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The writers of the New Testament seem to have recognized slavery as an existing fact; and they provided for the regulation of the mutual relations of master and servant; but what are those regulations? and what is their influence? They are such, that slavery existing under their influence is *no longer slavery*, but *honest labor and honest and just reward*. "Servants be obedient to your masters." "Masters give unto your servants that which is just and equal." *What is just and equal?* Is it anything less than exact remuneration to the full value of the service rendered? There I leave that part of the question.

In short, all persons in every relation of society, social, civil or otherwise, are brought by Christianity under the influence of the golden rule: "Thou shalt love thy neighbor as thyself," and "Whatsoever ye would that men should do unto you, do ye even so to them." Who is my neighbor? asked the Jews. The answer given in the parable of the good Samaritan, was every man, even the despised Samaritan, whom you have reviled, and spit upon, and trampled under foot, and to whom you have denied any of the privileges of the covenant of grace sworn to by the Almighty to Abraham and to his descendants.

Mr. BERRY, of Prince George's. I will ask the gentleman whether the kind offices of the good Samaritan were not exerted upon the man who was going down from Jerusalem to Jericho and fell among thieves and robbers?

Mr. TOPP. Certainly it was; I admit the truthfulness of that statement. I believe that whenever a man exerts a kindly office, whether he be a Jew or a Samaritan, a European or African, wherever he may have been born under the broad canopy of the sunshine of heaven, he is acting upon the same general principle taught in the Scriptures—"Love thy neighbor as thyself," and that every man is my neighbor. But is it from motives of love to my African neighbor that I claim a right to his flesh and blood, his life and his labor?

Is it from motives of this sort that I give my sanction to a system that deprives him of liberty; of just reward for labor; of the sweets of home; of the society of wife and children; which justifies the master in his caprice at any moment, though it be to break forever the strongest ties that bind him to this world?

Is it doing as I would be done by when I voluntarily hold a being God intended for a moral agent—the heir of a glorious destiny—in servile chains? O, no, no, no! Christian love and justice plead with burning tongue and eloquent tears, for the disenthralment of this long enslaved and persecuted race!

I would like, Mr. President, to have discussed emancipation in its *national relations*, but I have not time, and can safely entrust

this theme, and indeed every point involved in this issue to other gentlemen, who are fully prepared, by every consideration arising out of morals; intellect or patriotism, to meet them. I have preferred to confine myself mostly to its social and moral aspects, and to leave the consideration of the question in connection with political and national matters to other gentlemen, who I admit are better prepared to meet and dispose of those points than I can claim to be.

I will say, however, that every State which adopts emancipation; every measure adopted looking to the subversion of the system of slavery throughout the country; every sable fugitive to the lines of the Union army, tends to the downfall of the already tottering throne of Jeff. Davis; and to the restoration of the unity, peace and prosperity of our land. [Applause.] When the chief, precious corner-stone, extolled by Alexander Stephens, as the foundation of the secession empire, shall be ground to dust by the victorious tread of the hosts of liberty now marching and marching, then will Providence paint with his own pure sunlight, the beautiful bow of promise and peace on the dark bosom of the passing storm-cloud, a pledge that this sad, gory deluge of blood is over, and shall never return! Then shall he speak with that same voice whose utterance alarmed the waves of the Galilean sea into instant silence, "Peace, be still!" and there shall be "a great calm."

"Happy is that nation whose God is the Lord." The hand of Providence can be traced in all our past history; our highest hopes for the future centre in his power and protection. He has marked out for us a destiny. That destiny I have been wont to believe from the days of my childhood, will be a glorious destiny. That destiny, I believe, is to exert such an *evangelical* and *civilizing* and *liberty-loving* influence upon the world, as shall eventuate in bringing the ends of the earth to the acknowledgment of the fundamental principles of christianity and liberty, and I have confidence that He who plants His footsteps on the seas and rides upon the stormy sky, will take good care that that destiny shall be fulfilled.

Tendering my thanks to the Convention for the patience with which they have listened to my remarks, I now take my seat.

Mr. MACK moved that the Convention do now adjourn.

The question being taken, the motion to adjourn was not agreed to, upon a division, ayes 36, nays 37.

Mr. RIDGELY. I move that when the Convention adjourns to-day, it stand adjourned to Monday next, at 12 M.

Mr. STOCKBRIDGE. I hope that motion will not prevail. We have just commenced the discussion of one of the most important subjects that have come before us, or that will