

to the position from which, partly for illustration, and partly for your edification, I diverged.

I started with the assertion, which I must now make good, that the idea of the text is the great fact of Redemption and that Christ is the Great Emancipator.

Turn our eyes which way we will, this is the most important thing that can be revealed to us or be apprehended by us. That, before Christ came, mankind were all sunk in a bondage of the most degraded sort, bondage of the soul, to sin, the world, and the devil, indeed there never was mere bodily bondage worthy of being named as a type of this, for the once vilest slave, who is the Lord's freeman, is in an infinitely better position than the proudest despot who serves his own heart's lusts and lives without God in the world. It was from a proper appreciation of this sublime truth that the Apostle Paul seems to overlook the necessity of placing his sentiments, on the subject of bodily slavery, on a more unquestionable basis, so as to deprive the advocates of negro slavery of every plea, which now from partial and one-sided interpretation of his writings they urge in defence of their abomination; and even ministers of Christ's Gospel too, are found who pretend to draw from that great charter of freedom, the Bible, arguments in favor of the continuance, even the extension of slavery. When, all the while, the Bible in every page, when rightly interpreted, is, completely opposed to the principle. If you tell me of those words in the 25th of Leviticus, as being at variance with my position; I reply that they are disposed of by the fact that heathen bondsmen might become proselytes to the Jewish religion and thereby entitled to all the mitigations and exemptions which Moses established, to the rights of humanity at the outset, and to complete emancipation in the year of jubilee.

The Apostle Paul was all along concerned with spiritual bondage and spiritual deliverance, and unless, as in the case of the Corinthian Church, questions were put to him directly bearing on the point, he made the higher and more important matter the theme of his discourse. But, that he never intended either to encourage, or to countenance the system or the traffic, is abundantly manifest from the general tenor of his writings, and in one passage he so severely stigmatizes the business, that none should ever presume to quote him against himself. He classes menstealers, that is, both the kidnappers of men, their aiders and abettors among the vilest of mankind. In 1. Tim. (I 9-10,) he mentions men-traders, for that is the better translation of the word, with murderers of fathers, murderers of mothers, with defilers of themselves with mankind, with whoremongers and perjured persons. Let then all slave traders and slave owners (christians alas!) of our time tremble, for all, who participate in any degree in that abominable traffic are, as accursed of God as Sodomites, since they thereby uphold a system, which perpetually engenders menstealing.

The Gospel, we all know, was intended to make no change or difference in the civil circumstances of mankind, when converted from paganism to christianity, "God hath made of one blood all nations of men for to dwell on all the face of the earth" the master and the slave being equally called, as Paul argues at length in 1st. Ep. to Cor. (VII 17-24). "For he that is called in the Lord, being a slave, is the Lord's freeman, likewise he that is