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From the Christian Reflector.

TO: THE REV. RICHARD FULLER D. D.

My DEAR BROTHER, In my last letter I at tempted to exhibit the reasons why the inspired writers of the New Testament preferred to tench the will of God on the subject of slavery by principle rather than by precept; and to show that such being the revealed will of God, a most solemn and imperative duty is imposed upon the disciples of Christ, in the slaveholding States. I shall ask your attention to a few additional remarks on the latter of these topics, and with these shall close my part of this correspondence, already I fear too much protracted.

I remarked in the preceding letter, that if the views which I have taken of this subject be correct, it is the immediate duty of every slaveholder at once to free himself from the guilt of slavery, and, also, by the use of his whole constitution power, to free his country from this guilt: In pursuing this subject somewhat farther, I

would suggest that this, as it seems to me,

would be the duty of every man, specially of every disciple of Christ, were slavery nothing more than you have represented it to be, the obli another to labor for our benefit without his con tract or consent.' By our very constitution as men, we are under solemn and unchangeable of ligations to respect the rights of the meanest this that lives. Every other man is created with the same rights as ourselves; and, most of all, he created with the inalienable and the pursuit of happiness.' To deprive of these as a punishment for crime, while yet h continues under the protection of law, is one of the severest inflctions that the criminal code of any human government can racognize, even when the punishment is confined to his own person. But what crime can be conceived of so atrocious as justify the consigning of a human being to servi ude for life, and the extension of this punishme to his posterity down to the remotest gen Were this the penalty even for murder, every o in the civilized world would rise up in indi at its enormous injustice. How great then m upon criminals convicted of atrocious wick ever been accused of any crime, and aga whom there is not even a suspicion of guilt. Can any moral creature of God be innocent that inflicts such punishment upon his fellow-creatures, who have never done anything to deserve it 1 1 ask, what have those poor, defenceless and undefended ever should thus be consigned to hopeless ser tude! If they have done nothing, how can we innocent, if we inflict such punishment a then ! But yet more. The spirit of Chri ly, if I understand it aright, teaches us not men ly the principles of pure and elevated justice, bu those of the most tender and all-embracing chari The Captain of our salvation was anot to preach the gospel to the poor; he was sen heal the broken-hearted, to preach deliveran the captives, and recovering of sight to the ; to set at liberty them that are bruised He is the comforter of them that are cast down. Can the disciple of such a Saviour, then, indict he last, how much less the greatest, of punishents upon a human being, who has never been illy of a crime that should deserve it?

All this, as it seems to me, must then be the even were slavery such as you have d it, that is, if the slave were merely he

It is one of the fundamental principles of society, him that a milistone were hanged about his neck it, and I must with these few remarks pass it by. the subject in any other light. I never found one that no human being shall lay an unkind hand and he cast into the sea, than that he should offupon another, whatever may be their difference in rank. If wrong have been done, society ascertains the facts, and by the trial of our peers according little ones these aggravated wrongs? Jesus Christ lion to sievery. To do this would be to destroy unwise. And can a brother expect the to do in to equitable law, inflicts the punishment. What has taught us that the hungry, the thirsty, the our influence, endanger our property, ruin our another country what he would not do in his own; then must be the condition of those who, men, naked, the sick, the prisoner, the stranger, are his reputation, and it may be, to peril our lives.— or can be expect me to take any step, which by women and children, are exposed to the lash with-representatives on earth, and that our love to him You, my dear brother, would not make this objec-

ne use of them, for the purposes of profligacy, is oppressors?

It seems to me, that the soul is the most impor-tant part of a human being; and that its capacity on paper or parchment as the law directs. On the for improvement is one of the most precious gifts first day of their arrival they might, for aught I praying for deliverance from it, would soon calist them I commit what I have written, with the hum that the capacity to read, reflect, know, to devel- legal time had elapsed, be legally sold for the would without ceasing supplicate the throne of cause of righteouspess and mercy. op its powers, and look back upon the past, and payment of jail fees to different owners, separated grace in their behalf. Every attribute of the Most Now the God of peace that brought spain from a great part of the time to physical labor. What, the destitute and open schools, such as we have strengthen their hearts by infusing into them a do his will, working in us that by the severest penalties prohibited from imbibing In default of payment they are again sold to end-even the rudiments of instruction? What must less bondage, and separated from each other for encircle the diadem of the Redeemer. be their condition, when having been by this pro- life. But suppose them to escape this danger .- In the remarks which I have made, you will

will, and the knowledge of that revelation is essential to our eternal salvation. Every human being has a right to that knowledge; for the message which it contains was addressed directly to him. What must be the condition of those who are perish under the 'overseer's lash.' They ask, tension, as I have no skill in managing affairs, and books, to care wholly, by the will of another, deprived of that with their Master, why, what evil have we done? have never visited the Southern States. There is, without. So knowledge; who are shut out by law from obtain- They are told that all this is done because it is however, knowledge of this kind in abundance hind these t ing it, and who are never permitted to open their for the pecuniary advantage of the masters. It is with you. To your statesmen, and philisathro- bind these were a fe eyes upon those oracles which are able to make us done on a calm calculation of dollars and cents, pists, and Christians, I willingly leave it, in the in front, like Christ Jesus ? I know it may be said that they either by, or with the consent of, his own brethren and done to the inconceivable advantage of all the are permitted to attend abureb with their mosters. In Christ; the very men through whose contriba-I know they may be so permitted. They are al- tions he had been taught the way of life, convinced In the commencement of these letters I t

ler such circumstances as these, it teach others the way of salvation, he must obey era States? be par duty to free ourselves from the re- God rather than man; he must give all diliger

et You and I know full well ! occasion for the infliction of a punishment which | be truth, truth so im-

RALEIGH, SATURDAY, APRIL 5, 1845.

without remedy to the exercise slavery involuntary servitude guarded by all the however, does not affect the system I know it may be said that there power of merciful and vigilant legislation, how is the result of the action of the protection of slaves. But I ask, much more is it our duty when it is accompanied The whole community therefore hese have which is not a blot by such intense aggravations as I have here sug- it; and for this reason, how painfuls if we believe the creatures to gested. If nearly three millions of our fellow- be, it must be spoken of as it is. to be human beings like our- men are thus degraded from their position as mor- But it will be said, the abolition of se laws, bad as they are, seem al, and social, and intellectual creatures, and made main the Southern States. Should is ne merely a mackery. Of what use is a law the mere instruments of pecuiary gain, can any have well remarked, if it be wr en the testimony of the parties liable to injury man, aware of his responsibilities as a moral creat abandoned. But I cannot see 1 un never be taken in evidence? Who need fear ture of God, look upon it with indifference? But pen. The soil will neither been unishment, when the only witnesses to his wrong yet more. A considerable portion of these suff- quantity, nor inferior in fertility. that the rights of slaves are protected by public same inheritance, members of the body of Christ, that I can necessary would same inheritance, members of the body of Christ, that I can perceive would be, that the pinion, I ask, when has public opinion defined whom he so loved that he gave up himself for would then act in conformity with the conhese rights I and who is the man that has dared their redemption. Jesus Christ is the comforter which God has appointed, whereas he now lat

the rights of both parties shall be fairly represent. They are of a darker skin than many of our slaves. They are of a darker skin than many of our slaves. They are of a darker skin than many of our slaves. The race is as weak in intellect and as of reproach. But they would be suffering to restaurable to give the slightest pain to give the slight didition rendered ignorant, stupid and sensual. They attempt to preach Christ crucified. There perceive that I have made no suggestion as to the this very ignorance, stupidity and sensuality is are more than five slaves present, and there are pleaded as a reason why they should be held not present five slaveholders. They are fined down to this degradation forever?

In an are more than five slaves present, and there are manner in which emancipation, whonever it octation which emancipation, whonever it octation are fined curs, shall be conducted. This is altogether a gain, and the same sale and endless separation practical question, and requires for its solution not ling a genuine frish hedge school, and Again, God has made to us a revelation of his takes place. They are made slaves for life.— only genuine and disinterested philanthropy, but teresting and affecting a niso great practical wisdom, large observation of school house was a clay of the knowledge of that revelation is essenwed to hear us tell what, as we affirm, God of his duty to love all men as himself, and to mentioned that I wrote in behalf no one but my. And I to them; but they are not permitted to hear preach the gospel to every creature. Would be self, and that no other individual whatever was in ratus with me to perpetual to them; but they are not permitted to hear preach the gospel to every creature. Would be self, and that no other individual whatever was in ratus with me to perpetual to them; bimself. I confess my believe that they were the disciples of that Jesus any manner implicated in any of the sentiments from of the school-room is elf utterly at a loss to conceive how a human of whom he had read in the Evangelists and the which I might otter. Such has been the case to no ng can assume the responsibility of thus interunder the eye of that God who cannot bear the gle idea in these letters has been suggested to me a

the com- ren whom I love and esteem. I love and esteem remarkable that they feer strongly on such a them as brethren. But is not the slave, ignorant, is who is degraded, whom no man cares for, my brother as from apparent connection with it, should give rise of the road. When the best another, by passion, I have a member of the body of Christ I. Does not the gospel teach the body of Christ I. Does not the gospel teach the should men. They may be well not the body of Christ I. Does not the gospel teach the body of Christ I. Does not the gospel teach the should men. They may be well not the body of the charge of unkindness or incendiation in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek, throws the burden rism, if they shrink from any set which might in seek. private acvision may be used as bound with them? Can I do otherwise seem to imply that they considered slavery is doy inving grasped his suff, tendges away to the sound of the lash, and bonds as bound with them? Can I do otherwise seem to imply that they considered slavery is doy inving grasped his suff, tendges away to the sound of the lash, and then set before my brethren what I consider to other light than as irreconcilably at variance with in, on the other side of the bog."

which the word of God attributes to a humane man cannot think of without shudmillions for time and etcraity, but allowed, seems to me to be must visible and cruel the mind of the world be our duty at once to free ourwhen entrusted with irresponsible selves from the guilt of slavery, and labor with can be demanded between the difference of the diffe

out limit and without mercy, at the will of a single individual; and who are liable thus to suffer from weakness, infirmity, nay, for the conscientious obedience to God, as well as for fault? | least of these my brethren, ye did it not unto me.' bodies of others, become in time the slaves of their My task is ended. I have write-To every mnocent woman, her personal honor The special representatives of Christ in this own passions. But what if it be sol Are we in smild the pressure of other and in is instinctively dearer than life. What then must country seem to me to be the oppressed, and I such a case to listen to the teachings of a craven ments. I have, however, long felt the be the condition of women, who are held to be the fear I must add the lacerated Christian slaves .-- and wicked expediency! If this be a sin against debt of humanity and property of the owner, to all intents and purpo- How shall we stand before the Saviour, if we make God, ought we hesitate to testify against it, be- brethren at the South, both free and who are without redress subjected to no effort to comfort and deliver him, much less cause our fellow-men will persecute us! Ought have desired to bear my testimony in favor is will? What must be their condition, when if we count ourselves among the number of his we not rather to adopt the language of the Ho those whom I believed to be sufferi brews, four God whom we serve is able to del ver injustice, and to bear it in the p defended as a social convenience, and peculary To place this subject in what seems to me a us, and he will deliver us out of thy hand, O king; many of whom I believe, through advantage? What must be the domestic condi-tion of those who by law are not permitted to ble case. We have sent the gospet to the Ka-form marriage contracts, and who, if such con-rens, and thousands of them are, we hope, partatracts are formed, are liable to be seperated forever at the pecuniary convenience of another?

It seems to me an elementary principle of justice, that when capital and labor combine in the send a missionary and his wife from their own creation of product, the proceeds of such creation among the slaves in the Southern who first set this glorious example would suffer ness of the gospel; if a word that I have interested by some equitable law in which States. They are not of the Circussian race.—

persecution. Their names would be cast out as has been designed to give the slightest min.

products, but are obliged to submit to just such cisely so far as I can see, the same reasons exist and to deliver their country from a sin that must tion. I have desired to address the division as the caprice or pecuniary interest of for making slaves of the one race as of the other. bring upon it the selectest judgments of a God that ing and conscience of my brethren, and to avoid the other party shall appoint?

Let these missionaries land on our shores. They loveth justice. They would not, however suffer every allusion that would even remotely tend bestowed upon it by its Creator. It seems to me can see, be arrested, lodged in juil, and after the under their standard. The church universal ble prayer that God may use it to advance the forwird to the future, is an inalienable right; and from each other for life, and their children, if they High would be put forth to ensure their success. the dead our Lord Jesus, that great Sheni that the exercise of it is a most precious solace had any, consigned to endless bondage. But sup- He that ever liveth to intercede for us would offer the sheep, through the blood of the exiged to devote themselves for pose them to escape this peril. They go among up their prayers with much incense, and would covenant, make us perfect in every good work to then, must be the condition of those who are established among them, for the purpose of teach-looked upon by law and public opinions as merely ing these immortal Africans to read the word of dertake for them, and they will assuredly triumph, be glory foever, and ever. Amen, portion of his spirit. God himself will un- ing in his sight, thro by sical beings, for whose intellectual happiness no God. They are immediately arrested and the glory of a more resplendent moral victory I am, my dear brother, yours, with every sent ravision whatever is made; nay more, who are for each offence, it may be, five hundred dollars. than has been achived since the day when he as-

dism and helplessness, if no other inconveniwere imposed upon him, except merely
a might be necessary to ensure his faithful inthis fait is the division of the joint proceeds of labor and
a cautions love of right awarded to like which he owes to his family, to his
to it.

It is the convenient of the joint proceeds of labor and
the point proceeds of labor and the profits of labor and the joint proceeds the joint proceeds are laborated to a sevent laborate that the joint proceeds to a laborate the joint proceeds the joint proceeds the joint proceeds the joint proceds to a laborate that the joint proceeds the joint proceds to a l It is with great unwillingness that I have alloungospel of Christ, a cruel injustice towards their He needs ded to facts which must give pain to many breth-brethren in the common faith. It is not therefore

the tenchings of the gospel of Christ. Thus a. our labor to propagate the religion of the Redeema er, we may surely without offence pause before we do any thing that could be construed into itdifference to slavery, in the establishment of churches among the heathen. It may here be proper for me, specially in connection with the office to which I was unwillingly chosen at the late Triennial Convention, to state my own views on this subject. I do it without unkindness and without reserve. I am perfectly willing to have it understood, that whatever may be my view as expressed in a previous letter of the connection between the holding of slaves, and profession of religion, in a state of society where the institution had become long established, I never could, without doing violence to my conscience, do anything towards the establishment in a heathen land of a church into which slavery could by any means find admittance. I believe that I should ain wilfully against God, if I ever promulgated a slaveholding Christianity. these rights? and who is the man that has dared the redempton. The give atterance to this public opinion? Nay, more, I cannot but consider the laws on this subject a tolerably fair index of the general sentiment of the community. If the public opinion had decided that the slaves had rights, which it was the consider the laws on this subject at tolerably fair index of the general sentiment of the community. If the public opinion had decided that the slaves had rights, which it was the constant the consider the laws on this subject at variance with him; in the one case we should his disciples trample the cast down, and can we who are attempting to accumulate property under the attempting to designate a fact. I know that this avowal is blessing of God, whereas now we are attempting to designate a fact. I know that this avowal is to do it under his special and peculiar malediction. Should, under any circumstances, be accused of the community. If the public opinion had decided that the slaves had rights, which it was the constant to the community. If the public opinion had decided that the slaves had rights, which it was the constant to the community. If the public opinion had decided that the slaves had rights at the constant to the community at variance with him; in the one case we should his disciples trample the cast down yet deeper to attempting to accumulate property under the attempting to designate a fact. I know that this avowal is not necessary. But I prefer to make it, lest I to designate a fact. I know that this avowal is not necessary. But I prefer to make it, lest I to designate a fact. I know that this avowal is not necessary. But I prefer to make it, lest I to designate a fact. I know that this avowal is not necessary. But I prefer to make it, lest I to designate a fact. I know that this avowal is not necessary. But I prefer to make it variance with him to designate a fact. I know that this avowal is not necessary. But I prefer to make it variance with him to design the necessary is not necessary. Bu duty of society to protect, I cannot but believe the weary and heavy laden, whom he thus receives as Mr. Jefferson remarks, an attribute of the Al- ate my motives, and will at once perceive that no that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that a great and radical change would long since the weary and flow that the weary and flow the weary and flow the weary and flow the

wise unto salvation, through the faith that is in They learn also that all this system is established full confidence that it can be done, done safely, was seated in the midst of the ground; and was