

perfect ignorance of what he does. I know it is perfect ignorance of what the author is. If Bishop Hopkins, with his venerable locks, after a walk through a long and active life, undisturbed by the whisper of slander from his cradle to his present extended old age, were to make his appearance in this hall, there is not a heart so nearly kindred to stone, that it would dare to look at the man and doubt his integrity or his piety. And of his book I would say, there is not a man here of so little intellect, in my judgment, that he can go through it, not with a view to refute what Bishop Hopkins says, but to consider calmly what Bishop Hopkins *proves* from authorities never doubted or denied, and not feel ashamed of denouncing slaveholders as impious men, and the system of slavery as a "covenant with death and an agreement with hell," as it has been pronounced I believe upon this floor, or if using such language and making such demonstrations as would be more proper for a mob out of doors than for members of this body, such clapping of hands as suited a theatre better than a deliberative body.

THE PRESIDENT. It is not in order for the gentleman to characterize the remarks of members.

MR. CHAMBERS. I merely say that the language and applause was not proper for this place.

THE PRESIDENT. The Chair has always exerted his power to restrain it.

MR. ABBOTT. I have been here all the time, and I have never heard such language and applause here as is referred to.

MR. CHAMBERS. The gentleman has not heard it? Does the gentleman rise here and say that?

THE PRESIDENT. When there have been demonstrations of applause in the Convention, the President has taken occasion, at all times, when in the chair, to restrain those demonstrations of applause. The gentlemen from Kent (Mr. Chambers) will do the President the justice to say that he has at all times interposed to prevent demonstrations of applause, whether upon one side or the other.

MR. CHAMBERS. That is true; and I shall be obliged to the President always, if in a moment of excitement, I use expressions unbecoming a member of the Convention.

THE PRESIDENT. The Chair did not call the gentleman to order for using unbecoming expressions, but for reflecting upon the body.

MR. CHAMBERS. I am indebted to the Chair, and will endeavor to profit by it.

Dr. Clarke is one of those who has been considered as an exponent of the doctrine of the class of Christians at whose head was John Wesley. Doctor Clarke is one of the most violent enemies of the system of slavery that can be found anywhere, denouncing it on every occasion. Yet Doctor Clarke does not at all doubt or deny the gospel texts on the

subject, or their application. He gives a correct note on the text, Deuteronomy 23: 15, "Thou shalt not deliver unto his master the servant which is escaped from his master unto thee." Doctor Clarke says:

"That is, a servant who left an idolatrous master, that he might join himself to God and to his people. In any other case it would have been injustice to have harbored the runaway."

That is Doctor Clarke's language. Here is another passage from the language of Doctor Clarke:

"The man who, being a slave, is converted to the Christian faith, is the Lord's freeman; his condition as a slave does not vitiate any of the privileges to which he is entitled as a Christian; on the other hand, all freemen who receive the grace of Christ, must consider themselves the slaves of the Lord, that is, his real *property*, to be employed and disposed of according to his godly wisdom, who, notwithstanding their state of subjection, will find the service of their master to be perfect freedom."

I now turn to the comprehensive commentary, which professes to contain nearly all that is valuable in Henry, Scott, and Doddridge, whom my Presbyterian friends will recognize as at the head of their church. This book says:

The Israelites "might purchase bondmen of the heathen nations round about them, (except of the seven nations to be destroyed,) and might claim a dominion over them, and entail them on their families, as an inheritance, for the year of jubilee should give no discharge to them."

When the assertion was made that all the slaves were freed by the year of jubilee, I contradicted it. I said that the Hebrew slaves went out in the year of jubilee and no others. But those that became slaves, from the Pagan nations, never went out in the year of jubilee. There is not a word in the Bible to justify the idea. Dr. Clarke states this same thing, in so many words. He proceeds:

"Thus negroes only are used as slaves, how much to the credit of Christianity I shall not say."

He was no friend of slavery. He was not vindicating the system of slavery. But he was stating what the system of slavery was.

Bishop Hopkins quotes still further from the comprehensive commentary, and shows that the Bible does not say that slavery is robbery; and I say that the New Testament states the contrary, and that slavery is in accordance with the injunction of the Apostle; a system of government not only recognized and not censured, but for the proper administration of which they have given many and repeated rules and regulations. The Apostles never gave directions to sinners as to the manner in which they should continue to offend—nor would they ever prescribe rules