possess vitality and power. A terrible fallacy prevails in this country in regard to the true province and boundaries of Christian prudence. It is generally imagined that a man is at liberty to suppress the truth, even important, essential truth, if on the whole, in his discretion, he deems it best for the peace of the church or the aggrandizement of the community. And in this manner, he may shrink aloof from an important Christian undertaking, if he thinks that in some other less disagreeable way he may be able indirectly to further the object. This is a most dangerous heresy. We have no more right to withhold the truth from men than we have to intercept the light or the air. Truth is the life of the soul, and our highest duty and privilege here is to diffuse and extend it. Truth, though a two-edged sword, can never harm. It is this false prudence which has well nigh shorn the church of its glory in this land, and brought it into such depths of debasement—which has caused it, ever since the foundation of this republic, to swing like a pendulum between freedom and slavery, presenting to the world the aspect of a church weak, vacillating, time serving—passing resolutions at conventions and then deliberately expunging them, and utterly neglecting to apply the principles they embodied to the concerns of the sanctuary; a church rightly instituting the restriction of the Gospel to the simple technical proclamation of Christ crucified, in order to allow the perpetual crucifixion of a whole race of his brethren on the cross of slavery to be carried on without rebuke; a church expending its energies, not in opposing the sin, but in crawling and beating down those who denounce it, a church which has become the very bulwark of the sin which it was commissioned to destroy—its moral sense so perverted that it is blinding to transgiare the sense of all virtuous rule a system of righteousness and a missionary institution. Never, until it with renounce this heresy of expediency, and proclaim the truth without fear or compromise, will it be fitted to accomplish its mission.

Rev. R. Parker (formerly of Ohio, now of this city), next addressed the meeting. He said that on coming up here he had seen the bronze equestrian statue of Washington pointing in the direction of this church. After looking at it awhile he could see nothing to which Washington should point here. But after he had come in here and heard the remarks of his President, and had called up to his memory the sermon after sermon that had been uttered from this pulpit against the waves of despotism, he thought it was perfectly plain—Washington was pointing towards the right place. (Applause.) The question came up: what should be done? Is it necessary to do anything—to have any organization? He thought that was the only way to succeed. St. Peter went up to Antioch, and got there a "South side view" of idolatry, and of course had to take a "North side view" of Judaism, and concluded that he could eat with Pagans; but after a while St. Paul came down, tracked out Peter, found out what he had been doing and resisted him to the face. Peter confessed his fault, and was never found doing it the second time. Now, if our friends who have taken "South side views of slavery" will give the same evidence of repentance from their faults, by dying at last with their heads downwards, we will forgive them. Now, in regard to the stand taken here, shall it be a thorough one, or merely a conservative one. The Apostle had recommended us to commend ourselves to all men. Now, how shall we commend ourselves to slaveholders? A slaveholder once came to Ohio to free two slave girls. After having done so he spent some days in Cincinnati, and in conversation stated that he had been looking around for an abolionist and an opportunity to hear some abolitionism. He had heard wonderful stories of Northern abolitionists; but, instead of giants, he had found them nothing but pigmies. He said that in the South they knew what slavery was; it was like the caterpillar and the cankerworm, that had passed though the length and breadth of the land and eaten up every green thing in domestic society; and they despised those ministers who apologized for slavery and justified it from the Bible. Now, if I wanted to commend myself to slaveholders and to the females of the South as a Christian and a minister of God, I would take the ground that this Church Anti Slavery Society has taken. They had undertaken to get up in Ohio a university for the education of the colored man on a basis broad and human, such as met all his wants, and they had taken the platform of this society because they wanted it to commend themselves to the hearts and consciences of colored men. No distinction based upon color was ever to be allowed among the trustees, professors or pupils. And they had done what has never been done in America before, taken four colored men into the Board of Trustees. They had from 90 to 100 colored students, and about 30 emancipated slaves doing a great work to roll on the great cause of emancipation. This society had taken the rough ground—like the sub-soil plough in a field whose surface had been ploughed and cross ploughed until the soil was exhausted. This Church Anti Slavery Society had got head of the anti slavery sub-soil plough, and were setting it in the earth beam deep, and a blessed and glorious crop would be the result of its work.

Edward Gilbert, the Secretary of the New York branch society, next addressed the meeting. He said he was a man of expediency and policy, and would not have entered into this movement if he had not supposed it would succeed. There was a distinction to be made in the use of the term expediency. The expediency of the hour was mean and contemptible, but a broad and extended expediency was just as good as principle; indeed it was principle. He explained at some length what he considered to be the necessity of such a society as this, notwithstanding the existence of so many anti slavery societies. It was a sad truth that the worst enemies of the cause of liberty were to be found in the bosom of the church, in those ministers of the gospel and others who were willing to appear as apologists and defenders of slavery. It was only by a church anti slavery society that these enemies were to be met and conquered.

Rev. Geo. B. Cheever then addressed the meeting as follows:—I am glad to hear the remarks made here about holding on to the constitution and the church, and all the truths enshrined in them. Now, our greatest enemies are professed Christians themselves. The inevitable consequence of this is that the contest against this wickedness must be carried on by true Christians. We will carry it on if we are such; if not, then God will raise up others to contend against those who are false. Now, in presenting some of the reasons which impel us to this present organization, I do not speak of the inconsistencies and shame indescribable in the conduct of divines who can write volumes on the sacredness of infant baptism and the grace and power of that ordinance, and its invaluable worth and blessedness to all believing parents, and at the very same time write volumes defending as an ordinance and gift of Divine providence a system of slavery and chattelism which excludes slave parents from this Christian duty and slave children from this Christian rite. Slavery can never be broken up and destroyed so long as its support is not deemed inconsistent with the profession of Christianity, not incongruous with the most elevated Christian experience. If men are taught by their religion that they can serve both God and mammon, they will do so. The piety that can make merchandise of men, and then sanctimoniously call upon us to adore the mysterious ways of God as appointing such merchandise for the extension of the gospel—the conscience that can wash itself from such guilt with the lie that God has appointed slavery and sanctioned it as a means of holiness and glory—will never renounce the privilege of such instrumentality. Says the Rev. Dr. Adams—"Such have been the marvellous acts of Divine grace to the Africans in bringing them, through the cupidity and sinfulness of men, to this country, and in saving great multitudes of them, that it requires neither strong faith nor force to suppose that this work may still go on in the form of an interchange of blacks between Africa and the Southern States." "The South has learned to be, and is fitted to be, the protector and the friend of the African;" and again says a priest at the altar of the modern Moloch of society, "Of all the situations in which human beings can be placed favorable for the salvation of their soul, under faithful efforts on the part of teachers, it is difficult to conceive of one better suited to this end, and in fact more successful, than the relation of the slaves and their Christian masters." It is not only asserted by this writer, in direct contradiction to the testimony of divine revelation, that the relation of slavery is favorable for the conversion of the soul, but it is even intimated that the African slave trade can be renewed upon Christian principles. A Christian missionary in Western Africa informs us that among the people there no child can be born a slave; that both father and mother may be slaves, yet their children are free. But in America, the parents for whom slavery has stood godfather to bring them into the Christian church, enjoy the ineffable happiness of knowing that their children cannot escape the same celestial care and guardianship. This relation, so favorable to salvation, assumes them as its heirs from birth; they never can be anything but slaves, and never can be snatched away by Satan from that relation which a Christian divine has pronounced to be of all others the most favorable to the salvation of their souls. Can anything add to the atrocity of such sentiments as these? It had been my intention on this occasion to go into a somewhat lengthened examination of the case of Bailey versus Pomdexter's Executors, recently decided in the Supreme Court of Appeals in Virginia, but I will defer it to some other occasion. The point of the case is simply this, that slave laws, slave jurisprudence, slave justice, slave christianity, denies to the slave, as a human being, the possibility of volition, except solely, supremely, and in all possible cases for the benefit of his master. Therefore, no slave, even by the will of the master manumitting him, can choose his freedom, and he must be condemned as a slave forever and ever, both himself and all his posterity. The argument of the counsel against the freedom of the slaves rivals in the shamelessness and effrontery of its moral atrocity the plea of Chief Justice Taney, with its culminating proposition that "black men men have no rights that white men are bound to respect." There is nothing that more terribly demonstrates the nature of slavery in its essence than this destruction of the personality of a human being, as to his ownership and enjoyment of it, and as conversion into merchandise; the violent abstraction of it from himself, and the transfer of it, so stolen, to the possession of the master as his property. It is a living, lasting, continuous crime, not confined to one act of cruelty and miscreancy, but reproduced, reduplicated, a perpetual piracy, as uninterrupted as human life in its renewal. The dagger of the murderer cannot strike through the life of the murdered man into the life of another generation; but the law of slavery, after the first blow, the first assassination, renews the victim. The first man may be struck down without law, but the second and every victim after is struck down by the law itself; the whole community where it is tolerated becoming accessory after the fact to the first transgression, securing its repetition and its profit by municipal provisions forever. It is a crime perpetrated against two human beings to day, repeated by the law of the system against five or ten more in the next ten years, and through those five or ten against twenty five or fifty more within the next twenty years thereafter. The essence and exasperation of the crime in the generation by whom it is legalized, consists in this: that it creates the perpetuity of crime and fastens it as a hereditary plague, accepted, fostered and defended by one race, and endured in misery by another. The comparison sometimes instituted between slavery and intemperance falls, because the stamina of drunkards become destroyed, and it is a law that three successive generations of drunkards have no issue. But slaves multiply, and that is the chief item of consideration in the value of the sin—its productiveness by natural propagation making it seductive beyond all example of rival iniquities. So fatally blinding is the power of interest and custom against the sense of sin, that it is only the first theft that is supposed to be sinful, only the first step against God and man that costs the conscience of the community a qualm. All the successive steps are by force of law transmuted into duties, and the whole system into a work of national expediency. The sin, the crime, the outrage against God and man, are every year increasing and spreading, while the sense of crime is all the while diminishing. Is it to be inferred that because men take up a crime, and put it into the form and category of a law, they, therefore, get the upper hand of the Almighty, and constrain Him to endorse their usurpation of his own authority because they have passed it into law, and enrolled it in their Supreme Court, and declared it constitutional? Because the trick was apparently successful, and the forgery accepted by one generation, does it lessen still more of its guilt in the second, and in the third? Is it to be wasted white and consecrated as a perfect righteousness? Because this mass of moral crimes is very difficult to be got rid of, it is declared to be a religious conservative expediency to receive it into the Christian church; Christian divines do not hesitate to accept the whole system as it is, and to assert for it a divine authority over the consciences of men. It is conceded that, though in the beginning an iniquity against God and man, possession for generations not only establishes an indefeasible title, but changes the quality and essence, so that that which at first was wrong is made a right. That act of crime, which, committed against one human being or one family was a sin, when practised against four millions of human beings and secured to be practised for ever on all their posterity, becomes a system of perfect wisdom and power, not to be questioned or spoken against or controverted with the law of God in regard to it. And this most horrible monstrosity is admitted and accepted by the very party claiming to be preeminently the party of freedom, equal rights and Christianity. The assumption of Governor Wise that laws of time has given to slaveholders as perfect a title to their slaves as to their other goods and chattels is admitted to be good, sound reasoning. When slavery first began, and was committed only upon some thousands, there was some propriety in questioning it, and in considering the law of God in relation to it; but now that the subjects of the cruelty and crime have grown to be four millions, it is an institution of society no longer to be denounced and rebuked as a sin, but admitted into the Christian church, built full and inspired with grace, and since it cannot be cast out as a devil, installed the worshipped as a saint. When each of these four millions is worth to the owner a thousand dollars, and every two are the guarantee of increasing thousands from year to year, the claims of property become so vast that the sin of such a claim entirely disappears, and God's law is put quite out of countenance beside it as an interloper and robber. The sin and its profits become a vast vested right, with which society dare not intermeddle, and which it is the duty of Christian conservatism to protect. The claim of property in one human being may be by the law of God a sin worthy of death; but when the claim of property comes to be the right of 300,000 to the ownership of four millions, these sinful claims become a mass of vested rights more sacred than any other rights on earth, to be protected with the whole power of the government. And when we undertake to proclaim, in God's name, the duty of abolishing this wickedness, and setting free the millions already its victims, we are answered that this wickedness is a vested right—a right of popular and State sovereignty where it now exists, with which we must not interfere. All that justice, expediency and constitutional law will permit us to do, is merely to oppose its extension over territory now free. We are warned that any effort for the abolition of slavery will injure the prospects of the political party that hopes to ride into political power on the ground of being opposed to slavery, and at the same time pledged to support the vested rights of perpetual property in the four millions already enslaved. No political Barey can place one foot on the back of one of these steeds and the other foot on the back of the other, and succeed in riding to the Presidential house in Washington. (Applause.) It would be a compact with conscience on the one hand and Satan on the other, never before attempted on so grand a scale, and never yet successful. Yet the plan is considered, and inasmuch as political dexterity dare not attempt to ride these two steeds bare back, the platform is to be laid across their sad backs, and a driver's seat contrived in the middle point between the two, so that, they being well hitched together the driver, with reins in both hands, bending now to the one side and now to the other, as occasion demands, may seem to be managing the party now with one set of principles, and now with the other; now with an appeal to conscience, now an appeal to the sacredness of vested rights; now invoking God, and now Mammon; now a crack of the whip with a snapper from the Bible, now a thrust as with Lataris' pike staff against abolitionism—the whole machine and joggernaut of party being driven at a fierce gallop, in any case, over the groaning, bleeding forms, annihilated rights and enslaved families of the four millions now in bondage. If there be not a cracking of gear, a snorting and rearing, a parting of the harness, and a complete sommerset of this political fabric before it reins up at the capitol, then we wholly mistake the signs of the people and the times. There must be but one steed, one set of conscientous principles, one steadfast representative pledged to them in order to secure the people. We, as Christians, cannot, at any rate, afford to waste our strength or throw away our votes in any other way. As to pledging ourselves to let slavery alone, to give up all intention and effort for its abolition, or to respect, as a vested right, of which we promise to be the conservative party, the privilege of holding four millions of our fellow beings and their posterity, to the end of time, in abject bondage, as property, such a pledge would be the laying down of our own necks upon the rail track of this iniquity, and the cars would thunder over our own liberties. Such a pledge would be both a political and religious perdition. Now the question is, what are our weapons, and what are the conditions of the fight? Are they such as Christians alone can faithfully and sincerely use, and on the ground only of the authority of God's word, and the commission of his righteousness and love? If they are, then it is plain that such an organization as we are now forming is absolutely necessary, and we must have our colors and drums and recruiting regiments all over the country. There are those who are mad and foolish enough to throw away and curse both the Bible and the constitution because the religious slavocracy pervert and claim them both as their allies. But we are not going thus to cut our own throats, or betake ourselves to such cursing. The soldiers at Valley Forge, when without food, clothing, shoes, knapsacks, powder and ball, might just as well have proclaimed an independence of all such material reliances, might just as well have fallen to cursing every regiment that stood in shoes, every company that could not do without rations, and every battle that could not be fought without powder and ball. Fist-cuffs against bayonets, and empty famishing stomachs against fat frames and cuirass, instead of bullets, are not the things—are not to be relied upon. Moreover, the weapons of our warfare are not carnal, though mighty through God, to the pulling down of strongholds. Meantime we shall keep and use the vantage ground God has given, of whatever kind; and neither the constitution, as a free document, nor the Bible, as a righteous and divine power, shall ever be wrested from us or carried over into the possession of our enemies. The assertion that the Bible sanctions slavery is a master lie of the father of lies and the murderer from the beginning—(applause)—and the infamous claim of a place for slavery in our constitution, under pretence of service due, is so vile, so piratical, that all illustration of this treachery is inadequate. The gigantic and sublime pettifoggery and forgery that on the phrase of "service due" could build the diabolical system of American slavery, bears all the feats of rope dancers, wild beast tamers and jugglers. How can the world be patient, how can the church be silent, how can Christianity forbear under such a construction, such a creation of cruelty out of equity, of falsehood out of truth, of darkness out of light, of forgery out of honesty, of man stealing out of "service due?" It is as if, having by covenant the right to navigate the North river for a certain period, you had built all the way up from New York to Albany a line of docks for the building of slave ships, constructing your wharves and piers on land made for this very purpose, for the making of which land you have put under cultivation for years all the dirt carts and scavengers of the city, all the sweepings of your courts and streets. Thus it is that in this vacant water lot of the constitution, all the apologists for slavery, all the moral scavengers of unprincipled religious and political parties, dump their rich and fragrant cartloads. All slave courts and administrations deposit the feculence of their cruelties, their slave jurisprudence, their precedents of injustice, their Dred Scott decisions, their urgently cubs and imps of lying, fostered civilized and sanctified by Christian judges into fashionable candy trutles—their oppressive, outrageous ostracisms, fines, banishments, social and civil disabilities and tortures of the colored race. The sun never whitened so enormous a fraud, so malignant a cruelty, perpetrated in the name of constitutional justice. It makes one's feelings curl in agony, to think of a professedly free, pious, and Christian people, permitting such an atrocity as the transmutation of the children of four millions of human beings into merchandise, under the words "service due," when God has forbidden the buying or selling even of the parents themselves, on pain of death. (Applause.) A constitutional mint for counterfeit money, on the ground of a provision for coining silver, and gold would be nothing compared to such wickedness. Now, we hardly know what to say as to the madness of those who, professing to be the friends of freedom and the slave, admit such lies and usurpations in and by the constitution, and on that admission fall to cursing and raving against it. Some men in this conflict act like thieves and housebreakers in case of fire; instead of helping to extinguish the flames they scatter shavings, rosin and tar through the apartments, by which the fire may run through and envelope the whole building. They pour spirits of turpentine into the fire buckets; and then you may see them throwing costly mirrors out of the windows and bringing brass andirons in their hands carefully down stairs. (Laughter.) It is for the church to rescue the word of God and the Christianity of the Cross from the ineffable reproach of sanctioning such wickedness. We may, perhaps, hope that we have gone to the bottom of such debauchery and hypocrisy, and may now begin to build up. Churches of every denomination, tract societies and missionary societies have fallen down and worshipped the dragon, and in so doing have lent to the enemy of the Redeemer the power of supposed piety to betray and dishonor his name before a raging and blaspheming community. The venerated American Board of Commissioners for Foreign Missions, by the very position to which the Divine blessing has elevated it, strikes so much the deadlier a blow at the interests of Christianity, and is guilty of so much the more glaring betrayal of the cause of Christ, when it endures for one moment an iniquity so palpable within any of the churches under its care and control, and much more when it receives the iniquity into the bosom of half developed, half taught churches, and defends it there. Instead of hearing and obeying the Divine voice, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; put on thy beautiful garments, for there shall no more intrude upon thee the unclean," that association seems to have heard and obeyed a mandate from the mother of harlots and abominations—"Go down from thy throne of light, put aside thy beautiful garments and wallow in the mire, the heathen shall admire thy darkness and despots shall come to the gloom of thy setting sun." It is impossible to go any deeper than to admit slaveholding into the bosom of Christian and missionary churches as not inconsistent with the religion of the Cross. And now the church itself, by a mighty reaction and resurrection within itself, must repel this most iniquitous reproach and scandal. The catapults of Satanic, infidel malignity may hurl stones as big as mountains against this sin within the church, but without the slightest effect, unless from within a purifying power is used to cast out this devil. Their railings will have no more effect than the blasphemies of Rabshakeh. Salvation must come from within—from the word hidden in the heart—from God, from Christ, from the Holy Spirit, with the flame of divine truth burning forth at length from an agonized conscience. In this way will God send forth judgment to victory, cause his name to be again honored and his ordinances to be restored to their purity that have been blaspheamed among the Gentiles by the endurance of this sin. The church has a power that the severest enemies of that wickedness without have not. Traitors within the church have spiked her guns, and we are compelled to drill them out again or cast them over anew; but when that is done all that is needed is the load and fire, and nothing can stand against such a battery. (Applause.) It is a deadly conflict—not a mere display of pyrotechnics. As yet not one single church is engaged, and the very gunners handle their weapons with kid gloves. What we want to see is men begrimed with sweat and powder, loading and firing just as rapidly as the guns will bear. Almost half an hour of God's word has yet blazed forth. It has been administered in little squibs touched off at random length—no purpose, no earnestness, no effect. The word of God reigns supreme and the constitution of the United States politically are the upper and nether millstones between which this iniquity can be ground to powder. Both have been long and fearfully perverted. We have to recapture our weapons from the hand of the enemy. The speaker then adverted to the incompatibility of the sacred marriage institution with slavery. If slavery was sanctioned by God marriage was not. The family relation among slaves was nothing but a breeding factory for the wrath and at the pleasure of the master. Marriage to the slave was a paradise as impossible as that of the Peri. Think, then, of a minister of the gospel, with the slave case before his eyes, deliberately declaring that under a Christian master no relation could be conceived on earth more favorable to salvation than that of slavery! The scriptural injunctions in reference to the duties of parents to children were a perfect mockery to slaves. What slave mother ever thought of bringing her child to the altar in the sacred consecration to God, when perhaps the only answer she can make, surrounded by her children, to the question, Whose is this child? has to be, as was given in one case, "Who knows?" In conclusion, the speaker said that the Christians united against slavery could drive their wedge sharper than any with a power that would split any pro-slavery army in two, cut it down as with a scythe, and sweep it away as with a whirlwind. The destiny of this country and of the cause of the church depended on the oppressed being set free and every yoke broken, then no religious will be seen such a reality as the world has never yet witnessed. Then will saddenly be cast out as a devil, installed and worshipped as a saint. When each of these four millions is worth to the owner a thousand dollars, and every two are the guarantee of increasing thousands from year to year, the claims of property become so vast that the sin of such a claim entirely disappears, and God's law is put quite out of countenance beside it as an interloper and robber. 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It is as if, having by covenant the right to navigate the North river for a certain period, you had built all the way up from New York to Albany a line of docks for the building of slave ships, constructing your wharves and piers on land made for this very purpose, for the making of which land you have put under cultivation for years all the dirt carts and scavengers of the city, all the sweepings of your courts and streets. Thus it is that in this vacant water lot of the constitution, all the apologists for slavery, all the moral scavengers of unprincipled religious and political parties, dump their rich and fragrant cartloads. All slave courts and administrations deposit the feculence of their cruelties, their slave jurisprudence, their precedents of injustice, their Dred Scott decisions, their urgently cubs and imps of lying, fostered civilized and sanctified by Christian judges into fashionable candy trutles—their oppressive, outrageous ostracisms, fines, banishments, social and civil disabilities and tortures of the colored race. The sun never whitened so enormous a fraud, so malignant a cruelty, perpetrated in the name of constitutional justice. It makes one's feelings curl in agony, to think of a professedly free, pious, and Christian people, permitting such an atrocity as the transmutation of the children of four millions of human beings into merchandise, under the words "service due," when God has forbidden the buying or selling even of the parents themselves, on pain of death. (Applause.) A constitutional mint for counterfeit money, on the ground of a provision for coining silver, and gold would be nothing compared to such wickedness. Now, we hardly know what to say as to the madness of those who, professing to be the friends of freedom and the slave, admit such lies and usurpations in and by the constitution, and on that admission fall to cursing and raving against it. Some men in this conflict act like thieves and housebreakers in case of fire; instead of helping to extinguish the flames they scatter shavings, rosin and tar through the apartments, by which the fire may run through and envelope the whole building. They pour spirits of turpentine into the fire buckets; and then you may see them throwing costly mirrors out of the windows and bringing brass andirons in their hands carefully down stairs. (Laughter.) It is for the church to rescue the word of God and the Christianity of the Cross from the ineffable reproach of sanctioning such wickedness. We may, perhaps, hope that we have gone to the bottom of such debauchery and hypocrisy, and may now begin to build up. Churches of every denomination, tract societies and missionary societies have fallen down and worshipped the dragon, and in so doing have lent to the enemy of the Redeemer the power of supposed piety to betray and dishonor his name before a raging and blaspheming community. The venerated American Board of Commissioners for Foreign Missions, by the very position to which the Divine blessing has elevated it, strikes so much the deadlier a blow at the interests of Christianity, and is guilty of so much the more glaring betrayal of the cause of Christ, when it endures for one moment an iniquity so palpable within any of the churches under its care and control, and much more when it receives the iniquity into the bosom of half developed, half taught churches, and defends it there. Instead of hearing and obeying the Divine voice, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; put on thy beautiful garments, for there shall no more intrude upon thee the unclean," that association seems to have heard and obeyed a mandate from the mother of harlots and abominations—"Go down from thy throne of light, put aside thy beautiful garments and wallow in the mire, the heathen shall admire thy darkness and despots shall come to the gloom of thy setting sun." It is impossible to go any deeper than to admit slaveholding into the bosom of Christian and missionary churches as not inconsistent with the religion of the Cross. And now the church itself, by a mighty reaction and resurrection within itself, must repel this most iniquitous reproach and scandal. The catapults of Satanic, infidel malignity may hurl stones as big as mountains against this sin within the church, but without the slightest effect, unless from within a purifying power is used to cast out this devil. Their railings will have no more effect than the blasphemies of Rabshakeh. Salvation must come from within—from the word hidden in the heart—from God, from Christ, from the Holy Spirit, with the flame of divine truth burning forth at length from an agonized conscience. In this way will God send forth judgment to victory, cause his name to be again honored and his ordinances to be restored to their purity that have been blaspheamed among the Gentiles by the endurance of this sin. The church has a power that the severest enemies of that wickedness without have not. Traitors within the church have spiked her guns, and we are compelled to drill them out again or cast them over anew; but when that is done all that is needed is the load and fire, and nothing can stand against such a battery. (Applause.) It is a deadly conflict—not a mere display of pyrotechnics. As yet not one single church is engaged, and the very gunners handle their

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in the way of consolidation, but he had yet to learn that the mere matter of dollars and cents or property should hold them back.

The question as to indefinite postponement of the resolution was then brought up, and a scene of much confusion followed, it being impossible to get at the feeling of the meeting; but on a second trial the "noes" were declared to have it.

The Chairman wished that an order could be preserved worthy the gravity of the occasion. He trusted that during the remainder of the Convention none of these manifestations of applause would take place, which were more suitable to political and other assemblies.

Mr. Wescott said, if the American and Foreign Bible society were done away with, then the Baptists would go to the American Bible Society. Their contributions could not be turned to any other channel, and consequently its destruction would be a great loss.

Brother Bennet thought that the amendments of brothers J. Hayes and Caldwell went from one extreme to the other. One said, let us keep both Societies in existence, and the other said let us annihilate the Bible Society. He was averse to this annihilation, and would go for the union of the two Societies, and might the blessing of God rest on these bands.

Brother Smith, of the Philadelphia Publication Society, did not mean any disrespect to brother Bright, but his views were too bare for the utility of the idea to be knocked up.

Brother Simson said that if Philadelphia were not inclined to receive the Society, the West was. They wanted to see the old bachelor and maid married, and they could take care of them in the Western practice. The American Publication Society was not confined to Philadelphia. He belonged to it, but he did not belong to Philadelphia by a great deal. He moved that the substitute and amendment be laid on the table.

Brother Smith wished to be understood as speaking for himself, and not for Philadelphia or any Society.

Brother Jeffreys argued that if the Bible Society were to be attached to the Publication Society, there should be an antipodean income.

Brother Davis, from the Committee on Credentials, reported 757 delegates, instead of 817 as reported the previous day.

It was here suggested and carried that speeches should be limited to five minutes.

Brother Bayard moved an amendment to the resolution, which would refer the subject to the societies, and if they deemed it advisable, then a union to be the result.

Brother Church thought that by a little moderation we might come to some such amicable understanding.

Brother Shaw, of Fulton, N. B., not only believed we ought to have a Bible distributing society, but also a Bible publishing society, and was therefore in favor of the original resolution.

Brother Conway, of Staten Island, spoke in favor of merging the societies into one, as conducive to the good of them both.

A vote was then taken as to whether Brother Bayard's substitute should be received as the fourth resolution, and it was carried. It is as follows:—

Resolved, That, in the opinion of this Convention, the union of the American and Foreign Bible Society and the American Baptist Publication Society, under the direction of a board of managers, to be located in Philadelphia, would be productive of efficiency and economy in the issue and distribution of the Scriptures and other evangelical publications, and we recommend to these societies to consider the question of such union, and if, upon mature consideration, it be found practicable, that we do most earnestly advise the same.

After prayer by Brother Post, the meeting took a recess till 2 o'clock.

AFTERNOON CONVENTION.

The Convention being called to order at two o'clock, and prayer offered by Bro. Parker,

Judge Culver made a motion to reconsider the fourth resolution. It had been voted upon at the conclusion of a long and somewhat exciting debate and in a moment of much confusion. He alluded to the beautiful symmetry of the original resolutions, the character of which would be utterly and entirely changed by taking out the fourth. He earnestly contended that the matter should be reconsidered. It seemed to be imagined that the object of the Convention was to kill one or other of the societies; but the real object was to diminish the friction and increase the power.

Bro. Fish rose in opposition. He did not think it a fair hour to appeal from the decision which had been arrived at, and thus open the whole matter again to debate.

Bro. Church also spoke against it.

Bro. Cone thought that the true voice of the Convention upon the real matter at issue had not been got, and if they could be all assembled together again, as they were when it was taken, he thought it would be very well to reconsider it, but not as matters now stood. He thought three-fourths of the people would rejoice in a union if it could be carried out.

Brother McClay considered the resolution definite, and that it should not be reconsidered; it was the best mode of meeting the wishes of the Convention.

Brother Taylor said the resolution could be nothing but milk and water when it met the approval of such men as those who met this question with such bitterness at every point.

Brother Church considered himself impeached, and the Chair called Brother Taylor to order, when he apologized, and continued his argument in favor of a reconsideration of the resolution.

Brother Duncan said there were many brothers from down East who had not the privilege of the five minutes' speech, and he hoped the resolution would be reconsidered.

Brother Hague wanted to know what power behind this it was that would be injured if this resolution passed. To whom were they to be answerable for disturbing the symmetry of the resolutions. He would crumble piece by piece before he recognized any such sectarian influence. It would be trifling with the principles on which this Convention was founded to assent to reconsider this now.

The motion to reconsider was then put to the vote and carried without opposition.

Brother Taylor then moved an amendment to the resolution.

The Chairman said that no part of the amendment that had been agreed to in the fourth resolution could be struck out, but it could be added to.

This difficulty was overcome by the amendment being withdrawn, and after some further discussion it was agreed to lay the latter part of the fourth resolution on the table.

The fifth resolution was then taken up, and spoken upon by Brother Jeffreys, who thought it should be carefully considered before adopted. If the colporteurage were to be transferred to the Home Missionary Society, could they perform satisfactorily their own labors in conjunction with that of the colporteurage. He contended that they could not. He went into an estimate of the labors pertaining to both missions, the amount of labor performed, and the expenditures of each, showing that the Baptist colporteurs accomplished perhaps more than the Home Mission at a cost of over a thousand dollars less. He thought that these facts should be known before the question was met.

Dr. Bill, Secretary of the Home Mission Society, rose to correct what might become a false impression. The missionaries do a great deal of work not included in the reports, and amongst these was the distribution of tracts and religous books, and each book and tract distributor was entitled to at least five thousand papers and tracts, a year from the American Tract Society, and most of them obtained them. The religious books they obtained where they chose, but they did obtain and distributed them. All these labors were not recorded, as it was not required that they should be.

Brother Buckland said that the resolution recommended was a simple impossibility. The work of evangelization could not all be submitted to the Missionary Union. There were foreign ports which that Society could not enter—such as Sweden. If the work is committed to the Missionary Union, it is committed to a dungeon, and he protested against it.

A Delegate said he imagined that other societies could send their colporteurs to Sweden.

Brother Buckland—If there is any mistake, it is better to ascertain it before passing the resolution.

Rev. Dr. Peck wished to communicate what he always understood to be the fact on this subject. He had not until yesterday heard that there was any obstruction in the way of the Missionary Union sending colporteurs to Sweden and Norway. They had had difficulties in Germany and Denmark as great as in Sweden and Norway. Having accomplished what had been accomplished, he knew of no reason why the Missionary Union cannot do so now.

Brother Buckland asked if some of the labors of those brethren thus sent forth had not been in contravention of the laws of the land.

Dr. Peck replied that although their brethren were restricted from doing any service in Sweden and Norway, and obliged to retire or be imprisoned, it was not because they were members of the Missionary Union.

Brother Buckland—It was because the law of the land was against them.

Dr. Peck—I suppose it was not because they were doing the work, but that they did not belong to the Lutheran church.

Brother Smith deprecated the idea entertained by brother Buckland.

Brother Post offered an amendment uniting the Missionary Union and the American Free Missionary Society. He alluded to the names of honored men members of the latter society, as Beecher, Rose, Harris, Vinton, and others. The resolution made invidious distinctions between a society strictly speaking belonging to the denomination, and also failed to express the true basis on which the Baptist mission organizations ought to be founded. It seemed to him that the time had come when the Baptists should let the world know what they believe on the subject of slavery, clearly and distinctly.

Brother Church said, if it were possible for the Baptist denomination to go together in religion, none would rejoice more than himself, and he did not think there was anything to keep them apart; but his friend, brother Post, might be inclined to put a little more anti slavery into the matter than he would wish in a missionary society. He sympathized, however, with the idea.

The Rev. Brother Hill remarked that here in the North there were two missionary societies trying to do in some manner the same work. He was opposed to part of the resolution, as it ignored the best Baptist missionary society now under the broad canopy of heaven; he alluded to the Free Missionary Society. He hoped it would not go out that they thus ignored every other society.

Brother Buckland would move as an amendment, that the work should be performed as far as practicable by one society.

Brother Grosvenor then offered a long preamble and resolution, which was not accepted.

Brother Colver objected to the amendment of brother Post, and spoke at length in disfavor of it.

The sixth resolution was then passed with the amendment of brother Buckland and a slight amendment in the wording by the Chairman.

The seventh resolution was also passed with a slight amendment to its opening phraseology, after which prayer was offered by brother Soyne, and the Convention adjourned.

EVENING SESSION.

The Convention assembled at half past seven P. M., and after prayer by Brother Smith, the seventh resolution was again taken up.

Brother Buckland