

**THE INFLUENCE OF CHRISTIANITY IN
PROMOTING THE ABOLITION OF
SLAVERY IN EUROPE: A
DISSERTATION WHICH OBTAINED THE
HULSEAN PRIZE FOR THE YEAR 1845**

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The Influence of Christianity in Promoting the Abolition of Slavery in Europe: A Dissertation
Which Obtained the Hulsean Prize for the Year 1845 by Churchill Babington

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CHURCHILL BABINGTON

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IN EUROPE.

A DISSERTATION WHICH OBTAINED THE HULSEAN PRIZE
FOR THE YEAR 1845.

BY
CHURCHILL BABINGTON, B.A.,
SCHOLAR OF SAINT JOHN'S COLLEGE.

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TO

THE REV. RALPH TATHAM, D.D.,

MASTER OF SAINT JOHN'S COLLEGE

AND

VICE-CHANCELLOR OF THE UNIVERSITY,

THE FOLLOWING PAGES

ARE,

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CLAUSES directed by the FOUNDER to be always prefixed
to the HULSEAN DISSERTATION.

CLAUSES from the WILL of the Rev. JOHN HULSE, late of Elworth, in the County of Chester, clerk, deceased: dated the twenty-first day of July, in the year of our Lord one thousand seven hundred and seventy-seven; expressed in the words of the Testator, as he, in order to prevent mistakes, thought proper to draw and write the same himself, and directed that such clauses should every year be printed, to the intent that the several persons, whom it might concern and be of service to, might know that there were such special donations or endowments left for the encouragement of Piety and Learning, in an age so unfortunately addicted to Infidelity and Luxury, and that others might be invited to the like charitable, and, as he humbly hoped, seasonable and useful Benefactions.

He directs that certain rents and profits (now amounting to about a hundred pounds yearly) be paid to such learned and ingenious person, in the University of Cambridge, under the degree of Master of Arts, as shall compose, for that year, the best Dissertation, in the English language, on the Evidences in general, or on the Prophecies or Miracles in particular, or any other particular Argument, whether the same be direct or collateral proofs of the

Christian Religion, in order to evince its truth and excellence; the subject of which Dissertation shall be given out by the Vice-Chancellor, and the Masters of Trinity and Saint John's, his Trustees, or by some of them, on New Year's Day annually; and that such Dissertation as shall be by them, or any two of them, on Christmas Day annually, the best approved, be also printed, and the expense defrayed out of the Author's income under his Will, and the remainder given to him on Saint John the Evangelist's Day following; and he who shall be so rewarded, shall not be admitted at any future time as a Candidate again in the same way, to the intent that others may be invited and encouraged to write on so sacred and sublime a subject.

He also desires, that immediately following the last of the clauses relating to the prize Dissertation, this invocation may be added: "May the Divine Blessing for ever go along with all my benefactions; and may the Greatest and the Best of Beings, by his all-wise Providence and gracious influence, make the same effectual to his own glory, and the good of my fellow-creatures!"

Subject proposed by the TRUSTEES for the Year 1845:
*"The Influence of the Christian Religion in promoting
 the Abolition of Slavery in Europe."*

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"Hence one among many other proofs that Christianity was the production of infinite wisdom: that, though it did not take such express cognizance of the wicked national institutions of the times, as should hinder its reception, it should yet contain such doctrines, as, when it should be fully established, would be sufficient for the abolition of them all."—CLARESON.

CHAPTER I.

THE DOCTRINES OF THE NEW TESTAMENT RELATIVE TO SLAVERY.

Christianity has abolished or mitigated the worst human miseries; as gladiatorial shews, exposure of infants, despotism, war, slavery. An objection to the last part of the assertion: because slavery appears to be sanctioned in the New Testament. This objection fully considered. Two direct reasons for the language of the Apostles; two ill consequences which must have resulted, if they had adopted the opposite course. In a moral point of view, they changed the relation of master and slave. Three general considerations by which it appears that the Gospel and slavery do not well agree. 1. The New Commandment. 2. Man's state of moral responsibility. 3. Christ's reparation of the losses incurred by the Fall. The same thing proved directly from the Epistles of St. Paul.

"THERE never was found, in any age of the world," says Lord Bacon, "either philosopher or sect, or law or discipline, which did so highly exalt the public good as the Christian Faith." This Faith, when publicly acknowledged, has never failed to diminish the suffering introduced by sin: and some of its worst miseries it has altogether suppressed. Little more than a century had elapsed since the temporal power protected it, and not another gladiator was butchered, and scarcely another infant exposed. Yet the enormities which were thus annihilated had been