

The Rev. N. Paul came forward to move the next resolution. It was scarcely necessary, he said, to detain the meeting by any remarks of his, after the able report which they had heard, but nevertheless as a native of the United States, and intimately connected with the slave population of that country as a man of color, he would take the liberty of addressing a few words to them. Having read the resolution, Mr. Paul proceeded to say, in regard to the first proposition contained in it, that it was self-evident that in order to put an end to the traffic in slaves, slavery itself must be abolished. The husbandman who was engaged in cultivating his fields would cease his employment were there no market for its produce; the manufacturer would at once stop his machinery and dismiss his workmen were the market for his manufactures to be blocked up; and in like manner, were slavery completely abolished, the trade in slaves would fall with it. He would not dwell on the horrors of slavery as it existed in America, although he had witnessed its effects, and to a certain extent felt them. He had never been a slave himself, but his father had, and as a man of color he had suffered under slavery's baneful influence. But he would not touch on this part of the subject; he would confine himself to the obstacles which presented themselves in the way of

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abolition. Mr. Paul then proceeded to speak of a communication which had been made by a Board of Baptists Missions in America, in reply to a remonstrance on the part of a body of Baptists, in London, against the perpetuation of slavery. This reply, Mr. P. said, was truly astounding to all who read it. Had he not known from whom it emanated he would have supposed it the production of some slaveholding planters, and would have thought it a disgrace even to them. Or had Borthwick not been chosen a member of the British Parliament, he would almost have imagined that the advocate of slavery had been sent for to concoct this infamous document. The reply commenced, Mr. P. said, by an attempt at excusing the [s]ystem of slavery as it existed in America. It endeavored to throw the blame on Britain, by saying, that while America was yet a colony of England, slaves were imported into that country, and imposed upon the colonists. This he denied. Britain had not imposed slaves on the colonists; she had only permitted the sale of them; but even though the fact had been as the reply stated it to be, why had the Americans not abolished it when they threw from themselves what they were pleased to call the British yoke? But it was not only thus attempted to sanction the perpetuation of

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slavery; it was asserted that Congress had no right to abolish it. Now this was to a certain extent true. Congress had not the power of interfering in the internal arrangements of particular states; but it had full power in the District of Columbia, Arkansas and in Florida, and yet in all these, slavery was carried on with as much atrocity as that by which it was characterized on the coast of Africa; and he would say, that till it was abolished where Congress had thus the power to do so, the whole nation would be involved in the guilt attending it. But in his reply it was also said that the negroes were not fit for liberty; and the same cry which had been raised by the West India planters about blood and carnage being likely to be the result of immediate emancipation, was repeated by this Board of Christian missions. Could it be believed that such sentiments were expressed by men united together for the purpose of spreading the knowledge of the gospel of Christ! He (Mr. P.) had sometimes been asked how he could reconcile the statements sometimes put forth of the strength of religious principle in America, with the existence of slavery, and that inquiry he had never been able to solve; but if the inquirer thought little of the American religion before reading this document, what must he think of it now? Mr. P. here read an extract from the Reply, in which much was

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said of the existence of a general harmony among all classes of Christians in forwarding the cause of missions, and in energetic efforts to propagate the gospel; and the agitation of the slave question was deprecated, as having a tendency to break up that union, many of [t]heir southern brethren, both ministers and people, being slaveholders. Mr. P. denounced this passage in indignant terms. He said there were among the Baptists many sects already; there were Calvinistic Baptists and Armenian Baptists, Sixth Day Baptists and Seventh Day Baptists, and he (Mr. P.) considered that the sooner another sect, a sect of Anti-Slavery Baptists, were added to the number, the better. Mr. P. then took a view of the numbers of the different religious denominations in America, and remarked, that of them all, only two denominations had set themselves in opposition of slavery. The Society of Friends had long since washed their hands clean of it, and more recently the Scottish Secession Church had resolved to hold no communion with proprietors of slaves. Could the other denominations of Christians be brought to act on the same principles, slavery would soon be destroyed. In order to effect this, it was necessary that the enormous guilt incurred by upholding slavery, should be brought home to the minds and consciences of American christians, and he

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advancement of the cause. There were few wealthy among them, and on those few there were other claims of a pressing and equally benevolent nature. Mr. P. here mentioned the names of several individuals whose every effort was directed towards the liberation of the slaves, Arthur Tappan, Wm. Lloyd Garrison, and Benj. Lundy, but who were not of themselves competent for the task that was before them. The aid of such a champion as Mr. T. was therefore invaluable, and he (Mr. P.) could not see a cause in which the energies of British christians could be better employed, than in assisting to sustain Mr. T. in his labors. Mr. P. then said he would conclude by narrating a simple anecdote. A short time since as a man was digging a well, some loose earth and stones fell in upon him, but while he was effectually prevented from getting out, it providentially happened that he was not struck by the falling rubbish. His neighbor set about getting him out, and in the intervals of their work they heard his groans. Owing to circumstances, only two could work at a time, and when their strength was exhausted they were relieved by others; but during the time when the change of hands was effected, the poor prisoner below was led from cessation of working to imagine that his neighbors had given him up to his fate, and he was heard to cry in agony, 'don't leave me, don't leave me!' So, in like

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