

Christ, to restore obedience to the moral law; and that in its second table as well as in its first. But the germ of this obedience is love; and where there is no love, there is no obedience. Withal, the love as it refers to the second table of the law, is measured out to us by a standard with which we are all familiar. 'Thou shalt love thy neighbour as thyself.' Nay more; obedience to the second table of the law, and of course the love from which it springs, is frequently spoken of in the word of God, as the most decided evidence of obedience to the first; so that where it is not apparent, we dare not say there is vital godliness. 'If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.*' But is my buying and selling a fellow creature, as if he were a brute, and robbing him of the fruits of his industry, and keeping him in poverty that I may be rich; or subjecting him at my pleasure to brutal inflictions—are these things, and things even worse than these, which we have already seen belong to the case, compatible with brotherly love? This one small quotation is decisive of the point, unless men shall have the hardihood to say that the Word of God contradicts itself: and be it remembered, that, in its principle, the quotation is applicable alike to a brother in Adam and a brother in Christ, with only such modifications as these two relations respectively involve. 'If ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?†

"Again, it is opposed to the current phraseology of the Bible in its references to social life. In turning over the sacred pages, our eye is ever and anon arrested by such passages as the following—'Owe no man anything but love one another.'—'Thou shalt love thy neighbour as thyself.'—'Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him.'—'A new commandment give I unto you, that ye love one another.'—'By this shall all men know that ye are my disciples, if ye have love one to another.'—'Be kindly affectioned one to another, with brotherly love; in honour preferring one another.' Here you see that love is everything; but love is an active principle; wherever it exists, it finds work to do; and so the same inspired authority gives law to its operations. 'To do good and to communicate forget not; for with such sacrifices God is well pleased.'—'As we have opportunity, let us do good unto all men, especially unto them who are of the household of faith.'—'Blessed are the merciful, for they shall obtain mercy; but he shall have judgment without mercy who shewed no mercy.'—'The merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh.' Such passages as these may be quoted indefinitely; the Bible is stored with them; and it is idle to ask—nay it is almost profane to ask—are they compatible, I say not with the severities, but even with the existence of slavery, viewed merely as man holding property in man, against the consent of his own mind.

"Again, it is opposed to the very letter of the Bible. There, manstealers are classed with murderers of fathers and murderers of mothers; with manslayers; with whoremongers; with them that defile themselves with mankind; with liars; with perjured persons; and if there be any other thing which is contrary to sound doctrine.‡ This is the category to which they are assigned, and if they dislike the name of 'manstealers,' I know not how it can be fairly replaced, except by another equally obnoxious. The man who makes a chattel of his fellow man, by purchase from another, is partaker with the thief, or the robber; and all the time he holds such a purchase, he is a resetter of that which is stolen. Nor is even this all; although he were to purchase the man from himself, still he is not guiltless, unless the terms of the purchase be ratified by the law of the Great Supreme, which they never can be, if they are such as to constitute one man the slave of another.

* 1 John iv. 20, 21.

† Matt. v. 46, 47.

‡ 1 Tim. i. 10.