

Rev. D. A. Payne, of Troy, next addressed the Convention. He said that he had lately had a conversation with three ministers of the gospel, one of whom preached in Mississippi, and another was a planter, within fifty miles of New Orleans. They were speaking of a church in Charleston, S.C. which had recently given \$3000 to the missionary cause, and they had stated that Gen. Hamilton, ex-senator Hayne, and Judge Colcock were leading spirits in that church, and exerted the most powerful influence of any men in it. Now if it was a fact that northern churches had received the large contributions of such men, knowing them to be slaveholders, and justifiers of slaveholding, that fact ought to be exposed. Let the light shine: and let all information which had a bearing on the subject be freely given. It was well known that the large contributions of slaveholding churches to purposes of christian benevolence were urged by many as proofs of their piety. When Mr. P. had first entered the ministry, he had inquired whether the churches in Charleston were esteemed very pious? his informant could not tell, but observed that they gave more to the mission fund than almost any others. He insisted that it was the duty of the churches to bear an open and explicit testimony against slavery and all who uphold it. Let their voice be heard loud as the thunders of heaven in denunciation of so foul an iniquity. So long as they keep silence, the infidel understood it a virtual declaration that christianity approved of slavery, or at least treated it with toleration. Mr. P. related a dispute which he had with certain southern ministers who urged many arguments against abolition, and supported their objections by quotations from

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the bible: an infidel who was present and had attentively listened to the discussion, made, at its close, this remark – ‘There is more [in the] bible to sanction slavery than in the heart of any honest man.’ Their apologies for slavery went like a dagger into the very heart of bible religion. Shame for the churches, and for the professed ambassadors of Christ, when an infidel could find in the heart of every honest man more to condemn the evils of slavery than they would find in the Bible. In a conversation with an abolitionist residing in Pittsburgh, who was an unbeliever in Christ, that gentleman had freely admitted that the bible contained a purer and more sublime system of morals than the world had ever seen, but said that professed christians had corrupted the simplicity of its precepts – and in proof quoted a certain Rev. D. D. in Pittsburgh, whose ruling elder, a man of overwhelming influence in the church, owned numbers of slaves at the south, and yet his pastor dared not rebuke him for his sin. He dared not open his lips for the slave, lest he should give offence to this rich slaveholding elder. Nor did the man stop here, but charged the whole church at large with holding the sentiments of slavery. He said ‘he was a Jew; and when the Christians brought such a charge against Moses as that he sanctioned slavery, he hurled it back with indignation. Never could a sanction be found in anything the Jewish lawgiver had done or written, for such a system of cruelty and oppression as that of American slavery.’ Thus was the christian church rebuked, and justly, by a Jew! It was a libel to say that christianity sanctioned slavery: it frowned upon it with indignation, though professed christians could

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apologize for and even defend it, and the world then judged of religion by its professors. Mr. P. had mentioned to this Israelite the case of the Franckean Synod, who had resolved not to suffer a slaveholding minister within its bounds, nor one who would apologize for slavery. The man's eyes glistened with joy. From this case it might be seen that if the churches would come out honestly and boldly, and not leave slaveholding a hiding place nor rest till the monster had breathed its last gasp, then would the religion of the Son of God stand in the pure light of her own native heaven, and no man would be so presumptuous as to say that she sanctioned the most foul and abominable filth that the nostrils of man ever smelt.

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