

St. Paul, his love and faith towards the Lord Jesus, and his generous, unbounded charity towards all the saints, or his fellow Christians whom he relieved and comforted on all occasions, gained him the confidence, esteem and affection of the Apostle and of the whole church at large.

This primitive and exemplary Christian had in his service one Onesimus, a slave.

Now, sir, no translator of the Bible, no divine of any description, no church of any description, ever doubted or denied that Onesimus was a slave to Philemon until abolitionists started this idea. The statement here is the history which the church have always received as authentic.

This primitive and exemplary Christian had in his service one Onesimus, a slave, who as it is very strongly intimated by St. Paul, having defrauded his master of some part of his property, and knowing the influence the Apostle had over him, eloped from his master's house, went to Rome where St. Paul was then in prison, was converted by him, and received into the communion of the Christian church; and having by his good services and conduct, gained the apostle's favor, he seems to have prevailed on him to write to his master Philemon in his behalf.

The letter, of which Onesimus himself appears to have been the bearer, is a masterpiece of eloquence, some of the finest compositions extant in the epistolary kind. Nothing can be more tender, more pressing, more animated and persuasive; entreaties and authority, praise and recommendations, religious motives and motives of personal gratitude and integrity, are most inimitably well tempered and alloyed together. In short, almost every word of this concise epistle contains some argument or reason to effect a reconciliation between Philemon and Onesimus, and to obtain from the master the readmission of his fugitive slave into his house and service.

How different this from what we have heard here said! How widely different the abolition translations to which we have been referred!

Now, sir, these abolition translations are made by men who have taken up the Bible for a purpose, and against them I place the opinions of men who have spent their lives in its study, men who have had no other pursuit, men who never mixed politics and religion together, men who never preached politics and religion from the same desk, men who have devoted themselves exclusively and entirely to the work of studying the meaning of the Scriptures, and of enlightening and instructing others therefrom. And the interpretation which they give is the same in all time, from the earliest period down to the commencement of this abolition feeling, of this abolition translation of the Gospel, of this abolition sentiment which says: "If slavery

or the gospel must perish, let the gospel go by the board; a sentiment which my friends know as well as I do has been expressed by those who now construe these passages in this way, by such men as Wendell Phillips, Garrison and others of their persuasion. When we see these men picking out and perverting isolated texts of the Bible to answer a particular purpose, in opposition to all precept and practice, from the days of the patriarchs down to the inception of this mischievous doctrine, it so palpably deprives them of all respect that I need not further pursue this point. This book refers to various other texts of Scripture; but I will not go over more of them.

I hold another book in my hand. Gentlemen may well say they have never read Bishop Hopkins's "View of Slavery." I tell them, notwithstanding any vituperation which this book or its author may receive at their hands, whatever offensive terms they may apply to either, no man has ventured to reply to it, and I venture to make the further assertion with regard to it, that no man ever will make a satisfactory reply to it. This book was written in consequence of an attack upon him for having republished his views upon the subject of slavery, written years ago, agreeing with those universally accepted from the commencement of the Christian era down to a late period in the history of the church of God. The opinions of some of the ancient patriarchs who have been canonized and held in veneration, and whose opinions have never been questioned until it became a political matter, are here shown upon the question of slavery, as well as upon the meaning of texts of the Bible; Augustine, who was one of the fathers of the church while the church was a unit, and other bishops, and most learned divines of inferior grades. Here also we find the testimony of Tertullian, who lived at a still earlier period. And Philo, who lived in the first century, who says:

"There is one kind of slavery of the mind, and another of the body. Men are the masters over the bodies and the appetites, and vices over the minds."

"The divine law accommodates the rules of right, not to fortune but to nature. Therefore masters ought not to abuse their power over their domestic servants, but should beware of insolence, contempt, and cruelty. For these are not the signs of a serene mind, but of tyrannical weakness, exercising arbitrary licentiousness instead of judgment."

Tertullian, Jerome, Augustine, and other early patriarchs of the church teach the same doctrine of the power of the master over the slave, and instruct the master how to use this power. Councils in their edicts to the church proclaim the same thing. It is not in my power to read it in the time allowed me. It is all given in this book; and I charge any man who satisfies himself with a general denunciation of the author of this book, with