SPEECHES OF HENRY C. WRIGHT--FREDERICK DOUGLASS--JAMES N. ...

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THE LIBERATOR. SPEECHES OF HENRY C. WRIGHT-FRED-

ERICK DOUGLASS—JAMES N. BUF-FUM—GEORGE THOMPSON. From the Glasgow Argus, of April 27. THE SLEVEHOLDERS' MONEY, AND THE FACE

CHURCH. A solic meeting of the members and friends of E: Gisgow Emancipation Society was held in the (ar Hill, on Tuesday evening, the 21st corrent, for the tan manager of passing a memorial to the General Assemis of the Free Church, imploring them to renounce Continu fellowship with American slaveholders, and DISTRIBUTE THE HONEY. The meeting was a very luze and influential one; the platform was crowded by the Committee, and other friends of canal and, on the motion of Mr. George Watson, Councilfor Turner was called to the chair.

The Chairman, after expressing the high gratifaction which he felt at seeing so large an assemlage met for so important a purpose, and the pleasure which it afforded him to be called upon to tresile on such an interesting occasion, than intro-

Mr. HENEY C. WRIGHT of America, who was re-

Mr. Hener C. Wright of America, who was recited with applause, and proceeded to say—
Mr. Chairman, I am happy once more to be persisted to address an assembly, over whose deliberated for a second of popular, peaceful agitation, you have long sood firm to the great principles of human freedom.
When many have become faint of heart and plant is sposition, even to the sacrifice of truth, you have for near half a century been the unfaltering is disposition, even to the sacratee of trust, you have for near half a century been the unfaltering sheets of the poor man's right, and the friend of the eppressed, wherever the tyrant's frown and the shaelolder's lash and chain have been seen and the shaelolder's lash and chain have been seen and the shaelolder's lash and chain have been seen and chackoder's lash and chain have been seen and the (Applause.) Sir, there is no need to remind this great gathering of men and women of the object of this meeting. The papers, the pulpits, and the valls of Glasgow, the three past days, have presimed this to city and country. 'The Free Charch of Scotland'—'American Slaveholders'— Send back the Money'—'Annul that covenant with death, and that agreement with hell'—are the rallybeth, and that agreement with hell'—are the rallyig words of this meeting. (Great cheering.) In
the name of three millions of slaves in a land of
basted freedom—in the name of my self-sacrificing,
noble conditions in the cause of anti-slavery in
America—and impelled by emotions of sincere
retinde in my own bosom—I tender my warmest tension the Secretaries, and to the committee and firms of the Glasgow Emancipation Society, for desirefficient aid in the cause of the American slave. Section is in a blaze. Well may she be, for a large and influential party, professing to represent the moral and religious sentiment of her people, bar done that, which, if not repented of and un-done, must end in deep and indelible disgrace to sit concerned. The Free Church has been arraigned stude to of public opinion; and the decision of be people of Scotland, of all denominations, is being registered upon their doings in reference to Americannan-sealers, Glusgow, Edinburgh, Perth, Dandee, Arbrouth, Montrose, Aberdeen, Hawick, Glashids, Berwick, Coldstream, Kelso, Melrose, Paides Kilmangel. Paisley, Kilmarnock, Greenock, Ayr, and many other of the towns and villages of Scotland, have beard and responded to the remonstrance of the American slave against the Free Church alliance American slave against the Free Church alliance with their kidmnoters. The word has none forth. 221 has been echoed through glens, and from each to mean the money and from each to mean the money and from the free Church, 'Send back the money: annul becomennt with death.' Thanks are due to the Carpow Emancipation Society—under God—for the silution, so cheering to the humane and Christian heart. (Cheers.) I wish to be understood—larraign before the tribunal of this kingdom and to world, not the people of the Free Church, but the General Assembly of that Church, and its lead-to-bra. Chalmers, Cunningham and Candlish. Depeople were not consulted in this guilty par-De people were not consulted in this guilty par-legation with man-stealers in their ungodly goins

topann with man-steaters in their ungody gams. New out of ten of the Free Church people would be said—Touch not the price of blood; and too the blood-money has been solicited and obtainfully heir leaders, and put into the trensury, they would say, 'Send back that money—it is the price of our Saviour, hought and sold in the persons of his falle ones. (Great Annlause.) is fate ones. (Great Applause.)
When Wm. Lloyd Garrison first raised the standard of the immediate abolition of slavery in America, he amounced that Christianity was his only inspanding the property to accomplish the Scoredality to accomplish the end. This senti-test was embodied in the declaration of senti-reals put forth by the American Anti-Slavery Sosats put forth by the American Anti-Slavery So-esy in 1833, which document was written by Mr. Garison. 'Gur principles,' he says, 'lead us to jet, and to entreat the oppressed to reject, the use of electral acapous for deliverance from bondage -ading soldy upon those which are spiritual and salsh through God to the pulling down of strong-lads. Our measures shall be such only as the op-pessas of moral unity to moral corruntion—the our measures shall be such only as the op-position of moral purity to moral corruption—the destruction of error by the potency of truth—the perbraw of prejudice by the power of love—and declolition of slavery by the spirit of repentance. OUR TREST FOR VICTORY IS SOLELY IN GOD.' We the sought to array against slaveholders, as well as sainst slavery, the moral and religious sentiment of swold. The position was taken, that the act of stability are a single stability of the stability of the same single stability and the same single stability are single stability. savind. The position was taken, that the act or stateholding was a heimous sin—second to no sin stateholding was a heimous sin—second to no sin stateholding was a heimous sin—second to no sin stateholding and that all who perpetrated it should be exceeded from the church. To bring the discipline the churches to bear on slaveholders—to get the three-base to cease to join hands with slave-breeding lives and adulterers we toiled. The fruit of our The fruit of ou there have an adulterers, we toiled. The fruit of our blers began to appear. Missionary, Bible, and Incascing here have a second to the agitated with the question-should slave-drivers be employed us agents at missionaries? and Churches, Presbyteries, Syrid, Assemblies, Associations, and Conferences, are consulted with the question—should slave-indicates and slaveholders he admitted to churches and church courts as Christians and ministers?—Incressemed a prospect that the various denomi-Extended a prospect that the various denominates in America would soon cease all religious forms in the control of th se paid and Rehef Churches of Scotland—and se paid and the whole United Kingdom we being arrayed against fellowship with slave-like as Christians. It was felt to be a question the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the power of God and the wisdom of God to death the God the wisdom of States of Christianity of American man-stealers, and discontinuous destroyed and adored name of Christ Dalacts. Cursing with every crime. Doctors Service the endeared and adored name of Christ with men polluted with every crime. Doctors and condish, espoused the state of the slaveholder; and came the vindicate their title to Christianity and research to the state of the slaveholder; the state of the state of

pay 'Free' ministers in Scotland. That delegation was composed of the Rev. Dr. Cunningham, Rev. Dr. Burns, Rev. Mr. Lewis, Rev. Wm. Chalmers, and others. On their arrival in America, and the and others. On their arrival in America, and the commencement of their efforts, they were met by a remonstrance from abolitionists, from which the following are extracts:—'It is with astonishment and grief that we have learned that you have commenced a tour through the slave States of this Union, with a view to solicit funds, as well of slave-holders as of other persons.' Doubtless, you will be warmly greeted, especially by that portion of the people who hold their fellow-men and fellew-Christians in bondage? 'Will you now, as you are witnesses of that iniquity that filled you with deep disgust at a distance, make common cause with that nesses of that iniquity that filled you with deep disgust at a distance, make common cause with that religion, and clasp hands with its defenders, and accept their blood-stained offering? The fiend can well afford to pay you tens of thousands, for he knows that your countenance is worth millions to him. If he can purchase the silence of the successors of John Knox and Andrew Thompson, if he can number them among his allies, he may well think his victory complete. If you obtain the slaveholders' money, and if the Free Church accept it, it is certain that you will look with more tolerance than you would otherwise have done on the great iniquity of slavery; the lips of your Church will be sealed, and an alliance of sympathy and interests will be established between the Free Church and the slaveocracy of this Union. That tolerance, and Candlish, a fiend of darkness; but as it appears in the slaveocracy of this Union. That tolerance, that sympathy, that alliance, will be the beginning of mischief. Who but God can trace its course and close? Sir, this covenant with man-stealers has caused mischief to the heart-stricken slave—to his God-defying oppressor—to those who formed it—to the Free Assembly—to the Free Church—and to all Scotland. It has, in effect, put into the hands of Drs. Chalmers, Cunningham, and Candlish, a fiend of darkness; but as they see it in the system; but as they see it in the bloody lash, they recoil from it with disgust; as they see it in the bloody cash, they cling to it as 'the one thing needful, and altogether lovely.' (Applause.) As they see it in the institution, they arraign slavery before the bar of their chands of Drs. Chalmers, Cunningham, and Candlish, as fiend of darkness; but as they see it in the slave-drive in the slave-driver of their conjunction with their allies, the slave-drivers and slave-breeders of America, upon the backs and limbs of the American slaves. It has worked mischief, by leading these said Doctors of Divinity to offew application. worked mischief, by leading these said Doctors of Divinity to offer apologies for men 'guilty of the highest kind of theft,' whom God classes with murderers of fathers and murderers of mothers, which they would blush to offer for themselves, and which, if allowed to be valid, would entitle adulterers, pick-pockets and highway-robbers to be received as 'honorable, useful, evangelical Christians, and serving God in the gospel of His Son,' as Dr. Cunningham says of slaveholders. The doctrine of 'circumstances' is brought forward by a Chalmers, a Cunningham, a Candlish, and a McFarlan, to justify them in according the pame and longer of to justify them in according the name and honor of Christian to men 'polluted' with every crime, leprous with sin.' But I wish to call attention to the concluding be

paragraph of the remonstrance of American abolitionists against the Free Church delegation. Let all members and friends of that Church hear and ponder it, for to them it is as a warning voice from of the An heaven:— What will men say of the Free Church, if you carry home the slaveholders' bounty? Will seek to they not taunt you thus: -These are the men who could not swallow the bread of their Sovereign as could not swallow the bread of their Sovereign as the price of their submission to tyranny; but their consciences, honor and Christian principle, did not revolt in begging a pittance from the pulpits of tyranuical oppressors in Washington, Charleston, N. Orleans! What O'Connell refused to touch, when brought to his hand, Dr. Chalmers sent, and Doctors Cunningham and Burns went, 4000 miles to solicit. Should you, despite our friendly warning and urgent Christian remonstrance, solicit money acquired by the sale of American Christians, and men made heathen by the cruel system of slavery, we can only express our confidence that your constituents, the Free Church of Scotland, will refuse to receive the polluted silver and gold, and refuse to receive the polluted silver and gold, and reduced their fellowship to men stained with near-defeated their fellowship to men s

of slaves, into the coffers of the Free Church. (Hear, hear.) Then, through their writings in their periodicals and papers, their Witnesses, their Northern Warders, &c., and the decisions and deliverances of their Presbyteries and Assemblies, they sought to justify their conduct. The sole and single point at which Drs. Chalmers, Cunningham, and Candlish, aimed was, to prove that they acted in accordance with the spirit and teaching of Christ and the apostles, in entering into a Christian alliance with slaveholders. To demonstrate this, they aimed to accomplish two things: that is, to present the American abolitionists as the most unsprincipled and the basest of men, and the slaveholders are good price (great authors), and he being a strong man and a Doctor to boot, brought principled and the basest of men, and the slave heing a strong man and a Doctor to boot, brought a good price—(great applause,)—and I, seeing your are altogether undeserving of respect and confidence—that it is impossible to talk of them will anything like respect or to like the least record. dence—that it is impossible to talk of them with anything like respect, or to have the least regard to their judgment, sanity, or sense—that they were in point of fact, doing as much injury as the infidels and anarchists of the French Revolution. [See writings and speeches of Drs. Canningham, Chalmers, and Mr. Lewis.] Of the slaveholders they say, they are entitled to be regarded as respectable useful, honored Christians, living under the power of the truth, laboring faithfully, and serving God in the gospel of His Son. [See writings and speeches of the parties above named.] Thus all their denunciations are for abolitionists, and all their compliments for slaveholders. How soon the prediction pliments for slaveholders. How soon the prediction the remonstrance became a reality, that if the ree Church leaders took the slaveholders' bounty,

they would volunteer to become their apologists! But suppose the abolitionists are what they say they are let me tell them the American abolition-ists will never enter upon a vindication of their conduct with slaveholders or their apologists—their vindication they will leave to humanity, rescued by their means from the auction-stand, and to the God of the oppressed. How does this prove that the Free Church is right in her alliance with slaveholders, and in sharing their spoils?

But let us look for a moment at some of their apologists and arguments to justify themselves, and establish the Christianity of American slave-breedestablish the Christianity of American slave-breeders. Their first strong point is to make a distinction between 'slaveholding' and 'sholding men as property? The former, they say, 'is not a sin which should exclude from Christian fellowship? but the latter they pronounce to be a 'sin of the deepest dye, which should exclude all who do it from the church? Forty years has the subject agitated this country and America, and the laws of slavery, and the writings and speeches of its opponents, have country and America, and the laws of slavery, and the writings and speeches of its opponents, have pronounced slaveholding and holding men as property, the same act. Why do Drs. Chalmers, Cunningham, Candlish, and the Free Assembly, now come forward and make a distinction? I did not think they could have thus stultified themselves.
Did they suppose the subterfuge could blind the people of Scotland? They had a purpose to serve. They, wished to extricate themselves from a guilty position, which they had taken against the urgen

entreaties of the abolitionists; and to do this, they entreaties of the aboutionists; and to do mis, may adopted the puerile and barefaced expediency of a distinction without a difference between 'slaveholding' and 'holding men as property.' Their next great argument is, that they are no more to blame for taking the man-stealer's gold to build churches, for taking the man-stealer's gold to build churches, than merchants and others are in dealing in slave-holders' cotton and sugar. But I look not at the money, but at the price paid for it: to get the money they gave the fellowship. Let them renounce the fellowship, and then go to the slave States and get all the money they can. My word for it, they would get no blood-stained whips upon their bare backs, and blood-stained whips upon their bare backs, and blood-stained whips upon their bare backs, and blood-stained halters about their necks. The compact—let them annual this, and I ask no more. But, ah! exclaim the trio of Dactors, if we give up the felexclaim the trio of Doctors, if we give up the fel-lowship, we must send back the money. In the name of all that is 'honest and of good report,' and of Him who came to enthrone God in Heaven, and abolish slavery on earth, I say to them, send back the money. the money.

Another favorite pillow for the consciences of the

Free Church leaders is, slavery, as a system or in-stitution, is a great sin, but not necessarily wrong in slaveholders. As it appears in an institution, slavery appears to Drs. Chalmers, Cunningham, and Candlish, a fiend of darkness; but as it apers, they baptise, license, and ordain him, and receive him to their communion and pulpits. As slavery is seen in the institution, they say unto him 'Depart ye' wicked into everlasting fire, prepared for the devil and his angels? but as they see him in slaveholding Presbyterians with pockets full of dollars, ready to be poured into their building fund, they say, 'Come ye blessed—enter into the kingdom prepared for you.' (Great and continued cheering.)

To the Free Church leaders I would say, with grief and plainness—In thus attenuting to screen

grief and plainness—In thus attempting to screen the slaveholder, and justify your compact with him, by taking the crimes and pollutions and horrors of slavery from its living, responsible perpetrators, and putting them upon an intangible nonentity—an irresponsible abstraction—you do but mock God, and heap up to yourselves and your church, wrath against the day of wrath, and of the righteous judg-ment of God—when He shall make bare His right arm, and unsheath His sword, to right the wrongs of the American bondmen. (Cheers.)

Then, again, you apologise for your alites, and seek to justify yourselves by representing slavery as a 'condition,' or 'predicament,' into which slaveholders 'are born,' 'happen to fail,' or 'are placed,' or 'unhappily find themselves.' Go, arraign the Mahometan for his polygamy, the thief for his theft, the drunkard for his drunkenness, the we can only express our confidence that your constituents, the Free Church of Scotland, will refuse to receive the polluted silver and gold, and return it to those who gave it. There spake the word of prophecy—the Free Church will return 'that polluted silver and gold to those who gave it,' or become a 'hissing and a by-word.'

Notwithstanding this Christian remonstrance, the delegates did go to churches composed in part of slaveholders and shave-breeders, where members, elders, and ministers are slave-traders—solicited and obtained £3,000 sterling—entered into alliance with them—engaged to receive them to the Free Church pulpits and communion in Scotland—then returned with the price of the image of their Gold, bought and sold, in the persons of his children, in their pockets: money that can be viewed in night but as a remuneration for their recognition of practical atheists—scornful contemners of the teachings, life, sufferings, and death of the Son of God, as devoted Christians; and they put that money, dripping with the blood and tears of three millions of slaves, into the coffers of the Free Church, (Hear, hear.) Then, through their writings in their periodicals and papers, their Witnesses, their Northern Murders. &c. and the decisions and delivernoes of should come to the rescue how the deficience products a slare of their going and to vecloome them as Christians? They have extended their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with near-they have themed their fellowship to men stained with thee presence, the same themed their fellowship to men stained whit

you a share of the proceeds? (Renewed applianse,)
Well, says the treasurer, 'considering that you
happened to do it, and only found yourself unhappily in the predicament of selling the Doctor, I consider it right to take it, and receive you as a good
Christian. (Immense cheering.) Would the Free
Church accept it? No. If they would not build
their churches and pay their ministers by the price
of Doctor Compinence, boy, dare they take the of Doctor Cunningham, how dare they take the price of the heart-stricken slave?

But, again, these leaders tell us the laws make

slaveholders, and that they cannot help but hold slaves. But who make the laws? The very slave-holders whom they seek to screen. They steal men, women, and children, and then make laws to sanction the theft, and then Drs. Chalmers, Cunningham, and Candlish assure us that these laws are a sufficient vindication. The slaveholders nake the laws, and the laws ninke the slaveholders! The Creator makes the creature, and then the creature makes the Creator. Here we have thieves and adulterers making laws to sanction their sins, and the Free Church leaders coming forward and pleading the existence of those laws in palliation of those who framed them, and as a justification of their own conduct in recognizing them as Christians to get a share of their gains. Perish every law that sauctions slaveholders! Burn them at the stake, as Luther did the Bull of the Pope.

Then they tell us that in the slave States, men must hold slaves, or be without domestic servants. This is an argument offered by Drs. Chaimers and Cunningham. The argument is, men cannot exist without domestic servants—they cannot get them in the slave States, except by buying and holding slaves Therefore it is right to buy and hold them. Thus the slave-breeding, slave-trading, and slave-driving, with all the concubinage, crime, and horror, necessarily attendant on slave-holding, must be sanctioned and regarded as Christian practices. he sanctioned and regarded as Christian practices, and slave-breeders, and slave-drivers may be Christians, simply to get domestic servants. Do these men believe there is a God? In words they do; but in their apologies for slaveholders, they do; Him. A domestic servant, indeed! Have they a right to perpetrate the sum of all willany to get ser-vants? I say to them, go work with your own hands, as Paul did, but do not attempt to white-

(Cheers.)
These Free leaders again talk of their regard for the 'honor,' 'the headship,' and 'crown rights' of our Redeemer, and tell us this led them out of the the 'honor,' 'the headship,' and 'crown rights' of our Redeemer, and tell us this led them out of the Establishment. Did their concern for the 'crown rights' of the Redeemer lead them 4000 miles to form an alliance with slaveholders? They will find it no easy task to coivince Free Church people and others, that this high and noble motive ever led to such an alliance. All will feel that the slaveholders' dollars had more influence with them than regard for the' crown rights' of the Redeemer, unless they send back that money! 'Have we separated ourselves from our Moderate brethren to form alliance with man-stealers?' exclaims the Rev. Henry Grey. To the members, elders, and ministers of the Free Church of Scotland I say, 'Cease your talk about your purity, the honor, glory, and crownrights of the Redeemer, so long as you are in lengue with men-stealers, men polluted with incest and leprous with sin, and while you have the loodestained dollars of your allies in your coffers; for while you continue this slaveholding fellowship, your bendy many the shed to wield the cowskin over. ourselves from our Moderate brethren to form alliance with man-stealers? exclaims the Rev. Henry Grey. To the members, elders, and ministers of the Free Church of Scotland I say, 'Cease your talk about your purity, the honor, glory, and crownrights of the Redeemer, so long as you are in league with men-stealers, men polluted with incest and leprous with sin, and while you have the bloodstained dollars of your allies in your coffers; for while you continue this slaveholding fellowship, your hands must be said to wield the cowskin over

the Voluntaries? So eager was Cunningham to put them down, that he applauded and published to the world the very principle which he now contains a down them apply whatever to be contained to the world the very principle which he now contained to the rights. Let them apply whatever to be contained to the rights. world the very principle which he now condemns abolitionists, as 'fanatics, anarchists, and destitute of judgment, sense or sanity,' for embracing—i.e. that slaveholders should be instantly expelled from the Church. Why this change? Have slaveholders become more lovely in Dr. Cunningham's sight of late? He had a purpose to serve then, but he ers become more lovely in Dr. Cunningham's sight of late? He had a purpose to serve then, and he has one now. When slaveholders could be made to tell against Voluntaryism, the Doctor affected to be horror-struck with their atrocities, and the idea of Christian fellowship with them. Now, that he of Christian fellowship with them. Now, that he would justify himself and colleagues in their alliance with slaveholders, and in sharing the spoils of their guilt and shame, these 'worst of thieves' appear exceedingly pure and loveable. A slaveholder, as an argument against Voluntaryism and republicantic meaning the proposition that the proposition is the proposition that the proposition that the proposition is the proposition of the proposition that the proposition is the proposition tha exceedingly pure and loveable. A slaveholder, as an epistle for Christ, known and read of all; if I an argument against Voluntaryism and republican ism, is the personification of all wickedness—as the donor of £3000 to the Free Church, he is 'a living epistle for Christ.' (Immense applause.) Times change—so do men. Go ask the slaves, who are the personiform of Christ in Scotland? They will point to Savior, I protest against this effort of the Rev. Doc-Chalmers, Cunningham and Candlish, and say, 'you are the men—you, in conjunction with your clate the mame of Christ, my Redeemer, with slave-filled the same of Christ, same change and death, and in the sufficient of the same of the 'you are the men—you, in conjunction with your clate the name of Christ, my Redeemer, with slave-allies—our oppressors—score our backs and fetter holders. By seeking to promote this blasphemous our limbs; you compel us to live in concubinage: association, their influence goes to crucify the Son our limbs; you compel us to live in concubininge; association, their influence goes to crucity the Son you crush our domestic affections; you tear from of God afresh, and to make his holy and endeared us our wives and children; you scourge imprison, name the so hunt us with blood-hounds and rifles, and kill us if sensation.)
we attempt to read, or to teach our children to read
Hencefor

their fellowship and sympathy. In doing this, I believe they do wrong. I point out to them their sin, and urge them to repent, and to bring forth fruits meet for repentance, by sending back the money, and withdrawing from the alliance. Are these things true? They have not denied that they are. I say then to the Error Church, and I work membling the ruse. true? They have not denied that they are. I say then to the Free Church, am I your enemy because I tell you the truth? The blasphemer says to the man who rebukes him, 'You are mine enemy.' The thief and robber say to the jury and the court, 'You are our enemies.' Is he who rebukes sin, the enemy of the sinner? If so, let the Free Church ministers give up their calling, for they are the enemies of mankind, if ever they rebuke sin. Then was Christ the greatest enemy of mankind, for none rebuked sinners as he did. No. The real enemy of the Free Church is he who cries to them,' peace,' in their guilty confederacy against God and my of the sinner? If so, let the Free Church ministers give up their calling, for they are the enemies of mankind, if ever they rebuke sin. Then was Christ the greatest enemy of mankind, for none rebuked sinners as he did. No. The real enemy of the Free Church is he who cries to them; peace, peace, in their guilty confederacy against God and man, which they have formed with slaveholders. Their best friends are those who say to them, 'Ropent, for the kingdom of God' is at hand, and that shall sweep away your refuge of ites, discover your shall sweep away your refuge of lies, discover your hiding places, and annul your covenant with death. (Applause.) Repent and flee from the wrath to come, for He is at the door of your Assembly—who is coming to bind up the wounds of those who have by such names as he had been pleased to apply to the control of the plate of the p

wash thieves and men stained with the blood of innocents, to justify your guilty compact with them,
in order to share the fruits of their impiety.
(Cheers.)

These Free leaders again talk of their regard for
the 'honor,' 'the headship,' and 'crown rights,' of the

Body of the stained with the blood of inright have you to seek to reverse the decisions of
the General Assembly?' My answer is, whether
the right have you to seek to reverse the decisions of
the General Assembly?' My answer is, whether
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to yield unreasoning submission to human authorthe 'honor,' 'the headship,' and 'crown rights' of
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the decisions of

stained dollars of your allies in your coffers; for while you continue this slaveholding fellowship, your hands must be said to wield the cowskin over the back, and clank the fetter around the limbs, of the slave.

Again the Free Church leaders talk loudly of their persecutions. Go ask the Voluntaries, who have been the real persecutions of Scotland? Who struggled to drive the Voluntaries from house and home, and not leave them where to lay their heads? Who tried to wield the power of the State against them as 'infidels,' Jacobins,' 'atheists,' and 'enemies to social order?' Chalmers, Cunningham, they say, out of Egypt' to that Canan of rest, the downy beds and soft cushions of the Voluntaries? So eager was Cunningham to put littled to vieled the power of the State against them as 'infidels,' Jacobins,' 'atheists,' and 'enemies to social order?' Chalmers, Cunningham, says of too wicked to be entitled to confidence. (Cheers,) Let us have no Popes—not even a Pope General Assembly (Great applause.)

The Free Church leaders, again, seek to screen themselves by attempting to cast odium upon abolitionists. Simpose I am all they represent me to claimer,' 'a fanatic,' 'an ultra radical,' r'an insteaders,' a fanatic,' 'an ultra radical,' r'an insteaders,' a fanatic,' 'an ultra radical,' r'a finatic,' 'an insteaders,' a fanatic,' 'an insteaders,' a fanatic,' 'an ultra radical,' r'an insteaders,' a fanatic,' 'an insteaders,' and insteaders,' a fanatic,' 'an insteaders,' a fanatic,' 'an insteaders,' an insteaders,' a fanatic,' 'an insteaders,' an insteaders,' an insteaders,' a fanatic,' 'an insteaders,' an insteaders,' a fanatic,' 'an insteaders,' an insteaders,' an insteaders,' an insteaders,' an insteaders,' to me, and to that self-forgetting, self-sacrificing, all-enduring, and all-forgiving band of abolitionists, with whom I am associated; but I entreat them not to apply the terms of honored, useful, devoted, evangelical Christian, to slaveholders. (Great applause.) Sir, I aspire to no higher honor than to sir at the feet of Jesus, and learn of him. If I may but win Christ, if I may but love as he loved, and forgive as He forgave, and be counted worthy to bear about in my body the dying of the Lord Jesus, that the life of Jesus may be manifested in me; if I may but live by faith in the Son of God, who hath loved me and died for me; if my life may but be an epistle for Christ, known and read of all; if I name the scorn and contempt of mankind. (Great

hunt is with blood-hounds and rifles, and kill us if we attempt to read, or to teach our children to read the words of eternal life. To exchange our ignorance for knowledge—our moral degradation for moral elevation—our slavery for liberty; you herd us with hrutes, and seek to overcloud our souls with the night of moral death—to extinguish within to our condition, and to rob us of our deathless inheritance.' (Great applause.) Such would be the reply of the slaves to the Free Church leaders when they talk about their persecutions. Let them send back the money, hefore they talk more of their persecutions. (Great laughter and applause.)

Again, they seek to ward off our arguments, and to allay excitement against them, by denouncing us as enemies of the Free Church. What have I done to show my enmity to the Free Church? I see her lending all her influence to ussociate the name of Christian with slaveholder, and receiving from them £3000 given by slaveholders solely as a reward for theirfellowship and sympathy. In doing this, helieve Henceforth, when the Free Church leaders talk their manses with iniquity; for the slave stone shall cry out of the wall, and the slave-beam shall answer it from the pulpits; and say, 'Send back the Money!' Shall not all Scotland take up a parable against them, and say, 'Woo to those who fill their treasury with that which is not their own! Bring no more vain oblations; your sabbaths and your solemn meetings are an abomination unto me. When ye make many prayers, I will not hear you —your hands are full of blood—wash you—make you class—my away the suil of your doings. I Send you clean-put away the evil of your doings-'Send back the Money'-cease to do evil-learn to do well

is coming to bind up the wounds of those who have fallen among thieves. He is come with His fan in his hand, and he will thoroughly purge the floors of the Free Church Assembly and churches from the blood-spots of the slave, and he will gather his wheat into his garner, but he will burn the chaff with unquenchable fire. (Great sensation.)

The Free Church leaders have been unwearied in their efforts to coax or to browheat the Dissenters into silence, respecting their efforts to unite, in bonds of loving union, Christ and shaveholders, and to hold up the latter as the living representatives of the former. Their efforts, with few exceptions, have proved abortive. Secession, Relief and Independent Chapels have been open to this question, and hundreds of local churches have adopted the pendent Campels have been open to this question, the adolitionists, technically so canced, with nisreminimized of local churches have adopted the spect. They did refuse to connect themselves with
principle of—No fellowship with slayeholders; and the abolitionists; they made known their princiit is expected that the Relief and Secession Synods ples, they preached to congregations, and they rewill give distinct interance to this principle this
spring. The Committee on Evangelical Alliance
character would stand as high as that of Mr. Wright
from emancipated negroes, and partly from Scattish
from emancipated negroes, and partly from Scattish
from emancipated negroes, bearts there with food regard for gust, and to join the Alliance, then and there to be settlers, whose hearts beat with fond regard for formed. (Cheers.) The good sense of the people their fatherland. He denied that they were called of Scotland cannot be silenced from expressions of upon to inquire from whence money came that of Scotland cannot be silenced from expressions of sympathy for the slave by threats, by insolent words and looks, by logical or theological, distinctions, nor by bland entreaties. The Dissenters as a body will rebuke the oppressor, and all who may attempt to stand sponsor for his Christianity. (Great applause.) The spirit of slaveholding is one and the same, whether it speaks through Drs. Chalmers, Cunningham and Candlish, or through the Presbyctrian kidnappers of America. It mates the light, and will not come to the light, lest its deeds be made manifest, but cries out against all who exession or Relief Churches in Scotland cut off all would cast it out.—Why hast thou come to tormade manifest, but cries out against all who would cast it out,—'Why hast thou come to tornent us before our time? Away with him—crucify him, crucify him!' (Great cheering.) So in effect say the Free Church leaders to all who rebuke them for this guilty league with slave-breeders.

Another argument by which the Free Church leaders seek to justify themselves and silence rebuke is, that the General Assembly has settled the question, and that the inferior courts, and individuals, have no business to disturb a question which the Assembly has settled. They ask me, 'what

vy nen a man in America was left property by his father, the law prevented him from emancipating his slaves; and he condemned the Free Church, not his slaves; and he condemned the Free Church, not for taking the money, but for holding any ecclesiastical fellowship with those Churches until that law was altered. (Cheers.) He was speaking his honest convictions, but they were to recollect that there was a difference between Christian fellowship and ecclesiastical fellowship. (Laughter.) Mr. Wright's statement as to the refusal of ministers of the Free Church to sit on School, Tract, or Bible Society Committees with Erastians, was not consistent with fact. Mr. Pinkerton concluded by moving as an amendment to the resolutions, that it was inexpedient to memorialise the Free Church Assembly, inasmuch as they have already given a full and

expedient to memorialise the Free Church. Assembly, inasmuch as they have already given a full and unanimous decision on the subject, and that they are not warranted, either by the Word of God, apostolic example, or the practice of the Christian Church, to send back the money.

Mr. Watour said he did not mean to occupy the time of the meeting but for a moment, as all the gentleman had said could be answered in a very few words—a very few words. What is the question at issue? Dr. Candlish says, distinctly, that the question of receiving pecuniary aid from the Churches in America turns solely on the question of holding Christian fellowship with them. Now, they cannot send back the money, while they hold fellowship with these slaveholders. They cannot send back the money, given on the understanding that back the moiey, given on the understanding that they were to be received into Christian fellowship; for the Free Church would never have received one for the Free Church would never have received one farthing from the American slaveholders, had they told them that they were opposed to the system of slavery. Had the delegates gone to the South, and preached abolition there—had they spoken out against slavery—did they think they would have obtained any money? (No. no.) They would have got a halter about their necks, but no money. [Cheers.] But it was not the money he cared any thing about—it was the fellowship, which was given in return. [Hear, and loud cheers.] He put it to every member of the Free Church in this Hall,—talk not about the money, but the price paid for the to every member of the Free Church in this Hall,
—talk not about the money, but the price paid for the
money; for, be it understood, they never would have
received one penny, if they had not paid the price
of Christian fellowship. [Applause.] They themselves know this, and Doctors Cunningham and
Candlish cannot agree to give up the tellowship,
because, if they renounce the fellowship, they must
send back the money. [Cheers.]

SPEECH OF FREDERICK DOUGLASS. Mr. DougLass next addressed the meeting, nearly

The abolitionists of the United States have been

The abolitionists of the United States have been laboring, during the last fifteen years, to establish the conviction throughout that country, that slavery is a sin, and ought to be treated as such by all professing Christians. This conviction they have written about, they have spoken about, they have written about, they have treated as all the ordinary facilities for forwarding this view of the question of slavery. Previous to that operation, slavery was not regarded as a sin. It was spoken of as an evil—in some cases, it was spoken of as an excellent institution—and it was nowhere, or scarcely anywhere, counted as a sin, or treated as a sin, except by the Society of Friends, and by the Reformed Presbyterians, two small bodies of Christians in the United States. The abolitionists for advocating or attempting to show that slaveholding is a sin, have been called incendiaries and madmen, and they have been treated as such—only much worse, in many instances; for they been mobbed, beaten, nelted, and defamed in every possible way because many instances; for they been molbed, beaten, pelted, and defamed in every possible way, because they disclaimed the idea that slavery is not a sin they disclaimed the idea that slavery is not a sin—a sin against God, a violation of the rights of man, a sin demanding immediate repentance on the part of the slaveholders, and demanding the immediate emancipation of the trampled and down-crushed slave. (Cheers.) They had made considerable progress in establishing this view of the case in the United States. They had succeeded in establishing, to a considerable extent, in the northern part of the United States, a deep conviction that to hold human heings in the condition of slavery is a sin, and ought to be treated as such, and that the slaveholder ought to be treated as a sinner. (Hear and applause.) They had called upon the religious organizations of the land to treat slaveholding as sin. They had recommended that the slaveholder should receive the same treatment from the church that is metad out to the ordinary this? They had recommended that the slaveholder should receive the same treatment from the church that is receive the same treatment from the church that is meted out to the ordinary thief. They had demanded his exclusion from the churches, and some of the largest denominations in the country had separated at Mason and Dixon's line, dividing the free States from the slave States, solely on account of slaveholding, as those who hold anti-slavery views felt that they could not steam in followship with felt that they could not stand in fellowship with men who trade in the bodies and souls of their fel-low-men. (Applause.) Indeed, the anti-slavery sentiment not to sit in communion with these men, and to warn the slaveholder not to come near not partake of the emblems of Christ's body and blood lest they cut and drink damnation to themselves, is become very prevalent in the free States. They demand of the slaveholder, first, to put away this evil—first, to wash his hands in innocency—first, to abandon his grasp on the throat of the slave; and until he was ready to do that, they can have nothing to destrict his slave. ing to do with him. All was going on gloriously— triumphantly; the moral and religious sentiment of the country was becoming concentrated against slavery, slaveholders, and the abetters of slaveholders, when, at this period, the Free Church of Scotlandsent a deputation to the United States, with a doctrine diametrically opposed to the abolitionists, tuking up the ground that, instead of no fellowship, they should fellowship the slaveholders. According to them the slaveholding system is a sin but they should fellowship the slaveholders. According to them, the slaveholding system is a sin, but not the slaveholder a sinner. They thught the doctrine, that it was right for Christians to unite in Christian fellowship with slaveholders, and their influence has been highly detrimental to the anti-slavery cause in the United States. (Hear, hear.) All their reasonings and arguments, instead of being quoted on behalf of the abolition cause, are quoted to be the states. (Disputability of Parameters of The news. quoted on behalf of the abolition cause, are quoted on behalf of slavery. (Disapprobation.) The newspapers which came from the United States came laden with eulogies of Drs. Candlish and Cunningham, and of the Free Church in general. While the slaveholtiers have long disconnected themselves with the Secssion Church in this country, I do not say that the Secession Church has formally repudi-ated all alliance with them; but by the faithfulness of their remonstrances, by their denunciations of slavery, from time to time, and by their opinions and arguments being known of all men, the slave-holders have disconnected themselves with them.

holders have disconnected themselves with them. (Hear, hear, and applause.)
Now, we want to have the matter of the Free Church thoroughly sifted here to-night. We want to call attention to the deputation particularly which admitted the principle of holding fellowship with slaveholders—to fellowship slaveholders as the type and representatives of Jesus Christ on earth, and not only that, but to take their money to build churches, and pay their ministers. The Free Church sent a deputation to America. That deputation was met by the abolitionists of New-York, and remonstrated with, and begged not to stain their cause by striking hands with man-stealers, and not and remonstrated with, and begged not to stain their cause by striking hands with man-stealers, and not to take the polluted gains of slavery to pay their ministers; but, by no means, to take the side of the oppressed. The deputation had an excellent opportunity of aiming an effectual blow at slavery; but they turned a deaf ear, and refused to listen to the friends of freedom. They turned a deaf ear to the groans of the oppressed slave—they neglected the entreaties of his friends—and they want into the slave States, not for the purpose of imparting knowledge to the slave, but to strike hands with the slaveholders, in order to get money to build Free Churches and pay Free Church ministers in Scotland. [Cries of 'shame,' and applause.] Now, I am here to charge that deputation with having gone into a country, where they saw three millions of human beings deprived of every right, stripped of of human beings deprived of every right, stripped of every privilege, ranked with four-footed beasts and creeping things, with no power over their own hodies and souls, deprived of the privilege of learning to read the name of the God who made them, compelled to live in the grossest ignorance, herded together in a state of concubinage—without marriage, without God, and without hope;—they went into the midst of such a people—into the midst of those who held such a people—and never uttered a word of sympathy on behalf of the oppressed, or raised their voices against their oppressors!

We have been told, that that deputation went to We have been told, that that deputation went to

the United States for the purpose of making the Christians of the United States acquainted with the position of the Free Church of Scotland; or, rather, to explain the nature of the struggles of the Free Church in behalf of religious freedom, and to preach the gospel. Now, I am here to say, that that deputation did not preach the gospel to the slave—that gospel which came from above—that gospel which is peacenble and pure, and easy to be entreated. Had they preached that God was the God of the poor slave, as well as of his rich master—had they raised their voices on behalf of that gospel, they would have been hung upon the first gospel—they would have been hung upon the first lamp-post. The slaveholders hate the gospel of the Lord Jesus Christ. There is nothing they hate so much. A man may go there, and preach certain doctrines connected with the gospel of Christ; but if ever he apply the principle of the love of God to man—to the slave as well as to the slaveholder—it will immediately appear how such a doctrine would be relished. But this is not all. Not only did the Free Church Donutation you were the did the Free Church Deputation not preach the gospel, or say a word on behalf of the slave, but they took care to preach such doctrines as would be palatable—as would be agreeably received—and as would bring them the slaveholders' money. (Cries of 'Shame,' and applause.) They said, 'We have only one object to accomplish;' and they justified themselves for not meddling with the sus with which they came into contact in America, on the ground that they had one particular object to did the Free Church Deputation not preach the the ground that they had one particular object to employ their attention. Was it to obey the voice employ their attention. Was it to obey the voice of God? Was it to proclaim the terrors of the law against all iniquity? No. It was to get money to build Free Churches, and to pay Free Ministers. That was the object to be accomplished, and in following this course, they neted more like thieves than like Christian ministers. (Applause.) I verily believe, that, had I been at the South, and had I been at the South, and had I been at the south, and had I been at the south. a s'ave, as I have been a slave—and I am a slave still by the laws of the United States—had I been there, and that deputation had come into my neighborhood, and my master had sold me on the auc-tion block, and given the produce of my body and soul to them, they would have pocketed it, and brought it to Scotland to build their churches and pay their ministers. (Cries of 'No,' Yes, yes,' and applause.) Why not? I am no better than the blackest slave in the Southern plantations. These men knew who were the persons they were going amongst. It may be said they were not bound to inquire as to where money comes from, when it is put into the treasury of the Lord. But in this case, there was no need of inquiry. They knew they were going to a class of people who were robbers—known stealers of men—for what is a thief? what is a robber? but he who appropriates to himself what belongs to another. The slaveholders do this continually. to another. The slaveholders do this continually. They publish their willingness to do so. They detheir right to do so, and the deputation knew they did this. They knew that the last upon the head of the slaveholder, the cont upon his back, and the cash in his pocket, were the result of the un-paid toil of the fettered and bound slave; and yet, in view of this fact, they went amongst them.
They went with a lighted candle in their hands.
They were told what would be the consequence, but they went-purity gave way to temptation, and we see the result. The result is evil to Scotland, and evil to America, but more to the former than to the latter; for I think the Free Church has committed more sin in attempting to defend certain principles connected with this question, than in accepting the money. They have had to upset all the first principles of Christianity in its defence. They selves, and have brought a foul blot upon Christ-(Cheers, and slight sounds of disapproba-

Now, what are their arguments? Why is Dr. Chalmers speaking as he does of the slaveholders and slavery, and trying to make it appear that there is a distinction without a difference? This emito be made between the character of a system, and the character of persons whom circumstances have connected therewith. Nor would it be just, continues the Doctor, 'to visit upon the person all the recoil and indignation which we feel toward the recold that languages which we leet toward the system itself. Here he lays down a principle, by which to justify the present policy of the Free Church. This is the rock of their present position. They say, 'Distinction ought to be made; for while slavery may be very bad, a sin and a crime, a violation of the law of God, and an outrage on the a violation of the law of God, and an outrage on the rights of man; yet, the slaveholder may be a good and excellent Christian, and that in him we may embrace a type and standing representative of Christ.' While they would denounce theft, they would spare the thief; while they would denounce gambling, they would spare the gambler; while they would denounce the dice, they would spare the sharper; for a distinction should be made between the character of a system and the character. tween the character of a system, and the character of the men whom circumstances have connected therewith. (Cheers and laughter.) Dr. Chalmers and his Master are at odds. Christ says, By their and his Master are at odds. Christ says, 'By their fruits shall they be known.' Oh, no! says Dr. Chalmers, a distinction should be made between the fruits and character of a system! Oh, the artiul docker! (Great laughter.) Well may the thief be glad, the robber sing, and the adulterer clap his hands for joy. The character of adultery and the character of the adulterer—the character of shavery and the abundance of the adulterer—the character of shavery and the character of the slaveholder-are not the same. We may blame the system, therefore, but

I would like to see the slaveholder made so by circumstances, and I should like to trace out the turn of circumstances which compelled him to be a slaveholder. I know what they say about this matter. They say the law compels a slaveholder to keep his slaves, but I utterly deny that any such law exists in the United States. There is no law to compel a man to keep his slaves, or to prevent them from being omancipated. There are three or four States where the master is not allowed to emancipate his slaves on the soil, but he can remove them to a free State, or at all events, to Can-ada, where the British lion prowls upon three sides ada, where the British non provisupon three sines of us, and there they could be free. (Cheers.) The slaveholder who wishes to emancipate his slaves has but to say, 'There is the north star—that is the road to Canada—I will never claim you,'—and there will be but little doubt of their finding their way to ficedoin. There was not a single slaveholder in America but who, if he chose, could

emancipate his slaves instantly; so all the argument on this basis fails to the ground, as the fact did not exist on which it is built. (Cheers.)

Slavery—I hold it to be an indisputable proposition—exists in the United States because it is respectable. The slaveholder is a respectable man in America. All the important offices in the Gov ernment and the Church are filled by slaveholders. Slaveholders are Doctors of Divinity; and men are sold to build churches, women to support mission-aries, and children to send bibles to the heathen. Revivals in religion and revivals in the slave trade go on at the same time. Now, what we want to do is, to make slavery disrespectable. Whatever tends to make it respectable, tends to elevate the slaveholder; and whatever, therefore, proclaims the respectability of the slaveholders, or of slaveholding, tends to perpetuate the existence of this vile system. Now, I hold one of the most direct, one of the most powerful means of making him a reof the most powerful means or making him a respectable man, is to say that he is a Christian: for I hold that of all other men, a Christian is most entitled to my affection and regard. Well, the Free Church is now proclaiming that these men—all blood-hesmeared as they are, with their stripes, gags and thumb-screws, and all the bloody paraphernalia of slaveholding, and who are depriving the slave of the right to learn to read the word of God—that these men are Christians! and owing to God—that these men are Christians! and ought to be in fellowship as such. (Cries of 'No,' and 'Yes.') Does any oral deny that the Free Church does this?

Mr. PINYERTON.—You are libelling the Free

Mr. Dovorass.-What! is this disputed? Wil

they not fellowship those who will not teach their man receives stolen goods, knowing them to be slaves to read? I have to say, in answer, that such, he is reckoned accessory to the crime, and there is not a slaveholder in the American Union who teaches his slaves to read, and I have to inform that individual, and the Free Church, and Scotland generally, that there are several States where it is difficulty in our cyel—we would take it, tasking numishable with death for the second offence to a questions for conscience sake? (Cheers). A generally, that here are several states where it is punishable with death for the second offence to teach a slave his letters. (Great applause.) And further, said Mr. Douglass, I have to tell him there is yet to be the first petition to the Legislature design of the common honesty, in their official capacfurther, said Mr. Douglass, I have to tell him there is yet to be the first petition to the Legislature, demanding a repeal of that law. If the Free Church are to fellowship the slaveholders at all, they must fellowship them in their blood and their sins, just of Bunker's Hill, were offered a donation by a lady who procured it by dancing at the theatres in our they will not fellowship them, except they teach their slaves to read, then they will not fellowship them at all. It was necessary to keep the slaves in ignorance. If he were not kent in ignorance, where there are so many firegreed in such an improper way. But the editor not kept in ignorance, where there are so many fa-cilities for escape, he would not long remain a slave, and every means are resorted to to keep him igno-questions for conscience sake. I have only time to and every means are resorted to to keep him ignonorant. The sentiment is general, that slaves should know nothing, but to do what is told them by their masters. But a short time ago, there was a Sabbath school established in Richmond, Virginia, in which the slaves, it was supposed, were being educated. The story reached the north, and was some cause of gratification; but in three weeks afterwards, we found in the Richmond papers an article, inquiring into the character of that school, and demanding to know why a Sabbath school had been established in Virginia. Well, they gave an account of themselves, and what was it? In that Sabbath school, nothing was taught but what would tend to make the slave a better servant than before it was established; and in the second place, that there had not been, and there never would be, any book whatever. So they have schools there without books, and learn to read without letters. You will find Sabbath schools, therefore, in many without books, and learn to read without letters, piece of a Christian denomination. I will refer to You will find Salbath shools, therefore, in many parts of the country, but you will find these such as I have described. (Applause.) Mr. Douglass concluded a long speech by paying a compliment to Mr. Thompson for his efforts in the cause of slave emancipation.

He seems to congratulate himself on the fact, that if the Free Church be guilty in taking the slave money, then the cotton spinners of Glasgow and Manchester are more so. [Cheering.] Now this is coming down considerably. At first, we heard of this church as being formed of members who had come out from the Establishment, because it was specified.

SPEECH OF JAMES N. BUFFUM. Mr. JAMES N. BUFFUM next addressed the meeting. He always, he said, felt much hesitation in addressing a meeting like the present: but being placed between two such large men as his friends, Mr. Douglass and Mr. Thompson, he felt more than his usual diffidence on this occasion. [Cheers] He had been requested to say something about his impressions of Scotland—of the impressions which he had formed since he had come here from America. He was proud to acknowledge that his heart ica. He was proint to acknowledge that his heart had been made glad since he came to this country, of the Establishment, and taking part in its defence by the feeling which he had seen manifested in and extension. Then I fear I should have attracted every place which he had visited, in favor of the cause of universal abolition. Every thing which he saw indicated that good would come out of the present movement. [Hear.] He rejoiced to say that on scarcely any occasion, had they encountered anything but the most flattering cordiality of sentiment; but he was now more rejoiced in the first ment; but he was now more rejoiced in the fact, and ecclesiastical condition of the United States, now was a man who had actually come out in defence of the Free Church. [Cheers and laughter.]

Mr. Douglass and he had visited Perth, Dundee, Montrose, Aberdeen, Ayr, Kilmarnock, the Vale of Leven, and other places, and they had not before of every right which can make life desirable. Surgenced by the first of many desirable of the right to read the Bible, but deprived of every right which can make life desirable. Surgenced by the first of many many desirable, and a right to found an individual who had any defence to offer for the conduct of the Free Church. He was glad to see them beginning to come out. [Cheers.] They had asked them ever since they came into Scotland liberty, and had become purified by the process, to come forward with their defence, if they had one. They had challenged them in every town they went to but it was of no every they had a nortion of God's children. they went to, but it was of no avail—they were silent; but they kept the money. [Applause.] When
they reached the town of Montrose, they were told
they would be met by the lion of the north, the
Rev. Mr. Nixon, who was expected to speak in defence of the Free Churri; but he carefully kept
out of the way. They challenged him on the spot.
He was ready to speak on all occasions, for he was
an eloquent man; but on this occasion, he kept out
of the way, and Mr. Douglass and he were, therefore, left in undisputed possession of the field.
They afterwards went to Duntocher, where, they
were told, there was a man who wanted to discuss they went to, but it was of no avail—they were siwere told, there was a man who wanted to discuss this question; but although he got notice to come forward, he paid no attention to the infimation. Instead of coming to meet them, the Rev. Mr. Alexander of the Free Church, the individual referred to, took another way of settling the question as far as he was concerned. This Rev. gentleman, they were informed, entertained the idea, that slavery would never be abolished, because it had existed for such a length of time. On this account, he would take no interest in the question in future. What an excuse in the 19th century, in which Christianity had been proclaimed, seeing that not one half of the world had yet been evangelised! Christianity had been preached during that time, and had made great progress, and it was still pro-gressing; and in the same way, a part of slavery had been abolished, although the best part of it was yet to come. But this was not the point. This minister of the Free Church, after being invited to come to the meeting, where Mr. Douglass and he were to speak, told those of his congregation who called upon him, that he had now decided not to called upon him, that he had now decided not to go and hear them; but if they (the members of the Free Church) went, they were carefully to notice what was said, and come back to him, and he would explain it. [Laughter.] What a coward! They offered to give him a free platform; but no—he preferred remaining in his own private room, and telling those who waited upon him to bring the facts to him, and he would explain them. He (Mr. B) told Mr. Doughas next day, that this Mr. Alexander put him in mind of a little Connecticut Colonel, who was a very have man according to his own acwho was a very brave man according to his own ac-count. This hero flourished during the revolutionary war in America, and on one occasion, when they were about to have a battle with some Britisl terms:—'Now is the time to show your courage and patriotism. Now is the time to fight gloriously and fall triumphandy. But if you must run, then run, and as I am a little lame, I'll be going now.' [Cheers and laughter.] Now, the Free Church was little lame, and her Doctors of Divinity were a little lame, and the knowing ones were going off at the lame, and the knowing ones were going on at once, as they knew if they remained to fight in defence of the slaveholder's money, or American slavery, they would not have a foot left to stand upon. (Great applicates.) When he was in the town of Dundee, he called on the editor of the Northern Dinnee, he called on the enter of the Northern Warder, for the purpose of inviting the Rev. Mr. Lewis to come out and speak on the question. They that Douglass and ministry stated, that they wanted to give him an opportunity, if they stated anything beyond the truth, or what was untrue or false in logic, to come forward and dispute it he refused to come; but he saw the geutleman some days afterwards, and got into argument with him on the subject. On this occasion, he (Mr. B.) put the question in this shape:—Now supposing any one should rig out a pirate ship, go upon the high seas, take the vessels of merchants of this or any other country, kill, burn, and destroy all that came in their way, and make themselves rich by this means—and after getting tired of this husiness, that they went to the coast of America, and formed a Church, to make themselves respectable—and supposing they took the Free Church for their mod-, and made the captain the minister, the mates ders, and the crew the congregation—would the Free Church of Scotland go over there, and fellow ship such men, and take their blood-stained gold? (Cheers) He supposed there was not a man in Scotland but would have answered this direct. Hear, hear.) In his estimation, the cases were (Hear, hear.) In his estimation, the cases were parallel. There was nothing of consequence passed at the time, he gave no answer, but he came out afterwards in the Warder with the following article. ticle:—So far as we are personally concerned, we must say that few questions have throughout appeared to us more free from difficulty and perplexity. If we want aid in a good cause, we shall accept it freely and unhesitatingly from all who tender it. Whatever their creed, or their character, o the origin of their gains, it would make no differ the origin of their gains, it would make no difference, and constitute no difficulty in our eye, provided that they gave what they gave frankly and unconditionally, and did not ask us to receive it as specially derived from an unlawful source, so as to win from us an implied approbation of that source. If for a good cause, we say, a sum of money were placed in our hands unconditionally, and without explanations, we should accept it, whoever the donor, asking no questions, for conscience sake; nay, if we had reason to believe that in some particular part of his conduct, he was erring and criminal. Here, continued Mr. B., we have the moral standard of the éditor of the Warder. Let us examine it ard of the editor of the Warder. Let us exactine in for a moment, and compare it with that of worldly men, who make not the same high claims to Christian principle. In our country, we have a law, and fam told that you have the same here, that if a colders as being Christians at all. [Loud cherra.]

too corrupt—too low and grovelling—and they had struck for something higher, something holier, something purer, than what was professed and practised by any other church; and the struggle through which they had passed in coming out of the old Establishment had wrought a wonderful change on them. [Cheers.] When Mr. Lewis was about to take his departure for America, on the money mis-sion, he said, 'I have attempted to analyze the state of mind in which I am about to visit Americavery different from that in which I should have visited the States a few years ago, when a minister hope to see the good as well as the evil. Surely, the Establishment controversy on the one side, whose waves have hardly subsided, and this new enterprise of the Free Church, have induced a state of every right which can make life desirable. Surely, the friends of man in America had a right to expect that such a person as Mr. Lewis, who had just passed through a great conflict for Christian a portion of God's children, as dear in his sight as Mr. Lewis, and whose oppression is as much more galling and bitter than that practised by the Government of England upon the churches in Scotland, as man is more valuable than money. But, in despite of representations of the second of the seco vain were they reminded of the former Christian stand taken by Scotland—in vain did our friends point to some of the noblest Scotch divines, whose voices had thrilled the hearts of the friends of freeterror to the heart of the oppressor—in vain did they tell them how the oppressor's hands would be strengthened, and their own weakened, by such an alliance-it vain did they tell them of the stain they would cast upon Christianity and their own church's cause. Nothing was sufficient to restrain their rapacity for the dollars; and soon we see these champions of freedom—these paragons of piety—bowing down to the Moloch of slavery, and worshipping before its blood-stained altar. [Hear, hear.] How have the mighty fallen! Starting with hear.] How have the mighty buten: standing once a high and holy profession, and claiming to be peculiarly qualified to represent the claims of Jesus Christ upon earth, now, within a few years, we have seen them come down—down step by step, until, if we judge by the articles in the Northern Warder, they are struggling for a character equal with those worldly men, the cotton-spinners of Manchester and Glasgow, who, for the purposes of gain, trade in articles which are produced by the unpaid labor of slaves. But I think they will not be able to stick there. If I am not mistaken, the cotton-spinners of Manchester and Glasgow will higher, and they would scorn that of the Harder as being immeasurably too low for men who wish to sustain a fair character as business men. I do not believe they are yet prepared to take money where they can get it without regard to its origin, and es-pecially when they know it is procured in a criminal way. I presume it would take quite a number of years of religious teaching from the Warder, to make them believe that a man, who receives and partakes of stolen goods, is not by that act impli-cated in the crime. That discovery was left for a ligious body, whose particular office is to seek for new truths. [Hear, and applause.] Let pickpock-ets rejoice—let thieves hold up their heads—let highway robbers take courage at this discovery now they will be able to form an alliance with honorable and sage editors, and see the fruit of their toil appropriated to the conversion of man, and the

spread of the gospel. (Great applause.)

I want the Free Church to send back that money. eers.) I want them to take a position which will benefit themselves pecuniarily, morally and re-ligiously. I find members of the Free Church, who tell me that they want the money sent back, More than this—when I was at Greenock, I met a deacon of Mr. Macfarlane's congregation, who told me that he wanted that money to go back, and that he had no language to express his abhorrence of taking it. He further stated that he had been talkring with a large number of the members of the Free Church that morning, and that they were all mayor of senting a pack. I know of one person who would give £100, if not a larger sum, to the Free Church, as soon as it is sent back; another would give £20, another £10, and many members who would not pay another farthing into the treasury until the money is sent back. (Applause.) I believe that the Free Church in six months would be better off pecuniarily, and I know she would be so morally and religiously; and as a friend, thereso morally and religiously; and as a friend, therefore, I would advise that they send back this blood-stained money, and sever all connexion with the slaveholders of America. (Cheers.) Mr. B., after referring to the visit of Mr. Thompson to the United States, and the change of feeling which had taken place since that period in regard to the anti-slavery question, concluded by stating that there was not a house large enough in Boston to hold those who would now come to hear him—and even those who would now come to hear him-and even those who joined in the mob against bim hoped he would

Mr. Pinkerton's amendment not being seconded, the resolutions moved by Mr. Wright, seconded by Mr. Murray, and supported by Messrs. Douglass and Buffum, were submitted to the meeting, and adopt-

A gentleman, named Kilpatrick, here got upon A gentleman, named Kilpatrick, here got upon the platform, and made a few observations. He said he was no apologist for the Free Church, but he objected to the resolution, on the ground that he was not one of those who could agree to break all fellowship with Christians on the slavery question. He was of opinion that the opponents of slavery would frustrate their own object, by breaking all connexion with the Christians of America, as by communication the latter might be benefitted by the greater light, which the people of this country had obtained on the subject.

Mr. George Thompson rose and said—My ex-cellent friends who have already addressed this meeting, must permit me to say, that though I fully

meeting, must permit me to say, that though I fully concur in the view they, have taken of the momentous question now before us, I nevertheless cannot rise to speak in support of their sentiments, without expressing my deep pain at finding, myself, in the situation which I at this moment occupy. If has been my honor and privilege to stand in many of the pulpits of Scotland to advocate, in the presence of large audiences, the abolition of slavery. I have also very frequently, in those pulpits, exposed and denounced the guilty connexton existing behave also very frequently, in those pulpits, exposure and denounced the guilty councion existing between the churches of the Southern Sistes of America, and the execuable and cruel system of slavery. Wherever I have done this, I have not only had the sympathy of the people, but the approbation and support of the ministers. Not unfrequently I have been specially invited to lecture upon the inconsistency and criminality of the American churches that were connected with slavery, and in all cases found the clergy ready to go with me in my heaviest denunciations of those who, while they called themselves the disciples and the ministers of the Redeener, were found couniving at the enslavement, body and soul, of those for whom he died. Little did I dream that, in the course of my brief life, it would fall to my lot to stand upon a platform in Scotland, to arraign those who once a platform in Scotland, to arraign those who once joined with me in condemning the blood guiltiness of the American churches for needlessly, gratuitously, without solicitation, and without any temptation but the most sordid and paltry, uniting in Christian fellowship with men who, of all the abetters of slavery in the universe, are the most inexcusable—because the most enlightened. [Chiers.] Sir, this is the third deputation from the Churches of Great Britain to the Christians of America, that have found it my duty to charge with having done In lave found it my duty to charge with having done injury to the cause of the slave, by their fraternization of man-stealers and their apologists; and it is in grief I add, that of those three deputations, the one before us to night has done most harm, and has the smallest excuse to offer. [Cheers.] Sir, the frequent mention this evening of the name of one wentleman, connected with that deputation, has gentleman connected with that deputation, has brought to my mind a circumstance which I deem it proper to make public. In 1834, I presented a friend in Edinburgh with a small volume, entitled 'A Picture of American Slavery.' It was the work of a gentleman who had been for many years a Presbyterian minister in the Southern States of lineation of the utter corruption of the churches connected with slavery. Its accuracy had never been denied, though its author had frequently been in imminent peril of losing his life, as a reward for his faithfulness in drawing aside the curtain which, till the appearance of his book, had veiled the hor rors of those painted sepulchres—the Evangelical slaveholding churches of the United States. Well, Sir, this book was placed in the hands of Dr. Cun-ningham. (Hear, hear.) After he had read it, he invited me to breakfast with him. Our conversation related solely to the criminality of the American churches that supported slavery. He told me, distinctly and emphatically, that of all the aspects under which he regarded Americanslavery, the most affecting, and that which filled him with the deepest horror, was the connection of ministers of the gospel, and professing Christians, with the soul-de-stroying system. At that interview, he did not hes-itate to declare his conviction, that slaveholding and Christianity were incompatible and irreconcileable. (Cheers.) He did more. He expressed his desire to be instrumental in reprinting the work which he had read; for he said he most carnestly desired that all the Christians of Scotland should be aware of the guilt and turpitude of those in America, who had covered their Christian profession with shame, by participating in the iniquity of slavery. The consequence was, that the little book was reprinted under the auspices of Dr. Cunningham, and circulated for the information of the people of Scotland, and for the sole and special purpose of rousing their indignation against the hypocries of America, who, while calling themselves members of the body of Christ, made merchandise of slaves and the soul Here is the book, printed in your own a preface from the pen of Dr. Cunning ham. What says he in the preface?—that he felt that he could not do a more important service to the cause of true religion, than to have it printed in a cause of true religion, than to have it printed in a cheap edition, and presented to his fellow-countrymen.' What else does he say? 'We are of opinion that all parties will unite in testifying their abhorrence of the abominations revealed in this book? How does he speak of the acts revealed in this book? He calls them 'brutal deeds'; and concludes with these remarkable words:—'The extra-ordinary facts detailed escentilly that and feed with ordinary facts detailed, especially that professed ministers of the gospel in the United States are deeply involved in the fearful guilt and wickedness described in the book, must make a deep impression on every well-disposed mind in these lands? Such is the preface to Mr. George Bourne's 'Picture of Slavery among the Churches of America.' What is the motto which Dr. Cunningham prints on the title-

This is an awful motto. Well, what is the entire object of the book, thus reprinted and adopted by Dr. Cunningham, and sent forth with the terrific words upon its title which I have just read? object is to show, (I quote from the book,) how this object is to show, (I quote from the book,) how this desolating curse (slavery) can be effectually extirpated.' And what is the remedy advised by the author, and recommended by Dr. Canningham? Hear it: 'Every slaveholder, peremptorily and without delay, must be excommunicated from the church of God.' (Cheers.) 'It is of no importance what titles, what office, what station, or what rank the slaveholder may hold, or what apparent virtues or talents he may possess or develope. To all these specious pleas, and to all this anti-christian whitewashing, there is a concise, significant and irrefuwashing, there is a concise, significant and irrefu-table reply—He is a man-stealer. But as a man-stealer is the very highest criminal in the judgment of God, and of all rational, uncorrupted men, he cannot be a Christian; and, therefore, it is an insult to the Lord Jesus Christ, the Head of the Church, to record the most notorious criminal as an accept ble member of 'the household of faith.' (Loud cheers.) Can you wonder, sir, at the pain, the sur-prise, the indignation which I feel, on finding that Dr. Cunningham has sought the aid of these men-stenlers, to build up the cause of the Free Church of Scotland, and that he now stands forth in the General Assembly of that church, to claim them as Christian brethren, and to rebuke the men who are endeavoring to separate the holy from the vile in the visible Church of Christ? How have the mighty fallen! How has the fine gold become dim! The salt has lost its savor, and is henceforth nt for nothing, but to be east out and trodden under foot of men. I do not hesitate to declare my der foot of men. I do not hesitate to declare my conviction, that the conduct of the deputation of the Free Church, while in America, has been us disgraceful as any thing recorded during the last fifty years. (Loud cheers.) Why, sir, I well recollect receiving a requisition, signed by Dr. Cuningham, Dr. Candlish, and others, who are now conspicuous members of the Free Church, to deliver a lecture in the West Church in Edinburgh, on the duty of British Christians in reference to American slavery. (Cheers.) The great huilding to American slavery. (Cheers.) The great building in which we assembled was crowded to overflowing, and I was supported by these gentlemen in my decharation, that it was the duty of the Christians of this country to refuse all intercourse with the pro this country to refuse all intercourse with the pro-fessors of Christianity on the other side of the At-lantic, who in any way lent their assistance to the horrid system of slavery. (Cheers.) What have we beheld since? One of these men has crossed the Atlantic, and instead of bearing a fearless tes-timony against the abomination of slavery, he has actually linked the Free Church of Scotland to the ery worst of the slaveholding churches of America. the has done more. He has brought into the treasury of the Free Church, the fruits of the plunder of the victims, whom the members of those slaveolding churches have robbed of their liberty_robholding churches have robbed of their liberty—rob-bed of the fruits of their industry—robbed of every privilege that is valuable and dear—and reduced to the condition of horses, and pigs, and dogs. Oh, horrible impiety! Oh, wicked inconsistency! Oh, monstrous and iniquitous union of light and dark-ness, Christ and Belial! Ministers and members of Scotland's Free Church, I tell you from this place, that while you retain in your treasury one firthing of the money taken from the slaveholders of America, the curse of the slave, and the righte-ous indignation of the slave's God, are mon you ous indignation of the slave's God, are upon you. While you retain that money, the fairest edifice you have reared, is stained with blood. While you retouch not the unclean thing; wash your hands in innocency; bear a practical testimony against so gross an act of treason to the cause of bumanity, as tain that money, there is a fly in your pot of oint-ment, that will make it a stench in the nostrils of

more than send back the money. You must put on the sackcloth of repentance. You must confess that you lave sinned. You must acknowledge that that you have sinned. You must acknowledge that you have allowed Yourselves to be driven into an untholy compact with men-stealers, and you must ask forgiveness of those manacled beings, whose stolen wages you permitted to be brought into your treasury. (Cheers.) Do this, and thy light shall break forth as the morning, thine health shall spring forth-rape cilly and, thy righteniances shall no beforth speedily, and thy righteousness shall go be-fore thee, the glory of the Lord shall bring up the rear. Oh, the accursed love of gold! Oh, that three thousand pounds should outweigh the claims ters; should corrupt the principles, subvert the judg-ment, and stifle the sympathies of those who were gold, and return again the days of honesty and truth and justice!" (Cheers.) What a spectacle, to see the delegates of the Free Church wandering about the slave States with pudlocks on their lips; to see them holding fellowship with men who would have gibbet, if they had preached one sormon against slavery. A person at this meeting has told us that slavery. A person at this meeting has told us that these gentlemen were sent to preach the gospel, and had nothing to do with slavery. I tell him they did not preach the gospel. Would that missionary be called a preacher of the gospel, who should not say a word against idolatry in India: not a word against Popery in Rome: not a word against the false prophet at Constantinople! but, on the contrary, fellowship the priests of Juggernaut, fellowship the disciples of Ignatius Loyola, fellowship the expounders of the Koran, and hold forth in their temples and mosques, and take gifts from the shrines of their idols, to build churches and pay ministers in this country? (Loud theering.) Would Nathan have fulfilled his mission if, when he had told his parable, he had neglected to say, 'Thou art the man?' (Cheers.) Did Paul so act when he stood on the Hill of Mars, at Athens? Did Christ so act when he overthrew the tables of the money-changers? Did Noah so act when he preached righteousness to an antediluvian world? Did Lot so act in Sodom, or Moses when he beheld the golden call? so act in Sodom, or Moses when he beheld the golden calf? The man who, calling himself a min-ister of the gospel, visits the Southern States without bearing his testimony against slavery, is recreant to the cause he has professed to espouse; and ant to the cause he has professed to espouse; and the more so, if his silence is induced by a desire to share with the man-stealer the gains of his iniquity. They preached the gospel, did they? and in so doing, satisfied their consciences! Why, then, did they leave the consciences. they leave the Church of Scotland? mained in the church, according to the principles which actuated them in America. They had only to be silent on the subject of the interference of secular authority in the affairs of the church, and they might have renained. Why the non-intrusion agitation in Scotland and the silence of the delegates on the subject of slavery in America? They could find texts enough in Scotland in favor of Non-intrusion; how was it they could find none against slavery in Ameri-ca? I should like to see the sermons they preached. should like to see if among their texts could be found these words—'Whoso stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death. Or these.—Is not this the first that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Or these—'Have we not all one Father?' Hath not one God created us? Why do we deal treacherously one with another?' Or these—'Proclaim liberty throughout the land to all the inhabitants thereof.' Or these—'The spirit of the Lord is the proclaim. tants thereof. Or these—' The spirit of the Lord is upon me, because he bath anointed me to preach deliverance to the captives, to set at liberty them that are bruised, to preach the acceptable year of the Lord.' Or these—' Masters, give unto your servants that which is just and equal.' Or these—' The laborer is worthy of his hire.' Or these—' Go to, now, ye rich men, weep and howl for the miseries that are coming upon you. The cry of those who have reaped down your fields, whose hire is of you kept back by fraid, crieth, and their cry hath entered into the ears of the Lord God of Sabaoth.' (Great cheering.) Think you, my friends, the ministers of the Free Church took one of these texts, while gathering up the gold of the Southern States? I tell you, my. A faithful sermon from either of these texts, would have obtained for him the honors of martyrdom—a martyrdom that would have ors of martyrdom—a martyrdom that would have shed more glory on the Free Church of Scotland, than all her struggles for the Headship of Christ, in his own Church. (Cheers.) Oh, Sir, when I think of the good which these men might have done, and of the good which these men might have done, and of the evil which they have done; when I contrast the undying fame which they might have achieved for themselves, and Scotland's Free Church, with the scandal and infamy they have brought, both upon themselves, and upon that, otherwise illustrious body, I feel as if I could weep tears of blood. Do not judge me too harshly for my warmth, or for the strength of my language. Have I not been in America? Have I not labored in the cause of the slave? Have I not had the honor of suffering somewhat for the slave's sake? Is not my heart knit in strongest sympathy with those who are nobly battling with the denon of oppression? Was it not my mission, for years, to preach the duty which these delegates have neglected? Have I not labored to effect the very object which they have frustrated? Have I not addressed public meetings, and synods, and unions, and assemblies in Scotland, upon the duty of non-fellowship with men-stealers? Has not every city, and almost every town, and scores of the churches in Scotland, heard my voice uplifted in denunciation of all communion with slave-owners? Have I not rejoiced over the growiplifted in denunciation of all communion with slave-owners? Have I not rejoiced over the grow-ing symptoms of a determination to mark the repro-bation in which slavery is held in Scotland, by withhation in which slavery is held in Scotland, by withorawing from renowemp with the most guilty of
those who participate in the iniquity of the system,
namely, the professed disciples of the Lord Jesus
Christ? Can I here read such speeches as have
been delivered by Dr. Cunningham—such articles
as have been written in the Witness—such letters
as have been penned by Dr. Chalmers—such books
as have been published by Mr. Lewis—and such
atrocious articles as have appeared in the Scottish
Guardian, without being moved to indignation,
and without joining my voice to the voices of those
who are at this moment crying—Send back the
money? Yes, send back the money! Let that be
the cry—teach it to your children, that when they the cry—teach it to your children, that when they see one of Scotland's ministers in the street, they see one of Scotland's ministers in the street, they may in infantile accents cry—'Send back the money? Women of Scotland! let the words become so familiar to you, that you shall in mistake say to those who sit at your table—'Will you please to send back the money?' (Laughter and loud cheers.) Let every city cover its walls with capitals, a foot square in size—'Send back the money.' (Cheers.) Inscribe upon the pedestal of John Knox's statue—'Send back the money.' (Cheers.) Write upon the tombs of those who died for the solemn league and coverant—'Send back the money.' the tombs of those who died for the solemn league and covenant—'Send back the money.' (Cheers.) From the summit of Arthur's Seat, let a banner perpetually float, with this watchword—'Send back the money.' (Cheers.) Carve deep into the Salisbury Crags the words, 'Send back the money.' Inscribe on the Calton Hill, in characters that may be seen from St. George's Hall, 'Send back the money.' (Immense cheering.) Sir, the question which every body is asking is, 'What will the Free Church Assembly do?' What they will do I cannot say, but I know what they ought to do, and what they will do if they do right.' If they listen to the wast majority of the people, they will send back the money. If they are sincerely desirous of averting disunion and division, they will send back the money. If they determine to purge their body from the foul stain of slavery and blood, they will send back the money. If they wish to ney will send back the money. If they wish to preach the gospel with success, they will send back the money. If they would have the blessing rather than the curse of the slave, they will send back the money. If they would secure the favor will blessing of the Godwho hath said, I hate robbery for burnt-offering, they will send back the money. (Loud-cheers.) But if they do not, what is the duty of those who belong to that Church? I answer, come out from such a Church, be separate from it, touch not the unclean thing; wash your hands in

all good men; while you retain that money, your gold and silver are cankered and corrupted, and as surely as you have taken it, and by so doing, joined hands with the very worst of the oppressors of the slave, so surely will your glory depart, until 'ICHABOD' will be written upon the walls of those buildings you

have erected for the worship of Him, who has said Woe unto you Scribes and Pharisees, hypocrites for ye tithe mint, and anise, and cummin, but neg-lect the weighter matters of the law, judgment, mercy and faith. (Loud cheers.) You must do

that of recognizing as the ministers and follower of Christ, those who trade in men, and make merchandise of souls. Settle it in your minds, that of chandise of souls. Settle it in your minds, that of chandise of souls. Settle it in your minds, that of chandise of souls. Settle it in your minds, that of practised in the United States, is the worst. It is the summan of all villanies;—it is the usurpation of the rights of God himself: it is the debasement of man created in the image of God, to the level of the beast. Does it mend the matter that this horible crime is committed by a Doctor of Divinity? Does it diminish the turpitude of the crime, that the victim is dangged by sacerdotal hands to the horse of the altar, and sacrificed in the name of the Lordle sustance. Christ? Is slavery more aminble, because practised by those who preach that God bath made of one blood all the nations of men?—Sir, my deliberate opinion, forund from a sudy of this subject during the last fifteen years, is that had not been upheld by the Christian denominations of that country. (Cheers.) Well, sir, just when the great religious bodies of that country were awakening to a sense of their duty—just when Methodists, Baptists, and Presbyterians, were taking up the subject of fellowship with slaveholders, and resolving to purge out the leaven of inquit, the Free Church of Scotland sends out a deputation—that, trampling under their feet all their formerly avowed principles—resisting and despising the mest affectionate and earnest remonstrances offered to them on their landing—casting beloin their lack the known wishes and opinions of the vast bulk of their constituents—direct their steps but the affectionate and earnest remonstrances offered to them on their landing—casting behind their backs the known wishes and opinions of the vast bulk of their constituents—direct their steps to the skie States—partake the hospitalities of slaveholder—sit at tables groaning with delicacies, the plander of those who were fainting under the lash in the field—lie in linxurious heds, purchased with the money that belonged to the slaves—are waited upon by human beasts of burden—enter churches bulk by slaves, out of the money of which those slates by slaves, out of the money of which those slaves had been robbed—preach sermons to recommend the religion of Christ, in pulpits from which they would have been dragged as felons, if her had opened their mouths for the dumb. They call by the maine of 'dear brethren,' men living upon the fruits of the enslavement and degradation of their own church members—they pocket a portion of the fruits of a system of soul murder, concubings, lewdness, Lynch-law—and having done so, one home to be henceforth the application of the system. home to be henceforth the apologists of those with whom they have thus confederated. Verily, they have their reward! They have broken the hearts of the friends of liberty. They have won the regards and esteem of the traffickers in human flesh. Their pairing are sounded in the vile we show the results and the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are sounded in the vile we show the results are the results are sounded in the vile we show the results are some the results are shown the results are some the results are shown the results are some the results are shown the results esteem of the traffickers in human flesh. Their praises are sounded in the vile pro-slavery newspers of America. They have done what they could do to sanctify and perpetuate the most horble system of brutality and murder on the face of the earth. They have given the lie to all those they before they visited America, had proclaimed the doctrine of 'No Union with Slaveholders.' To justify themselves, they have misrepresented and maligned the only persons who are consistently working in the cause of freedom. To cover their can cowardice, they have branded others as fancier, cowardice, they have branded others as fanatier they have put £3000 into her treasury. Oh, sr, if every farthing of that three thousand pounds could be made another three thousand pounds, the Free Church should sacrifice it three thousand times over, rather than fix upon herself the deep and damning stain of such a horrid sin, as that of approdamning stain of such a horrid sin, as that of appropriating the wages of blood for the promotion of the cause of Christ. (Loud cheers.) Friends of humanity! Up! Rouse ye! Let the Free church have no rest. I feel sure that you will in the entriumph. The difficulty all lies in the influence which a very few men exert over the rest of the brethren. But for the fear of man, which brings have moved the expense there would be scopes in the entries. a snare, there would be scores in the ensuing he sembly, to denounce this covenant with transgress sors, into which the deputation has entered. Indianous the overawing effect of the presence of the Candlishes, the Cunninghams, and the Chalmers. Were these men to propose the sending backoftle money, the proposition would be hailed with justil plaudits from all parts of the house; but while there hang by their corrupt and temporizing detries their less influential brethren are mute. All hox to the Willises, Greys, and Duncans of the Fre Church. (Loud cheers.) I believe, sir, there are many Willises, Greys, and Duncans, and many that body, and I fondly trust they will, at the cos-ing Assembly, obey God rather than man, and sexout the honest sentiments of their souls. To the Society and its friends I would say, he ye steads and unmovable. The path of duty of the presents most plain. While a penny of the slaveholder money remains in Scotland, let there be no pease if there be any in this country who, while calling there selves abolitionists, look with indifference or apally money this guestion and refuse to lead a belief. upon this question and refuse to lend a helpin land, I beseech such to examine themselves, whether they are really sound in the faith, and to beware lest this struggle should reveal, that they were only abolitionists when they could be such, without the last of the foremand and the such when they could be such, without the last of the foremand are considered. loss of the favor and countenance of the chief priest and elders of the people. Peace is worth much but it is not worth the sacrifice of principle. Its but it is not worth the sacrifice of principle. Its far too dearly bought, when it costs a man his fild ity to the cause of fruth, and of the bleeding slat. To the Free Church, I say, be wise in time. What you do, do quickly. It is even now almost too hat to retrieve your character; but delay may be find. Let those distinguished men, who are for compromising the question, and keeping the mone, be assured that the strife is unequal. The people are against them. The spirit of the age is against them. The Word of God, and the Gospel of Christ, are against them. They may contend a little longer, against them. They may contend a little longer, but they must fall at last.

Repent ye, then, and swiftly bring, Forth from the camp, the accursed thing; Consign it to remorseless fire—
Watch till the latest spack expire;—
Then, strew its aslies on the wind,
Nor leave an atom wrech behind!
So shall your power and wealth increase—
So shall the FREE CHURCH dwell in peace
On it the Algoritht's glory rest. On it the Almighty's glory rest, And all the land by it be blest.

Mr. Thompson resumed his seat amidst load

Mr. WRIGHT proposed a resolution of cordial co knowledgment to the Evangelical Alliance, for laring, at their last meeting held at Birmingham, period direction, by which slaveholders would be invited to their meeting, to be held in Agust next; and recommending to all those bodies when to adopt and carry out the same principle; which motion was agreed to by acclamation.

EXPRESSION OF SYMPATHY AND CONCUR-RENCE WITH AMERICAN ABOLITION

Mr. Tuompson-Sir, the Committee have to Mr. Thompson—Sir, the Committee larte curtivated to me a resolution, which it gives me perbliar pleasure to submit to this meeting. It is the intention of a few in this country, who deeply simpathize with the American abolitionists, and who desire to do all in their power to promote the cause of universal emancipation, to meet in London inthe month of August next, that they may confer together respecting the best and most effectual means of realizing their wishes. At this conference we hope to be flavored with the presence and assistance of some of the most uncompromising friends of abolition from Scotland, from Ireland, from various parts tion from Scotland, from Ireland, from various parts of England, and from the United States. Sir, there there is one man, without whom such a meeting there is one man, without whom such a mean-would scarcely be complete, by whomsoere else it might be attended. That man it is the object of my resolution to invite, and that man is William Lloyd Garrison. (Loud cheers.) Sir, there are many reasons for my individually desiring to see William Lloyd Garrison once again in this country. I long to embrace to my heart a friend and lorder, who occupies a place in my most ardent affections. I long to tell him that though the whispers of false hood, and the Parthian arrows of the envisor san hong to tell him that though the whispers of me hood, and the Parthian arrows of the envious at bigored may have done him injury in the estimates of others, they have only made him more destrome, and more envious to be identified with him. I want him to re-visit these deserge, that he man, by of others, they have only made this many me, and more anxions to be identified with him by want him to re-visit these shores, that he may his own bright presence, dispel those clouds which the claudestine calumnies of his enemies had raised, to obscure the fair proportions of his pread beautiful character. Sir, let me once said beautiful character. I have seen in me seen him in the fulness of confidential correspondence. I have seen it manifested in the hours when a matthrows off the disguises he is wont at other time to hestime, and appears as he really is—I have seen him in the every day labors of life—I have seen in the time of danger, when his life was in personal in the senson of prosperity, when the peak

souted Hosannah. I have conversed with him on somes of deepest importance relating both to time of the converse of the property of the live, his unlimpted eternity, and have investigated both them and is enemies, and have investigated both them and is enemies, and which they originated. I may therefore ask to be admitted a witness, and my solemn, we ask to be admitted a witness, and my solemn, we ask to be admitted a witness, and my solemn, where the breather not a man more worthy the ist that there breathers not a man more worthy the interest of the presence of the friends of God with the west of Providence permitting us meet together some time hence. I desire to see the of the presence of the providence permitting us the sole together some time hence. I desire to see the of the providence permitting us to see the sole of the providence permitting us to see the sole of the providence permitting us to see the sole of the providence permitting us to see the sole of the providence. And oh, I want she together some time hence. I desire to see the sole of the providence with the providence of the

Rompson presented the following resolution:—
That this meeting cordially sympathize with which Lloyd Garrison and his co-adjutors, in the fibrts to promote the abolition of slavery a America; and that we extend to Mr. Garrison institution to visit this kingdom, to cheer a his presence, and to encourage us by his consels! consels:
A role of thanks having been given to the chair-ran, the threeting separated.

The following Resolutions were moved, seconded and unanimously adopted:—

I Moved by HENRY C WRIGHT, of Philadelphia seemded by John Merray, and supported by F bysglass and J. N. Buffun, from the United

geoded by John McRay, and the United Specials and J. N. Burrus, from the United Specials and J. N. Burrus, from the United Specials and J. N. Burrus, from the United Resisted—I. That Slaveholding, and holding Resisted—I. That Slaveholding, and holding Resisted the same thing: that Slavery, as respects addite same thing: that Slavery, as respects and the same thing: that Slavery, as respects in the same thing in the same that the same thing is the same that th

known race, and to leave them to suggest and incasupported, under the load of their guilt and inflow.

3. That this Meeting concur with the General Asseably of the Free Church, in denotuncing the act
denslaving men, as one that 'is condemned by
the concernment and man,—by the whole tenor
soft spin of the Gospels' and that, in the opinion
of this Meeting, on the said General Assembly must
rate full measure of the guilt and reproach of
this unatural, unjust, and Heaven-daring crime;
since they declare, in the same deliverance, that
sall opportunities of drawing closer the bonds of
filowship with them'—that is, Slaveholders—
eaging to receive them to their fellowship as Chriscang to receive them to their fellowship as Chrissans, in order to get their money to build churchsud pay their ministers, are tending their influment to associate Christianity with men who, in the
hagaage of Henry Grey, their late moderator, 'are
polanted with incest, renouncers of marriage rights,
ann-steders, sellers of their own offspring, stained
with the blood of innocents, leprous with sin;' and
hy so doing, they implicate themselves and the Free
Chuch over which they preside, in the crime of
slaveholding, and all its essential injustice and polhitons.

5 That while the Free Church persists in an al-

5 That while the Free Church persists in an allance with 'traders in human flesh,' she cannot reseable expect that the religious world will also her the meed of heing governed by principle in the accession from the Establishment; and that, hower she may profess to have been actuated by aread for the 'Headship,' the 'Glory,' and 'Cown Rights' of the Redeemer, unless she' cease epia hands with thieves,' and to 'become partakavith adulterers,' she must, ere long, as a Church, belenified with 'Man-stealers,' and, having been pather in their sins, so must she share in their intense.

à That, in behalf of the people of Scotland, we staid words of Dr. Duncan—'Is every Free Greek to have a Slare-stone?' and that, since we ressured by Dr. Candlish, that the keeping of the sheeholders' money depends solely on continuing the fellowship with them—therefore this Meetig emestly recommends to the Free Church to SEND BACK THE MONEY.

SEND BACK THE MONEY.

cean back the another.

It distributes the active conviction and terror to the hearts of Sareholders, by assuring them that they can that no pillow for their consciences in the bosom of that Church, and that, should they ever set foot in the lingdom, they will be obliged to wander about a lingdom and vagabonds in the earth,' outcasts also from Christian fellowship and social respectability. Il Moved by George Thompson, and seconded by Rosert Rein:

Resolved—That a Memorial, founded on these Resolutions, and signed by the Chairman, on behalf of his Meeting, be transmitted to the ensuing General Assembly of the Free Church of Scotland. IL Moved by HENRY C. WRIGHT, and carried ly acclamation :-

Resolved—That this Meeting gratefully acknowledge the act of the Committee of the Evangelical Alliance at their recent meeting in Birmingham, by which slaveholders are not to be invited to the Constainance to be held in London in August next, nor the Erangelical Alliance then and there to be freed; and this Meeting earnestly recommend to the Season of the Redeemer's Kingdom and the promotion of human walker, to adopt and carry out the righteous principle.

R. Mored by George Thompson, and carried to by acclamation: Resolved—That this Meeting cordially sympa-Ese with Wim. Lloyd Garrison and his coadjutors, in their efforts to promote the Abolition of Slavery in America: and that we extend to bin an invita-

to risu this kingdom, to cheer us by his pres-ad to encourage us by his counsels. ess and to encountal JAMES TURNER, Chairman.

lige number of those comprising said meeting being members of the Free Church. Reterend Sirs: The object of our Society is the immediate and unending abolition of slavery throughout the world.

By threety, we mean the act of holding and using this tar 'chattel personal,' as it is defined by the blawing law:—' Slaves shall be deemed, held, and the state of the state regated to be chattels personal to all intents and purses aprincedel', Berery slave in America held. Under the liabilities of this law, To accomplish our humane and Christian

errely solely, under the blessing of God, on peace-ial Christian means. We believe that Christ is 'the part of God, and the wisdom of God' to take away this is of slavehold. his sin of slaveholding from the world—as well as il other sine-but we have no hope that Christianity

sin, while slaveholders are received in society, as respectable, honored, evangelical Christians.

While we disclaim the intention or wish to dictate to yon, or to interfere with your doctrine or discipline, we do claim it as our right; and feel it to be our duty, to memorialise your Reverend Court, touching your position in reference to American slave. holders.

As men and Christians, we come before you to plead the cause of THREE MILLIONS of our fellow-beings in the United States of America, respect-ing whose condition the following facts are attested by express statute laws—by the decisions of cour by the Executive proceedings of the State and National Governments—by the testimony of ecclesiasti-cal bodies, of different denominations—and by public sentiment of the whole nation-i. c.

To all intents and purposes, they are held and used as property.

are denied the rights of marriage, and are com-

pelled to live in universal concubinage:
They have no protection in their domestic relations and endearments:

All control of parents over their offspring is annihilated; and they must yield them up, as soon as born, to be branded as property, and to be reared for the market as mere articles of merchandize: Children must follow the condition of the MOTHER;

and the father of a slave is never inquired after, or recognized, in ecclesiastical or civil courts: hey are punished with stripes, imprisonment, or death, for teaching their children to read the law

of their God : They are scourged, hung, hunted with bloodhounds, and shot, if they attempt to exchange their igno-

rance for knowledge; their intellectual, social, and moral degradation for literature, science, and moral elevation; their slavery for freedom; their heathenism for Christianity and civilization : They are never allowed to bear witness against their

oppressors, in civil or ecclesiastical courts, what-ever outrages they may have committed upon them:

They are fed, clothed, reared and disciplined, solely with a view to their value in the market: They have no being, aside from the pecuniary inter-

ests of their masters—they are worked as creatures of profit, and profit only—and have no value in the estimation of their owners, except as they add to their wealth: While conscious of their alliance to God and eternity,

and of their 'right'—in the language of the late Rev. Dr. Andrew Thomson—to call God their Father, and to tread the soil of freedom, because they hope to tread the soil of immortality, they are compelled to grope about amid the dark horrors of chattelism, feeling after God and eternal life among beasts and creeping things: Such is the present condition of every American slave, such are the deeds daily perpetrated by every

American slaveholder.

In 1794, the General Assembly of the Presbyterian Church in America adopted, as a part of their disci-pline, that 'all who keep, sell, or buy slaves, are man-stealers, guilty of the highest kind of theft, and sinners of the first rank.' In 1846, the General Assembly expunged this testimony against slaveholders. sembly expunged this testimony against slaveholders. Why? Because, as a member of that body said to it, in 1835—'In the Presbyterian Church, members, elders, ministers, and Doctors of Divinity, are, with both hands, engaged in the unholy traffic in slaves.' And because, as another member declared, no one contradicting, that 'three-fourths of all the Presbyterians in the slave States hold, buy, and sell slaves, for the sake of gain.' During the past year, the Synod of South Carolina, through the agency of their Theological Seminary, seized and sold eight human beings, to get money to educate Presbyterian ministers." Last spring, the General Assembly of the beings, to get money to educate Presbyterian minis-ters.* Last spring, the General Assembly of the Presbyterian Church in America decided that American Slavery was in accordance with the spirit and precepts of the Gospel. The Presbyterian Church in precepts of the Gospel. The Presbyterian Church in the slave States denies to the enslaved portion of its members the right to 'search the Scriptures'—the right to worship their God-the right to teach their children the record of the life and death of Christ. Slave-breeders, slave-traders, and slaveholders, as members, elders, and ministers, are admitted to the pulpits and communion of that Church, and to the seats of honor in her church courts. These are hor-rible, but well-known and undenied facts, in relation to that church and her General Assembly

to that church and her General Assembly.

To that body, thus composed in part of 'man-stealers and sinners of the first rank,' who 'trade in slaves and souls of men,' to get money to educate their ministers, you sent delegates, who, though warned and entreated not to do so, and acting in your name, formed an alliance with them, and took their money to build your churches—and you have declared, in the deliverance of your commission, in 1844, that 'all opportunities of drawing closer the bonds of fellow-ship with them ought to be embraced and improved. and one these things, you have lent whatever influence you may possess to connect the endeared and venerated name of CHRISTIAN with man-stealers, whom the apostle classes with 'murderers of fathers, and murderers of mothers.'

We come to you in the name of our common God, and in the name of our common Humanity , to ask you, to entreat, to implore you, to annul this covenant with death, and this agreement with hell. not, we beseech you, despise and reject our suitit is the voice of our Saviour, bought and sold in the persons of his 'little ones,' calling unto you in the language of mourning and entreaty. By one act, you exert an influence over the destinies of a great nation, and over the destinies of three millions of slaves in its bosom—victims of its thirst for gold and its lust for power; and earn to yourselves the bless-ings of those who are ready to perish, the kindly sympathies and respect of all good men, and the approbation of your God. As your leading men have declared that you can-

not give up your fellowship with slaveholders, while you keep their money in your coffers,—money which they gave, with the understanding that you were to receive them to your pulpits and communion, as honest men and Christians; therefore, by the tears and sorrows of three millions of slaves, by the claims of to your love and sympathy, as you value humanity the teachings, the sufferings and death of Christ, by your oft-expressed solicitude for the 'Glory,' the Headship, and Crown Rights' of your Redeemer; by your Veneration for the God of the Oppressed, we entreat you, Reverend Sirs SEND BACK THAT MONEY

Signed, in name and by appointment of the meet-

ing, this 21st day of April, 1846, JAMES TURNER, Chairman.

^{*} Extract from the Sazannah Republican, a paper published in Savannah, in the State of Georgia, dated March 3, 1845 ---

^{&#}x27;Will be sold, on the first Thursday in March, in front of the Court House, in the City of Darien, Georgia, between the legal hours of sale, the following Negro slaves:—i. c. Charles, Peggy, Antonnett, Davy, September, Maria, Jenny, and Isane, levied on as the property of Henry T. Hall, to satisfy a mortgage issued out of the M'Intosh Superior Court, in favor of the Board of Directors of the THEOLOGICAL SEMINARY of the Synon or South Carolina and Georgia, against said Henry T. Hall. Conditions, cash.

C. O'NEAL,
Deputy Sheriff, M. C. Deputy Sheriff, M.