

[Mr. P. said, It is seldom that a portion of a people are called upon to testify to another portion of the same people, in defence of their right to remain in their native land. But such is our fortune at this time. And, sir, I remember that this is the 8th of January, and while in many places, the high-sounding song ascends in praise of the event which gives celebrity to this day, some of us whose kindred took a part in that event are assembled to claim our right to remain in our native land. In relation to the new scheme, of trying to excite our avarice, and fill our heads with notions of being merchants, and so on, I hope there is good sense and good feelings enough among us to assure all parties that, while we live we intend to remain in the land that gave us birth. Colonization is subversive of our social relations, sowing dissensions and jealousies among us, making us look on each other with coldness, and treat each other with disrespect, when colonization men are standing by, and exerts a counteracting influence upon the exertions of our real friends for our improvement.]

Rev. S. E. Cornish rose, he said, not to make a speech, but to offer a resolution, though he would beg the indulgence of the meeting in a few remarks. I am, said he, a minister of the Lord Jesus Christ, and I am not ashamed of the gospel, for it is the power of God unto salvation, and I magnify mine office. I respect the ministers of Christ, when they are engaged in preaching the gospel fully; but I deprecate the prostitution of the ministry to worldly schemes or personal interests. God forbid that I should in any way cause a single individual to disesteem the ministry, or to undervalue the gospel. Rather let my right hand forget

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its cunning, and my tongue cleave to the roof of my mouth.

Mr. C. then offered his resolution, setting forth that a criminal hatred of color is the only ground on which there can be any pretext of necessity or propriety in the colonization scheme: and that the meddling of many of the clergy, in siding openly with oppressors and promoting the scheme, shows a time-serving spirit that justly forfeits the respect and confidence of every honest man. If we all, said Mr. C., could by any supernatural influence be turned white, all necessity for [this] scheme would be annihilated, and no man could offer a single reason why it should exist. Now, is not this hatred of color criminal? And ought not the watchmen on the walls of Zion to preach against this sin, and to point it out and rebuke it, when they see it carrying its blight and curse into the church? What does God say to the watchman? If he see the enemy coming, and warn not the people, their blood shall be required at the watchman's hand. Do these watchmen warn the people against the sin of color-hatred? No, they are dumb dogs, that will not bark. One of the most prominent features of colonization is, that it apologizes for slavery, extenuates its evils and the crime of slaveholders. Now, who are the principal agents of colonization? They are ministers; the principal pastors of our churches, the most influential of our D. D's.

And they resort to false measures to carry out their plans. I heard two eminent ministers in this city make statements that were actually false, and which they knew, or might easily have known, were untrue. One of them was a story about an abolition agent at Norristown, refusing to ride in a car with colored people.

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This clergyman told it with great positiveness, and dressed it up with all the particulars, and acted it all out in a very theatrical manner, and every word was a lie. Another statement was about a church in Connecticut with regard to its colored members, which the least pains might have satisfied him was all false. Thus, you see, that when a minister goes to do the devil's work, he is, of all men, the most awkward and ridiculous.

A few years ago, a good minister in this city gave me some very severe remarks he had written against the Colonization Society, and wished me to take them to the New York Observer. The editors refused to [publish them and when I returned them to him and] told him, he was quite offended. But soon [afterwards,] the witty colonizationists found out a way to get over this worthy brother's objections. They had a great meeting to form a society here, and appointed this same minister to present the constitution and make a speech. And he fell into the snare.

I have called on these brethren, and asked why they wished us to go to Africa, and they say, because we cannot be elevated here. But why can we not enjoy our equal rights and privileges here? Because Christians cannot be brought to do their duty, and to act according to the commands of Christ. Is this not a sin, then? Yes. And is it found among your people? Yes. Have you preached against it? No. Why have you not? Because I knew it would do no good. So, here is a sin in the church which is too much for the gospel, and is more than proof against the Son of God! O, if Satan had got hold of their scheme, he would have vanquished the Lion of the tribe of Judah.

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But Satan did not know so much.

Again, the same spirit that would drive us from our country, colonizes us in the churches. A few years ago, a leading colonization minister, who lately made a most extraordinary speech at Washington, invited me with a portion of my people, to his communion. It so happened that I came rather late to the house, and on looking around, I could not see any of my people. I thought it strange, but presently one of the elders came and invited me to a seat by the table, and there I found my people hid away under the pulpit! O, dear hearers, judge not the gospel of Christ by these men, but judge by other and better evidences of its power. We live in a day of apostasy, and time-serving, and worldly policy; and these evil principles have even crept into the pulpit. I mourn over it. I love the ministry, and I pray God to bring them back; but I boldly say that they have gone astray, and God is chastening the church for it. And if they are not brought to repentance, these evils will prevail, until the church is brought low, and then God will build it up again, of better men, who will walk according to the Golden Rule, that requires us to do unto others as we would have them do to us.

I hope nothing I have said will lessen the reverence of any present for religion. It is the only thing worth living for, and we ought to esteem the gospel and its privileges above our chief joy. But while ministers are spending their efforts and prostituting their talents to secure the connection with the rich and the wicked, they justly forfeit the respect and confidence of all honest men.

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