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THE CONTRAST,

OR THE

BIBLE AND ABOLITIONISM:

AN EXEGETICAL ARGUMENT,

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“The Prophet that hath a dream, let him tell a dream, and he that hath my word let him speak my word faithfully. What is the chaff to the wheat? saith the Lord?”—JER. xxv.—28.

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INTRODUCTORY.

Public opinion is now regarded as the great instrument of moral and social reform. Its power in a Government like ours, cannot be questioned, but we may doubt whether its use is beneficial to the community. The public opinion of modern times, is the opinion of a few, diffused, with great effort, through the multitude; it is manufactured with reference to a specific result; and in most cases can hardly be distinguished from highly excited party feeling. This method of reform, with its varied means of agitation, has been introduced into the Church, and Christians have felt themselves constrained to employ it, almost to the rending of the Church. Where it is employed, as a necessary consequence, the Scriptures are in a great measure neglected, and the power and purity of the Church are impaired. The object of the following Essay is not alone to shew what the Scriptures teach respecting the relation of Master and Slave, in opposition to Abolitionism, but also to recal the attention of Christians to the only effective means of reform—the word of God. This is the lamp to our feet, and the light to our path; it is also our sword, and spear, and shield; our panoply of war. A departure from it injures ourselves and prevents our doing good to others.

It may be proper to add—that the substance of this argument was a Speech in the Synod of Cincinnati, (New School) at its late meeting.

ARGUMENT.

THE time, when the relation of master and slave, began to prevail in the world, is unknown. From the curse pronounced against Canaan, it seems to have been familiar to Noah; and hence, many infer its existence before the flood. Job alludes to the slave (in the Hebrew—*eved*) as belonging to a class, well known; and by a nice, and appropriate distinction, discriminates between him, and the hireling—(*sarkeer*.) Job vii.—2—“As a servant,—*eved*,—earnestly desireth the shadow, and as a hireling looketh for the reward of his works.” The hireling, according to the custom, (which was afterwards a law to the Jews—Deut. xxiv. 14, 15,) is represented as earnestly desiring his wages; whilst the slave, receiving no wages, desired only the hour of rest.”

In the time of Abraham, and before the death of Shem, slavery prevailed in Egypt, Canaan and Arabia, and probably among all the nations of the earth.—From the history of the sale and purchase of Joseph; the readiness with which the idea of selling him, was suggested to his brethren, on seeing the Ishmaelitish merchants; their prompt purchase; their carrying him

to Egypt, as to a well known market---the traffic in slaves was evidently well established prior to this transaction. Homer mentions Egypt as still the great market for slaves, in his age.

Its probable origin. Notwithstanding the many assertions to the contrary, I would fain believe, that the relation of master and slave, originated in benevolence, rather than in cupidity, or in cruelty. The ancient law of nations, doomed to death all captives taken in war. Compassion may have suggested slavery as the milder alternative. Such unquestionably, was the motive in the Jewish Law. This positively prohibited making captives of the Canaanites, and, in Numbers xxxi. 17, forbade them to spare any of the Midianites, save female infants; and, in Deut. xx. 13, 14, in all cases, required them to slay all the men taken in war, and spare only the women and children. The law presumed that the Jewish nation would not prosecute an unjust war; and by consequence, that those of their enemies, who had provoked the war, must be put to death; whilst the women and children, as less guilty, should be spared, and made slaves.—The Romans regarded it in the same light. Their writers say, that the word *servus*—a slave, (and from which the word servant is formed,) means properly, a person whose life has been spared—clemency had been exercised towards him. Probably there are few even among ourselves, who, if placed in a condition similar to that of these captives, would not praise the clemency that spared our lives, though it made us slaves. It is neither the part of justice nor of mercy, to exclaim against a price paid, regardless of the value received. Our laws have decided that death is a

greater evil, than the permanent privation of liberty, even connected with the solitary cell, and the hard labor of the Penitentiary.

But the design of the present essay confines us to the history of this relation, in its connection with the Church. And, if Job lived before Abraham, he is the first recorded example, not only in the church, but in the world, of a master owning slaves.

JOB, i. 3. In the schedule of his property, are enumerated, seven thousand sheep, three thousand camels, five hundred yoke of oxen, five hundred she-asses, and a very great household. The word here translated household, is more correctly translated, "servants," in Gen. xxvi. 14,—where, in the list of Isaac's property, we have "great store of servants." Its primary meaning is servitude, bondage; and its secondary meaning, as in both these texts, is bond servants or slaves. Chap. xxxi. 13, he not only represents himself as a master, but appeals to his conduct in that relation, as a proof of his uprightness. "If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me." Almost the same sentence that represents Job as owning a great household, or store of servants, declared that "there was none like him in the earth, a perfect and an upright man, one that feared God, and eschewed evil."

ABRAHAM. Although there is no valid objection to that interpretation of Gen. xii. 5, which makes "the souls gotten in Haran" to be slaves; yet, to avoid a protracted criticism, that text is omitted. When he was in Egypt, Pharaoh, in restoring Sarah, gave him slaves.

Gen. xii. 16. "And he entreated him well for her sake; and he had sheep, and oxen, and be-asses, and men-servants, and maid-servants, and she-asses, and camels." From Gen. xiv. 14, it is evident that he had a great number of servants. For in the war with the five kings, when he armed only those born and trained in his house, as the most trustworthy, there were three hundred and eighteen thus armed.

In Gen. xvii. 12, where God establishes and seals the the covenant with him, as the father of the faithful, Abraham is recognized, not merely as owning slaves, but also as buying them. Every man child must needs be circumcised; he that is born in the house, or bought with money, &c. It is added in v. 23, "And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money,---every male, and circumcised them." Sometime after this, Gen. xx. 14, "King Abimelech took sheep, and oxen, and men-servants, and maid-servants, and gave them to Abraham." So that Eliezer in describing to Laban the possessions of his master, might well say, Gen. xxiv. 35,---"And the Lord hath blessed my master greatly, and he is become great; and he hath given him flocks and herds, and silver and gold, and men-servants, and maid-servants, and camels, and asses."

ISAAC. Of Isaac it is said, Gen. xxvi. 14. "He had possession of flocks, and possession of herds, and great store of servants." Isaac had inherited all his father's property.

JACOB. It is said of Jacob, Gen. xxx.--43, that "he increased greatly, and had much cattle, and maid-servants, and men-servants, and camels, and asses." It

is then abundantly evident, not only that all the patriarchs possessed men-servants, and maid-servants, but that they had a great number of them.

Did they hold these servants as property? In his invaluable commentary on the laws of Moses, Michaelis says, Article 123, "The purchase of slaves was so common, that the phrase, 'bought with money,' almost became the common term for a servant, particularly when he was to be distinguished from that superior class of servants, who were born in the family."

The intelligent reader of the passages quoted, especially if he connect with them, ancient, uninspired history, relating to the same subject, without the aid of this eminent biblical critic, will be able easily to answer the question for himself. In every schedule of the possessions of the Patriarchs, they constitute one item. They are represented as transferable.---Pharaoh and Abimelech gave them to Abraham, with sheep and oxen, and other property, without asking their consent. They were also purchasable---bought with money. They were devisable by will. Eleazer, after stating to Laban his masters great possessions, including men-servants, and maid-servants, says, Gen. 24--35, "And Sarah my master's wife bore him a son, and unto him hath he given all that he hath," not put him in possession, but made him his heir.---That which is transferable either by sale or gift, or devise, is certainly property.

The duration of their servitude. This, in the Patriarchal times, seems to have been unlimited. In his eloquent description of the grave, Job represents it as the only place where the servant is free from his master. Job iii. 19. "The small and great are there, and the servant is free from his master." When Hagar

fled from her mistress, and the Lord met her, he said, Gen. xvi. 8, 9, "Hagar, Sarai's maid--whence comest thou? Return to thy mistress, and submit thyself under her hands." Unwillingness to serve, and even flight, occasioned by severe treatment, did not terminate the servitude of the slave. A limited slavery was evidently unknown to the Patriarchs; and, hence, when Moses contrasts the servitude of the Jew, with that of the bondman—*eved*--he says, Lev. xxv. 39, 40, "thou shalt not compel him to serve as a bond-servant. He shall serve thee unto the year of Jubilee." This was one point of difference. He refers to the *eved*, as a class well known. All the servants of the patriarchs were of this class.

The authority of the master. The idea of property necessarily implies such a degree of control, as may secure the obedience of the servant. In requiring Abraham to circumcise his male slaves, God makes no reference to his giving them any previous instruction, nor was he required to obtain their consent--- Gen. xvii. 13, 23. It was enjoined upon him, as having authority to enforce submission. When Sarah complained of Hagar's conduct, Abraham said, Gen. xvi. 6. "Behold thy maid is in thy hands; do to her as it pleaseth," clearly shewing---that he regarded her as having authority to correct Hagar; a power which Sarah probably exercised with undue severity. Yet, when Hagar fled, because her mistress dealt hardly with her, the Lord sent her back, Gen. xvi. 9, and commanded her to submit herself to the hands of her mistress. Such was the relation of master and slave, in the families of the Patriarchs. The relation was not prohibited, its existence did not impeach their piety. Although Job had men-servants, and maid-

servants, a great household, yet of him, Job i. 8, the Lord said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil." Had this relation been in itself sinful, would God have said this? But Job was a good master; he "did not despise the cause of his man-servant, or of his maid-servant."

The written covenant which made Abraham the parent of the promised seed, which constituted him the Father of the faithful, recognizes him as the owner of slaves, and was made with him as such; it was sealed by the blood of his slaves, as well as by that of his son. If the relation were itself a sin, could the covenant have made such a recognition; could such a seal have been applied? And I cannot but express my astonishment that any, who profess to regard this covenant as the charter of the Christian Church, and which secures to us Gentiles our place, and privileges, and hopes as God's people, should venture so to modify either its form or spirit, as to exclude any man from its privileges, because he is a master, having slaves born in his house, or bought with his money. The covenant does not *require* a man to be a master---but with such a modification, is it any longer either to him who adopts, or to him who rejects it, the covenant made with Abraham our father?

In the preceding analysis, we find no law controlling the relation of master and slave. It is permitted to exist, according to the established custom of the times. In the Jewish church, however, incorporated as a community, whose divine constitution, and laws embraced their whole civil and religious polity, we reasonably anticipate a different course. Its universal, and long

continued practice; its effect on the condition of the community, would direct the attention of the Legislator to this relation. This reasonable anticipation is not disappointed.

Before referring to the laws directly connected with this subject, I will advert to some previous laws, which recognize this relation, as a part of the civil polity of the Church. In the law instituting the Passover---the first and most memorable sacred feast of the church, and typical of the great paschal sacrifice, it is recognized. Ex. xii. 43, 44, "And the Lord said unto Moses and Aaron, this is the Ordinance of the Passover: there shall no stranger eat thereof. *But every man's (eved) servant, that is bought with money, when thou hast circumcised him, then shall he eat thereof.*" In the ten commandments, written for the world, it is also acknowledged. Ex. xx. 10, "But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy (eved) man-servant, nor thy (ama) maid-servant." And in the 17 verse, "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, *nor his [eved] man-servant, nor his [ama] maid-servant.*" I have given the Hebrew words, translated, man-servant, and maid-servant, because these are the appropriate words to express male and female slave, in that language. From the recapitulation of the fourth commandment, it appears to have had an especial reference to the slave. Deut. v. 14, 15, after repeating the law, it is added, "*that thy man-servant, and thy maid-servant, may rest as well as thou.*" The relation is also recognized in the laws for the Jewish Priesthood. Lev. xxii. 11. 'But if the priest *buy any soul with his money, he shall eat of it, and*

he that is born in his house, they shall eat of it."

We have now arrived at the period, when this relation was the subject of express law. In Ex. xxi. 2, 7, and xxii. 3, it was enacted, that from various causes, a Jew might be reduced to a state of servitude. He might wax poor, and sell himself; he might be sold for debt, or for theft, when unable to make the legal restitution; or, a parent might sell his child. But a male Hebrew could not be sold, to serve for more than six years. The law contained a provision, by which he might voluntarily relinquish his legal right to release, and then he became a servant forever. If the master of a Jewish servant had given him a slave as a wife, the law Ex. xxi. 4, decided, that the wife and children should remain the property of her master; he was to go out by himself. But 5th verse, if the servant, from love to his master, and wife, and children, should plainly say, I will not go out free; then he might become a servant forever. Yet, as in the case of a wife's relinquishing the right of dower with us, this relinquishment of his right to liberty, must be made in the presence of the magistrates, and in a prescribed form. This provision seems to have been introduced, that the husband might not be forcibly separated from his wife. These laws simply limit the duration of the service; they say nothing of its mode. In Lev. xxv. the mode is defined, in contrast with the service of the bond slave—(*eved.*) Lev. xxv. 39, "If thy brother that dwelleth by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as an (*eved.*) a bond servant; that is, neither in his service, nor in your estimation, shall he rank as an *eved.* In what respect shall he differ? Verse 40, "As an hired servant, (*sawkeer.*) and as a sojourner, shall he be

with thee." He was not to be regarded as a slave—property—but as a free man ; “ And he shall serve thee to the year of Jubilee.” He is not to be held as a possession, but a mere temporary usufruct. You own, not the man, but his services, for a limited period. He shall not be required to serve longer than six years ; and in all cases, when the Jubilee arrives, save where he has relinquished the privilege, he must go free, even should he have served only one year instead of six. Verse 42 ; “ *They shall not be sold as bond men.*” The literal translation of the passage is, “ They shall not be sold after the manner of the sale of bond men.” According to Jewish writers,* their slaves were sold by public outcry, and were, ordinarily, placed on a stone, fixed in the market. There was yet another difference. Verse 43 ; “ Thou shalt not rule over him with rigor.” Thou shalt not require from him, the menial offices, and rigid service, of the slave—*eved*. These limitations were evidently introduced, like that in Deut. xxv. 3, “ lest thy brother be vile unto thee.”

This contrast presents a reflected description of the *eved*, the bond servant. His positive description is in verses 44, 45, 46 ; “ Both thy bond men, and thy bond maids, which thou shalt have, shall be of the heathen that are round about you ; of them shall ye buy bond men and bond maids.” “ Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that are with you, which they begat in your land, and they shall be your possession. And ye shall take them for your children after you, to inherit them for a possession ; they shall be your bond men forever ; but over your brethren, the children of Israel, ye shall not rule over one another

* See Dr. Gill's Commentary on this verse.

with rigor." Such is the legal definition of the *eved*, and the *ama*—bond man, and bond maid—among the Jews. Instead of being bound to render only a temporary service, and therefore as a hireling, he was *a possession*; instead of belonging to his master for a term of years, he was an inheritance to him, and to his children after him, to inherit for a possession; a bond man forever. It would be difficult to express a more absolute property title. It has been asserted that this title was vacated by the Jubilee. A very slight examination of the Jewish law, relating to property held by the title of "possession and inheritance;" and of the influence of the Jubilee, on such property, will sufficiently refute this assertion.

Gen. xvii. 8, is the original deed, conveying the land of Canaan to Abraham and his children. "I will give unto thee, and to thy seed after thee, all the land of Canaan, for an everlasting possession." Here the title is "*a possession*," and it is so styled in numerous passages afterwards. See Lev. xiv. 34, and Deut. xxxii. 49. In all these, it certainly means, an absolute, perpetual title.

When Israel was about to pass through the land of the Edomites, God said, Deut. ii. 5, "Meddle not with them, for I will not give you of their land, no not so much as a foot breadth, because I have given Mount Seir unto Esau for a *possession*." When the land of Canaan was divided among the twelve tribes, each tribe held by the title of *possession*, and *inheritance*. See a law in relation to this, recorded in Num. xxxvi. 6-9. When the territory of each tribe was divided among the families, each family held its part as a *possession* and *inheritance*; and by this title, the law distinguished this property, from any claim vacated by

the Jubilee. Lev. xxvii. 22-24; "If a man sanctify unto the Lord, any field which he hath bought, which is not of the fields of his *possession*," etc. Here the purchased field, to which he had and could have only lease-hold title, is distinguished from the fields held from the tribe, by the title of *a possession*. It is added, "In the year of Jubilee, it shall return to him of whom it was bought, to whom the *possession* of the land did belong." This was not a title which the Jubilee disturbed. Where it affected it at all, it restored and confirmed it; and when the law defined the *eved*, as *a possession*, and *an inheritance*, it expressed a title, which the Jubilee neither did nor could disturb. Besides, one of the points of difference between the Jewish servant, and the *eved*, bond servant, is, that whilst the former shall go out at the Jubilee, the latter "shall be a bondman *forever*." In addition to all this, the Jubilee affected only the *inhabitants* of the land—the citizens.

The law also permitted the Jews to reserve for slaves a part of the captives taken in war. Deut. xx. When they made war against a city, without the borders of Palestine, they were first to proffer peace; if the proffer was accepted, the city was to be tributary; but, if not, they were to fight against it. And, verses 13th and 14th—"When the Lord, thy God hath delivered it into thy hands, thou shalt smite every male thereof with the edge of the sword. But the women, and the little ones, and the cattle, and all that is in the city, even all the spoil thereof, shalt thou take unto thyself." In Num. xxxi. is related an instance where the Jews acted in accordance with this law. In that case, as in 18th verse, only the female children were preserved.—And of these, a tithe was given to the Levites, and a

part to the High Priest Eleazar—see verses 40, 41 and 47. There were then three sources from which the Jew might obtain bond-servants. They might be bought with money from the heathen, or the stranger born in his house, or taken in war.

The Jews also had slaves belonging to the temple, and congregation. The Gibeonites were of this class. Josh. ix. 23: "There shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God." In Lev. xxvii. 1—8, there is a law, respecting Jews, who should consecrate themselves, as servants to the sanctuary, and also, their estimated value, at different ages, and of each sex.—Persons thus consecrated, were slaves for life, and could only be released by paying the price, at which they were valued. Thus the temple had its servants of both classes—the Gibeonite, who was properly an *eved*, he and his children were perpetual slaves; and the self-consecrated Jew, whose children were not involved in his servitude.

The rank of the eved according to Jewish law. He was considered as *property*. The law defines him a *possession*, and an *inheritance*. In Ex. xxi. 21, the law calls him "money." After saying, if a master smote a servant, and he died under his hand, he should be punished, it adds, "Notwithstanding, if he continue a day or two, he shall *not* be punished: for he is *his* money." This applies only to the *eved*; for the law required the master to treat the Jewish servant, as an *hireling*; of course he was not permitted to chastise him. This same designation seems to be expressed also in the thirty-second verse of this chapter. After stating, that if an ox was wont to push with his horn, and his owner knew it, and had not kept him confined, and he had

killed a man or a woman, the owner should be adjudged a murderer, and, either be put to death, or pay a fine for the ransom of his life, it adds, "If the ox shall push a man servant, or maid servant, the owner shall give unto their master thirty shekels of silver, and, (as in the other case,) the ox shall be stoned." Here the owner was not treated as a murderer; he paid the value of the slave, and the ox was killed. Where a master chastised his slave, and he died under his hand, in verse 20 of this same chapter, it is said "he shall surely be punished," but not as in the laws of capital offences, "he shall surely be put to death." In a word, the slave was not recognized in law, as a man, or woman, but as property.

The Authority of the Master. He had authority to correct his slaves. The law punished him as a malefactor, only when the slave died under his hand. If in chastising a slave, he maimed him, Ex. xxi. 26-27, the slave was made free. But the law fully recognized his authority to chastise. Solomon says, Prov. xxix. 19—"A servant will not be corrected by words." As the character of the nation degenerated, their slaves would doubtless be more insubordinate; and seem to require more severe discipline. From the book of Ecclesiasticus, it is evident that about the time of the Maccabees, the Jews had learned to imitate their heathen neighbors, in cruelty to the slave, as well as in other vices.—See Ecc. xxxiii. 24-28.

The master had power also to reclaim his fugitive slave. From 1 Kings, ii. 39, 40, it is evident, that the Jews, who told Shimei where his fugitive slaves were, as well as Shimei himself, believed that their law authorized the pursuit and recapture of such fugitives.—The law relating to fugitive slaves Deut. xxiii. 15-16—

“Thou shalt not deliver unto his master the servant which is escaped from his master unto thee: he shall dwell with thee, even among you, in that place which he shall choose, in one of thy gates where it liketh him best,”—evidently refers to fugitives from heathen masters. This is its construction by Michaelis, Jahn, and by all the commentators I have seen. To apply it to slaves owned by Jews, would not only conflict with the text itself, but involve the whole law in the absurdity of granting an absolute property in the *eved*, by one act, and abrogating it by another.

The master was permitted to sell his slave. This is not only involved in his being a possession and inheritance, but is clearly asserted in the law, which forbids selling “the Jewish servant, as the *eved* is sold.” They could sell each class, though not in the same manner. The only exception to the privilege of selling, is in Deut. xxi. 10–14.—If her master espouse a female captive taken in war, “and it shall be, if thou have no delight in her, then thou shalt let her go whither she will: but thou shalt not sell her at all for money, thou shalt not make *merchandize* of her, because thou hast humbled her.”

The probable number of their slaves. From the peculiarity of their laws and institutions, it is not probable, that at any period the Jews possessed a great number of slaves; though the number to be held either by individuals or the nation, was not limited. From Prov. xii. 9.—“He that is despised, and hath a servant, is better than he that honoreth himself and lacketh bread.” It seems the Jews considered it commendable to own slaves. This would tend to make the possession of them general. The High Priest and Levites owned slaves; the Prophet Elisha, 2 Kings iv. 12, had a slave;

and the father of Saul, "the least family, of the smallest tribe of Israel," owned several.

Their legal privileges. The law protected the life of the slave from the cruelty of his master; not only by punishing him, if the slave died under his hand, but by granting freedom to the slave, if maimed by him. The exception in Ex. xxi. 21, is based on the legal presumption, that the death of the slave was the effect of casualty, rather than the intention of the master. The slave was also entitled to the rest of the Sabbath; to a participation in the three annual festivals;—and if his master were a farmer, to the rest of the seventh year.—Besides these legal rights and privileges, the laws forming the moral character of the master, were also for the benefit of the slave.

Do the Scriptures, requiring the Jews, to "open their mouth for the dumb," to "break every yoke," and, those of similar purport, intend to condemn or abolish the law relating to slavery? Under ordinary circumstances this question would not deserve a moment's notice. No prophet could either condemn the law, or those whose practice conformed to it. A reference to most of these passages will shew that they had no relation to the subject of slavery. The command Isaiah lviii. 6, "to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and to break every yoke," explains itself. Bands of wickedness, or wicked bands, are bands contrary to the law. This is true, also of "heavy burdens, oppression, and the yoke." These were violations of the law. Jeremiah explains these wicked bands and yokes. Jeremiah xxxiv. 8–16. It was holding Jewish servants longer than the time prescribed by law,—making an *ered* of the Jew.

Such was the relation of master and slave, accord-

ing to the Jewish law. The relation, as well as the law continued to the time of our Savior. In his excellent commentary on the Gospel of John, Prof. Tholuck says, John xviii. 18, "the servants (*douloi*) are the domestic slaves of Caiaphas the high priest." The maid, also, to whom Peter denied his Lord, was a slave. This law as has been shewn, defined the slave to be a perpetual property, and as such, gave the master authority to compel his service by necessary correction; to recapture him if he fled, and to dispose of him by gift, or devise, or sale, as other property. It need scarcely be added that the slave could be attached and sold for debt by the master's creditor. Even the debtor's children could be sold. See 2 Kings iv. 1.

The slaves were either bought with money from the heathen, and the stranger, or captives in war, or which was the most prized and trusted class, the children of slaves, those "born in the house." David makes a beautiful allusion to the intimacy of the latter relation between master and slave. Psalms lxxxvi. 16—"give thy strength unto thy *servant*, and save the son of thy handmaid." Cxvi. 16—"O Lord, truly I am thy servant; I am thy servant, and the son of thine handmaid;" thy *eved*, the son of thine *Ama*; not an *eved* bought with money, but an *eved* born in the house. Does infant baptism involve this same principle?

The question, whether the relation of master and slave, be in itself sinful, has now been abundantly answered; at least to all who believe the Bible, and accord to its author the privilege of explaining his own law. It can not be an offence against God; for it is acknowledged as a lawful relation in the first table of the decalogue, which comprises all the duties we owe to God: neither is it necessarily an offence against man, for in the second

table, comprising all the duties we owe to man it is also recognized. We cannot suppose that in laws for the Jews, nor for the world, God could introduce or countenance, what is in itself sinful.

It remains for us to examine the New Testament and learn whether it forbids this relation among Christians.

In establishing the Christian Church our Savior and his Apostles taught that they did not found a Church essentially new. Christ came to break down the middle wall of partition, that "the blessing of Abraham might come upon the Gentiles." The covenant, and the law, and the promises, were made the common property of the world. From this identity of the two churches, it necessarily follows, that the institutions and ordinances of the Jews belong also to the Christian Church; unless they have been expressly altered or abrogated. This inference is so obvious and legitimate; was so fully admitted by the Apostles, and is so essentially involved in all that belongs to Christianity, that I shall not attempt to prove it by argument.*

Is it not a reasonable supposition that the ancient christians would regard the law which authorized the relation of master and slave in the Jewish church, as also authorizing it among christians. I cannot imagine how they could form a contrary opinion. It was a part of the laws of Jehovah. The Savior, and Prophets, and Apostles had declared the whole system to be perfect, holy, just and good. How could they, if they had the spirit of Christ and his Apostles dwelling in them, condemn it as unholy, or on their own responsibility, place it among the repealed ordinances. It is frequently as-

* If the reader desires such proof he will find it in the very able treatise on infant baptism, by the Rev. Dr. Woods of the Theological Seminary, Andover.

serted, that, although this relation is not forbidden in words, yet the whole spirit of the gospel condemns it. We must, in charity, hope, that not a few, who make this assertion, are utterly unsuspecting of its bearing upon the law, and its author. The moral purity of the law is the moral purity of the Gospel, and both are the purity of God himself.

But the New Testament best explains its own spirit. Does it recognize the relation of master and slave, among the the relations authorized in the Christian Church?

The first answer to this question is, the history of the Centurion at Capernaum. Luke vii. 2, "And a certain Centurion's servant, who was dear unto him, was sick." The word, here translated servant, is *doulos*. The meaning, among the Greeks, was the same with *eved* among the Hebrews, *a slave*. In all its compounds and formations, (and they are some twenty or thirty) it retains this essential meaning; so that there is no word in any language whose meaning is more accurately fixed. It would seem scarcely possible to question, whether the Apostles use it in its proper sense. When it was necessary for them to express an idea, unknown to the Greeks, or one peculiar to the Hebrews, they, as our Missionaries now do, would either form a new word, in accordance with the idiom of the language, or use a familiar word in a modified sense. But every principle of common sense, and every law of speech, would require that, in expressing an idea common to both languages, they should use the word appropriated to that idea in the language in which they spoke or wrote. The slave was familiar to both Greek and Hebrew.—The Greeks also had their appropriate word for hireling—*misthios*. Yet it has been denied that the Apos-

ties used *doulos*, in its appropriate sense. With what foundation, such denial is made, a very slight examination will show. When the Apostles present the contrast between freeman, *eleutheros*, and its opposite, *doulos* is invariably used.

Rom. vi. 20—"For when ye were (*douloi*) the servants of sin, ye were (*eleutheroi*) free from righteousness."

1 Cor. vii. 21—"Art thou called, being (*doulos*) a servant,"--"but if thou mayest be made (*eleutheros*) free."

Verse 22—"For he that is called in the Lord, being (*doulos*) a servant, is the Lord's (*apeleutheros*) freed man."

Gal. iii. 28—"There is neither (*doulos*) bond nor [*eleutheros*] free."

Coloss. iii. 11—"Where there is neither [*doulos*] bond, nor [*eleutheros*] free."

See also Eph. vi. 8--Rev. vi. 15 and xiii. 16, and xix. 18.

In a conversation with the Jews, John viii. 30, 40, our Saviour said, "The truth shall make you free" [using the verb formed from *eleutheros*.] The Jews at once replied, "We be Abraham's seed, and were never in bondage, [literally, never rendered the service of slaves] to any man. How then sayest thou ye shall be made free." They at once seized the contrast. How can we be *made eleutheroi* if we were never *douloi*?--The Saviour replied, "Whosoever committeth sin, is [*doulos*] the slave of sin."

These examples make the meaning of *doulos* in the New Testament, sufficiently plain. It is used as *cred* was used in the Jewish Church, to express the servitude of the Christian to his heavenly master. A *doulos* of God, is one who is not his own master; who has

been bought with a price. He, his family, his property, his time, his body and his spirit, belong to God; and he lives, and labors not for himself, but for him, whose property he is. It is true, that no one is, in this sense, the *doulos* of God, but he, who has voluntarily chosen him as his master.

Doulos is used, not to express the mode in which this relation was constituted: but the nature of the relation itself. The angels, who remain as they were created, are the *douloi* of God, as really as penitent men.

The Greeks had other words, expressing some modification of the general idea of slavery, as house-slave, footman, &c. They also used the word *pais* (boy) as the word boy is now frequently used in Slave-holding States. But the genuine idea of slave, both in classic Greek, and in the New Testament, is expressed by *doulos*.

This Centurion, of whom our Saviour said, "I have not found so great faith, not in all Israel," was then a master. Cornelius, "a devout man, who feared God, with all his house," was also a master. Acts x. 7, "and when the angel was departed, he called two of his household servants." The word here used, is *oiketes*—a house-slave. The same word is used, Luke xvi. 18, "No servant can serve two masters."

Acts xii. 12, 13—When Peter knocked at the gate of Mary, the Mother of John, Mark, "a damsel came to hearken, whose name was Rhoda."

The word here translated damsel, is *pardiske*, a female slave. It is used in the Septuagint, as the translation of *ama*, a bond-woman. It is used in Gal. iv. 22, 30, 31, and is there translated bond-woman. It is the word used in Acts xvi. 16—A certain *damsel* brought her master much gain—Also in Luke xii. 45, "And

shall begin to beat the men-servants, and *maidens*" maid-servants. All the Evangelists used it to designate the maid to whom Peter denied his master. These are the only places in which this word is used in the New Testament; and from these, we cannot question the rank of this Rhoda. Rosenmuller and Kuinoel in John xviii. 17---"Then saith the damsel [*pardiske*] that kept the door," say---"Whilst the heathen made their male-slaves, porters, the Jews not unfrequently devolved this duty on their female slaves. Such was the office of this maid-servant of the high priest, and of Rhoda, the maid-servant of Mary." Besides these instances of its actual existence in the Church, the use which our Saviour made of this relation, in the parables, and illustrations of truth and duty, is inconsistent with the belief that he considered it sinful. I will refer to a single parable—Luke xv. The father of the prodigal son, is represented as having (*misthioi*) hired servants, and also [*douloi*] slaves. The command, to bring the best robe, and the ring, and the shoes, was addressed to the [*doulous*] slaves. The son, "when he came to himself," contrasts his situation, with that of his father's [*misthioi*] hired servants; and humbled, and penitent, he asks to be made, not as his father's slave, but as a hireling. Was not the situation of a hireling, in that age, and in such a family, inferior to that of a slave? The self-condemned son chose the lowest place in his father's house, as best harmonizing with his sense of ill-desert. The father is presented as a model of benevolence, an eminent illustration of the benevolence and compassion of God towards penitent sinners. In the parable, we see the penitent son—the father weeping with joy embracing him, and the family slaves rejoicing with their master. Is the grouping unnatural? does it violate the

principles of moral right? Certainly had our Saviour regarded the relation of master and slave as sinful, it would not have been introduced here. All these instances were probably connected with the Jewish law, and could plead Divine authority. We may still ask, how the founders of the Christian Church treat this relation, as it existed among the Gentiles, and without God's expressed permission.

The relation of master and slave among the heathen, can be traced to the time of the patriarchs. Probably Job, and Abraham, and Abimelech, and Pharoah, however they differed in the treatment of their slaves, held them by the same tenure.

The legal rank of the Roman slave may be regarded as essentially his rank throughout the heathen world. The Romans, like the Jews, permitted their own citizens to be sold into servitude for debt, or crime, or by their parents. Like them they regarded such servants rather as hirelings, than as slaves, for when their servitude terminated, they regained their rank as citizens. The law forbade the *stealing* and selling a Roman citizen. The law, or rather the spirit of this law, seems to have existed as early, and extensively as the practice of slavery. Rachel and Leah say of their father, Gen. xxxi, 14-15. "Are we not counted of him as *strangers*? For he hath *sold* us and hath quite devoured also our money." Shewing that only strangers were thus sold. The Roman slave was either taken in war, "bought with money," or "born in the house." Justinian's Institutes, 1. 3, 3—"Slaves are denominated *servi*, from the practice of our generals to sell their captives, and thus preserve (*servare*) and not slay them."

An incident in the later history of the Jews will shew the influence which this practice of selling their

captives had on heathen warfare. Antiochus Epiphanes was required to pay to the Romans a tribute of two thousand talents. Nicaner, his general, proposed to raise this sum from the sale of the Jews he should capture in a war against that people. He then sent to the cities and the sea coast, proclaiming a sale of these captives, and collected a large number of slave merchants who accompanied his army, prepared to purchase the Jews, when set up to public vendue in the camp. ii. Mace, viii, 10, 11.

There was a constant slave market at Rome.

“Slaves were held *pro nullis*, [as nobody;] *pro mortuis*, [as dead men;] *per quadrupedibus;*” nay, were in a much worse state than any cattle whatsoever. They had no head in the state, no name, title, or register; they were not capable of being injured, nor could they take by purchase or descent; they had no heirs, and could therefore make no will, exclusive of what was called their “*peculium*;” whatever they acquired was their master’s; they could not plead nor be pleaded for; they were not entitled to the rights and considerations of matrimony, and therefore had no relief in case of adultery; nor were they proper objects of cognation and affinity; they could be sold, transferred or pawned, as goods; for goods they were and as such they were esteemed; they might be tortured for evidence; punished at the discretion of their master, or even put to death by his authority; together with many other civil incapacities which I have not room to enumerate. Cooper’s Justinian, note, pp. 411.

In Justinian’s Institutes, 1, 8, 1, 22, we find it asserted even so late as A. D. 533.—“All slaves are in the power of their masters, a power derived from the law of nations; for it is observable among all nations

that masters have always had the power of life and death over their slaves." The next section limits this right among the Romans. "All our subjects are *now* forbidden to inflict any extraordinary punishment upon their slaves, without legal cause." Some of the Roman citizens held 20,000 slaves.

Such was the slavery which the Apostles every where encountered, so soon as they passed the bounds of Judea. Churches among the heathen were to be formed of masters owning slaves, and of slaves serving masters under such laws. How then did they treat this relation?—The answer to this question may be found in their Epistles to these churches. They treated it as they treated the relation of husband and wife, of parent and child, equally perverted by these heathen. They corrected its abuses, but did not forbid the relation. Both slaves and masters were received into the church, the relation was recognized, and the duties of the master and slave were enjoined. The Apostles addressed slaves as members of the church, and prescribed their duties as slaves.

1 Cor. vii. 21—"Art thou called being (*doulos*) a servant? care not for it."

Eph. vi. 5, 6—"Ye servants (*douloi*) be obedient to your own masters according to the flesh:" not with eye service—but as the servants of Christ, doing the will of God."

Coloss. iii. 22—"Servants (*douloi*) obey in all things your masters according to the flesh; not with eye service as men-pleasers, but in singleness of heart, fearing God."

1 Tim. vi. 5, 6—"Let as many servants (*douloi*) as are under the yoke, count their own masters worthy of all honor, that the name of God, and his doctrine be not blasphemed."

Titus. ii. 9, 10—"Exhort servants (*doulos*) to be obedient to their own masters, and to please them well in all things, not answering again, not purloining, but shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

1 Peter, ii. 18—"Servants be subject to your own masters with all fear, not only to the good and gentle, but also to the froward." The word translated servants, in this passage, is *oiketēs*, properly a house-slave; but evidently here used as *doulos*. These quotations sufficiently show, that slaves were members of the Apostolic Churches, and that God enjoined the faithful performance of their duties to their masters.

It is not sin, to be a slave; but dishonesty, unfaithfulness, disobedience to lawful authority, is always sinful, whether in a slave or freeman.

There were also *masters* in the church, and their duties to their slaves were prescribed. Eph. vi. 9—"And ye masters do the same things to them, (the slaves) forbearing threatening, knowing that your master is in heaven."

Coloss. iv. 1—"Masters, give unto your servants that which is just and equal, knowing that ye also have a master in heaven." The word translated master, in these verses, is, *kurios*, whose primary meaning implies authority, rather than ownership. Hence some have inferred that in the New Testament *kurios* does not mean the owner of a slave, properly designated by *despotes*. Schleusner (in his Lex. in Nov. Test.) on the word *kurios*, says: "The distinction which some have made between *kurios* and *despotes*, is (*nihili*) nothing, as examples even in classic Greek plainly teach." It may be added that, if possible, this distinction is still less, in the Greek of the Scriptures. *Kurios* is the pro-

per translation of the Hebrew word *adonai* master—and is generally used for it in the Septuagint. Gen. xxxix. 2—"Joseph was in the house of his master," (*kurios*.) "And his master," (*kurios*.) Besides the *kurios* of a slave, is necessarily, his master.

1 Tim. vi. 2—"And they that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful, and beloved, partakers of the benefit." Here the word translated masters, is *despotes*, whose appropriate signification is, "the owner of a slave." Yet it has been asserted that these men were not masters, but were only so called, because they *had once* sustained that relation, as Gen. Washington retained his title, long after he had resigned the commission that conferred the authority. But the assertion is most obviously unfounded. The command is addressed to "as many (*douloi*) servants as are under the yoke." How could these *douloi* be under the yoke, if these masters had lost their authority? Besides, in the phrase, "but rather do them service," the Apostle uses the word, *douliou*, which as Schleusner shews, means "the service of those who are under the dominion, and in the possession of another whether bought with money or taken in war, or born in the house," the service of slave. The passage then asserts, unequivocally, that these *despotes* were *then* masters, and beloved brethren in the Church.

The epistle to Philemon sustains this position. Onesimus, Philemon's fugitive slave, had gone to Rome. Whilst there, he attended the ministry of Paul and was converted. The apostle sent him back to his master, and in this epistle, earnestly entreats Philemon to receive and pardon Onesimus, who had become a beloved brother. The epistle is a model of affectionate

and eloquent intercession, yet it acknowledges Philemon's claim to the services of Onesimus. "Whom I would have retained with me, that in thy stead he might have ministered to me in the bonds of the gospel; (*in chains for the gospel.*) But without thy mind, I would do nothing." Though Paul, in chains, greatly needed some one to minister to him, and found Onesimus peculiarly qualified for this service, yet he would not interfere with the legal rights of Philemon, and detain him without his master's consent. This epistle, in the name of Paul and Timothy, is inscribed to "Philemon, our dearly beloved" and fellow laborer. It therefore proves, as do the other epistles, quoted for this purpose, that the apostles did not regard the relation of master and slave as inconsistent with a credible profession of christianity.

They prove also, that where this relation existed among the Gentiles, the apostles did not forbid its continuance. They treated it as they treated the relations of husband and wife, of parent and child, among the same Gentiles. They modified, purified, and made them the source of great domestic, and social, and spiritual blessings. In the same paragraph that prescribes the duties of husbands and wives, of parents and children, the duties of masters and slaves are prescribed. The same code that authorises the one relation, recognizes the other. The same epistles that are inscribed to husbands and wives, parents and children as holy, beloved, and faithful brethren, are by the same inscription, addressed to masters and slaves. Is there then, more reason to doubt whether this relation be authorized in the Christian Church, than whether it was authorized in the Jewish Church?

It may be added that the practice of slavery con-

tinued in the Church, from the time of the Apostles, nearly to the time of Luther. In the 14th century a law was passed abolishing slavery in France, but it was generally disregarded. And so late as 1574, there was a commission from Elizabeth of England, respecting the manumission of two of her bondmen.* The character of slavery in the Roman Empire, may be learned from Justinian's Institutes, published A. D. 533, when the government had been at least, nominally Christian, for almost two centuries. Its earlier history is less offensive. Ignatius, who was contemporary with the Apostles, suffered martyrdom, A. D. 107. On his way to execution, he thus writes to Polycarp:—"Despise not slaves of either sex: yet let them not be puffed up, but serve more faithfully, to the glory of God, that they may obtain a better liberty from God: let them not desire to be set at liberty, at the charge of the Church, lest they be found slaves of lust."—Milner's Ch. Hist. vol. 1. p. 152.

Polycarp suffered martyrdom, A. D. 167. He also was a companion of the Apostles. Whilst the persecution was raging, he was induced, by his friends, to retire to a neighboring village. The civil officers, not finding him at his house, seized two of his servants, and by torturing one of them, compelled him to disclose the place of his master's retreat. The same persecution in which Polycarp suffered, visited the churches of Vienne and Lyons. In a letter, giving an account of their sufferings, they say, these were greatly aggravated "by the conduct of their heathen *servants*. Some of these servants had been apprehended, and they accused the Christians of eating human flesh, and of various unnatural crimes, not fit to be mentioned or imagined."

* Robertson's Charles V. vol. 1.—notes IX. XX.—where the reader will find many hints on the slavery of the Middle Ages.

This same letter gives an account of a female slave, and her mistress who suffered martyrdom together.—Milner's Ch. Hist. vol. 1, p. 188. Some time after this, we have an account of the martyrdom of Pamphilius, a Presbyter, and that of his servant. They also suffered together.

I will present another fact connected with this subject, though of later date. It is selected, partly because of its national relation; and in part, because it suggests a proper course of conduct towards Africa.

“That Gregory, who was afterwards raised to the Popedom, and is distinguished by the appellation of ‘the Great,’ was one day led into the market-place at Rome, to look at a large importation of foreign merchandize. Among the articles there, were some boys exposed for sale. There was nothing remarkable in this, for it was the custom every where in that age, and had been so from time immemorial; but he was struck by the appearance of the boys, their clear skin, their flaxen hair, and ingenuous countenances.” On enquiring, he learned that they were English, from the Island of Britain; and were heathen. He immediately resolved to visit Britain, that he might convert the English, but was prevented, by his election to the Papacy. After his election, he sent forty Missionaries to England, and an agent into France to purchase young Anglo-Saxon slaves, and place them in Monasteries, where they might be carefully educated, and prepared to assist in converting their countrymen.—Southey's Book of the Church, vol. 1, p. 23.

We have now completed this biblical investigation. We have shewed that the relation of master and slave, existed in the Patriarchal Church: was recognized in the Abrahamic Covenant: was incorporated with the

entire Civil and Ecclesiastical polity of the Jews: existed in the families of persons whom our Saviour and his Apostles represented and treated as eminently pious: and that in the churches formed by the Apostles, it was the subject of advice and legislation, like the other social and domestic relations. It has also been shewn, that it continued in the church till near the time of the Reformation.

It will not require a labored exposition of the principles and practical effect of modern Abolitionism, to make the contrast, between it and the Bible, manifest. In shewing this contrast, I do not impeach the intelligence or moral principle of Abolitionists, but allow them due credit for both.

Abolitionism assumes that the relation of master and slave is a sin—a palpable violation of duty to God and man. Its object is to banish this relation from the church and country.

The effect of this principle, upon Abolitionists, in their connection with the Church. They can have no christian fellowship with those who sustain the relation of master, because in their opinion, such live in the practice of a scandalous sin. They establish a term of communion, unknown to the Church, since “the beginning.” One which would exclude Prophet and Apostle, and Martyr, and which alike condemns the laws and Lawgiver of the Church.

They demand that ecclesiastical courts shall condemn as a sin, what the head of the Church has authorized, not only in the charter, but in all the laws that he has ever given for the government of the church. They regard the ministers of Christ, who differ from them on this subject, as unfaithful to their trust, and unworthy of the support or confidence of the Church.

The effect on their conduct as citizens. Abolitionists are opposed to the laws, and the government, on the ground of moral principle. They demand a change of the laws, and of the bond of union between the States, and avail themselves of all their political rights, that they may effect this change. They use the "liberty of speech and of the press," in its utmost latitude, and assailing the characters of ministers, of churches, of civil rulers, and legislators, that they may create and direct a strong public sentiment in favor of this object. They claim, that in thus using the press and speech, they violate no duty of the citizen, because, if convicted of slander or a libel, they are prepared to submit to the penalty. But then, neither does he who resorts to the club and stone, to avenge these aspersions, violate any duty of the citizen; for the law also grants him liberty of person and limb, and he uses this liberty as he thinks proper, subject to the penalty of their abuse!—A principle which makes submission to the penalty, equivalent to obedience to the law, and subverts all government. It would make the inmates of the State's Prison, to be law-abiding citizens, and even Satan himself is thus converted into a dutiful subject of the divine government. They assume the power to declare civil laws null and void, and absolve officers from the oath, binding them to support the Constitution. They apply to foreign powers, and invite their co-operation. In the "World's Convention" met at London, 1840,—the American delegates offered and advocated resolutions, to enlist the aid of the foreign press, that the indignation of the world might be excited against this Slaveholding Republic. They stated that the "American Abolitionists fell back for assistance on the civilized world: that they relied on external application;'

and that "the civilized world must erect a wall of *exterminating fire* around American Slavery which should melt the hard hearts of American Slaveholders," "that they relied on moral power, and by moral power—meant political action."*

Now according to human laws, this was not treason. But does not the conduct of these delegates, toward their own country, bear a very marked resemblance to that of the celebrated Peter the Hermit—toward the Turks? They were preaching up a crusade, and would arouse the press, and the indignation, and political action of the world against their own country,—that by these means the government may be compelled to adopt the principle of Abolitionists.

It is easy to perceive the contrast between all this and the principles and practice of early Christians.—Tertullian exhibits a beautiful view of the conduct of Christians toward the civil government, in the Third Century. In his apology for Christians, he says: "We looking up to heaven with outstretched hands, because they are harmless, with naked hands, because we are not ashamed, without a prompter, because we pray from the heart, constantly pray for the Emperors, that they may have a long life, a secure empire, a safe palace, strong armies, a faithful senate, a well moralized people, a quiet state of the world—whatever Caesar would wish for himself in his public and private capacity." And, after significantly hinting at the number of the Christians, and their power to defend themselves, he adds: "We are dead to all ideas of worldly honor and dignity, nothing is more foreign to us than *political concerns*." This apology was addressed to the persecuting Roman Emperors. But even in the days of the

* See Report of World's Convention in the Philanthropist, 1840, Nos. 19 and 22, of 5th vol.

Apostles, some men crept into the Church, actuated by a very different spirit. These were of that class of the Jews, who believed submission to the Roman Government to be a sin. They reviled the Emperor, and Magistrates, and endeavored to array the church against the civil government, on questions of public right.* Of these it is written 2 Pet. ii. 9, 10—"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished; but chiefly them that walk after the flesh in the lust of uncleanness, and *despise government*. Presumptuous are they, self-willed, *they are not afraid to speak evil of dignities.*" Such conduct not only tends to excite the civil power against the church, but tends to subvert all government, and infuses a spirit of insubordination uncontrollable by either human or divine law.

The effect on the moral influence of Abolitionists. It conveys an unscriptural idea of the importance of civil rights, contrasted with the interests of the soul.

The providential government of God and his word, teach that man's outward condition is of little importance compared with what involves his eternal condition. "One thing is needful," is the great lesson of God's word and providence.

The conduct of Abolitionists teaches a different lesson. They concentrate their energies upon another object. They agitate the Church, and the State, threatening each with dissolution if this object be not attained. They desecrate the Sabbath by collecting crowds in political assemblies on that holy day. They advise the slave to violate the eighth commandment, and to disobey all the commands which God has addressed to him as a slave.

*See Macknight's Illustration of 13th Romans.

And what is this object, dearer than the integrity of the government, the peace of the church, the sanctity of the Sabbath, and the commands of God? A *political right*. What a lesson for the slave, and for the world! Let this be compared with what God says, on this same subject. 1 Cor. vii. 20, 21—"Let every man abide in the same calling wherein he was called. Art thou called, being a servant, care not for it: but if thou mayest be made free use, it rather."

Here I cannot but advert to the claims of superior benevolence towards the slave, so confidently made for Abolitionism. We must judge of the benevolence of a plan, not alone from the favor proffered, but also by the proposed means of securing it. There is no benevolence in proffering wealth to a poor neighbor, if it must be obtained by fraud or theft. Satan's proposal to gratify the fond wishes of Eve, might have been deemed polite and kind, had it not involved the violation of a divine command. Is that benevolence to the slave, which encourages and aids him to secure his freedom, by violating the command, "to serve his master with all fidelity?" Or is it benevolent to infuse into his mind such notions, as will make his servitude a galling yoke, and disqualifying him for obeying the mandate "to count his own master worthy of all honor."

The effect on the moral power of the Bible. Abolitionism assumes to demonstrate by a process of inductive reasoning, that the relation of master and slave is a gross sin—a violation of the laws of our being. From this, it follows, by necessary consequence; that no book authorizing this relation, can come from God. The Christian Abolitionist denies that this relation is authorized by the Bible; and adopts a system of exegetical rules, that make the Scriptures teach according to

his theory. With him, "forever," when applied to servitude, means "to the year of Jubilee," Abraham's "servants, bought with his money," are religious converts; and *ered* and *doulos*, instead of meaning slave, mean in fact, only hired servant. The effect of such a mode of interpreting the Scriptures, is obvious. Men learn to believe, that the Bible is an unintelligible book. It ceases to speak to the heart and conscience, with divine authority. The writing upon the wall, may be from God, but the impression is, according to their confidence in the interpreter. But there is another class, uninfluenced by a reverence for the Bible, who will welcome a pretext for evading its authority. These will try it by the strict laws of interpretation, and convict it of teaching this forbidden doctrine; and condemn it, and be freed from its authority. Unless I have been misinformed, these results have already been witnessed in not a few instances. But where this result has not been produced, even members and officers of the church frequently say, "if I believed that the Bible authorizes slavery, I would reject it." This is the true issue in this controversy. Whether God, alone, shall decide what is sin; whether the Scriptures sustained alone, by the name and authority of God, are, and ought to be, the only rule of faith and practice; or whether, by inductive reasonings, from what may be termed first principles, we also may decide what is sin, and from appeals to human feelings and sympathies, and public sentiment, may obtain another rule of faith and practice? Viewing the doctrines of the Bible, and its claims to human credence, as I do, I cannot avoid the conviction that the influence of modern Abolitionism, is not only injurious to the moral power of the Scriptures, but is also calculated to produce and

nourish the infidelity “of political principle,” the infidelity of France—which exhibited to the world the remarkable spectacle of a nation declaring war against the Bible, and proclaiming its author an enemy to the State.

The effect upon specific precepts of the Bible. Abolitionism annuls many precepts of the New Testament, and substitutes its own in their stead.

This—says, 1 Cor. vii. 21—“Art thou called, being a servant, care not for it. But if thou mayest be made free, use it rather.”

That—teaches the slave to care greatly for it; to care for it more than obedience to God, and for his own soul; and if he be not *made free*, it bids him by flight, to *free himself*.

This—Eph. vi. 5, teaches, “Servants to be obedient unto their masters in singleness of heart, as unto Christ.”

That—abhors the idea of comparing the obedience due to the master, with what we owe to Christ; and teaches that masters are not to be obeyed at all.

This—1 Tim. vi. 1, teaches, “Servants to count their own masters worthy of all honor.”

That—not only despises *masters*, but also teaches the slaves to despise them.

This—Tit. ii. 10, teaches servants not to purloin, but to shew all good fidelity.

That—teaches them utter faithlessness, even to flight; aids them to flee, and bids them to steal, if necessary, to assist in their escape.

This—1 Tim. vi. 2 and Tit. ii. 9, commands all ministers of the gospel to teach, and exhort servants to perform these duties.

That—forbids ministers so to teach, and condemns

those who do it as hirelings, unfaithful, time-servers, and traitors to truth and righteousness.

This—says 1 Tim. vi. 3, 4, “If any man teach otherwise, he is proud, knowing nothing, but doting about questions, and strifes of words, whereof cometh envy, strife, railing, evil surmisings.”

That—utterly denies this, and claims such as wise and faithful ministers of the true gospel.

This—enjoins all these duties upon the slave, that he may “adorn the doctrine of God our Saviour, and that the name of God may not be blasphemed.”

That—says, that to require such duties from the slave, is a sin; that it is dishonoring God and the Gospel; and that his duty is to break his yoke, and escape from all obedience.

It is a remarkable circumstance, that among good men, whose motto is, “The Bible—the only rule of faith and practice,” there should be such a palpable mutilation of the Scriptures.

If we can erase these texts, we can erase the whole; and if we can substitute these commands, we can make a Bible. What does the Pope claim more than this?

Such is the influence which a false principle, under the guise of benevolence and piety, exerts upon the belief and practice of good men: and such is the contrast between the Bible and Abolitionism.

Abolitionism would exclude from the church, all who have not received its impress. It demands the keys, “that no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name,” Rev. xiii. 17.*

* In the “World’s Convention,” to which reference has been made, it was moved by an American Delegate, “that Foreign Christians should have no fellowship with Ministers from the United States, except those who at home were outspoken Abolitionists.” Of course the Resolution passed.

It assumes the power of absolving citizens from the oath of allegiance.

It abrogates divine commandments. Though it does not excommunicate by "*Bull*," it calls upon the civilized world to treat us as an excommunicated nation, till we receive its mark.

In its periodicals, it publishes an "*Index Expurgatorius*," not of books, but of men—of ministers and statesmen, whom its friends are warned to avoid.

Though it does not claim the power of burning its heretics in a fire made of faggots, yet, it would draw around them "the indignation of the world" "a wall of exterminating fire, to melt their hard hearts."

If this spirit had the power of the sword, in what would it differ from "the man of sin," of the thirteenth and fourteenth centuries? Yet, it demands to be received into the State, as being the very "genius of liberty;" and into the church, as the very essence of benevolence; dear to God, and consecrated to his cause. So the Grecian horse stood before the gates of Troy, a consecrated offering to a Trojan idol. Trojan hands drew it into the city. It was received with songs, and the sound of trumpets, and great rejoicing. But whilst the citizens slept, the enemies concealed in its bosom, crept forth, and Troy was destroyed. Satan, who is more cunning than Ulysses, is the true author of this mode of deluding and destroying men. "*Decipimur specie recti*," applies not to writers of poetry alone.—All men are easily "deceived by the semblance of right." The acquisition of knowledge tempted Eve to eat the forbidden fruit. It was by "professing themselves to be wise," that the ancients "became fools, and changed the glory of God, into an image made like man, and beasts, and creeping things." The Pharisee "made

void the law," by saying it is "*Corban*." And under the pretext of promoting purity and truth, and godliness, the "Man of Sin" has made void both Law and Gospel. Satan well understands how to give to his devices the semblance of goodness: and to connect with them a class of means, fatal to all the interests of the community, by which his device is adopted. We do not believe that Abolitionists design to injure the Church and State. Neither did the Cyprians and Augustines, and Chrysostoms, of the early church design injury. But they effected it, and to such a degree, that compared with what they did, all the oppression and persecutions of her enemies, were nothing. They nourished the man of sin; they introduced him into the church: they were his sponsors, and on their responsibility, he was numbered with the disciples of Christ.

Shall we not learn wisdom from the past, and try the spirit, whether "it be of God," ere we receive it into the church, or into our hearts. "To the *law* and to the *testimony*; if they speak not according to this word, it is because there is no *light* in them."

It may be enquired—"Where is the remedy for the evils of slavery as it exists in our country; if the principles of Abolitionism be rejected?" There are, also, evils connected with our other domestic and social relations. And for all these, the *gospel* is the *sufficient* and *only* remedy. Because it has not *yet* made the relations of husband and wife, of parent and child, what they should be—shall we abandon the gospel, as inefficacious or insufficient, and adopt remedies of our own devisings? Or shall we abandon it, because it appears to be so slow in accomplishing the desired result? When Saul had waited seven days at Gilgal, that Samuel might come, and offer the prescribed sacri-

fice, because he tarried, Saul assumed to himself the office of priest, and offered the sacrifice. His pretext was, that Samuel delayed his coming. The Prophet said, "thou hast done foolishly; thou hast not kept the commandment of the Lord thy God: thy kingdom shall not continue."—1 Sam. xiii. 8, 14. Shortly after this, Saul again substituted his own device, for a divine commandment. Then Samuel said, "Behold, to *obey* is better than sacrifice, and *hearken*, than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry; because thou hast rejected the Lord, the Lord has rejected thee from being King."—1 Sam. xv. 22, 23. And from that time the spirit of the Lord departed from Saul, and an evil spirit entered into him. We need patience; and are commanded to exercise it in laboring, as well as in suffering. "Behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he received the early and the latter rain. Be ye also patient."

In the Olympic race—the successful competitor must have complied with all the prescribed rules of the race. It is thus with those, who contend for the heavenly crown. "Though a man may strive, yet is he not crowned, except he strive lawfully." He must neither attempt to shorten the distance, nor change the course.

But if we compare the effects of the two plans, on both master and slave, it seems hardly possible that any true friend to either, could desire a change in the gospel plan, even though it were practicable and lawful.

Abolitionism proposes, as its consummation, "the immediate and entire emancipation of the slave, because his master has no right to hold him." Admit

this to have been effected through the present efforts of Abolitionists. Will not the master believe that his property has been forcibly wrested from him? and will he not indulge unkind feelings toward the freed slave, and the Abolitionists? The slave obtains his freedom, as one who has been long and most unrighteously oppressed. Will it not seem to him a virtue to hate his former oppressors? Can we expect any harmony or interchange of kindly feeling between them?

But what will be the effect upon the *political* condition of the slave? With the ignorance and inexperience of the bondman—he becomes a free citizen, in a community of his fellows. What will be the prospects of such a community?

When the Jews were emancipated from Egyptian bondage, their number was about equal to the number of slaves now in the United States. Yet, with a prospect of national prosperity and glory, such as had never been conceived by any other people; and with influences to humble them, and secure reverence for their ruler, and obedience to law—such as were never exerted upon another community; it was found impossible to constitute them an independent nation.—The entire generation that had arrived to years of maturity, at the exodus, from Egypt, perished in the wilderness. The next generation required the discipline of the forty years in the wilderness, ere they were prepared to become a nation. To them Moses said, “And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no.”—Deut. viii. 2.

What then, must be the prospects of the slaves, if

emancipated, on the plan of Abolitionism? How different from these effects are those of the Gospel! It takes both master and slave under its supervision, and with its own divine authority prescribes to each his relative duty. It constitutes the master the guardian of his slaves, responsible to his "master in heaven," not only for their kind treatment, but, for their moral and religious culture. It thus provides for the instruction of every slave, by a teacher, who has an interest in his welfare, such as no other person can have. What system of common schools can be compared with this.

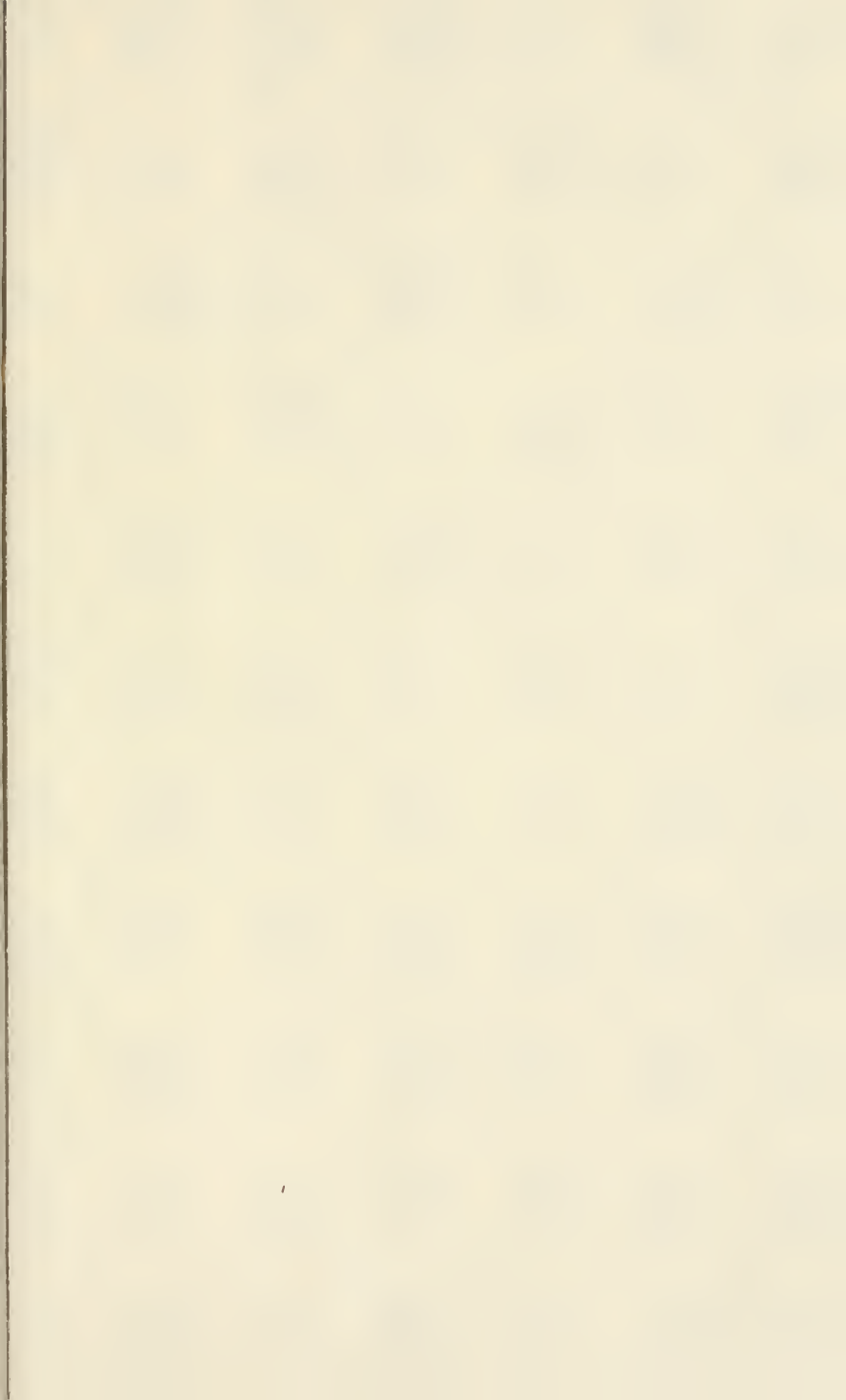
The discharge of his duties will necessarily increase the master's interest in his slave. He learns to regard him as a fellow-being—a man like himself, formed for the glory of God, and redeemed by the blood of the Saviour; and he seeks his welfare, not only because it is required, but from the fraternal feelings of humanity.

The gospel has its influence also, on the slave. It addresses him as a man, and sustains the responsibility of man;—teaching him that his servitude is lawful, it removes that sullen dissatisfaction which Abolitionism creates, and which so eminently unfits him for receiving instruction. Now he appreciates and assists his master's efforts for his culture. He learns to serve, not with eye-service, but as fearing God; and in his care for his master's interest, and his anxiety, that "he may adorn the doctrines of God his Saviour, he learns the duties and cultivates the habits of a freeman. If it now seem best that he should be made free, the way is prepared. He can now be emancipated, without injury to himself, without the regrets of his master, and without detriment to the State.

Will it be said that "this result can never be accomplished." Then the question recurs:---Shall we adopt

a plan of our own devising? Because, from unbelief, we doubt the efficacy of the divine plan; or from an overweening estimate of our own wisdom, we feel able to devise one more efficacious, shall we take credit to ourselves for rejecting God's and substituting our own?

But the gospel proposes, and enjoins no plan that may not---shall not be realized, if the church discharge her duty. Let the zeal, manifested in efforts to counteract the divine plan, be exerted for its execution; let the church in the meek spirit of her Redeemer, with entire confidence in the perfection of his law, and an humble reliance on his aid, teach the master and slave according to his word, and who can doubt the result? "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." If we would do good to others, we must stand in the counsels of the Lord. If we would save our own souls, his word must be "hid in our hearts." "Thus saith the Lord the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest?--- But to this man will I look, even to him that is poor, and of a contrite spirit, and *trembleth at my word.*"







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