence of which,

guilt is just as certainly perpotuated

Moreover, wo deem it demonstrable

that very great, evils to Church and

State are the result of the proslavery

labor to sustain it by the bible. When such productions are floated to the

South upon every breeze, where every

avenue is closed against our arguments,

All intelligent beings ascend from

nature's laws to the God of Nature and

worship Him. It is also true, that all

intelligent Christians believe in the

perfect accordance of the laws of Na-

ture and those of Divine revelation,-

but if it be proven that the teachings

of the Bible are favorable to that sys-

tem of slavery which we can most suc-

cossfully prove is violently opposed to

the laws of nature and humanity, the

logical result must be, the rejection of

either Divine revelation, or the laws

of nature; for, agreeable to the hypoth-

And, doubtless, to many minds a con-

vincing evidence that the bible incul-

cates the right of man to transmute

his fellow man, soul and body, into

chattels, will, at the same time, con-

vince him that the bible is not the

word of God; and such being the ten-

doney of such use of it, wo have no

doubt that it has resulted in making

thousands of infidels. In view of the

awful tendency of such reasoning, wo

should make, as if it was the least in-

quiry, Is it possible that the meek and

lowly Jesus, the Author of our bible.

whose bosom was, and is, the very

temple of benevolence, can be charge-

does such violence to all the attributes

Lt is contended that because slavery

provailed in the Grecian and Roman

empires, therefore the primitive Chris-

of his Nature?

deeply indebted to the bible.

vriting and preaching of those who

to the same extent.





WILLIAM LEWIS, Editor and Proprietor.

-PERSEVERE.-

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HUNTINGDON, PA., WEDNESDAY, JULY 13, 1864.

inations. But the very contrary are The bible teaches us, that the that For the clobe. mongst the spiritual seed of Abraham. When the foundation of our world was | the facts handed down to us by the re | stealeth a man, and seleth him, or if hid, we are told that "the morning cords of faithful history: the objects he be found in his hands, he shall sure stars sang together, and all the sons of of the primitive preachers of the Gos- ly be put to death." But slavery rests happiness than a contented mind. How God shouted for joy;" but how differ-ent was the scene when Christ suffered rants, qualify their subjects for the on-traffic in human flesh and blood, conent was the scene when Christ suffered himself to be crushed into the grave, joyment of liberty, and let the captives under a load of guilt not his own, In go free, in order that they might learn Christ teaches us in reference to marorder to "undo the heavy burdens, and their high destiny for time and eternilet the oppressed go free," and that all ty. Such was its effects, and such is its effects in Hindostan, and in every distinction between Jew and Gentile, bond and free, should forever be broheathen land where those glad tidings ken down. So important was, the are proclaimed to an enthralled and event, and so intense was the suffering dying world. Let no man object that when the Lord and Creator of universal nature sank under it, that Heaven sistent, therefore our bible is not what we claim for it; but let it be rememwas veiled in sadness, the foundation of the earth was shaken, the ashes of bered that it is not from bible authorthose who had rested for centuries in ity that wickedness prevails, either in their graves were reanificated, and the or out of the church, but in spite of it. der to a perpetual, separation, never Again, it is stoutly insisted upon, veil of the tomple, the symbol of disthat because Christ and his immeditinction between Jow and Gentile, was torn asunder. Then it was that Paul ate followers did not assail slavery in the mother's tender hand wiping away "was sent far honco to the Gentiles," and Peter was taught, by vision, to lay aside all his Jewish predilections, luglyness: But how would such reaspreach to, and treat his heathen neight oning stand the test in the hands of the same school; they were both studied and kindred shall be bors as brothers, upon equal footing with his own nation. We are now taught by Apostolic institutes, that not denounce slavery in direct terms, when even we meet any of the unfortunate sons or daughters of Adam, we immediate followers must have prac- a life of pain and sorrow. are bound to recognize them as brethtised it. So, because Christ and the ren, upon whose benighted souls the apostles did not in direct terms, deforfeited image of their God may be rewritten. And if so, where are the heathen nations under the Gospel to whom we, the Gentile children of Japlieth, may go, conquer, purchase or steal the children of God, in order to and the primitive christians must necenslave them? or where is the comessarily have indulged and practised mand of God to do so? If the fathers were unjustly enslaved, as all must ad-

all such abominations; but why spend time in the refutation of such sophistical reasoning, the tendency of which if sustained, would be to introduce the barbarity of antiquity, from which the enlightened soul recoils with hormay entailit upon their children, and | ror; and would roll the moral world back from the light and liberty of the ninoteenth century, into the darkest ages of paganism and tyranny. But such was not the teaching of the author of our bible. All the lawgivers, from ! Solon and Lycurgus down to our own time, with all their talents and learning combined, are superficial when compared with the great legislator, who is the author of our religion. They can

only construct laws applicable to the it gives aid and comfort to them, and overt acts of men; Divine law reachprompts them to treason, rebellion and os the heart, the fountain or spring of robbery, in their madness against our action; they can only partially cut off Johovah stands in fearful array. loved institutions, for which we are so the excrescences without a change of principle, and without the power of healing the deadly source whence all moral evil-proceeds; Divine law, aided and directed by its author, dries up the fountain of iniquity within, and calls forth responsive acts of kindness and love, the very antipodes, of bondago, cruelty and slavery.

It is worthy of romark, that the anthor of our bible, foreseeing the native tyranny of the human heart, and its tendency to enslave the poor and the defenceless, has so multiplied his commands and instructions against it, that our only difficulty is in selecting, in order to present it in direct conflict with slavery in the South, in defence of which our friends there have declared, and are now waging against us a cruel predatory war. Tho bible teaches, that "thou shalt neither vox a stranger nor oppress him;" slavery does both under the protection of human and solfish law. The bible teaches, that "thou shalt not deliver unto his master the servant who is escaped unto thee; he shall dwell with theo, even amongst you."-Slavery demands of us, laws by which they can punish us with penalties and imprisonment for refusing to give up the 'servant who has escaped unto us"-God threatens that "he will feed the oppressor of the defenceless" with his own flesh, and that "he shall be drunken with his own blood."-The slaveholder braves God's threatened justices and faithfulness. God, says in our bible, "I will come near to you to judgment; and I will be a swift witness against you \* \* \* and against them that oppress the hireling in his wages, the widow and the fatherless". Slavery forces widowhood and orphanago upon its subjects, by unrighteous separations, and by denying them the right to claim their wages .- The bible says, "that for the oppression of the poor for the sighing of the needy, now will I arise, saith the Lord, I authority of Johovah, as if determined

traffic in human flesh and blood, contrary to his creator's authority .riage, "what therefore God has joined togother, let not man put "asunder." Slavery disregards all marriage conmonition of the Lord." But the inmaster to drag the weeping babe from the bosom of the frantic mother, in oragain to draw from that bereaved breast the nutriment of life; nor! feel specific and direct terms, therefore the cold and clammy sweat, the harthey approved of the system in all its binger of death, nor feel lier tears fal. ling as drops of dew upon the brow,

nounce gladiatory shows, prize fighting, trast with that cruel institution, which always been of a discontented and rechariot racing, gambling, and many has brought into the battlefield hun- ving mind, tried many different occuother gross practices, therefore they dreds of thousands of brothers, ready pations, but never found any to suit The Little Girl and the Charcoal must have approved of those things, to drench the earth with each others wild roving faire. His father must have approved of those things, to drench the earth with each oth- his wild, roving fancy. His father er's blood. We had copoluded that died and left all he had to his son; slavory was municipal and local, and William, after disposing of his propernot national; but since our highest ju- ty, left his native land to travel in fodientory has, in the Dred Scott ease, reign countries. assumed to overrule the co-ordinate In a few years he returned to his branches of our government, and native town, having spent all his montionalize slavery, contrary to the ey. He now began to see his folly, opinion of the fathers and framers of and much, indeed, did he grieve over our Government, its advocates go the past, but it was now too late, and forth, dagger in hand, to drink the he could not recall the years that he blood of all who, dare sustain the had wasted in idloness. Thinking it right. The assassin's blade is seen too late to improve the present, he gleaming in our council chambers, our went from bad to worse, and died, a onito chamber is stained with the drunkard and a drunkard's death, claims of humanity; our tronsmy is that a discontented mind may have robbed in order to find stistenance for traitors; our arsenals are robbed to furnish robels with arms and ammunition; our forts have been taken prespects of life in their boyliood days. and all this in defence of that institions, while the other wasted his time

> our flag, the emblem of liberty; trampled in the dust, our enemy's hands come. stained in our brothers' blood, our Union with all its glorious appendages forever destroyed and our liberty bartered for tyranny? Upon the contrary, we owe it to our friends in the South, in order to save them from it to ourselves, as the depositaries of that liberty, which is the natural birthright of every human being; wo owe it to posterity to hand down to them in purity, the privileges bequeathed to us by our worthy ancestors, but especially we owe it to God, the benevolent author of our being and of overy thing dear to us. We will in his name, and by his authority, send forth armies which will astonish the world for their numbers; we will sustain them at any expense. We must save the Union, and bequeath to future generations, those precious rights and privileges, secured at the expense of patriots' blood, and deposited with us for safe keeping. We will not recede whilst all Europe is throbbing for that liberty which they have learned is their right; and which our poor deluded friends in the South, are now laboring to bury in the sepulchro of pariotism.

H. C. B.

The Roses of Heaven. Katie, sweet girl, was gently passing away from earth when one of her Sunday school classmates called to see hor, bringing the simple but well-soected offering of a white rose. The dying girl looked at it thoughtfully, toying with it in her thin flugers, and remarked, "This rose is the emblem of purity. Through the blood of Christ my heart has been cleansed and made like to this rose. Thank you, Maggie dear," said she to the giver, "for this lovely flower has given me new and will set him in safety from him that sacred thoughts. And when I reach puffeth at him." Slavery defies the the home of the angels I will weave you a wreath of the reses that bloom to thwart the benevolent! designs of in Paradise. And tell my teacher that God by chastising the poor and de- when I meet her in heaven I will sing fenceless.—The bible domands, "Is not her a song far sweeter than that she loose the bonds of wickedness and let her last." , And when the day dawned Satan, and proclaim to the heather swinging, and others, feed the croco- break every yoke." Slavery claims to the home of the angels, And MagCONTENTMENT.

There is rothing more essential to often do we meet with persons who are not contented with their lot in life is the Kingdom of Heaven. simply because they think they are not What Chanceller Frelinghuysen rich enough; they toil all their lifetime in order to add dollar to dollar, and acre to acre, saying, when they are prone, by nature, to be crafty, and advancing the Redeemer's kingdom, because so many professors are incon-their children in the nurture, and adthey want. We do not mean to say national prosperity. that this is the case with every one, stitution authorizes the cruel task- but we do say, it is so with many On the other hand, we find that the poor peasant is often happier than the it, sir, as the most benignant enterrich man.

There were once two little boys whom we shall call William and An- poets, it is full of promise. drow. William was the son of a blacksmith, and Androw's father was a carponter. These two little boys lived Butler, the master in analogical argu- Florida, nor hear the sweet ac dious, and generally stood side by side mont? It would simply stand thus: conts of the songs of zion falling at the head of their class. Years pass-Bocause Christ and the Apostles did from a mother's lips, to waft its spirit ed by and both had grown into maninto Abraham's bosom, by the hand uood; Andrew had chosen his father's therefore they approved of it, and their of ministering angels, at the close of trade, and was accumulating a bandsome fortune by his industry, and liv-

upon a person who does not try to ovorcome it. Here we see two persons who had both the same bright tution, against which every attribute doing nothing. With true contentmont there must be religion. It will think over what you have said." And shall we stand still, and see then both insure happiness in this ed I work - proud na J.

Heard of It.

Sunday-schools have served as the nay, we might doubtless say hundreds not go there himself. But if he did dose I took this morning was intended heir own madness and folly, we owe ring the earlier portions of their histo- and very likely you can guess where vinity the other day telling of the first for them to attend the school. introduction of Sunday-schools in It was known that Jacob had for a tion not for children only, but for ma- one of the teachers should call upon sold Mrs. P the fittal powder This ny adults who had never learned to him. of it, but I never saw it before!" 'In spite of so unpropitious a commoncerominent Church member.

Petersburg is a city of some eighteen thousand inhabitants, located day-school. on the Appomatox, twelve miles above its entrance into the James river, and twenty-three miles south by east of Richmond. It is one of the handsomest and most commercial places in Virginia, and, before the war, exported largely tobacco and flour. The river from City Point is navigable for vessels of one hundred tons, so that supforwarded direct to the place.

Fanny Fern says, speaking of home. The little fellow had but two cotton: "The ladies, as we all know, days in which to decide: At the end owe something of their angelic sym- of that time he made up his mind to metry to the pure and delicate southern staple. Of all the earth it is nearest to their hearts."

If your lips would keep from lips, five things observe with careof whom you speak, to whom you speak, and how, and when, and where The man who raised a cabbage

head has done more good than all the metaphysics in the world," said a stump orator at a meeting. "Then," replied a wag, "your mother ought to have the premium."

A:Snanish proverb says; "A lit-

SUNDAY SCHOOL COLUMN

Jesus said suffer little children to comunto me and forbid them not, for of such

one be M. EDITOR.

thought, of Sunday Schools.

"I have long regarded the Sunday get so much money, and so many acres school as among the most efficient tracts by separating husband and of land, they will be contented. We means under the divine blessing, of joins it upon parents to bring up the more some persons get, the more and is intimately connected with true

"I always rejoice in the occasion behalf of the Sunday-school. I regard prise of modern benenevolence. It is the foundation of good. In all its as-

"Some of my most favored hours have been in the Sunday school, and my prayer is that Gol would enlarge close to each other, and both attended its influence, and extend its relations saved.

"Sunday-Schools, by laying the foundation of public and private integrity and intelligence, provide the best preservation of our rights and liberties and the best guarantee for the peace But time would fail to exhibit the ing contented and happy amid social and good order of society, and in this whole bonignity of the bible in con- onjoyment; while William, who had view they deserve the special patronago of the statesman and patriot."

"One Sunday morning, as Jacob Freeth was drawing a load of chargoal, he met a little girl on her way to

Sabbath-school reading her Bible. "What book are you reading this do about, I swapped it away to a ped! morning, my little maid?" said Jacqb lex, for a tortoise shell combinated all in a good-natured way.

"God's book," replied the little girl.

"Let me hear you read," said Jacob stopping his donkey.
The little girl began at once at the

"It means," said the little child,
"that you must not draw charcoal on a and war has been declared against us; The one plied steadily away at one Sunday, nor let your donkey draw it." "Does it?" says Jacob, musing a little. "I tell you what, then, I will

then both insure happiness in this Thus speaking, Jacob Freeth wont if Fire and fury I do you dare tell me world and also in that which is to on thoughtfully with his donkey one this? eried Mordeon in great exciteway, and the little girl with her Bibla ment. But as you are dying I won't the other.

On the following Sunday no one saw Jacob's donkey go to the woods, and intellectual elevators of thousands, for this good reason, that Jacob did Stay and hear one thing more. The of thousands; This was the case du- not go there, he went somewhere else, for you, I put it in your cup of coffee, ry much more than at the present day. He went to the Sunday school, taking I gave you the wrong cup and took We heard a well known doctor of di- his poor girls with him, to ask loave the right one myself."

read. One of these, a man of forty, On the morrow the teacher went to did not know the alphabet. When his the cottage of Jacob Freeth. Every cause of it, he came to administer hope teacher named the first letter, he ex- thing went on well, and the teacher and comfort to the afflicted than elaimed with some surprise, "I declare, soon found that it was Jacob's intenis that A? Woll, I have often heard tion no longer to work in the woods on a Sunday. And now what has nothing but magnesia. I judged that come of it all? Jacob Freeth is now a ment this man became at last an ac- Sabbath-keeper, bumbly attending I tricked her in this way to save her ceptable Sunday-school teacher and a God's house; and his children, neat and dear life. clean in their dress, are about two of the best-behaved scholars in the Sun-

I Cannot do Wrong Father.

There was a little boy who had hid the word of God in his heart as he had learned it in the Sunday-school. On being asked by his father to do wrong he refused, giving as his, reason that his Sunday-school teacher and the Bible forbade it. His father in anger plies shipped from Washington can be told him that his only choice was to do as he had bidden him or leave his leave home, and presented himself before his father, bundle in hand

> "I cannot do wrong, father, and disobey my Saviour," were Tommv's ents good-by. The father's heart was touched, and he remarked.

If that is the effect of religion on so

The speaker who told this anecdote little boy, all seated at the communion table, commemorating the dying A. Spanish proverb says, "A little in the morning is enough, enough at dinner is but little at hight is too much."

A. Spanish proverb says, "A little in table, commemorating the dying quest the teacher not to: punish him. I love of Jesus. Thus, was the whole All the school will show by their countainty towed into the stream of life by tenances how much."

A. Spanish proverb says, "A little in table, commemorating the dying quest the teacher not to: punish him. All the school will show by their countainty to have a great fist.—Horace Mann." a little Sunday-school child.

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JARDS.

A Startling Confession.

Mordechi Paine, a saddler, doing business on North Ninth street, was called from his work on Saturday morning by a messenger who thought the melancholy intelligence that his wife, Barbara, had taken arsenic for the purpose of committing spicide, and was then at the point of death. He hastened to her bedside, and found her more in agony of mind than body. She declared that there was something on her mind which sho wished to confess to him before his departure, with the hopes of obtaining his forgiveness. Mr. Paine, with great emotion, desirthat enables me to raise my voice in ed her to go on with her disclosures, adding that she mighty assure; kerself of his forgivoness before slie had made

known her offence. (1905)
'Ah! Mordecal, said she, (you reember our large white pitcher was broken some time ago; I pretouded to

false, for I did it myself?
Oh, my dear, said Mr. Paine, 'do not concern yourself about such a triflo. I had forgotten that the pitcher

was brokening the partition of yet base. There is another matter, said Mrs. P. after some hesitation ... The silver spoons which I made wou bolieve were stolen by the Yanker clock mondor, I pawned them to pay the milliner for doing up my pink satin bon-

Nover mind it my love; said Mr. P. encouragingly; I hope heaven will forgive you as freely as I don't After a short pause, Mrs P. began

last Summer, and made 80 much to "Tho dence !- well, well, " said Mr. Paine recollecting himself, that is all done now, and cannot be amended. Think no more of it, they want son!

The little girl began at once at the place where the book was open. "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work."

There, that is enough," said Jacob, a time as this, would forgive you shall the arms of the same as this, would forgive you will be a time as the same as the

You remember our boarder, Simon Drake, who ran up a bill of six weeks. and then run off in a hurry without paying a cent? He and I agreed to elope togother, but the childred his

mind at the moment and ran away without mo. hearier directement of Fire and fury! do you dare toll me reproach you. I'll leave you now to settle the affair with your own cop-

Mecolicet that the mode of cornics but in my hurry to get the thing done

The devil fly away, with you, you jado ! roared Mordecaj, as he flung some portions of the West. They im- long time been a Sabbath-breaker, and himself out of the room and the conmediately become the center of attractit was agreed, in the first place, that try he met the apothecary, who had medical man had heard of the commotion at P's house, and suspection the

'Don't be alarmed, Mr. Paine, said he, the drug I sold to your wife was she wished to destroy-herself; and so

'You swindling rascal,' shouled the angry Paino, how dare you cheat a customer in that shameful manner. and obtain her money on false pretenses?—Begonel blook odw need does

lently ejected the astonished apother cary from his front door. The man of physic, suspecting of course that poor Mordecai was deranged sent two officers to provide for his safe keeping. His rolation of the preceding dialogue, however, soon obtained libis discharge. Phila. Press, AHI SHT

Apvice for Boys. You are made to e kind, generous and magnanimous If there is a boy in the school who has a club foot, don't let him know that you ever saw it. If there we boy with ragged clothes don't talk about rags in his hearing. "If there is words as he was about to bid his par a lame boy, assign him some part of the game which does not require running. If there is a hungry one give him part of your dinner. If there is young a heart I want to have it my. a dull one, help him to got his lesson. If there is a bright one, be not envious of him, for if one boy is proud of his talents, and another is envious of said that six months ago he saw them there are two great wrongs and that father, with the mother and the no more talent than before. If a larger than before, it is a little box, all seated at the community of the same than the and is sorry for it for give bim and ra