

"And if the servant shall plainly say, I love my master, my wife, and my children; I will not go out free:

"Then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door post; and his master shall bore his ear through with an awl; and he shall serve him forever."

This goes further; this recognizes the separation of man and wife. It gives the option to the husband. If he determines that he loves his master, his wife, and his children, then the fact is set forth before the judges, and from that time he becomes a slave for life to his master, and all his children after him.

Mr. SCOTT. Does the gentleman read "a slave for life," or for what term?

Mr. BERRY, of Prince George's. "Forever." The reverend gentleman from Caroline (Mr. Todd) said that under the Mosaic dispensation all slaves went out free at the great day of jubilee. Now, although he is a minister of the Gospel, he has read Scripture to very little purpose if he says he finds that in the Bible. It was only the Hebrew servant that went out free. None of the servants bought from strangers, not belonging to the Israelites, went out free; but they and their seed forever remained to their master and his posterity. I am afraid that the reverend gentleman from Caroline (Mr. Todd) is in the condition of a great many who lived during that period, when its dawn was trumpeted forth in tones so loud that it could be heard by the whole nation. The Bible says of them: "Blessed are they who know the joyful sound, for theirs shall be the great reward." The gentleman may have heard the joyful sound, but I greatly fear he does not know it—there is a marked distinction between hearing and knowing it. I am afraid he does not know the joyful sound; for his arguments why slavery should be abolished in this State, and the manner he proposes to accomplish it, show an inconsistency with the Christian religion, with the profession of Christianity, which can only be accounted for by considering the age of immorality and demoralization in which we are now living. What, to take my property from me without just compensation? Is that Christian? Is it honest? And when I say is it honest, I mean to ask the question: Is it honest? Is it doing unto all men as you would that they should do unto you? And yet, at this time, we have men, not only professors of religion, but ministers of the Gospel, holding forth these views contrary to all justice and religious teachings, and contrary to all principles of government.

Now, let us refer for a moment to the New Testament upon this question of slavery. The subject is not mentioned by our Saviour. He lived when the whole of Judea was a slave-

holding country. He lived when there were some 60,000,000 of slaves in the Roman empire. Yet through all his teachings he did not once upbraid those who held slaves. He recognized slavery as a domestic institution under the law; and that it was wise and proper that slaves should be so held. He came not to destroy either the law or the prophets, but he came upon a higher mission. Those influences, however, I do not see prevailing to a great extent in this Hall. I now refer to the teachings of the New Testament upon the subject of slavery. In Ephesians, 6th chap., Paul says:

"Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ:

"Not with eye-service, as men-pleasers; but as the servants of Christ, doing the will of God from the heart;

"With good will doing service, as to the Lord, and not to men;

"Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free."

And then I will read two or three verses from Colossians, 3d chapter:

"Servants, obey in all things your masters according to the flesh; not with eye-service, as men-pleasers; but in singleness of heart, fearing God;

"And whatsoever ye do, do it heartily, as to the Lord, and not unto men:

"Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

And in 1st Timothy, 6th chapter, commencing with the first verse:

"Let as many servants as are under the yoke count their own masters 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 doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising," &c.

And then there is the first chapter of Philemon, which was referred to the other day; where it is not only shown that at that day slavery was recognized, but Onesimus, a converted slave, was sent home by Paul to his master, and Paul stated that he would pay any charges against the servant, any loss which the master may have sustained by loss