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OUR COUNTRY IS THE WORLD-OUR COUNTRYMEN, ALL MANKIND.

SATURDAY, JUNE 29, 1833.

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WM. LLOYD GARRISON, EDITOR.

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## THE LIBERATOR.

ation in opposing theft of human creatures!

ation in opposing theft of human creatures! midness in exposing men-stealers! frost and monothness in repelling hidnappers! Really, this is too barefaced participation with 'simers of the first rank,' patiently to be tolerated! I censure not consistent Presbyterians and Methodists, who sincerely believe their own published discipline. But I maintain that a slave's holder cannot be a Presbyterian or a Methodist in common honesty; and my remarks advert to the glaring impropriety of countenancing men as christians whom the Scriptures class with 'sinners of the first rank.' It'is be asked, whence this time-serving spirit flows? the true solution of the mystery is this; that men prefer the increase of their set to the grouth of wild goddiness, the enforcement of the driven leave, and the home of the Redeemer.

I presume that there are very few, if any of

divine law, and the honor of the Redeemer.

I presume that there are very faw, if any of our northern christians, of any denomination, who would tolerate, much less defend slavery, unless through some confused notions of anger from emancipation, expediency, or similar absurdities;—and yet, in ecclesiastical discipline, the two churches particularly, whose public avowed creeds indignantly denounce, in the strongest language, all connexion with slavery, as a participation in the very highest slavery, as a participation in the very highest savery, as a participation in the very highest species of crime, the Presbyterians and Methodists do practically declare, before all the world, that slavery is compatible with christianity, and that a 'sinner of the first rank, ever guilty of the highest kind of theft,' is an exemplary member of that household of faith, of which Jesus the merciful friend of sinners, is the head and moster!

is the head and master!

Now, I contend that this is a flagrant dereliction of duty, and a wanton violation of the connexion in the church with open, hardened transgressors. Some persons who complain of the Firebrand, are included in these remarks. B. K. Junior informs us that the Methodists will 'come up to the great work of emancipa tion as soon as they have attained light. But what light do they want? They have the law and the prophets; the gospels and the epistles; and all the streams of rays emanating from these scattered suns are concentrated in one blazing focus in their own discipline, which pe-remptorily brands as a hypocrite, every slave-holder who belongs to the Methodist Church.

The same fact is true of the Presbyterians. The same fact is true of the resolverance.

They want more illumination, they say; but what additional splendor can Heaven send to irradiate them? when in their own authentic and solemnly ratified confession of faith, as expounded in their renowned catechisms, they emnly enact, that 'STEALERS OF MEN ARI solemnly enact, that "STRALERS OF MEN ARE ALL THOSE WHO BRING OFF SLAVES OF PREE-MEN, AND KEEP, SELL OR BUY THEM." The Liberator never said more than this, because it is morally impossible to transcend it. In one short sentence it includes all that the whole host of firebrands, incendiaries and fa-natics ever promulged. The question then naturally arises—if the Presbyterian Church thus authoritatively execuate slavery, how can thus authoritatively execrate slavery, how can they admit 'stealers of men to preach, teach, constitute Presbyteries, Synods and Assemblies among them, and to belong to the communion of saints. 'Aye! there's the rub!' The only answer to the inquiry is this—they arefer their "sible church, in its boasted amplitude, to the consistency of their evangelical character, and the purity of their christian faith and discipline. Now starts up another topic for investiga-Now starts up another topic for investiga

good chough for the church.' But this has no connexion with a deided Caleb-like christian, or an open profligate, or a profuse Esso, feel as much contempt for his 'hard hand or a daring man-steler. Those persons, guage,' as they do sorrow for his slavebloiding therefore, who complain of the Firebrand, no connexion with a decided Caleb-like christian, or an open profligate, or a profuse Essa, or a daring man-stealer. Those persons, therefore, who complain of the Frebrand, prove that they are conscience-smittes, but still actuated by the spirit of rebellion. They are exactly delineated by a tasn named John—who, sometime since, on a Monday morning was most bitterly reviling a preacher for a sermon which he had delivered the day before. One of his neighbors, Thomas, interpreted him, when a conversation to this effect occurred between them.

Thomas. You are a silly fellow to be quar relling at the sermon.

John. How? the preacher might as well

have named me.

Thomas. Pshaw! he did not know that Thomas. Pehaw! he did not know this such a fellow as you were in the church. John. How can that be, when I know this every word of it was meant to expose me before all the people?

Thomas. Did you take it to yourself?
John. To be sure, I did; how could I help it?

help it?

help it?

Thomas laughed at his friend, Whit a fool you must be! What the preacher said is meant for every body, and if we take it, it was meant for us. I never go to church, but I always hear something that plagues me; but then I am not such a fool as to tell, of it. Every body knows that when a man complains of a preacher's sermon, that he is guilty. Do as Ido, keep it to yourself, and not be so silly as to talk about it.

But another critic, of a more imposing character, has very recently appeared, the Editor of the property of the p

actor, has very recently appeared, the Editor Ber 18 that work for April, 1833, vol. 5. No. 2, he discusses the subject of Colonization, and among other lucubrations, are the following passages, which I quote expressly to prove my position, that he churches are afraid to meet the question of slavery as the gospel enjoins. The subject of African Colonization is discussed in an claborate review of 24 pages; but throughout the whole article I cannot find discussed in an elaborate review of 24 pages; but throughout the whole article I cannot find a solitary censure of the moral and religious character of alwery. There is an incidental reference to the evils of the system, and a political evils,' twice cursorily is mentioned; all the rest is mere subterfuge or eulogy of the men-stealers. The following extracts will illustrate the character of the Repertory respecting Américan Ridanping. In page 271, he speaks of the Auti-Slavery Society thus; Instead of deeming it necessary to conciliate the south, and produce union of sentiment and effort, they raise he cry of extirminating warfare? That is fatty untrue. 'The slaveholder is not courted or won, but is kicked and vilified!' And that is a direct misrepresention, unless the exhibition of truth is kicked and vilified!' And that is a direct misrepresention, unless the exhibition of truth is kicked and vilified!' And that is a direct misrepresenting and vilified is entiment against him, and then deliver him over to its unmitigated vengence!' And that is not more correct; the slave-driver and his doings are only described as any other folion, and is crimes are evened. but throughout the whole article I cam geance! And that is not more correct; the slawe-driver and his doings are only described as any other felon, and his crimes are exposed '1t may be alleged,' says the Reportory, page 271, 'that we use hard language in our de-scription of their disposition. Harsh language! We envy not the man his feelings who can read the following extract without overflow-ing indignation. "It is a fact, that scarcely a preacher of any name, or a professor of any one of the more numerous sects of christian-ty can be found, who is not a slawe driver and ty can be found, who is not a slave driver and

attachment, and his attempts to whitereash the most heimous crimes and fellow.

He thus proceeds; and well may the churches be alarmed, when such abominations are promulged as emanating from Princeton theologians and casuists.

But what can be done towards alleviating

theologians and casuists.

'But what can be done towards alleviating the evils of slavery in Georgia, for instance, provided every other State were from 2—Why, nothing at all, unless Georgia joined, for that was the express compact on which she entered into the Union, that no one should interfore with her regulations of slavery. If we violate this compact, justice is outroged, and the nation is rained. Nothing can be done utilitated the consent and co-operation of the slaveholding states. What is the method to be alreacheding states. What is the method to be taken in order to secure this? Shall we adopt the spiritoof conciliation?' Mark you! conciliation with men-stealers! or shall we, with the rankest indiscretion, ery out, 'no compromise with slavery,' the highest kind of the?', no, not for a moment.

'The New-England Society,' adds the Re-

kind of the \( \hat{h}\_i'\), no, not for a moment.

'The New-England Society,' adds the Repertory, 'only tends to add iron to the bondage of the slave, by strengthening those produces. It can do nothing. It has done nothing. The colored man has been a slave here, he has been ignorant and degraded; and it will fix itself as a stigma upon him, and depress his spirits, as long as human nature remains depraced, and prejudice finds any abode in the heart of man?

in the heart of man?

of the man-stealing hypocritical professors of religion, by the Princeton theologians. They oracularly declare, that 'justice would be outraged, and the notion rained,' by enforcing upon the slave drivers to desist from their felony. If this be the equity and moral philosophy, and religious exastisty, which are taught by the D. D.'s and S. T. P.'s of Princeton, all or morals is that now the held these docbly, and religious cassisty, which are taught by the D. Dy, and S. T. Pt's of Princeton, all we marvel at is, that men who hold these doctrines, should have the impudence to talk about honesty, religion, or christienity at all—and to our certain knowledge it is a gross calumy and deception, to call this surrighteousness Biblical. 'Against this ungodliness we shall ever contend most carneatly, and out of their own mouths, see condemn them. The Macron Repertory openly viniteates shaveholding by the Scriptures, notwithstanding his own Methodist discipline declares it abandoned wickedness, and the slave-driver himself a reprobate. The Prechyterian creed says, that all persons who keep, sell, or buy human beings, are 'staelers of men, simmers of the first ratk;' and yet their theological guides pronunce, that to make a Georgia Preaching Preshyterian slave-pedlar and slave-torturer cease from stealing, would 'outrage justice,' And to cap the climax, this atrocious corruption which also extenuates 'human nature depraved,' is gravely announced in an elaborate ilterary concoction, designed expressly to promote the transportation of American eitizens to the slave traders' African Botany Bay, and to reviel and condemn the advocates of the rights of man, the liberty of conscience, and of the authority of God.

and of the authority of God.

There could not be a stronger proof of the rotten corruption which exists in the American churches upon the subject of man-stealing than these undisputed testimonies. The friends of colonization and the advocates of THE LIBERATOR.

[For the Liberator.]

ONSHIMUS TO THE CRITICS.

Characteristic street of the policy of the policy

timely confession and forsaking of their sins, 'that they may find that mercy in Christ Jesus, which they so resolutely determined never to exemplify toward their colored fellowcitizens!

As it seems that the discussion of slavery, in its ecclesisatical bearings, will probably enhanced the state of the state As it seems that the discussion of sla strengthen the combustion, till the last man-stealer is scorched out of the christing church, Amen! Lord Jesus, hasten the triumphant shout, that the iron bondage is broken, and that the ecclesisatical blacksmiths have aban-doned their iniquitous manufacture of fetters and chains for American citizens and christians! ONESIMUS.

## [From the Essex (Haverhill) Gazette T

Mr. EDITONI—Thore is a plan on foot to draw the progife of Essex North into the support of the Golonization Society. It is parily new, and designed to wear the appearance of great benevolence. You know, ser, the people here are beginning to open their eyes to the deceptions of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their world the deception of Colonization, and to put their slaves. The people of the deception of the

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Nathaniel Field, Jeffersonville.

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