

Passover, Pentecost and Tabernacles. They were not allowed to be sold out of the country, nor was a fugitive permitted to be returned. The family, marriage and other relations were all sacredly preserved. Every seventh year freedom was proclaimed to all the natives, and every fiftieth year to the whole land. It is estimated that out of the fifty years, at least twenty-three years was at the absolute disposal of the servant.

Mr. CHAMBERS. Do I understand the gentleman to assert that all the Jewish slaves went out under the Jewish system?

Mr. DANIEL. I say that every fiftieth year there was a year of jubilee, when liberty was proclaimed throughout all the land unto all the inhabitants thereof.

Mr. CHAMBERS. I say, on the contrary, that the express language of the Bible is that servants remained forever.

Mr. DANIEL. I think, if my recollection is right, that Mr. Barnes and other commentators substantiate the position from texts of the Bible that the Jews went out free the seventh year, and that, in the year of jubilee, the fiftieth year, the heathen and all went free. I think that was the distinction.

Under such a system, American slavery would soon die out.

Such features as peculiarly distinguish American slavery were loudly denounced by the prophet Jeremiah and others.

Slavery in the Roman Empire was perhaps equally oppressive, and, in some respects, more than that that exists amongst us. The Apostles found slavery already in existence, and so deeply rooted and entwined in all the features of society that they did not attempt to interfere with it. It would have been folly for them to have done so, and would have very much retarded the very object they had so much at heart.

They contented themselves, therefore, by laying down rules for the government of both master and slave, strict obedience to which would soon destroy all slavery, and under the effect of the very Christianity which they were instrumental in establishing, slavery did almost cease to exist in this great empire. There is no proof that Christ himself ever came in contact with slavery. But if he did, his object, like that of his Apostles, more especially, was to save not to conquer by the sword, and to save, too, by the establishment of great principles which would go to the very root of the evil.

Nor can it be argued because they did not at once destroy, that they thereby meant to sanction any more than they, because they did not subvert the reign of the cruel Nero, or put an end to the wicked games and other vices then prevalent, they therefore approved. Polygamy, concubinage and arbitrary force might be justified for the same reasons.

Now, I learn from the Bible the great brotherhood of man. It teaches me that God

"made of one blood all nations to dwell upon the face of the earth!" It teaches me also He is no respecter of persons; that He died to redeem all. It also enjoins upon me to love my neighbor as myself; and that whatsoever I would have men to do unto me that I should do unto them.

I ask gentlemen now to compare slavery as it exists even in its best forms, here or in the South, with the condition of society, such precepts must soon bring about if carried out fully in their spirit and letter. Surely slavery could not stand a day. It would be found to be wholly inconsistent therewith.

What is slavery? It is, sir, that institution that ignores the marriage relation, the relation of parent and child, as in neither case does it admit or allow the rights or control of husband or father. It forbids the slave to be taught to read and write. It does not allow him to enjoy any religious privileges, not even that of the Holy Sabbath, except by the will of his master. He may be sold away from all those nearest and dearest to him without a moment's warning, and without a single fault. He is regarded as a mere chattel in the eye of the law, the master exercising supreme control over body and mind. He is not allowed to give testimony where any white man is concerned, though that white man may inflict the most cruel torture upon him, or even murder another in his presence. In the latter case the murderer goes scot free, though the proof be ever so positive and conclusive. I say that such laws are a disgrace to our statute books, and a crying shame upon the fair fame of the State. These colored people cannot assemble together for a religious meeting even by the laws of the State, unless attended by a white person or persons. They are not allowed to keep a dog or gun, or to go from plantation to plantation by night, unless subjecting themselves to the lash of the patroller. In the words of Chief Justice Taney, "they have no rights under such laws that the white man is bound to respect." And these cruel enactments have been multiplying until the patience of the people will tolerate them no longer.

Look now upon this picture, and tell me if this accords with the spirit and teachings of Christ and his Apostles as illustrated throughout his word?

Such a construction was not, moreover, given to Bible teachings by the churches in days gone by. The Methodist church, for instance, of which I am an humble member, has been asking through its discipline ever since I could recollect and long before, "what shall we do to extirpate the great evil of slavery?" And I can very well recollect when men were turned out of the church for buying and selling human beings for gain, but it has not been so in these latter days. The Presbyterian church from a remote period has uttered her strong and uncompromising con-