

Sunday Evening

April 6th

1st business of life — [to] love
the Lord our God with
heart and soul, and
our neighbor as our
self —

[We] must then manifest
[love] to God by obedience
to his will — we must be
cheerful workers in his
cause at all times — on
the Sabbath and other days[.]
The more [readiness] we evi-
nce the more we manifest
our love, and as our
field is [directly] among
those of his creatures made
in his own image in act[-]
ing as themselves who is no
respector of persons we
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our duty until we be-
come decided to waive
all prejudices of education
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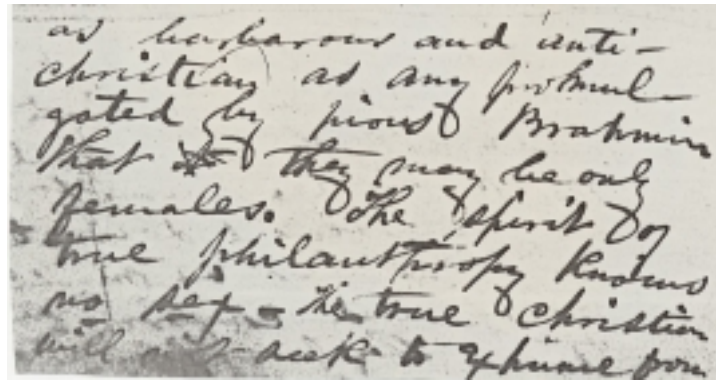
be narrowed down to
suit us [but] we must
go [up] and conform [to]
[them.] They [profiteth] neither
nation nor sex—our neigh[-]
bor may be either the oriental
heathen the degraded Euro-
pean or the Enslaved
Colored American[.] Neither
must we [prefer] sex the
slave mother as well
as the slave-father. The
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as urgent. We cannot
successfully evade duty
because the suffering
fellow woman ~~be~~ is only a
woman! She too is a neigh[-]
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of this generation must not
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when a fellow wom[an] is among
thieves—neither will they find
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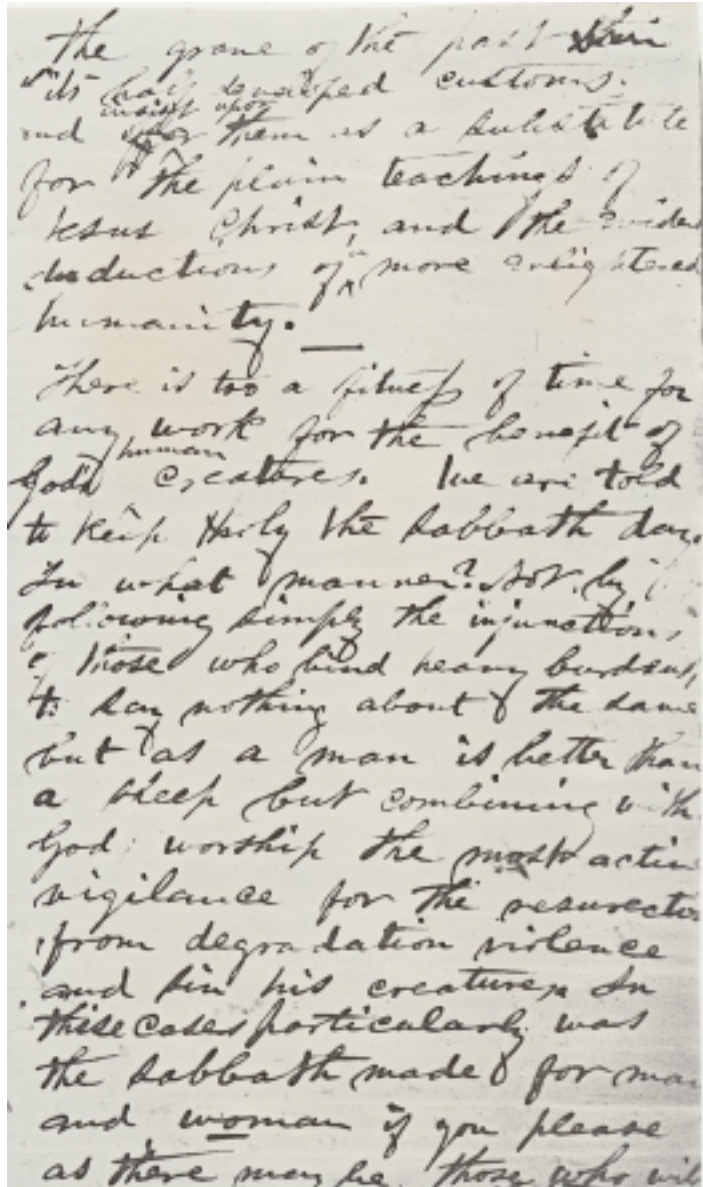
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as barbarous and anti-
christian as any [...] ~~gated~~
gated by pious Brahmins
that ~~if~~ they may be only
females. The [spirit] of
true philanthropy knows
no sex. The true christian
will [...] seek to [exhume] [from]
the [grave] of the past ~~their~~
its half developed customs
and ~~offer~~ visit upon them as a substitute
for the plain teachings of
Jesus Christ, and the evident
[de]ductions of a more enlightened
humanity. ____
There is too a [fitness] of time for
any work for the benefit of
God's human creatures. We are told
to keep Holy the Sabbath day.
In what manner? [For] by [freely]
following simply the injunctions
of those who [bind] heavy burdens[,]
to say nothing about the [same]
but as a man is better than
a sheep but combining with
God worship the most actions
[vigilance] for the resurrection
from degradation violence
and [sin] his creatures. In
these cases particularly was
the Sabbath made for man
and woman if you please
as there may be those who will



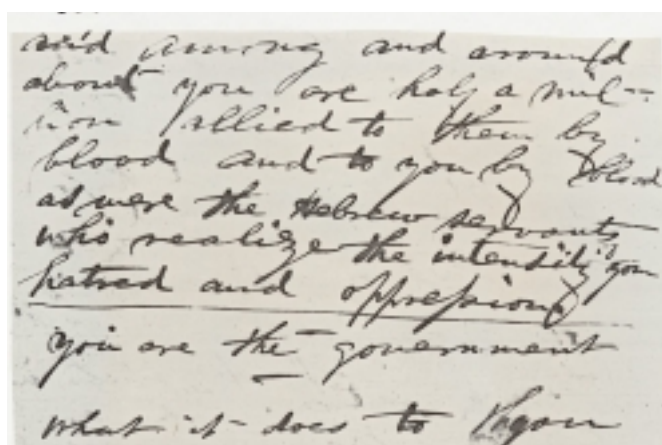
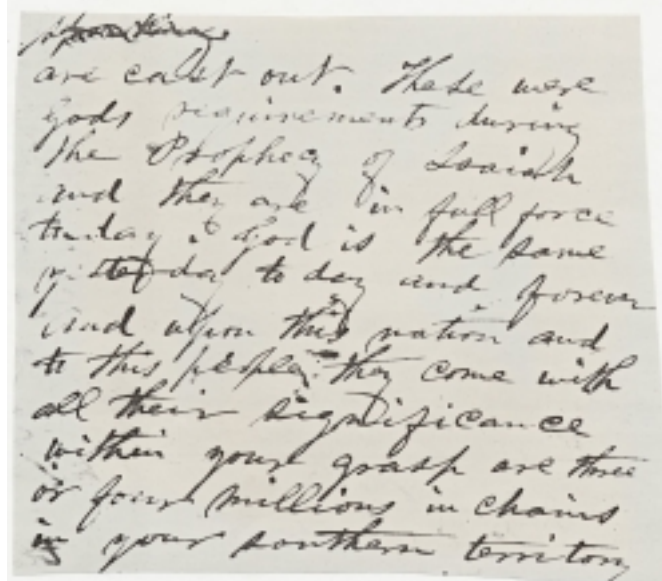
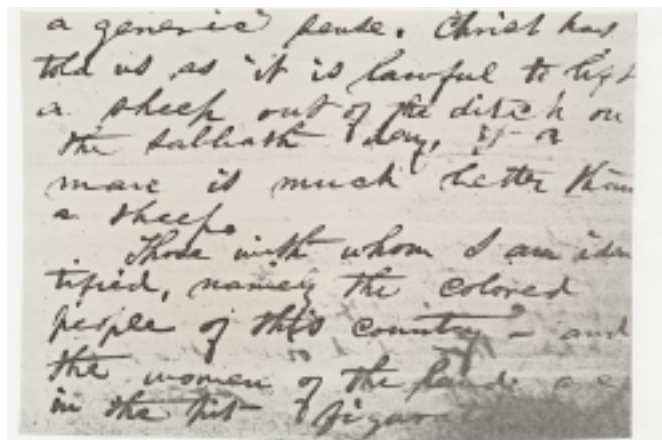
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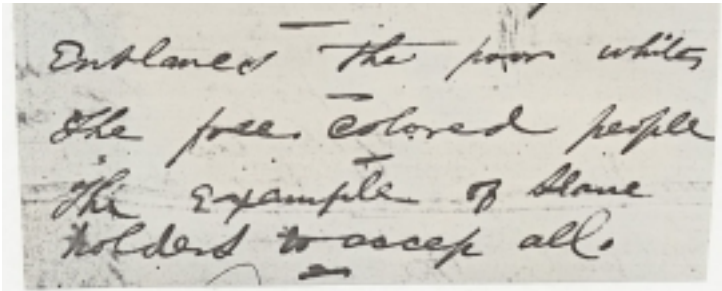
not ~~ex~~ accept the [term] man in
a generic [sense]. Christ has
told us as [it] is lawful to [lift]
a sheep out of the ditch on
the Sabbath day, [if] a
man is much better than
a sheep.

Those with whom I am iden[-]
tified, namely the colored
people of this country—and
the women of the land [and]
in the [pit] [figuratively]
~~speaking~~ are cast out. These were
Gods requirements during
the Prophecy of Isaiah
and they are in full force
today. God is the same
[yester]day to day and forever
and upon this nation and
to this people they come with
all their significance
within your grasp are three
or four millions in chains
in your southern territory
and among and around
about you are holy a mil-
lion allied to them by
blood and to you by blood
as were the Hebrew servants
who realize the intensity of your
hatred and oppression
you are the government
what it does to [you]

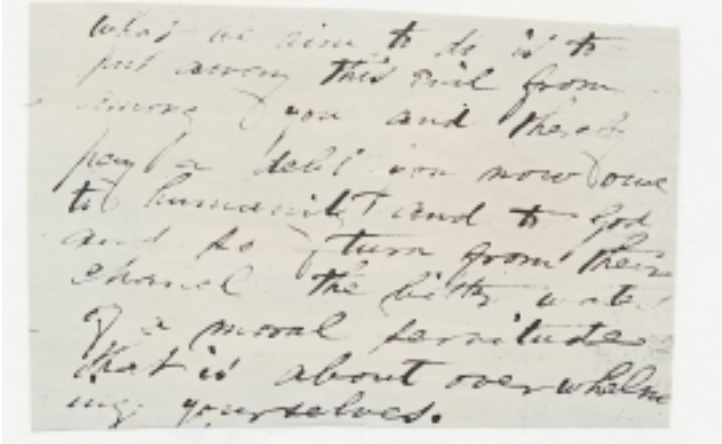


enslaves the poor whites[.]
The free colored people
The example of slave[-]
holders to accep[t] all.
What we aim to do is to
put away this evil from
among you and thereby
pay a debt you now owe
to humanity and to God
and so turn from their
channel the bitter [waters]
of a moral [servi]tude
that is about overwhelm[-]
ing yourselves.

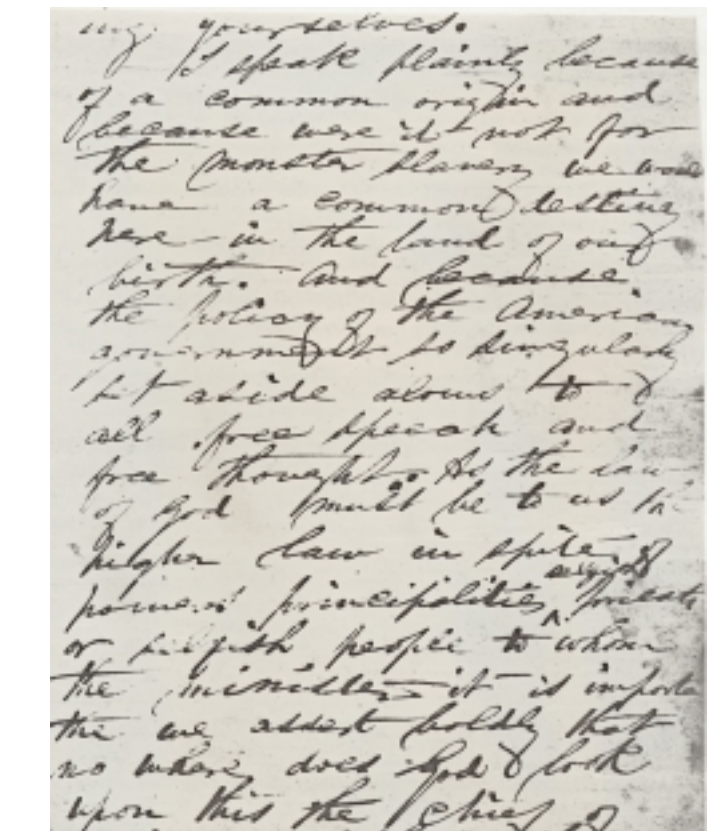
I speak plainly because
of a common origin and
because [were] it not for
the monster slavery we [would]
have a common destiny
here in the land of our
birth. And because
the policy of the American
government so singularly
set aside allows to
all free speech and
free thought. As the law
of God must be to us the
higher law in spite of
[powers] principalities [selfish] [priests]
or selfish people to whom
the ministries it is [important]
the we assert boldly that
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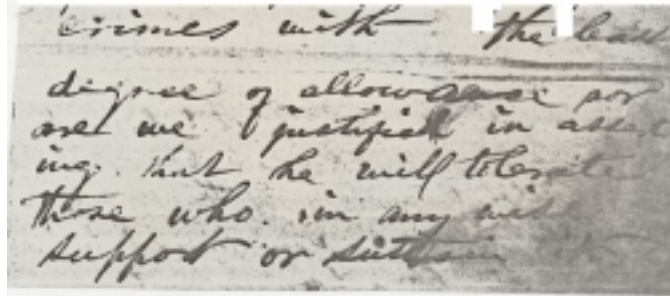
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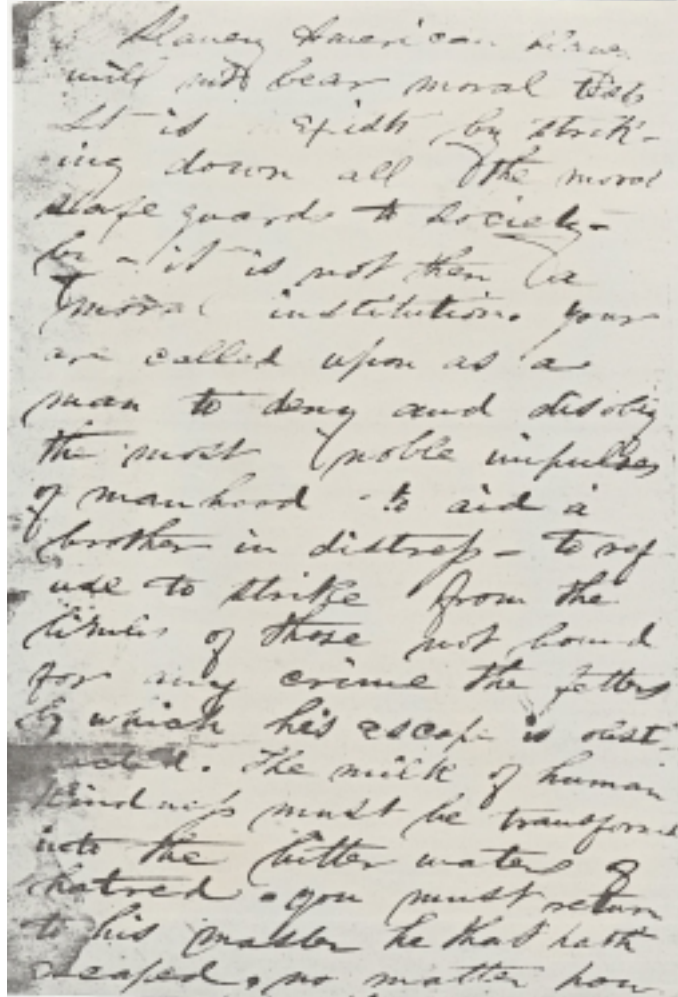
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are we justified in assert[ing]
that he will tolerate
those who in any wise
support or [sustain] [it.]

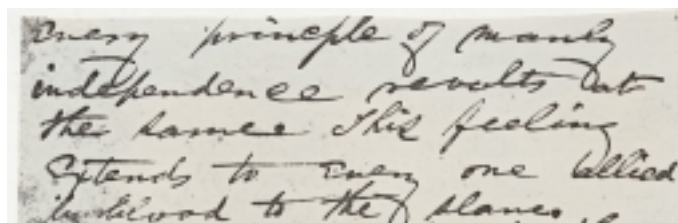
[Slavery] American [slavery]
will [not] bear moral tests[.]
It is [exish] by strik[-]
ing down all the moral
safe guards to society
by it is not then a
moral institution. You
are called upon as a
man to deny and [disobey]
the most noble impulses
of manhood to aid a
brother in [distress]—to ref[use]
[use] to strike from the
[limbs] of those not bound
for any crime the [fetters]
by which his [escape] is [obst-]
[ructed]. The milk of human
kindness must be transformed
into the bitter waters of
hatred—you must return
to his master he that hath
[escaped], no matter how
every principle of manly
independence [revolts] at
the same. This feeling
extends to every one allied
by blood to the slave.



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Every principle of manly
independence revolts at
the same. This feeling
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by blood to the slave.

And while we have in the North those who stand as guards to the institution the must also volunteer as [whippers] away of the [nomi-] [nally] free. You must [drive] [from] his home by a [hartless] [...] to the heathen shores when they fasted, bowed themselves, and [spread] [sack] cloth and ashes under them bade long [prayers Xc] that they might be seen of men, but Isaiah told them God would not accept them. They must [repent] of their sins—[put] away [iniquity] from among them and then should their [light] shine forth.

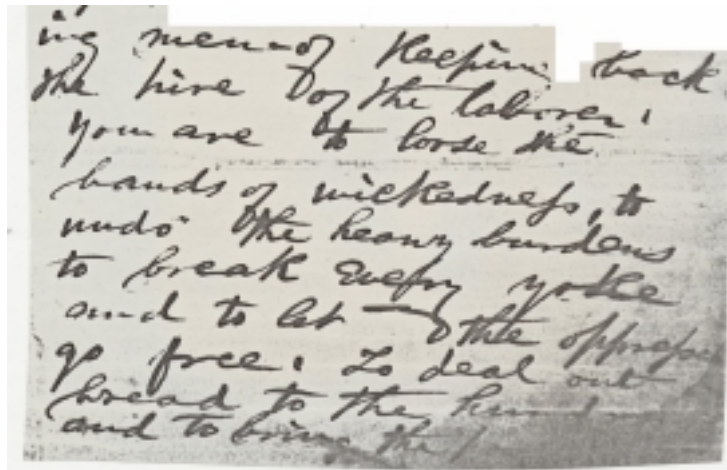
But we are or may be told that slavery is only an Evil not a sin, and that too by those who say it was allowed among the Jews and therefore ought to be endured. Isaiah sets that matter to [rest] he shows that it is a sin handling it [less] delicately than many prophets in this generation. These are the sins that we are to spare not the sin of Enslav[-]

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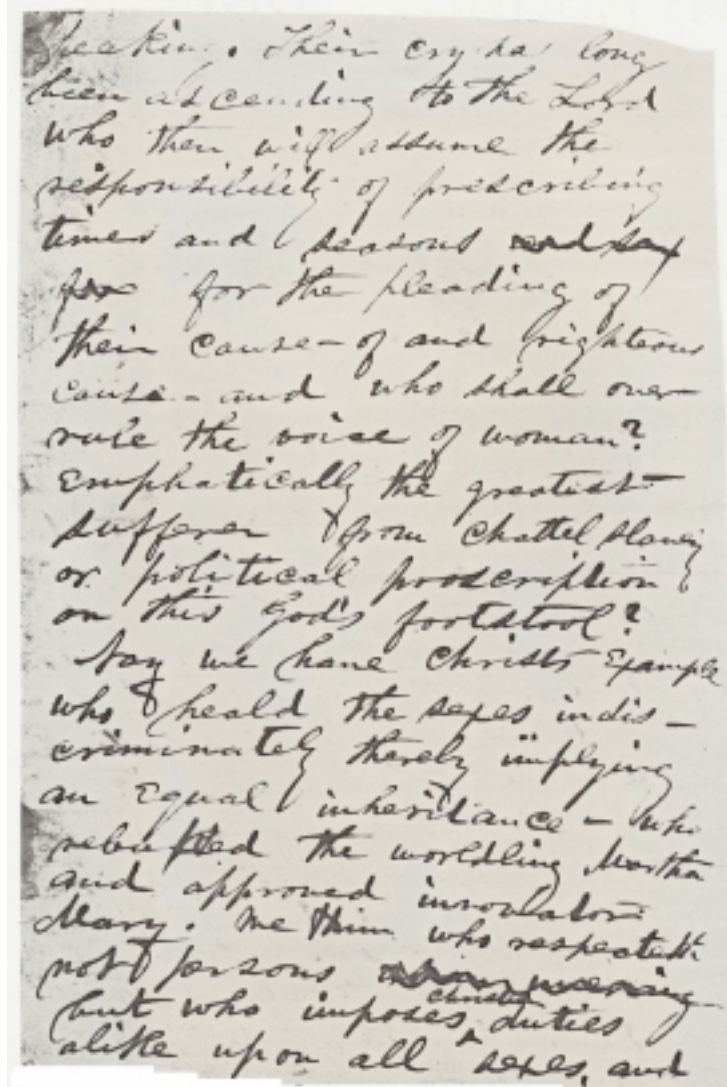
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ing men —of keeping back
the hire of the laborer
You are to loose the
bands of [wickedness], to
undo the heavy burdens
to break every [yoke]
and to let the oppressed
go free. To deal out
bread to the hu[n]gry...]
and to bring the [...]
[sp]eaking. Their cry has long
been ascending to the Lord
who then will assume the
responsibility of prescribing
times and seasons ~~and say~~
~~for~~ for the pleading of
their cause—of and righteous
cause—and who shall over-
rule the [voice] of woman?
Emphatically the [greatest]
sufferer from Chattel slavery
or political [proscription]
on this God's footstool?
[Say] we have Christs example
who heald the sexes indis-
criminateley thereby implying
an equal inheritance—who
rebutted the worlding [Martha]
and approved innovator
[Mary]. [One] [Him] who respecteth
nor [persons] ~~as in meaning~~
but who imposes [Christian] duties
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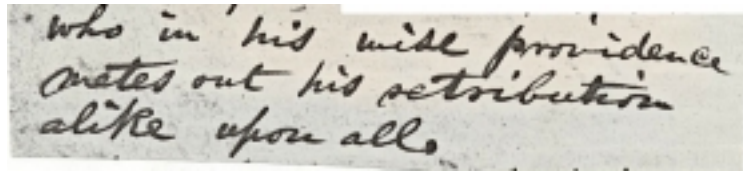


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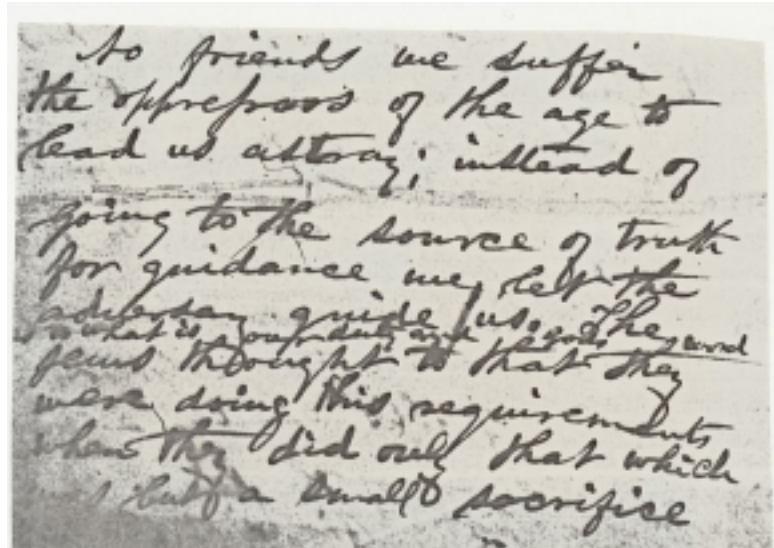
who in his wise providence
metes out his [retribution]
alike upon all.

So friends we suffer
the oppressors of the age to
lead us [astray]; instead of
going to the source of truth
for guidance we let the
[adversary] guide us.
[as is] what is your duty and Gods word[.]

The
Jews thought to that they
were doing this requirements
when they did only that which
was [but] a small sacrifice.



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