The slavery question settled

THE SLAVERY QUESTION SETTLED.

MAN-STEALING, LEGITIMATE SERVITUDE, ETC.

BY HARMON KINGSBURY.

“The law is made for the lawless and disobedient, and for men-stealers,” etc.—1 TIM. 1: 9, 10.

“He that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death.”—EX. 21:16.

“Slave-dealers, or the nations which legalize or connive at such traffic, are men-stealers; and God classes them with the most flagitious of mortals.”—Dr. ADAM CLARK.

“Men-buyers are exactly on a level with men-stealers.”—JOHN WESLEY.

“The laborer is worthy of his hire.”—LUKE 10:7.

“American slavery constitute the sum of all villainies.”—JOHN WESLEY.

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The following letter is from Prof. Stephen M. Vail, D.D., of the Methodist General Biblical Institute, Concord, N. H.:


To Mr. Harmon Kingsbury:

Having had the privilege this day of reading the proof-sheets of your tract entitled, “The Slavery Question Settled—Man-Stealing, Servitude, Etc.,” I would hereby express my gratification at the prospect of soon having another anti-slavery tract sent forth into the community, so well adapted to the present phases of the anti-slavery cause. Your mode of treating the subject is new and interesting, and especially valuable because you have so completely fortified your argument by appeals to the Holy Scriptures. I would heartily commend its careful perusal to my Christian brethren.
as an unanswerable Scripture argument against the wicked Institution of Slavery. I wish it might be read by our political men of all parties, and especially also by the officers and soldiers of our armies.

I trust the time is not far distant when this wicked system of oppression in our land shall be entirely done away. Recent events connected with the slaveholders' rebellion—the great rebellion—are opening the eyes of our people to see that this vile system of American Slavery is against the laws of both God and man. It is a system of wickedness, as you rightly declare, which constantly violates every commandment of the decalogue, and every precept of the Gospel.

If any have doubts on this subject, I hope they will give your little tract an ATTENTIVE PERUSAL.

Yours very truly.

MAN-STEALING AND SERVITUDE.

The Greek, the Jew, the Mohammedan, and all the modern sects say that the Bible furnishes the criteria by which to settle this question.

Slaveholders and their abettors attempt to justify their practices, and the institution of slavery, as it exists in this country, by the same authority. But we intend to prove, by that book and the law of man's being, that their much vaunted and cherished idol is not from above, but from beneath.

It is our intention to be brief, in most instances only alluding to things and proofs, leaving the intelligent reader to supply the argument and draw conclusions which must irresistibly force themselves upon him.

This nation—the whole world is now in mighty conflict. Human Freedom and Slavery, in one form or another, are the questions, the only questions to which all eyes are directed. The forces are two—Liberty men and Slavery men. The modes of warfare, but two—Biblical or Preceptive Law; and the Cannon Law—military strategy—brute force.

In this country the slaveholder seizes and pretends to apply both these instruments of power, tempting, inciting, and defying to combat. We accept, joyfully and confidently, the challenge, choosing for our weapon Biblical Law. Every thing in its way is repudiated and void. “Pretends,” we say, for “Saul was also among the prophets.” (1 Sam. 10:11.) Most men now think themselves prophets, or wise and truthful expounders of God's Law, when the fact is, there is not one in a thousand, North or South, who understands the Biblical doctrine respecting slavery—man-stealing,
or its opposite, voluntary, requited servitude; which last is to be guarded by the judges according to the preceptive law for that purpose. Infidel, designing, libelous men also, as well as the ignorant, thrust their opinions upon the public; and Diabolus might as well preach as these, who know what to believe, nor have they the least intention or desire to do the right. To all, in both of these classes, God says: “What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hastest instruction and castest my words behind thee?” (Ps. 50:16–17.) Almost all human statutes relating to the negro, contravene the laws of God. Religion, like mathematics, geology, or astronomy, is a science, and to be understood, it must be studied, after the moral sensibilities are in full exercise. An immoral man is no better qualified to judge of moral subjects than a man who has never used his legs is for walking. Consequently the unjust, oppressive, wicked man is not willing nor prepared to speak the truth or to take God's statutes upon his lips to declare their import. It is not therefore safe to listen to such men as expounders of God's word. A prophet must be a holy, just, humane, truthful, merciful, good man—not a man-stealer, man-holder, man-seller, or oppressor.

**Definition.**

Webster defines Slavery (see Slave) under four heads:

1st. “A person who is wholly subject to the will of another.

2d. “One who has lost the power of resistance, or one who surrenders himself to any person whatever.

3d. “A mean person; one in the lowest station of life.

4th. “One who drudges or labors like a slave.”

The first definition is the one to which we shall mainly direct attention. We shall in due time add another important and distinguishing feature of our Slavery.

**Slave Code.**

The State of Louisiana declares that “a slave is one who is in the power of a master to whom he belongs;” and again: “The slave is entirely subject to the will of his master.” (See Louisiana Civil Code, Sec. 35, 173.) In this definition most of the Slave States concur; some defining the nature of the property as real estate, and others again as chattels personal, etc., but in no case is the slave relieved of his mental and physical bondage. By this we begin to see what this “heaven-ordained, humane,
and indispensable” thing is, which is giving us so much trouble at the present time, saying nothing of
the past.

Facts to be Remembered.

Some of the first conquerors after the flood reduced the captured to abject dependence, subjection
and servitude; others transported the vanquished; and others still suffered them to gain their
liberties by ransom. From that time a kind of slavery or servitude has existed in many and most of
the barbarous and uncivilized nations and peoples.

But the slavery of this country is totally unlike that, and almost all others which ever afflicted and
cursed the human family. No human enactments, either in England or America, can be found
pretending to legalize slavery, but in all instances it has been taken for granted that it had been
legalized.

The SERVITUDE of the Patriarchs, of the children of Israel in Egypt, and Jewish servitude in Palestine,
after which the slave States claim to have patterned, had but little in common with the slavery we
are about to examine, for some of them may be denominated a regulated servitude—a servitude
guarded by laws from God himself through Moses and the prophets, as seen in the Decalogue, and
in all the inhibitions against fraud, violence, injustice, oppression, and the like. And while our slavery
has all, and far more, of their frauds, oppressions, violence, debauchery, theirs had not in them the
element which distinguishes and stamps ours as more diabolical than all others which ever existed.
Theirs, except the Egyptian, was mainly voluntary and compensated service; ours is involuntary,
unrequited.

Foreign Slave-Trade.

In 1562 John Hawkins obtained from Queen Elizabeth leave to ship Africans, with their own free
consent, to America. By act of George III., the trade to Africa was regulated, and inhibited, if by force,
fraud, or violence, 6 negroes were brought away. In 1772 Lord Mansfield declared that there was
not, and never had been, any legal slavery in England. This applied to Great Britain and her colonies.
William Pitt declared in Parliament that the act of George III. prohibited the whole trade, as void,
because it was perpetrated through force, fraud, and violence. There is no human enactment for
this inhuman, piratical practice. Hawkins broke his promise in relation to it, and it has ever since
been a work of man-stealing, fraud, violence, and murder. All who are thus engaged are by Dr.
Jonathan Edwards denominated murderers and robbers. Southern slavery was never attempted
to be instituted or created by human statutes. They took it for granted that it existed legally; but it
is, and ever was, unlawful. Slavery is contrary to nature; against natural law; therefore municipal
regulation can never make it lawful or right. No legislative enactment originating slavery can be found, either in England or the United States. Slavery is condemned by reason and by the laws of nature. It exists, and can only exist, by municipal regulations. But none can be found on any statute-book pretending to originate it. Indians have been enslaved on the same authority or pretext as negroes; but all without law, reason, justice, equity, o? mercy. Negro slavery took the place of Indian slavery in America.

Although we might pursue THE LONG BEATEN PATH of comparing our slavery with Jewish servitude, declared by the South to be like theirs—reasonable, Christian, right, and just—and thus condemn it; still there is a much shorter and more satisfactory manner of so exposing our system that all who believe in our Bible may at a glance see that it is the most heaven-defying, God-abhorred course of conduct that ever disgraced a people or cursed master and slave; one demanding the immediate infliction of a penalty richly deserved, denounced by God himself on the murderer and the man-stealer. It is doubtful whether cannibalism is more degrading and dehumanizing to the aggressor than slaveholding is to the man-stealer.

**God's Estimate of Slaveholders.**

God helping us, we shall show that the Bible considers the slaveholders of the United States as the most detestable, 7 atrocious, God-abhorred beings this side the pit—nothing less than MEN-STEALERS, etc.—deserving, and by him doomed, “to be put to death.” He considers them as we should, worthy only of the society and doom of “the lawless and disobedient, the ungodly and sinners, the unholy and profane—murderers of fathers and mothers, men-stealers, those who defile themselves with mankind, whore mongers, liars, perjured persons, and any thing else contrary to sound doctrine.” (1 Tim. 1:9,10.)

Slaveholders say that the negro is not a man, but a grade below him, created on purpose to be a slave. Let us see how that is, still quoting from the Bible, the standard by which these men-pirates say they are willing to be tried.

**The Negro is a Man.**

*The term man* is generic, and means the race, male and female. In Gen. 1:27 we read that God created man male and female. God told them to be fruitful, to multiply, and to replenish the earth. In verse 20th of the 3d chapter, Adam says: “Eve was the mother of all living.” Taking this statement as true, it would seem that man was altogether different and distinct from the brute creation. Indeed God says, Gen. 1:27, that he created man in his own image and likeness, (with reason and moral susceptibilities, perceptions and tastes,) which he certainly did not do for the brute.
In chapter 1, verse 28, God gave man dominion over the brute creation, the fish of the sea, the birds of the air, the beasts of the field, over all the earth, and every creeping thing. This keeps up the distinction. Man was to be under dominion of God; but not of brute, man, or angel. In Gen. 2:18, God said, “it was not good that man should be alone;” but how could Adam be alone if any of the creatures made before him had been suitable for companionship with him? But to settle the question forever, in verse 20, 2d chapter, after God had caused the cattle, the fowl, and the beasts to pass before Adam, it was said, but for Adam was there not found an help, meet (or suitable) for him; all of them possessing different natures, structures, temperaments, dispositions, etc., so that there was not and could not be 8 any of that kindred feeling, sympathy, etc., which is essential to perfect companionship; consequently, rather than that Adam should be alone, God said, in verse 18, “I will make him an help, meet (suitable) for him,” both as a companion, and in all the relations of life. Before this the command to multiply and replenish the earth could have been in no way fulfilled. By all this it is seen that the man is not a brute, and the brute is not, and never can be, a man.

If the slaveholders' doctrine be true, that the negro is not a man, then all who have illicit connection with them shall by divine law be put to death. Ex. 22: 19: “Whoso lieth with a beast shall surely be put to death.” Adding a double security that no such crime against nature shall be perpetrated so long as the world stands.

In view of these facts it might be curious to inquire how many slaveholders would prefer the proof that the negro is a man rather than a brute. But we are not yet through.

**Flesh.**

In 1 Cor. 15:39 we are told that: “All flesh is not the same flesh,” but there are

1st. One kind of flesh, of *Men*;

2d. Another flesh, of *Beasts*;

3d. Another, of *Fishes*;

4th. Another, of *Birds*;

and to every one their *own* flesh or body, as of the seeds sown, (verse 38.) They can not be mixed and indefinitely interchanged. For instance: the human can not amalgamate and propagate his species with the brute creation. Physiologically it is impossible. They are not of the same structure, constitution, flesh, habits, temperaments, perceptions, or conceptions. God has given to each his own body, form, etc., which are in their nature unchangeable.
“Sour Grapes.”—Men-stealers, holders, traders, say, that the African is, by God himself doomed to perpetual bondage on account of the sins of Cain and Ham! But what says the law about it? (Jer. 31:29–30.) “Every man shall die for his own iniquity,” etc. (Ezek. 18:128.) “The soul that sinneth, it shall die.” “He shall not die for the iniquity of his father, he shall surely live,” etc.

But the second commandment, (Ex. 20:5–6,) settles this question forever, when interpreted as it really means, and says, namely, that the iniquities of the fathers shall be inflicted upon their ungodly children—“them that hate me, unto the third and fourth generation”—while He, God, will “show mercy unto thousands”—all who love him, and keep his commandments. “He that doeth righteousness is righteous.” “He that is holy, shall be holy still; he that is filthy, shall be filthy still.”

“All Souls are Mine.”

Or, in other words, all men, individually and collectively, God claims as his; he made them for his own purpose and glory. They belong to him and none else. No individual of them has or can have any dominion over another, except as particularly provided in God's law and the governments of communities, the magistracy, arbitrating courts, etc.

Man-Stealing.

No individual nor class of men has a right to steal and hold in duress any other, or to make merchandise of him; nor has such individual and class of men a right, by God's Bible, to suffer themselves to be thus stolen; but are in duty bound, if they are assailed by a known man-stealer, to put him or his agent or associate to death if possible, that he and they may not perpetrate a like offense against God, against natural law, justice, and humanity. If individuals have no power to do this, or to escape, then it becomes the duty of other individuals or organized force, in any and all countries, to fly to the rescue, and to pursue the man-stealer and rid the captured one out of his hands, and then put the thief to death; this is the law of the Bible, as we shall show more plainly by and by.

A person has a right to sell and give his personal services to another for a valuable consideration, a right recognized and guarded by the divine law and most human statutes; but men have no right to, nor can they lawfully sell and transfer themselves and their personal liberty as property, or dispose of them in any such sense as to deprive them of choice, moral agency, or in any manner absolve themselves from obligations to God and society.
Test of Obedience to Preceptive Law.

(Repeating some thoughts from our forthcoming work on Preceptive Law.)

Men's statutes are wholly unreliable, having never been authorized, because men have no prescience or the other necessary qualifications for legislating. Consequently when they enact statutes in violation of natural, God-given rights, they are void and never to be binding upon individuals or communities. No statutes in any instance infringing this right of man—especially his personal liberty—are to be respected or obeyed; but are to be disregarded, opposed and annulled whenever it can be done with safety to law-abiding members of community. This is the law of the Bible, and of common-sense too. Hence the necessity of our becoming fully acquainted with God's, and Man's, rights, as revealed in Gen. 1, and elsewhere.

What says this Law?

Here we take our stand, here derive all right, all argument, all words of command, all action, military, civil, or ecclesiastical—not man's ("law") statutes, but God's. We ask not the authority of PRESIDENTS with their cabinets; of KINGS, emperors, princes, with their august courts, nor that of civilians, judges, and generals; nor yet of the CREEDS and CONFESSIONS of the theologians of the different sects—Greek or Latin, Mohammedan, Pagan, or Jew, Oriental or modern—nothing of that sort. In neither nor all of these combined is the origin of law, NATURAL or PRECEPTIVE. This LAW of which we speak is from God alone. It had its origin—its device—in the annals of eternal ages past. It was WRITTEN in the natures of intelligent, free, moral, accountable subjects. It was SPOKEN to man in Paradise—not to Adam and Eve merely, as individuals, and through them to the race, which they might or might not, as they liked, publish and perpetuate—but it was for MAN, (a generic term,) THE WHOLE RACE. Hear it, then.

Commandments, etc.

I am the Lord, and there is no God beside me. (Ex. 20:10.)

1st. Thou shalt have no other gods before me. All the gods of the heathen are vanity and a lie.

2d. Thou shalt not make any graven image or any likeness, etc. The idol of the heathen can neither see, hear, nor know, nor can they help those who seek it of them. The wicked shall die accursed, but the righteous shall be had in everlasting remembrance. Every man shall die for his own sin.
3d. Thou shalt not take the name of the Lord thy God in vain. Swear not at all, for thou canst not make one hair, white or black. He that sweareth, sweareth to his own hurt.

4th. Six days shalt thou labor and do all thy work. Be diligent in business. If any will not work, neither shall he eat. An idle man shall suffer hunger.

5th. Honor thy father and thy mother, etc. He that smiteth father or mother, or curseth them, shall surely be put to death. (Ex. 21:15, 17.) Family government can not be sustained, if children may smite and curse their parents, the instituted head of it.

6th. Don't murder. He that sheddeth man's blood, by man shall his blood be shed.

7th. Thou shalt not commit adultery. Be chaste. It is not good for man to be alone. Therefore shall a man leave his father and his mother, take and cleave to his wife. God selleth them in families. I know Abraham, that he will command his family after him.

8th. Don't steal. If a man steal an ox, etc., *property*, he may make restitution. But if he steal a MAN, no satisfaction can be given. His life, alone, can pay the forfeiture.

9th. Don't lie about a man's person or acts, nor testify falsely before the judges.

10th. Don't covet. Be content with such things as ye have, and desire not what belong to another.

**God's Rights** are, “to be,” and “to do all his pleasure”—to have absolute and undisputed dominion over man—to require all men to believe, and to proclaim that “He is the only living and true God”—to receive man's cheerful and prompt compliance with his wishes—his law and government, in all things expressed or implied—his undivided affections—his devout worship, public and private —his respectful and reverential thought and use of his name, and observance of his day of rest, the Sabbath of the Lord—not man's day—one day in seven, to be remembered and kept holy unto the Lord, as required in the sacred Scriptures. In a word, to be “God over all and blessed forever;” alone to be God, while man shall be his willing and obedient subject.

**Community Rights** are all such as are implied in God's governmental regulations, individual and social; ordained, established, and revealed in man's nature and necessities, and in the inspired Word.

**God's Bill of Man's Natural, Immutable, and Inalienable Rights.**

Among which are the following:
The right to life, and the blessings of life.
The right to life in the image and likeness of God.
The dominion over brutes, but not over men.
The possession and enjoyment of his mate.
The right to multiply and replenish the earth.
The right to his children.
The right to train them up in the nurture and admonition of the Lord, etc.
The right to a Sabbath, or an interchange of rest and labor.
The right of volition—moral agency.
The right to the use of the elements, air, water, light, heat, etc.
The right to the protection and benefits of God's law.
The right to aid in its maintenance and administration.
The right to the choice of his food and raiment.
The right to choose his own employment.
The right to choose his dwelling-place.
The right to own and possess property.
The right to subdue and cultivate the earth.
The right to the examination of and obedience to God's will and precepts.
The right to the development of all his faculties.
The right to the free use of his senses.
The right to a proper use of his natural appetites.

The right to acquire and preserve a good reputation.

And various others, too numerous to mention.

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**Dominion over the Brutes.**

The dominion which man has over the lower animals consists mainly in the fear of man which God has implanted in them. They look upon man as their superior, and flee before him. They also, when captured, submit to man in his various requisitions, although he is vastly inferior to them in strength and agility. In this deference shown to man we may perceive again the common bond that links all men together in one common humanity—the Caucasian and Negro; the most degraded with the most highly favored of the human race—one common brotherhood of man. For the brutes in their submission know no difference—all men, irrespective of color or condition, alike have all that is implied in this dominion, this ownership; consequently, the lowest grades of the species may capture and possess them to labor, to feed upon them, to domesticate them, and use them, the beasts knowing no distinction between man and man, the African and European. This dominion is guarded with jealous care, that it be not abused; for “doth God care for oxen?” Surely; for “the merciful man is merciful to his beast.”

**Concerning the Right to the Possession and Enjoyment of his Mate.**

We find, Gen. 2:18, that “the Lord God said, It is not good for the man to be alone: I will make him an help, meet for him.” “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.” (Gen. 2:24.) Christ says, Mark 10:9: “What therefore God has joined together let not man put asunder.” In regard to DIVORCE he says: “In the beginning it was not permitted; for from the beginning of the creation God made them male and female.” Neither is CONCUBINAGE permitted, for Christ distinctly says that, “They twain were one flesh;” the number is definite—does not mean three, four, or twenty.

The above passages, divinely written, and the deductions springing directly from them, show conclusively the fallacy of the doctrine of property in man—chattel slavery. These are the conditions upon which the command to “multiply and replenish the earth” is to be obeyed. Also, the man and wife have a right to their own children, being commanded to train them up in the way they should go, in the nurture and admonition of the Lord. “Speak of these things to thy children; talk of them when thou goest out,” etc. This duty is required of parents themselves, and not to be left to
the performance and dictation of another. For he that provideth not for his family, denying the faith, is worse than an infidel. The right to a wife includes all the privileges, the duties, and obligations resulting from the family relation, as given in our Bible in fifty, or perhaps one hundred texts, belonging necessarily to the fifth and seventh commandments.

**Relating to a Sabbath.**

“Remember the Sabbath day to keep it holy”—“the Sabbath of the Lord”—not man's day, but God's day—made for man and for the glory of God. Collate and arrange under the fourth commandment all that relates to this institution as mentioned in the Bible, and all man's obligation in regard to it will readily be perceived. Remembering always that man needs such a rest. He is so constituted as to need more rest for the recuperation of his energies than the night affords. The Sabbath then becomes man's of right.

He is manifestly entitled to the protection and benefits of God's Law, and to engage in its maintenance and administration.

**Concerning the right to Choose his own Employment.**

No man has the right to dictate to another how he is to employ his time for the benefit of his family, or the community, so long as there is no interference with, or neglect of, the rights of another.

Another right pertaining to man, divinely given, is the **Right of Volition—Free Agency.**

By recurring to Gen. 2:16, 17, we learn that God constituted human beings *free, independent, moral, accountable agents*. They are creatures of choice.

God first published, in the garden of Eden, to Adam, the *preceptive law*, when he inhibited the eating of the 15 tree of the knowledge of good and evil, admonishing him of the consequences of violating his wishes—the law—by eating of the forbidden fruit; thus leaving Adam and Eve to their own sense of obligation and choice in the matter.

In this “Right of Volition” consists the main difference between the Hebrew, Jewish, and Egyptian servitude, and our Southern slavery.

Christ said: “Whosoever shall compel thee to go a mile, go with him twain.” (Matt. 5:41.) Here is room for the exercise of reason, (another characteristic distinguishing man from the brute,) to determine
whether the request were reasonable, proper, desirable, safe, and profitable, and for the action of the will to give it character, and render it acceptable and efficient.

Having seen, then, that man is a free, moral agent, by God's instituted system of civil and moral jurisprudence, we will examine whether another can, of right, annul or abrogate the written law. If one person addresses another with a proposition to leave his country and go with him, or work for him, for or without pay, and be wholly under his will, the one to whom the proposition is made has a right to refuse; and if force in either case should be resorted to, it would constitute an assault and battery, “to be punished by the judges,” the penalty for such is always death. “One has a right to dwell where it liketh him best.” (Deut. 23:16.) Such is man-stealing, holding, selling, etc., in the United States. Going to Africa, capturing and bringing away the man for merchandise, as we do the lion, the monkey, etc., or the buffalo, or wild horse of the prairies and mountains of America—prompted by avarice, cupidity, ambition, or what not—all is condemned and inhibited. Who can for a moment believe that God made man, or a class of men, to be under the absolute control of others, and yet amenable to his divine law; for every man must give account of himself to God?

In embryo, in this Bill of Rights is mirrored forth all the preceptive law, for the government of moral, accountable agents; for, if a man is not free, he is not accountable, either to God or his magistracy; and without this freedom, there will be no moral character attached to his conduct. Man or angel must be free, to be useful, holy, or happy.

It follows, then, that at no time could man have been other than a free moral agent, and governed, too, by God through the great, preceptive law, as shadowed forth in the Decalogue, Christ's Sermon on the Mount, the Golden Rule, etc., and amplified in other parts of the Bible, itself a self-sustaining and obvious law of God, by which he, from the beginning of the world, down to the writing of the decalogue, and afterward, governed Adam and his posterity.

**Respecting Rights to the Use of the Elements.**

In giving life, God has secured to man all natural right to the air he breathes, the water he drinks, the light which so gloriously illumines God's works, the heat that revivifies all nature. Does it not follow, then, that THEY DESERVE DEATH who deprive one of God's creatures of any of these?—they who, for gain, go thousands of miles and steal their fellow-man, deprive him of his liberty, plunge him in the darkness and unutterable wretchedness of the “slave-deck,” where life is endangered, and the other blessings withheld? Not only does God's preceptive law condemn the guilty ones, but the nations of the earth have lifted up their voices and branded the offense as PIRACY, to be punished with death.
The way is now prepared to enter upon the consideration of the Ten Commandments, in each and all of which is abundant evidence that, to claim and hold man as property, constitutes the crime against which God levels his thunderbolts and all the penalties attached to the precepts in our Bible; for of what crime have they not, individually, or through their agency, been guilty?

One of God's Methods of Communication.

When God speaks, he has something important to communicate. He speaks of but one thing at a time, and speaks definitely—intelligibly always, especially in regard to preceptive, special or general, as well as physical law.

He often speaks through different individuals, and at different times, on the same subject, all of which is essential to a better comprehension and understanding of the same matter. So that when all have been collected and properly arranged, the thing—the thought—the argument, is evident and complete, and the question settled. Then it can easily be ascertained what God means when he speaks of a right to life, (murder, etc.,) the right to liberty—the freedom of right thinking and acting. It also appears, most emphatically, in his PROCLAMATION of the natural, original, fundamental, immutable, eternal, preceptive Law. Here is embodied the sum and substance of man's obligations to God, to community at large, to his family and himself.

"Acquaint now thyself with him, and be at peace, thereby good shall come unto thee."

Preceptive Law.

1. Before, and immediately succeeding, the Fall. (Gen. 3:9, etc.)

2. The Decalogue, or Ten Commandments. (Ex. 20.) 3. Christ's Sermon on the Mount. (Matt. 5:7.)

4. Golden Rule. (Matt. 7:12, etc. etc.)

First Commandment: “Thou shalt have no other gods before me.” “For all the gods of the heathen are vanity.” “And there is no other God.” “I alone am God.” “I AM that I AM.”

Second Commandment: “Thou shalt worship the Lord thy God, and him only shalt thou serve.” “Choose ye this day whom ye will serve.”

Third Commandment: “Thou shalt not take the name of the Lord thy God in vain,” for God is a jealous God—“a consuming fire.”
Fourth Commandment, first part: “Remember and keep holy the Sabbath day,” for it is God's day. Second part: “Six days shalt thou labor and do all thy work.” “He that will not work, neither shall he eat.” “The laborer is worthy of his hire.” “Whatsoever a man soweth, that shall he also reap.”

Fifth Commandment: “Honor thy father and thy mother, that thy days may be prolonged,” “for he that smiteth, curseth,” or disregardeth their persons or wishes, “shall surely be put to death.” “He that will not provide for his own household denieth the faith and is worse than an infidel.”

Sixth Commandment: “Thou shalt not kill.” “He that sheddeth man's blood, by man shall his blood be shed,” for “in the image of God created he him.”

Seventh Commandment: “Thou shalt not commit adultery.” “Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they twain shall be one flesh.”

Eighth Commandment: “Thou shalt not steal.” If any man steal an ox, or any property, he may make restitution by restoring four-fold; but if he steal a man, (who is not property,) “he shall surely be put to death.” No compromise will be allowed; no satisfaction for the crime taken, but death alone surely shall be the penalty in all cases. Kill the man-thief, or he will kill and destroy both you and yours all together. (Ex. 21:16.)


Tenth Commandment: “Thou shalt not covet.” “A covetous man is an idolater.”

These commands were not Jewish merely, but they belong to the world—the whole race of man. God wrote these while Moses wrote the Jewish ritual—the ceremonial law. Nor is the precept of Ex. 21:16, exclusively Jewish, any more than the prohibition for murder, Gen. 9; but a continuation of the prohibitions, in order to introduce the penalty for violations of such precepts.

No person, has a right to be (1) an atheist, or an infidel, (2) a pantheist or an idolater; (3) impious or profane; (4) a Sabbath-breaker; (5) insubordinate, impudent; (6) a man-hater, murderer; (7) a libertine, unchaste; (8) a property-thief nor a man stealer; (9) a liar, traducer, false-swarer; (10) covetous; for all such persons always act against their own and others' natures—their natural, constitutional rights. There is not an element, an attribute, a necessity, a demand, or an aptitude of man's nature with which such conduct is not at continual and most suicidal war. It is against God,
earthly, sensual, devilish. Men may, like the demoniac, as well cut and mangle their physical structure as to thus debauch and demoralize their moral nature.

19

**Rights under the Commandments.**

1st Commandment: All persons have a right to know and love God.

2d Commandment: To worship him when and where he pleases.

3d Commandment: To speak forth God's praises in respectful and reverential language.

4th Commandment: To keep the Sabbath, and labor six days in every week.

5th Commandment: To the enjoyment of his parents, his wife and children, and the protection of law and government.

6th Commandment: To life.

7th Commandment: To be chaste, and to require others to be so.

8th Commandment: To property, and to personal liberty.

9th Commandment: To an unblemished reputation.

10th Commandment: To one's own, without the unlawful interference of another.

**To repeat the Thought.**

“Man can not live by bread alone, but by every word that proceedeth out of the mouth of God.”

Hence we hear *God*, in the

First Commandment, calling upon all men to seek and have no other God but him.

Second Commandment: They must refrain from all idol-making or idol-worship, and worship and serve God under penalty of his displeasure, manifested by the infliction of punishment on their children who hate him, to the third and fourth generation.

Third Commandment: All cursing and swearing, especially taking God's name in vain, was inhibited.
Violations of all these commandments were sins against God directly—against the moral nature of man, and would, if allowed, render it improbable, if not impossible, for the transgressor to do unto his neighbor or brother man, as is written in the second table of the Decalogue.

We have said man is under law; he is a creature of law; he was created in conformity to it, the law of his 20 being, according to which all his members, mental, moral, and physical, were constructed. The Decalogue or Ten Commandments, as in our Bible, are but a counterpart of this law. All that pertains to man is provided for; he is protected and guarded by one or more of these commandments, singly and alone, and altogether. Not one of his rights was forgotten in this arrangement by his heavenly Father.

When we say man has a right to life, we only proclaim a fact already revealed in the sixth commandment, Ex. 9: and in his physical structure. The penalty for taking life in Ex. 9 is always death. In giving life, God certainly gave the strongest assurance of personal liberty.

The eye: God gave it: who shall claim a right to put it out or deprive it of its natural stimulant, light? The ear: what man shall dare to destroy it? The hands—who shall bind or loose them? The taste—who shall pervert or prevent its innocent enjoyment, or place another in an atmosphere vitiated by disease, rendered noxious by foul emanations, carrying the seeds of death, as is often practiced in the slave-trade? No, not trade, but the most infernal wickedness of the most debased of God's creatures.

The possession of these is in itself an argument, strong and conclusive, of the design of the Creator in regard to freedom. They are personal attributes, blessings of life, without which life is rendered less valuable. They are living witnesses against those whose hands are red with the blood of the oppressed, against whom the tears and cries of the wronged go up to God, and are recorded in perpetual judgment. Indeed, no one has a right, for his own benefit, to endanger, render useless, unpleasant, or unprofitable any of these God-given rights. Doing so is a crime against nature, against law, to be punished by the judges, or by any body, in case of restraint of personal liberty. The senses were given for the benefit of their possessor.

When we say that man has a right to TIME, probation, and the division commanded of it, six days of labor to one of rest, successively, we see that his whole nature demands just that provision which appears in the commandment.
When we claim that he has a right to his wife, we assert 21 that he is under a regulation, a law to establish the family and domestic as well as the public order. We repeat the principle of the fifth commandment, also the seventh, require chastity in thought, word, and action.

When we say, “he has a right to PROPERTY,” we consent to the first part of the eighth commandment, which regulates and protects it; and when we say that a man has a right to CHOICE, is a free moral agent to obey or disobey the law of God, the natural law and constitutional law, or repeat that he has a right to THE BLESSINGS of life, we draw, from the second part of the eighth commandment, his PERSONAL LIBERTY BILL, precluding forever all infringement upon his free and rational volition in respect to each and every right resulting from the gift of life and its perpetuation. This right is found in Ex. 21: 16: “He that STEALETH A MAN and selleth him, or if he be found in his hands, he shall surely be put to death.” This right, like that guarding life, is also guarded by the penalty of death, in all instances, for all or either of these offenses, singly or collectively—for in each and every specification a person's liberty is intended to be guarded.

But for the stealing, holding in duress, or selling a man, the penalty was always and unconditionally death—shall surely—without fail!—be put to death. For this crime no satisfaction could be given, no reprieve granted, no procrastination allowed, nor were any judicial proceedings required. If the fact were known that the delinquent were a man-stealer, he might forthwith be put to death, without judge, jury, or witness. So also, if the stolen person be found in his hands, or if he had sold the person, and so also, in whosoever's hands he should be found, (claimed as property and held in duress,) he shall die.

**The Increase.**

Every INFANT born of the negro captive is stolen and claimed before it is in the arms of its mother. This law of the Bible, (Ex. 21: 16,) if enforced, as its Author requires, against this crime alone, would soon consign to the block or gallows every slaveholder and abettor in this land. Don't quarrel about this, for it is God's, not man's, law. And here we see in what consists the 22 crime and guilt of the Southern slaveholder; for all their slaves are stolen men; they are claimed as property, are bought and sold at will, notwithstanding their cries, their remonstrances, and efforts to the contrary.

Nothing more than this is needed to brand slavery and its abettors with eternal infamy.

So also when we say, a man has a right to build for himself an UNSULLIED REPUTATION, and protection in his property against false witnesses, the ninth commandment comes to his aid,
forbidding all false representations, slanderous and false reports about either; thereby, under one precept, guarding life, liberty, reputation, and property.

The tenth commandment is aimed at the basis of all temptation to break preceptive law, the source from whence springs all its violations, and which consists in that most hellish disposition of desiring, conniving, and striving for that which belongs to others, even the rights given them by God himself.

Hence we see that a man's life—his personal liberty—his free volition—his preservation of health—his probation—his means of intelligence—his food—his time—his labor and rest—his obligations and privileges respecting law and government—his character, chastity, and family arrangements—his property—his reputation, and all the other things spoken of or included in the principles and doctrines of the Ten Commandments, are divinely protected. Man holds all these, and various others too numerous to mention, as common rights, not to be appropriated by any one man or number of men to the exclusion of others; and every man is not only deeply interested to prevent these rights from being infringed, but he and she are in duty bound to do all in their power to prevent any infraction of them at home or abroad; and whoever will not, does not deserve to enjoy them. Hence all are required to allow others to enjoy these God-given rights, and also to stand as minute-men to extend and defend such privileges at any cost.

In the foregoing pages, we have the true, unimpeachable Bible condemnation of chattel slavery, man-stealing, holding, and selling, as in the United States, and an exhibition of the light in which it is viewed, the punishment which it deserves, and the only way to preserve 23 human liberty, where slaveholders have gained a foothold.

Inferences.

In view of all these specified rights, we can not conceive how any enlightened, honest, humane, and just person can defend, or attempt to justify involuntary servitude—man-stealing—holding in duress, or selling for the purpose of gain or pleasure. The fact is, and never to be disproved or successfully controverted, man is not, and can not be the property of another. The Southern slaveholder, or man-thief, has no right, natural or acquired, and can have none, in the negro, as his property or chattel. For man is not, and can never be property, as is plainly shown in the eighth commandment, etc. The constant assertions that “the slaveholder has a right to the slave, his increase, and labor,” are false; for this is not found in God's Bill of Man's Rights, or elsewhere in Scripture. It matters not that he has bought, and paid a large sum for the stolen man, for he can not become a chattel; and that can not, by lapse of time become right, which ever was wrong.
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The slaveholder and abettor of the South have no property rights in the African whatever, and never can have any, State or national statutes, or stipulations to the contrary notwithstanding, when God's law is older, more just and perfect than them all, and will never be overridden by any of man's statutes. It shall stand, and He will do all his pleasure, cost what it may.

Such claims and acts as are put forth by slaveholders contravene God's law, which in no instance, and on no pretext, is to give place to human wishes or human enactments. Let it be distinctly understood that God brands Satan, and all of his satellites who would abet slavery through God's word, with publishing the most wicked and foolish lies ever conceived of.

No person can own another person. We may just as well claim the right to own property in Gabriel, or the “sons of God.”

Again we say, the South have no such rights as they claim in the negro, and as many concede to them, by virtue of both State and national statutes. Let us hear no more that “the slaveholder has a right to his 24 slave.” We may as well inflict the penalty of death upon these United States delinquents as upon the murderer and the cannibal, for their crimes result in one and the same thing—the destruction of the life and comfort of the unhappy victims of the system.

There is no doubt in view of Man's Rights that this same law protecting Personal Liberty has existed ever since the creation of man.

And what shall be further said, but to add a hearty Amen to all that God requires, and show that the ancients and others have acquiesced in The Infliction of such a Penalty, etc.

From the foregoing, it is easy to see the obligation imposed upon all men and communities to aid the North in the present struggle for human liberty, and never to relax their effort until every slaveholder shall have repented and abandoned the traffic, or suffered the penalty denounced against him.

Russia has already acted a most noble part in this direction, and should she with France and England join with the United States, one year would not elapse before the unlawful, inhuman, and unjust system of man stealing, man-holding, would be wiped out of Europe and America forever.

What an emancipation that would be! causing heaven and earth to exclaim: “Peace on earth, and good will to men.”
And as God's teachings in regard to this sin are so clear and imperative, it is manifest that He will not prosper any attempt at compromise with such transgressors, or continue longer with them as partners in a national capacity, but will either compel the friends of Liberty to aid him in cutting them off from the land, as persons unsafe to be left alive; or he will suffer them—the rebels against God and humanity—to destroy the conniving, disobedient North, and then, themselves, to fall before the enemy which they have so long and pertinaciously nourished in their midst. For as sure as there is a God in heaven, Slavery must fall, be abandoned, and annihilated in this country, or our Government and the people will descend into a premature and ignominious grave, and that, too, immediately. We therefore exhort all 25 nations and peoples who love Liberty and hate oppression, to aid us in this life and death-struggle against this gigantic foe.

Extracts from the Chinese Ta Tsing Leu Lee.


**KIDNAPPING.**

“All persons who are guilty of entrapping, by means of stratagems, or of enticing away under false pretenses, a free person, and of afterward offering for sale as a slave such free person, shall, whether considered as principals or accessories, and whether successful or not in effecting such intended sale, be severely punished with one hundred blows, and banished perpetually to the distance of three thousand lee.

“All those who are guilty of entrapping or enticing away any person in the manner aforesaid, in order to sell them as principal or inferior wives, or for adoption as children or grandchildren, shall, if considered as principals, be punished with one hundred blows and three years' banishment.

“When the person who is attempted to be entrapped or enticed away resists, and is wounded, the offender against this law shall suffer death by being strangled, after the usual period of confinement.

“When such person, in consequence of having resisted, is killed, the offender shall suffer death, after the usual confinement.”

**REMEDY AND RESTITUTION.**

“The persons kidnapped, or attempted to be kidnapped, shall not, in any of the aforesaid cases, be liable to any punishment, but shall be restored without delay to their respective families.”
ACQUIRING BY FALSE PRETENSES IS ALSO FORBIDDEN.

“When the persons enticed away had not been deceived by any false pretences, but had yielded themselves up voluntarily, those who under such circumstances sell them as slaves shall be punished with one hundred blows and three years' banishment. Those who, under the same circumstances, sell such persons as principal or inferior wives, or for adoption as children or grandchildren, shall be punished with ninety blows and banished for two years and a half.”

PENALTY OF ONE'S VOLUNTARILY SELLING OF HIMSELF.

“The persons who thus voluntarily submit themselves to be sold, shall be punished likewise; and their punishment shall be but one degree less severe than that of those who sold them.”

ABETTORS AND PURCHASERS.

“If the harborers and purchasers of the persons kidnapped are aware of the unlawfulness of the transaction, they shall suffer equal punishment with the kidnappers, excepting only the usual reduction of one degree on the punishment of participators in offenses in capital cases.

“The person who becomes a party to the transaction by making himself answerable that the sale shall be completed, shall (if aware of its unlawfulness, and not otherwise) be punished one degree less severely than the principal offender.”

What evidence is there that the Pharaohs stole men, women, and children, and reduced them to slavery, or sold them as merchandise, as is the case in this country? Joseph alone, of all the children of Israel, had been stolen. None of the rest of Jacob's family had; neither is there complaint that they were treated as articles of merchandise.

The antiquity of the Chinese, the Hindoos, and the Jews is unquestionably very great, and nearly, it may be, cotemporaneous. But however that may be, there is a striking similarity in the principles of the three codes, enough to indicate their origin as coming through, under God, the first leaders of society of the post-Diluvian age. Not that all in every instance bear equal evidence of a divine inspiration and revelation. The three codes of these great branches of the human family, as well as that of the Mohammedan, contain maxims and rules by which nearly all the peoples of the earth have been, to a great extent, and are governed. At the present day, the Hindoos, Parsees, Chinese, and Mohammedans, pay almost or quite equal reverence to their laws and statutes that 27 Christians do for our Scriptures. And this accounts for the uniformity of the condemnation of man-
stealing. Blackstone's definition of man's rights corresponds with the views above expressed. But we have neither time nor space to pursue the examination further.


MAN-STEALING.

“If a man steals any man of a SUPERIOR CASTE, the magistrate shall bind the Grass Beenà (a particular species of grass so called) round his body, and burn him with FIRE; if he steals a woman of a SUPERIOR CASTE, the magistrate shall cause him to be stretched out upon a hot plate of iron, and having bound the Grass Beenà round his body, shall burn him in the fire.”

“If a person steal a man or woman of the MIDDLING CASTE, the magistrate shall cut off both his hands and feet, and cast him out upon a highway where four roads meet.”

“If a person steals a man of an INFERIOR CASTE, the magistrate shall fine him one thousand puns of cowries; if he steals a woman of an INFERIOR CASTE, the magistrate shall confiscate all his property.”

In this code the same distinction of stealing property and the stealing of a man is made that is found in the Mosaic code.

“If a man furnishes victuals for a thief, knowing him to be such, that person also is to be considered as a thief.”

“If a man furnishes another with irons for house-breaking, and such other implements for the commission of a theft, he also is to be considered as a thief.”

“If a man furnishes a place of abode for a thief, knowing him to be such, that man also is to be considered as a thief.”

“When a thief has an intention to steal any particular article, if any stranger acts in such a manner as to give the thief an opportunity of stealing that article, he also is to be considered a thief.”

“If a man gives a thief instruments for the commission of a theft, he also is to be considered a thief.”
When a person goes to any distance to commit a robbery, if another person, knowing him to be a thief, furnishes him with provisions for his journey, he also is to be considered as a thief! The magistrate shall fine a man in any one of these predicaments one thousand puns of cowries.

THE DELINQUENCY OF THOSE WHO HAVE THE POWER TO PREVENT, BUT DO NOT.—(Page 259.)

“If a person who is able to apprehend thieves, upon discovery of a thief should not apprehend him, he also is to be considered as a thief. The magistrate shall inflict upon such person half the punishment of a thief.”

“He who conceals a stolen article, shall also be considered a thief; the magistrate shall inflict upon such person half the punishment of a thief.”

“He who purchases a stolen article, knowing it to be stolen, is also to be considered as a thief; the magistrate shall inflict upon such person half the punishment of a thief.”

“If a person who has been appointed by the magistrate to take care of the peace of the country does not properly execute his office, he also is to be considered as a thief; the magistrate shall inflict upon such person half the punishment of a thief.”

“If a person finds any stolen commodity in the hands of any man upon the road, and does not punish that person to the utmost of his power, the magistrate shall banish that person from the kingdom.”

Were the President, and the Congress of the United States and the people of the free States to insist on the application of these principles in relation to man-stealing and American slavery, the Africans would be freed at once, and sent back to their native land if they desired it.

Will our Government and people fail to be as just and humane as were the Hindoos, as long ago at least as the time of Moses? This is no more than the rights and the law of man's being require. And he who is deficient in the execution of laws so obviously just, can not be a friend to humanity or to God. See also the French, English, and American statutes, making the slave-trade piracy, punishable with death.

29

Man-Piracy, etc., in the United States.

The Acts of Congress prohibiting and punishing the Slave-Trade by citizens of the United States, are as follows:

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1. Act, passed 22d March, 1794.
Forfeits the ship. Fines every person engaged $2000, and $200 for every slave taken or transported.

2. Act, passed 10th May, 1800.
Penalty. Condemning interest in slave vessel to forfeiture, and double the value of such interest, and also double the value of interest in the slaves, $2000 fine and two years' imprisonment for serving on slave vessel.

3. Act, passed 28th February, 1803.
$1000 fine for each person of color imported. No vessel containing such to be admitted to entry.

Importation forbidden after 1st January, 1808.
Penalty. Forfeiture of vessel; $20,000 for fitting out; $5000 for importing from Africa. Imprisonment for ten years and $10,000 fine for importing from any place. $800 for every slave brought from a neighboring territory.
Vessels having slaves on board forfeited.
Fine, $10,000. Imprisonment, two to four years.

5. Act, passed 20th April, 1818.
Vessel forfeited. Vessel fitted out for the trade forfeited. Persons concerned in fitting out, from $1000 to $5000 fine; imprisonment three to seven years, for the intent. $1000 to $5000 fine for trading—vessel forfeited. $1000 to $10,000 for holding—three to seven years' imprisonment.

6. Act, passed 3d March, 1819.
Vessel forfeited—negroes to be sent back.

7. Act, passed 15th May, 1820.
Persons engaging in the Slave-Trade declared to be guilty of piracy. Penalty—death.
See sections 4 and 5 herewith:

“Sec. 4. And be it further enacted, That if any citizen of the United States, being of the crew or ship's company of any foreign ship or vessel engaged in the slave-trade, or any person whatever, being of the crew or ship's company of any ship or vessel, owned in the whole or part, or navigated for, or in behalf of, any citizen or citizens of the United States, shall land, from any such ship or vessel, and, on any foreign shore, seize any negro or mulatto, not held to service or labor by the laws of either of the States or Territories of the United States, with intent to make such negro or mulatto a slave, or shall decoy or forcibly bring or carry, or shall receive, such negro or mulatto on board any such ship or vessel, with intent as aforesaid, such citizen or person shall be adjudged a pirate, and, on conviction thereof before the Circuit Court of the United States, for the district wherein he may be brought or found, shall suffer death.

“Sec. 5. And be it further enacted, That if any citizen of the United States, being of the crew or ship's company of any foreign ship or vessel, engaged in the slave-trade, or any person whatever, being of the crew or ship's company of any ship or vessel, owned wholly or in part, or navigated for, or in behalf of, any citizen or citizens of the United States, shall forcibly confine or detain, or aid and abet in forcibly confining or detaining on board such ship or vessel, any negro or mulatto not held to service by the laws of either of the States or Territories of the United States, with intent to make such negro or mulatto a slave, or shall, on board any such ship or vessel, offer or attempt to sell, as a slave, any negro or mulatto not held to service as aforesaid, or shall, on the high seas, or anywhere on tide-water, transfer or deliver over to any other ship or vessel, any negro or mulatto not held to service as aforesaid, with intent to make such negro or mulatto a slave, or shall land or deliver on shore, from on board any such ship or vessel, any such negro or mulatto, with intent to make sale of, or having previously sold, such negro or mulatto as a slave, such citizen or person shall be adjudged a pirate, and, on conviction thereof before the Circuit Court of the United States for the district wherein he shall be brought or found, shall suffer death.”

Very good indorsement this, as far as it goes, of God's Law concerning man-stealing, (trading, holding, owning, working, etc.) “He that stealeth a man, and selleth him, or if he be found in his hands, he shall surely be put to death.” (Ex. 21: 16.) And it is almost as orthodox as 31 the acts of the “benighted” Hindoos and Chinese, quoted above.

But let us spend a thought or two on the meaning of Man-stealing and Legitimate Servitude. The former implies man-holding, buying and selling, as well as stealing a man. “Men-stealers,” covers the whole of this crime to be punished with death. It, and all pertaining to it, belongs under the second part of the Eighth Commandment, “Thou shalt not steal,” and is wholly disconnected with regulated,
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legitimate, voluntary, compensated servitude, spoken of in the Bible as under the supervision and control of the judges, just as it is in all countries which have appropriate regard to the rights of the people pertaining to this subject of labor or service, and belongs under the second part of the Fourth Commandment, “Six days shalt thou labor,” etc. The two subjects, labor or service, and man-stealing, are unlike and disconnected. One treats of labor—of just and equal service; the other of civil conduct—personal liberty. One is just, and the other unjust. Voluntary, compensated, equitable servitude, was required by both the Old and New Testament.

Christ said: “Why stand ye here all the day idle? They say unto him, because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right ye shall receive.” Here is the doctrine that it is right to consult a man's choice, and also that he was justified for not “going” until some one should hire him. (Matt. 20:1–7.) “The laborer is worthy of his hire.” (Luke 10:7.)

“Masters, give unto servants,” laborers, “that which is just and equal,” (Col. 4:1,) remembering that man must give account of himself to God. He that has been just will have his reward, and he that has been unjust—has withheld a man's hire—will suffer punishment. (Paul.)

“Behold, the hire of the laborers, who have reaped down your fields, which is of you kept back by fraud, crieth,” etc. (James 5:4.) James thought that it was fraudulent to exact labor and sweat without compensation. So did Jeremiah. “Woe unto them that add house to house,” etc.

Fifty-nine or sixty years after the crucifixion and ascension of Jesus Christ, he revealed to his servant John, that the time would come when the merchants of the earth, 32 who would deal in “slaves and the souls of men,” would mourn, and weep, and wail, because “the fruits that their souls lusted after,” should pass from them and “be found no more at all.” (Rev. 18:11–15.) But why should they weep and mourn on this account, if it were right to deal in the bodies and souls of men?

Peter’s testimony, prophetic as it is, should not be omitted, for it will apply to the present time as well as any other. He says, that “through covetousness shall they, with reigned words, make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not.” (2 Peter 2:3.) It would seem that none but those deserving and hastening to such an end, need further testimony on this subject.

CONCLUSION.

Although we might have added ten times as much proof, from the Bible and the Natural Law, against the slaveholding, man-stealing theory, coming either from the North or South, we think enough has already been said to convince any moral, law-abiding man that all that has been written, said,
or done to introduce, propagate, and perpetuate the system, has been done, not in God's name, nor by his consent, but in the name of the devil, and by his instigation. And here we leave, for the present, those who attempt to justify such conduct as is condemned in every revelation of God's will respecting the nature, the obligations, and the destinies of man. Let the reader remember that there are those calling themselves men, who have too little moral sense to know and appreciate God's law—too little respect for it, and piety toward him, to obey what of it they do know, and too little honesty and justice peaceably to share with others the common blessings of humanity. All such God will judge.

We turn now to speak of some of the terrible results of this slavery system—the things which this nation is striving to accomplish, remembering always that “there is a God who minds the affairs of men.”

One year ago this nation considered itself rich, and increased in goods, standing in need of nothing—no nation so great, so rich, so prosperous; fearing no reversion, no sorrow. (Rev. 3:17.) But to-day the whole scene is changed, and we are shedding one another's blood. Our armies number some ten or twelve hundred thousand men. We are in debt, on both sides, more than a thousand millions of dollars.

What other influence than slavery, man-stealing, oppression, violence, and fraud, and what other power than God's, the Avenger of mortal wrongs, could have brought all this trouble so suddenly upon us? Yet how strange! there are those who, rather than abolish slavery, and do right, being so fearful of abolition, and so indignant toward the friends of human freedom, would rather rebel and fight on till our nationality shall be gone, our people be slaughtered, our last dollar spent, and our former good name tarnished, and all this because of their love of what God hates, and is determined to destroy, together with all who persist in their opposition to his benevolent designs! A merciful God seems to labor to save this nation from this deadly enemy, these dreadful calamities, with as little loss of blood as possible. And this he will do, if all his real and pretended friends will cease their opposition to it, saying nothing of those enemies who know just enough of his Word and works senselessly to belch out, on every occasion possible, their spleen and venom against abolition and abolitionists; not knowing, one half of them, what the “offensive and hated” words mean. All this is a stratagem of Satan, who would abolish God's law, forbidding the use of the “forbidden fruit” in the Garden, and other things hurtful.

But God can bring the nation to his determination in this matter, even to the abolition of slavery, and just Christian treatment of the African, offensive though it be in the eyes, and to the programme of all the men-stealers, and of God and man-haters in the world. Yea, more, though it cost the life-blood of all who uphold this disturber and destroyer of the nation—more especially the modern
“Sorcerer, Elymas,” the daily publisher of the devil's bible, in the city of New-York, to whom may most appropriately be addressed the words of Paul, (Acts 13:10:) “O full of all subtility and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?” and those lesser instruments and satellites daily adding their little “trumpets” to the great masterpiece. All such will do well to consider a Few of God's truths, fast being accomplished, and to which we barely refer as we proceed.

About five hundred and sixty years B.C., by reliable prophetic vision, the great King of Babylon, through Daniel the Hebrew captive, was told what should be in the last days. See the Book of Daniel, in God's Bible, chapter 2, etc., not the devil's bible. Among the predictions was one of solemn and fearful import to all the wicked nations and peoples of the earth, for their kingdoms and rulers and wishes were all to be thwarted and supplanted by him, the Lord of lords and King of kings, represented by the Stone cut out without hands, and becoming a great mountain; and who, after breaking in pieces all opposing influences, would set up a kingdom which should have no end. (Dan. 2:34, 35, 44, 45.) This kingdom will never be destroyed, but must fill the whole earth, and last forever. Christ, the crucified, will be King in that day. And all the kings of the earth shall serve him. (Is. 72:11.) When he comes to destroy the works of the devil, slavery will perish, with all ungodliness. The nation and kingdom that will not serve thee (God's people) shall perish. Yea, those nations shall be utterly wasted. (Is. 60:12.)

Who can tell that that day is not already dawning; is not the time alluded to by the expressions: “The nations were angry,” “Thy wrath is come,” (Rev. 11:18,) and also Luke 21:25–28? When was there ever such distress and perplexity of nations as now?—the sea roaring, (all peoples in great distress)—nations in the old as well as the new world being broken up, etc., by Him, who was to come and turn and overturn, until he whose right it is should reign king of nations, as he is now king of saints.

Verily, these may be called the judgment-days of the nations.

That day spoken of in Rev. 5, when Christ opened the seals of “the little book,” and in Rev. 6:2, where the white horse whose rider went forth conquering and to conquer; or verse 4, with a red horse, whose rider had power to take peace from the earth, etc.; or verse 5, with a black horse, whose rider held a pair of balances in his hands, etc.; next comes the pale horse, verse 8. The name of the rider was death, and hell followed after, etc.

Let the intelligent, considerate reader proceed a little further, and hear the inquiry of the souls under the altar: “How long, O Lord, holy and true, dost thou not judge and avenge our blood?” etc., verses 9–11, and 7:13–17. “These are they that came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.” “For the great day of his wrath is come, and who
shall be able to stand?” (Rev. 6:17.) And let not the devil's preachers fail to read what was disclosed at the opening of the sixth seal, verses 12–16, and remember that rocks and mountains, in that “day of God Almighty,” will be too impotent to shield from his wrath those who have all the while been of “Satan's synagogue,” and opposed to “the King of David,” who cometh with ten thousand of his saints to execute judgment upon all the ungodly. Read the whole 19th chapter of Revelation, and see what a day that will be when you who contemn God, slander his Son, and hate his poor—even the black man—will “be judged and punished with the beast and false prophet,” as you will deserve. And do not overlook the description of Christ, as to the order, the conditions and reasons upon which the last judgment will proceed, recorded in Matt. 24:31–46.

And it may not be unprofitable to read, with the utmost care—for it is a matter of life or death with you—Rev. 18, especially from verse 8 and on; for this will be the experience of all men-stealers, men-holders, buyers, sellers, and men-haters, in that day which may come upon us ere the half of this generation has passed away. And “all the ungodly and profane,” etc., will be among the mourners of that day, because of their great and sudden disappointment and loss—dealers in (the bodies) slaves, and souls of men. But, glory be to God, those who have followed in the footsteps of this great Leader, shall be among the joyful and safe at the coming of the Son of Man. See Rev. 19. Yes, see, and read, and ponder all these and similar passages; for to all that are not on God's and humanity's side, it is repentance or destruction; and the result “maketh haste.” To our nation we say, change your policy, and remove the enemy, ready to destroy us.

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What, in the present emergency, is there for God's people to do? Can they bear any part toward hastening this mighty victory and coming of their Lord? Yea, verily, all may at least pray, Even so come, Lord Jesus, come quickly. For Satan, with his wicked hosts, combines to fill the land with their false, senseless twaddle against the African, free and bond. None persist so loud, long, and foolish. The Kingdom is to be taken from them. We find, by referring to Daniel 7: 18, that saints have much to do. They are required, and the time has already come for the saints to take the kingdom and possess the kingdom forever and ever. The language implies an aggressive movement, a mighty struggle; and that there will be at that period TWO PARTIES. Verse 21 informs us that one will be a wicked, persecuting party, which, as above, are against God, and will be destroyed in a clay by him; and in verse 22 we see that “the Ancient of days” came, and judgment was set. And in verse 26 the saints will take away the dominion of the wicked, to consume and destroy it, unto the end. Verse 22 how the saints possessed the kingdom. Verse 27, the kingdom and the greatness of the kingdom belonged to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.
Reader, to which of these two last parties—God's or the devil's—do you, will you, unto the end, belong? Make up your minds, all you that dwell on the earth, for what you do must be done quickly. The minister, the politician, the kings, emperors, presidents, with their cabinets and churches, that will not be on God's side, and speak the truth, whether sinners will hear or forbear, must sink with "the ungodly and sinners to everlasting shame and contempt."

HARMON KINGSBURY.

Mr. Hermon, Staten Island, Sept. 1861.