

"These are the judgments, says God to Moses, which thou shalt set before them. If thou buy an Hebrew servant, six years he shall serve, and in the seventh he shall go out free for nothing. If he came in by himself, he shall go out by himself; if he were married, then his wife shall go out with him. If his master has given him a wife and she have borne him sons and daughters, the wife and her children shall be her masters, and he shall go out by himself."

It is a part of history that while the Hebrew servants became free in the year of jubilee, others remained in bondage forever. And the Hebrew servant also had the privilege of remaining with his master and becoming a servant forever. We turn to Leviticus for the law relating to the year of jubilee.

The following plain and explicit words of one of the laws respecting that trade and registered in this book, can admit of no other construction:

"Both thy bondmen and bondmaids, says the supreme Lawgiver, which thou shalt have, shall be of the heathen that are around about you; of them shall ye buy bondmen and bondmaids. 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 as an inheritance for your children after you to inherit them for a possession; they shall be your bondmen forever." (Lev. 25: 44, 46.)

No such thing as slavery? The gentleman from Talbot (Mr. Vaillant) deliberately put on paper and deliberately read it as that it was nothing more than that Abraham was at the head of a clan, that these people were his subjects like other princes, and strange as was the illustration, the princes named by him were Buonaparte, Queen Victoria, and Abraham Lincoln.

In Exodus we find a description of what we may understand by a slave, that he is property. The expression is that he is "money."

"And if a man smite his servant, or his maid, with a rod, and he die under his hand; he shall be surely punished."

"Notwithstanding, if he continue a day or two, he shall not be punished: for he is his money." (Ex. 21: 20, 21.)

If a man cannot claim that as property which he considers as his money, I am at a loss to know what definition can be given to property. If a man takes from me that which is my money, the fact is as self evident as the truth of the proposition in Euclid that things which are equal to the same thing are equal to each other, that he takes from me my property. I think it would be very difficult for any man to sustain the idea that slaves are not property but are money.

Now I will turn to the New Testament. We are told that there is only a reserve by

the Saviour and Apostles upon the subject, because they did not design to interfere with the civil rights of any class of persons; that they have maintained silence upon the subject. In the epistle to Timothy we have positive injunctions. Rules and laws for the government of Christian persons are prescribed; and amongst them [not silently passing over] this question—relation of master and slave. St. Paul has taken special care to direct what are the duties of master and slave, their obligations, and what the Christian system requires at their hands. He says:

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

"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. These things teach and exhort."

"If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

"He is proud, knowing nothing, but doubting about questions and trifles of words, whereof cometh envy, strife, railings, evil surmisings, &c." That these so called servants were slaves is not denied and cannot be denied.

St. Paul, instead of saying that the master was committing sin, living in the daily and hourly exercise of immorality, counted him worthy of all honor, to be respected; and if any man should teach otherwise, he puts censure upon him. It is a class of people that have been very numerous since those days. The Helpers will be found there; the Livermores will be found there; for they teach a very different doctrine. The abolitionists throughout the country, in this age, teach them to disobey their masters, and desert their masters, and cut the throats of their masters. And the production of these authorities here has elicited—[clapping his hands]—what I never desired to see in a respectable body like this, marks of gratification such as would be exhibited in a play-house.

This book was written in 1787, in England. It was not written for the present or any similar occasion, as my friend tells us that some of these books, about Jamaica and others, were. He was a learned divine speaking to the church. Here is what he says of the epistle of St. Paul to Philemon:

"Philemon, to whom St. Paul addresses this affectionate epistle was a rich Colossian, and a Christian of distinguished merit." The character given of him in the first part of this epistle, represents him as "one of the most zealous and fervent Christians of his time. His assiduity in promoting the interests of christianity in quality of fellow laborer with