The Potter Journal.

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THE POTTER JOURNAL,
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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,
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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 promptly respond to all calls for professional services. Office on Main st., in building formerly occupied by C. W. Ellis, Esq. 9:22

O. 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

SOLOMON SMITH. E. 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, Graceries, &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. F. 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.

SLANDER.

'Tis wond'rous strange, and yet 'tis true,
That some folks take delight
The deeds of other men to view,
As if their own were right.

And if a piece of news comes out,
They'll eagerly pursue it;
Then hand the charming dish about,
And add a little to it.

Each fault they'll try to magnify,
Yet seeming to bemoan
The mote within a brother's eye,
Are blinded to their own.

And if a brother chance to stray,
Or fortune on him frown;
Tho' humbled in the dust he lay,
The text is "keep him down."

They'll preach up penance with a sigh,
To cure, or nothing can—
Sufferings are good, I'll not deny,
But not when sent by man.

Each worthy deed is now forgot,
As if not worth retaining;
But O! let failings fill the pot,
And slander sucks the draining.

Unto the dregs she draws it out,
Delighted with her labors;
Then bears the charming swill about,
To treat her thirsty neighbors.

'Neath friendship's mask she often lurks,
And smiling fawns around you;
Concealed, she more securely works,
And kisses but to wound you.

Detested pest of social joys,
Thou spoiler of life's pleasures;
Like Sampson's foxes would destroy
What's more than all our treasures.

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.*

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 shall not destroy it: but I found none."

Here is the charge of Almighty God against Judah for its oppression; and, of course, against this or any other land similarly situated. There are several counts in the indictment

FIRST.—The people are accused of oppression. Slavery is truly the oppression of all oppression. It is a concatenation of evil, here called robbery, and there is none worse; a vexing, or afflicting of the poor and needy; an oppression of the stranger, or foreigner, wrongfully. The Doway version says they oppressed them by calumny. Perhaps they most maliciously and calumniously called them chattels or property.

"They lay wait, as he that setteth snares; they set a trap, they catch men. As a cage is full of birds, so are their houses full of deceit; therefore they are become great and waxen rich. They are waxen fat, they shine: yea, they overpass the deeds of the wicked: they judge not the cause, the cause of the fatherless; yet they prosper; and the right of the needy do they not judge. Shall I not visit for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

SECOND.—God charges the princess or officers with plundering by violence like wolves; to destroy souls, and obtain dishonest gain through covetousness. It appears that these rulers, like to many others since their day, were a band of marauding fillibusters; and this blessed book of "religion and politics," rather, this book that teaches us to take religion into politics, and every where else—does not hesitate to lay the blame upon the princess, where it belongs.

THIRD.—The Lord condemns his ministers for approving the course of those in authority. He blames them for being mealy mouthed towards the officers of government; and, instead of pouring the burning truth of Jehovah upon their pro-slavery policy, as they should, these D. D.'s, "dumb dogs," daub the princess with untempered mortar." What a dreadful state of things is here! "There is a conspiracy of her prophets in the midst thereof, like a roaring lion ravening the prey, they have devoured the souls, (persons;) they have taken the treasure and precious things. They have made her many widows in the midst thereof. Her priests have violated my law. For, from the least of them even unto the greatest of them every one is given to covetousness; and from the prophet even unto the priest every one dealeth falsely. They have healed also the hurt of the daughter of my people slightly, saying, peace, peace; when there is no peace. A wonderful and horrible thing is committed in the land; the prophets prophecy falsely, and the priests bear rule by their means, and my people love to have it so; and what will ye do in the end thereof?" Sure enough: What will ye do? Well would it have been for Judea, well would it be for the world, were all preachers as faithful as Jeremiah and Ezekiel, to declare the truth of God, and diminish not a word, whether men will hear or whether they will forbear.

Ministers need to adopt the motto of Paul, "not walking in craftiness, nor handling the word of God deceitfully, but by manifestation of the truth co mmending ourselves to every man's conscience in the sight of God. Knowing this, that the law was not made for a righteous man, but for the lawless and disobedient;—for men-stealers, (Gr. andrapodistees, enslavers,) for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine, according to the glorious gospel of the blessed God which was committed to my trust." May the Lord thus enable your pastor to speak with all boldness, and make manifest this truth, commending it to your conscience before God, that men-stealing or enslaving is just what Paul says, "contrary to sound doctrine according to the gospel." As a faithful watchman, it is my proper business, on the Sabbath and in the pulpit, to give the alarm. The Lord saith, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob (the whole nation,) their sins."

FOURTH.—None were willing to interpose to save the land from destruction.—God says, "Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seek the truth; and I will pardon it, O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, (breeches,) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied. But if they had stood in my counsel, and had caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings. 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 should not destroy it; but I found none."

Brethren, God is now looking for men to stand in the gap to save our country. The world has always need of such, and history furnishes many bright examples. There was Enoch to preach of judgment, Noah to condemn the world, Phineas to stand between the living and the dead to stay the plague; Moses to deliver the oppressed people of God; Samuel to resist the despotism of Saul; Elijah and Elisha to confront the idolatry and tyranny of Ahab, and to testify against the statutes of the house of Omri; and a host of others in ancient times, of whom the world was not worthy. There was John the Baptist, and Peter, and Stephen, and Paul, and their companions in arms for the truth, who followed their Captain Jesus, to the gap and "loved not their lives to the death." Where can we find a forlorn hope, to storm the strong holds of oppression? We need those who are "valient for the truth," like Luther of Germany and Knox of Scotland. The times demand men for the gap; like Arnold Winkelfried, the Swiss patriot, who threw himself on the Austrian spears that he might make a gap, so that his countrymen could march over him to victory.

These are the charges against the Jews. The world will judge whether they do not lie against ourselves.

There are two parties to this question. One is the party of freedom, in opposition to human Slavery; the other is the party of tyranny, in opposition to human equality. On which side art thou? We, who favor the rights of man, generally adopt the sentiments of the New School Presbyterian General Assembly upon this subject saying, "We consider the voluntary enslaving of one portion of the human race by another as a gross violation of the most sacred right of human nature; as utterly inconsistent with the law of God, which requires us to love our neighbor as ourself, and as irreconcilable with the spirit and principles, of the gospel of Christ, which enjoin that "all things whatsoever ye would that men should do to you, do ye even so unto them." The system of slavery as it exists in these United States, viewed either in the laws of the several states which sanction it, or in its actual operation and result in society, is intrinsically an unrighteous and oppressive system. It is manifestly the duty of all christians to use their honest, earnest, and unwearied endeavors to correct the errors of former times, and as speedily as possible to efface this blot on our holy religion, and to obtain the complete abolition of Slavery throughout the world."—Some may say this language savors of politics; but no matter, here we stand.

Our Southern brethren take the position that "Slavery is an ordinance of God. That the system of Slavery is right as it now exists with us." This extreme attitude in favor of despotic power over our fellow creatures has smothered conservatism to death, and beaten dough-faces to a jelly; because there is no middle ground. We are either for Slavery or against it.—It matters not what charmed names of "Democracy and Popular Sovreignty" may be assumed, for the sake of extending the curse, and hood winking the masses. Slavery is an oligarchy of tyranny in essence. It is bare-faced treason against God and our common humanity. Well do we remember that the most diabolical deeds of the French Reign of Terror were committed in the name of "Liberty and Equality." Now let us go "to the law and to the testimony:"

THE BIBLE IS OPPOSED TO CHATTEL SERVITUDE.

We shall carefully examine the will and testament of our Heavenly Father to know whether the grant of Slavery can be found in the charter. The right of property must be derived in some way from God the universal proprietor. Unless He has given us the right to hold our fellow man, we cannot have such right. We shall find no such grant in the word of the Holy One.

I. GOD DID NOT CONVEY IT TO ADAM.

"And God said, behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree. And let them have dominion over the fish of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth." Here is man's right to all the fish, birds, beasts, and to the soil; but no dominion given over man. It is not in the will. As God did not convey the right of oppression to the original lords of the soil; it is manifestly not a divine institution, like the marriage relation.

II. GOD DID NOT GRANT SLAVERY TO THE FAMILY OF NOAH.

"And God blessed Noah and his sons, (all equally, you see,) and said unto them, Be fruitful, and multiply, and replenish the earth. And the fear of you, and the dread of you, shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth (or creepeth) upon the earth, and upon all the fishes of the sea; into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Here man; to have, to hold, to convey, or to eat. It is plain that if negroes are not men but things, they are meat; for God expressly says, "every moving thing that liveth shall be meat." Why should it be deemed incredible, that the Romish Jesuit who presides over the judiciary of this Protestant nation, and finds in the sons and daughters of Ethiopia "no rights that white men are bound to respect," should next decide that they are to be eaten for food? To prevent this brutalizing process the Lord placed all of Noah's sons, and, of course, the entire race into the contract; and after having given full permission to take the life of bird, fish and beast, makes this reserve, "Whoso shedeth man's blood, by man shall his blood be shed; for in the image of God made he man," the race.

But, it is said that God cursed Ham and doomed his posterity to perpetual slavery. My brethren, God blessed all the sons of Noah, and there is no evidence that he cursed any of them. Noah, prophetically says, "Cursed be Canaan; a servant of servants (or working servant) shall he be unto his brethren." Canaan was the youngest son of Ham. His decendants did not settle in Ethiopia, but in Palestine, and gave name to the country. The prediction of Noah received its fulfillment some 900 years after, when the Canaanites were destroyed by Joshua; and the remnant became hewers of wood and drawers of water for the congregation. As to this service, notice four things.—There is no chattelship, or property conveyed. Africans are not made servants. There is no colored servitude; for the Canaanites were as white as their masters. And a command to the Israelites to destroy these inhabitants for their wickedness, or a permission to put them under a tribute of labor, gives us no right thousands of years after, to enslave the people of another continent. Our names are not in the bond.

III. GOD DID NOT ESTABLISH SLAVERY IN THE FAMILY OF ABRAHAM, OR OF THE PATRIARCHS.

1. *Slavery is inconsistent with the Gospel which was preached.*

This declared to Abraham, "In thee, and in thy seed shall all the nations, kindreds, and families of the earth be blessed," not cursed with Slavery. If it could be shown, as it cannot, that Abraham and Jacob held chattel slaves, it would be no more evidence that God approved of Slavery, than the fact that each of them had two wives is proof that God is in favor of Mormon polygamy. Why, then, are we referred to these Patriarchs as slaveholders? Do we not know that if they were now living among us, they would be put in prison for bigamy? There is no evidence that the servants of Abraham were involuntary slaves.

2. *The word rendered servant, does not, of itself signify a chattel slave.*

The Hebrew abed, obed, and ebed, and the Greek Doulos are generic terms like animal, man, tree; denoting all kinds of servants; as, the servants of the king, Joshua the servant of Moses, Moses and the saints, the servants of God. "His servants ye are to whom ye yield yourselves servants to obey." Even the bondage of the wicked one, is a voluntary "being led captive by him at his will." Christ was called a servant' dare any man say that he was a slave? There is no word in the Hebrew for Slave. The sacred language is to pure for it.

3. *The prefix bond, as bond servant &c., is not to be found in the Hebrew and Greek of the Old and New Testaments.*

Instead of bond servant, and hired servant, it is simply servant and hired servant. Judah says to Joseph, "Let thy servant (Hebrew obed) abide instead of tha lad a bond-man (Heb. an obed) to my lord." Bond as a prefix, or applied to servitude is not in the book. For example; "There is neither bond nor free, Gr. Doulos, servant nor freeman. So in all other cases. Hagar is called a "bond-woman," or servant woman in Genesis; and the same Heb. word is applied to Ruth, Hannah; and Abigail she is four times called a bond-maid or bond-women in Gallatians. But in every other instance the same Gr. word paidiskee is rendered damsel or maid.

4. *The labor of Abrahams servants was all voluntary.*

He was himself but a sojourner.—There was no local law to protect his rights as a master, or bind his servants to him a moment. His authority was evidently that of a father, prince, or chief over his numerous household; and was regulated by the general consent of his dependents, and could not have been oppressive or degrading. The Lord says, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, and do justice and judgments." Therefore we find Abraham's servants receiving the seal of the covenant, and enjoying all religious privileges. Jeremiah quotes his example, saying, "Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy; then it was well with him; was not this to know me? saith the Lord." Job also, considered his servants as his equals before the law, and intitled to impartial justice; for he declares, "If I did despise the cause of my man-servant or my maid-servant, when they contend with me; what then shall I do when God riseth up? And when he visiteth, what shall I answer him? Did not he that made me in the womb make him?" I fear slaveholders do not question themselves in this way.

5. *Some of Abraham's servants were "bought with money."*

The probability is that they sold themselves for a term of years or for life, just as the English do now. There is no evidence that tee patriarchs or Jews ever gave away or sold their servants, or purchased them of third persons. Bush and others read Gen. 17, 12, "He that is born in the house or bought with money, including every stranger which is not of thy seed." We have seen that God has conveyed to us dominion over fish, fowl, beast, and the earth itself; but no ownership or property in man.

The word "bought" does not necessarily imply chattelhood. Notice a few examples, "And Joseph bought all the land of Egypt for Pharaoh. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for you, and ye shall sow the land. And it shall come to pass in the increase, that ye shall give the fifth part unto Pharaoh, and four parts shall be your own." Does any Bible reader understand from this language that all the Egyptians were slaves? Hosea says concerning his wife, "I bought her to me for fifteen pieces of silver, and for a homer of barley, and an half homer of barley." Can any but a Mohammedan suppose that she became his chattel? Boaz declares, "Moreover, Ruth the Moabitess the wife of Mahlon, have I purchased to be my wife." Jacob also, after the manner of the times, bought his wives; for he says to Laban, "I served thee fourteen years for thy two daughters, and six years for thy cattle." None but a mad man would imagine that Jacob considered his wives property, the same as his cattle; and that he had as good a right to sell or eat them! No no, Abraham bought the service, the time and labor of his servants. None can buy more than the use of his fellow creature man.

6. *Abraham had other servants that were "born in his house."*

These enjoyed more intimate confidence, and greater privilege. At one time Abraham "armed his trained (catechized, or religiously instructed,) servants, born in his own house, 318," and marched them through a hostile region to Dan. In default of issue, one of his home born servants named Eliezer, (Gr. Lazarus,) would have administered his estate. Well might our Savior say that Lazarus has gone to Abrahams bosom, as a most intimate friend. The Scriptures teach, "That the heir, as long as he is a child, (or minor,) differeth nothing from a servant, though he be lord of all."—Would to God we could say the same of