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Political. SCRIPTURAL RESEARCHES. (NO. 2.)

Touching Tenures of Involuntary Service under the Mosaic Law.

For whatsoever things were written in the law, and the Mosaic dispensation, we considered the primal theocracy. Not as if by the publication of the former, the latter had been totally abrogated; or any of its essential precepts, which are of perpetual obligation, had been relaxed or abolished.

Touching Tenures of Involuntary Service under the Mosaic Law.

After such citations from the holy writ, who will deny that slave-holding in the second period of our researches, namely, under the Mosaic Law, was valid with divine approbation? King Agrippa, believest thou the prophets? I know that thou believest.

Moreover, if he made a plain declaration before a magistrate, that the right of justice notwithstanding he would not be emancipated, such declaration being ratified by an ear mark, the entire family became the master's absolute property.

Both the bondmen and bondmaid, (says the Supreme Lawgiver) which thou shalt have, shall be of the heathen that are round about you; of them shall ye buy bondmen and bondmaid.

By this decisive, explicit, irrefragable authority of the written word of God it is evident that servants, other than native Hebrews, are commanded under the Mosaic law to be bought; and that when so bought of alien sojourners, that they and their issue became inheritable property.

The case to which we refer is that of the Gibeonites; the scriptural report of which is recorded in the 9th chapter of the book of Joshua. This race of gentiles anciently replenished land adjacent to their four populous cities, in the land of Canaan.

Now, had Joshua's sentence of bondage been only a commutation for that ruin to which for idolatry they had been foredoomed, the tenure of their involuntary service would have been life estate only, to expire with the existing individuals of Gibeon.

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for putting themselves under Joshua's protection, invaded this new acquisition of the Hebrews. The Lord (says the sacred historian) discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Bethhoron, and smote them to Ezekah. And the Lord cast down great stones from Heaven upon them unto Azekah, and they died: there were more which died with the hail stones than they whom the children of Israel slew with sword.

After such citations from the holy writ, who will deny that slave-holding in the second period of our researches, namely, under the Mosaic Law, was valid with divine approbation?

(NO. 3.) Touching Tenures of Involuntary Service under the Gospel Dispensation.

The Christian dispensation, styled the law of Christ, the Christian religion, the law of Grace, the Gospel dispensation, the new covenant, the new testament, is that sublime and pure system of faith and ethics, which proceeding from the eternal wisdom of the Almighty, our blessed Redeemer promulgated with his gracious lips, and sealed with his precious blood.

The events, transactions, doctrines and precepts of this new code are recorded for our edification among the sacred writings of the blessed Evangelists and holy Apostles. The facts, commentaries, miracles, and reported cases of these inspired men, compose that part of the sacred volume commonly called the New Testament.

From such undeniable position it follows that as the scripture of both testaments has the same writ of authority, essentially incapable of self-contradiction, concerning the intrinsic morality or immorality of human conduct—so, whatever is declared in the old testament to be intrinsically good or bad in our transactions must inevitably be the same according to the principles of the new testament.

that the fundamental precepts of rectitude, enacted, both in the primal and Mosaic institutions, are not abolished, because they are of perpetual obligation. The rules that establish the morality or immorality, the rectitude or obliquity of human actions, are as immutable as the spirit of immortal wisdom from which they emanate.

We now proceed directly to evidence, that under the gospel, tenures of involuntary service, were not condemned or prohibited—by the great luminaries of the New Testament. Our first general remark is, that we find no disapprobation, or any prohibition of involuntary service in either of the four Evangelists.

Slave-holding was a tenure extensive in the Roman law: and none will deny that our Saviour exhorted his hearers to obey that law; in those remarkable words "render unto Cæsar the things that are Cæsar's."

But if we examine the precedents and doctrines of the Gospel dispensation, as expounded for practice among the Gentiles by these great founders of Christianity, St. Paul and St. Peter; it will appear incontestibly that slave-holding was regulated and sanctioned—but never interdicted by the primitive Prelates and Apostles: we shall cite sundry passages from these inspired writers to prove it.

But in his first epistle to Timothy, this blessed apostle not only gives to the young Bishop of Ephesus formal instructions by which he is to guide all the slaves in his Diocese—but he superadds the sanction of the Redeemer's authority, which authenticates those instructions.

Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.

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the same faith, but rather of this very kind, because they are joint members to be more obedient to their christian masters. Not deeming themselves on a footing of earthly equality with those slaves they are, although at the same time, by the benefit of the Gospel admitted hereafter to an heavenly equality.

Submitting such proofs, from the scriptures of the New Testament, that slave-holding is authorized by the general dispensation, as well as by the primal theocracy, and the Mosaic law, we shall conclude our scriptural researches by a plain concise statement of certain propositions that we presume few faithful believers will controvert.

I. That the volume of sacred writings commonly called the bible, comprehending the old and new Testaments, contain the unerring decision of the word of God.

II. That these decisions are of equal authority in both testaments, and that this authority is the essential veracity of God, who is truth itself.

III. That since there can be no prescription against the authority of God, whatever is declared in any part of the holy bible to be lawful or illicit, must be essentially so in its own nature, however repugnant such declaration may be to the erroneous opinions of men during any period of time.

IV. That as the supreme law giver and judge of man, is infinitely just and wise in all his decisions, and is essentially irresponsible for the reasons of his conduct in the moral government of the world—so it is culpably audacious in us, to question the rectitude of any one of those decisions—merely because we do not apprehend the inscrutable principles of such wisdom and justice.

V. That is one, or more decisions of the word of God, commanding the purchase of any human acquisition, in any instance, the acquisition of a servant by inheritance of purchase, whoever believes that the written word of God is verily itself, must consequently believe in the absolute rectitude of slave-holding.

An Inquisitive Slaveholder. Stafford, Feb 2d, 1820.

Congressional Proceedings.

Tuesday, March 7. IN SENATE.

Mr. Trimble presented to the Senate certain resolutions of the Legislature of Ohio, in favor of the application of \$,000 dollars heretofore appropriated, but not expended, to the surveying and opening a road from the foot of the Rapids of the Miami of the Lake, to the western line of the Connecticut Reserve, and a road from Lower Sandusky, southwardly, to the Indian boundary line; which were read and referred to the committee on roads and canals.

Mr. Williams, of Ten. having obtained leave, introduced agreeably to notice, a bill further to amend the judicial system of the United States; for an additional judicial Circuit, to be composed of the districts of East and West Tennessee and the state of Alabama, and for the appointment of a Circuit Judge, &c. hereof which bill was twice read, by general consent, and referred.

The Senate resumed the consideration of the bill making payment for horses, &c. lost in the Seminole war, and having been further amended, (by adding the proviso to the last section,) was ordered to be engrossed and read a third time, without objection, as follows:—[The words in brackets being stricken out.]

Be it enacted &c. That any officer, volunteer, or ranger, engaged in the campaign of eighteen hundred and eighteen, against the Seminole Indians, who has sustained damage by reason of the loss of any horse or horses, [killed or wounded in battle, or which died, or became useless, in consequence of wounds received whilst engaged in said campaign; or] which, in consequence of the government of the United States failing to supply sufficient forage, while engaged in said service, died, or were compelled to be abandoned and left; or which, being dismounted from in battle, escaped from the owner and were lost, shall be allowed the value thereof.

Sec. 2. And be it further enacted, That said officers and volunteers, for the loss of any necessary equipage of said horses, or for any guns lost, in said service, or which were left in the possession of the United States, or of any officer thereof, shall be allowed and paid the value thereof; said claims to be paid out of any moneys in the Treasury, not otherwise appropriated.

Sec. 3. And be it further enacted, That the accounting officers of the Treasury Department shall audit and settle the accounts, under such rules and regulations as the President of the United States