

THE  
ABROGATION  
OF THE  
SEVENTH COMMANDMENT,  
BY THE  
AMERICAN CHURCHES.



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“When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers.”—PSALM I. 18.

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FELLOW CHRISTIANS—

Nothing is more easily demonstrable than the fact that slavery owes its continuance in the United States chiefly to the women. Had American females come forward in all the mightiness of their legitimate and resistless influence, and imperatively demanded the extirpation of that complicated iniquity, long ere now the term "*American Slavery*" would have been used only to express a dead monster, loathed amid universal execration. I shall not attempt to demonstrate that slavery is impious, and unjust, and cruel, and ruinous both to the oppressor and his victim; but it is my design, with all plainness, but decorum, concisely to illustrate the operation of slavery in reference to females, in domestic and social life, and in professedly Christian relations.

This subject, from false delicacy, or an improper squeamishness, has never been presented in that palpable form, through which it is indispensable that we should discern the scowling glances of a slave driver's sensuality, and the hideous features of that evil which destroys the morals, the comfort, and the prosperity of those who are participants in the horrors of slavery. It may not be accurately comprehended by you, that in addition to all the other most odious and criminal attributes of American slaveholding, a licentiousness of intercourse between the sexes, constant, incestuous, and universal, exists; the

aggravated corruptions of which, no pen can describe, and no unpolluted imagination [conceive and that this direful calamity is an essential portion, or rather the very heart's blood of that debasing bondage in which the colored women are held, and by which they are defiled and destroyed. As was justly remarked of the merciless treatment which all slaves experience, "*cruelty is the rule, and kindness the exception*;" so it must be declared, *purity is the exception, and dissoluteness the rule.*

It must be remembered, if you would grasp at once all the hideous and awful deformity and wickedness of slaveholding in this Republic, that there are now nearly two millions and a half of slaves in the United States, or five hundred thousand adult colored females, not only "kept in ignorance, and compelled to live without God, and die without hope, by a people professing to reverence the obligations of Christianity"—but that all those females are ever subject to violation in the most flagrant forms of turpitude, without the possibility of complaint or redress.

The pillage and profligacy connected with the storming of a town by a military force, are always perused with shuddering at the outrages which it includes; but the whole history of mankind does not afford a parallel in iniquity to the awful fact which exists in our country, that five hundred thousands of women, by our wicked laws, are surrendered to the unbridled lusts of their worse than Egyptian task-masters.

A mere enumeration of four of the principal facts connected with the condition of female slaves, affords an inexhaustible source for pungent reflections, and appalling fears.

1. The increasing multitudes of the mixed people, who, by their diversity of color, American features, and physical conformation, betray their parental origin, incontestably demonstrate the wide spread and incessant licentiousness of the white population.

2. Colored females cannot offer any resistance to the

attempts of their masters, when they choose to coerce them to submission, or to wheedle them into a compliance with their lascivious inclinations ; for there is no law to preserve them, and no protecting authority to which they can appeal.

3. The temptation from pecuniary advantage with all rapidity to multiply slaves, is equivalent to a bribe for impurity. Vast numbers of persons in Maryland and Virginia now riot in splendour and luxury, solely through the increase and traffic of slaves. Many plantations are equally devoted to the rearing of slaves, as a Northern farm is set apart for the products of a dairy or of grain.

4. The matrimonial connection among the slaves is altogether nullified. There are fathers, mothers, and children, but there are no families ! There are men, women, and youth, but the relation, even the name of lover, husband, and wife, according to the ordinance of Jehovah in Paradise, is scarcely more of a reality, from Pennsylvania to the gulph of Mexico, than the phantom of Aladdin's wonder working lamp. The pestilential effects of these principles, and of this system in practice, are too evident to every person who has investigated the state of society in the Southern States. The natural instinctive delicacy with which God has imbued mankind, for the purest and most endearing purpose, withers away before the blight of slavery, as it is witnessed by youth while advancing to maturity. It would be criminal longer to conceal from Northern inspection, the every day and sun light exhibitions which are performed at the South. Travelers know that the large taverns in the slave States combine all corrupt doings in their most mischievous and degrading effects ; and not only in taverns, but in boarding houses, and the dwellings of individuals, boys and girls verging on maturity altogether unclothed, wait upon ladies and gentlemen, without exciting even the suffusion of a blush on the face of young females, who thus gradually become habituated to scenes of which delicate and refined Northern women cannot adequately conceive.

But all the complicated evils which are comprised within the above four general topics in their most extensive wickedness, are hidden from contemplation by the operation of another principle in the system of slavery. Those abominable practices probably would not be directly defended by any persons; and are palliated only by the excuses, that the slaves are no better than brutes, and that as the multiplication of them is profitable, therefore every thing which tends to that advantage may justifiably be adopted. We therefore advert chiefly to that universal dissoluteness among the white and colored population which is sanctioned and perpetuated by the nominal disciples of the Lord Jesus.

It cannot be too deeply impressed upon your minds, that all attempts to abolish slavery, or to diminish the iniquities which are inseparable from it, must be utterly inefficient, unless you combat that monster with *evangelical weapons*. Arguments drawn from political evils, or prospective dangers however certain, are of no importance among worldly sensual men, when put in competition with present emolument and lascivious indulgences. All reasonings concerning the future are nugatory upon men who live only for the present, and who "neither fear God nor regard man!"

To the Christian churches appertain the stigma and the crime of having fostered and prolonged the curse of slavery in the United States; and if it is ever eradicated, it must be achieved by gospel principles, and be commenced by regenerating the temple of Jehovah, so that the house of prayer shall no longer be a den of thieves and adulterers. In no point of view does the inordinate wickedness of slavery appear more glaring and offensive than in its practical justification by the professors of religion. This most unchristian departure from all that is righteous and holy, is exemplified not only in the confederacies of slaveholders, who are called churches of different denominations, and of which every member is a slavedriver or a slave; but also in the sanction given to their most

ungodly practices by the Northern Christians, who admit slaveholding preachers into their pulpits, and slavite professors to their communion, as acknowledged fellow disciples of that Prince of liberators and emancipators, "Jesus, who went about doing good."

It is incontestable that slaveholding ladies, who occupy the first rank both in religious and civil society, are notoriously inexorable in their exaction of unremitting and the severest labor, and that they will inflict most torturing and unmerited punishments with an indescribable savageness of ferocity. If it were publicly known in New England, that a woman used the ordinary language only which many Southern ladies apply to their "colored wenches," they would not be admitted as members of any Christian church; and if they were to whip a cat or a dog, as the Southern ladies scourge and lacerate their slaves, instead of being estimated as women, they would be discarded as monsters.

This hypocritical system imposes upon Christian ladies in New England. There is as much moral difference between a slaveholding lady, when on the northern summer tour, and when she is at home on the plantation, as there is in the planter's own children, who are reared in the domicil and in the "slave quarter." For that deceitfulness, for that hard heartedness, and for that violation of every principle of feminine sensibility, and christian morals and philanthropy, there is no effectual cure, but by the indignant denunciations of the gospel, in all their most pungent and strictly individualized application, which certify that all pretensions to Christianity by a slaveholder are only startling proofs of shameless dissimulation and obdurate depravity.

It is deceptive and useless for the wives and daughters of Southern slaveholders to profess ignorance of the atrocious overflowings of impurity which are every where visible; equally in the houses of Christian professors, as on the plantations of the profligate slave dealer. There may be one black man and woman, or more of either sex

around the house ; but it is most marvellous, if there are not some naked children also playing about, whom, by the touch, a blind man even would decide that they were not the offspring of those colored persons. Would Northern Christian ladies for one day tolerate the adoption of a system, which would recognize as their domestic servants, the spurious offspring of their own husbands, brothers, and sons, borne under their own eyes by their constant female attendants ? Can young women grow up with all that unceasing contamination ever obtruding itself upon their hearing and inspection, and retain their virgin ignorance and purity ? It is impossible ; and although they may not disclose all that they knew, yet some elderly matrons have divulged enough to render it certain, that the operation of the system poisons domestic comfort and confidence, even at its fountain. The Southern ladies are inexcusably criminal for the prolongation of this system. Virtue, talents, continency, and piety, weigh little or nothing in the estimate of a genuine Southern planter, or his daughter, who has been trained up in indolence and voluptuousness, when contrasted with "*a gang of slaves.*" It is not asked how he obtained them, or what is their color ; the more fair and numerous they are, the stronger the recommendation ; and that they may live in ease and show, the ladies sacrifice all their dignity and honour, and often dwindle into characters very little superior to the superintendents of a Haram for promiscuous concubinage, and the multiplication of human beings for the slave market. What they experience cannot easily be conceived ; but what they suffer cannot be described ; and how they are punished, their irrepressible emotions frequently disclose. If after marriage, by the grace of God, they become Christians, then it is that they realize all the tortures of an agonized conscience, combined with an abiding sense of their utter helplessness to prove the sincerity of their change of heart, by bringing forth fruits meet for repentance.

It is not a sufficient excuse for the Southern ladies to

plead, that they cannot destroy the system of slavery. **THEY CAN DO IT** ; and if they were not callous to their own natural feminine instincts, *they would do it*. They know all the odious and accursed miseries to which the colored women are subject ; and they connive at those violations of female honor and affection, by raising no voice of outcry, and making no effort for their deliverance.

It is evident therefore, that no expectations can be indulged respecting the co-operation of Southern women for the immediate extirpation of slavery. They cry "tomorrow." They live in hope that the evil day of emancipation and retribution will not arrive in their time, and transfer to their daughters and grand daughters the agonies which they are assured await their posterity, unless slavery shall be swept from our Republic. Consequently the appeal is made to female Christians ; and by the lofty honour of your sex, by your sympathies as women, by your character as wives, mothers, and sisters, and by the imperative claims of "pure religion and undefiled," we conjure you to arise, and with all the authority of Christian principles, and with all the steadfastness of Christian perseverance, we urge you to demand the immediate and total abolition of that nefarious domestic servitude, which fills every Southern state with all diversified ungodliness and anguish. We ask you not to engage in this contest with crime, using carnal weapons. We call upon you to look at the system, not so much as it is illustrated among infidels, or the avowedly irreligious, but as it is exemplified among professing Christians. We do not invite you to enter into any collision with men and women, who, in the scriptural sense, are emphatically part of that world "which lieth in wickedness ;" but we earnestly solicit you constantly to remember, and incessantly to practice the apostolic admonition, 1 Cor. v. 9-13. "Not to company with fornicators." In its Christian influence and connections only do we wish you to regard the subject, and we solemnly appeal

to your feelings and your consciences—Would you listen to a preacher, would you unite in avowed Christian fellowship with a church or churches which enforced the members either to nullify the marriage covenant, or deliberately to approve every species of crime by which the seventh commandment is violated? You instinctively and with aversion answer, No, not for one moment. Then how can you patiently sit and listen to preachers from the Southern States, who abrogate all connubial ties between colored persons in their own houses; and ever admit persons guilty of uncleanness, in various aggravations, to the Lord's table? Upon the principle of expediency, they justify the constant separation of persons who would live faithfully, according to the divine matrimonial institution; and by the forced separations of those persons, and even Christian members, absolutely compel them to a life of unchastity, and still recognize, as exemplary Christians, all the parties, the slave dealer who sells the woman or the man, and thus separates lovers and friends, and the persons disjoined, who cohabit with others, contrary to propriety, duty, and religion.

This awful criminality is universal in all the slaveholding States. Mr. Jay, in his "Inquiry" lately published, thus describes the fact, page 126. "A necessary consequence of slavery, is the absence of the marriage relation. No slave can commit bigamy, because the law knows no more of the marriage of slaves, than it does of the marriage of brutes. A slave, indeed, may be formally married, but, so far as legal rights and obligations are concerned, it is an idle ceremony. His wife at any moment may be legally taken from him and sold in the market. The slave laws utterly nullify the injunction of the Supreme Lawgiver—" *What God hath joined together, let not man put asunder.*" Of course, those laws recognize not the parental relation as belonging to slaves. A slave has no more legal authority over his child, than a cow over her calf." Mr. Jay probably was not acquainted with another fact, that no minister of the gos-

pel, or other functionary, dare to solemnize matrimony between two slaves, or a free person and a slave, without the consent of the slaveholder. It is true, the form, as Mr. Jay states, would be "an idle ceremony;" but in some extreme cases that might be supposed, the evidence of a white minister to an actual marriage could obtrude an impediment; but it would be unavailing, for who would enter a caveat against the sale of either or both the parties? Who could hinder the transfer of the human flesh to another receiver of stolen men? In present circumstances, with few exemptions, that man or that woman who would lift up the voice against the beastly corruptions which are inseparable from slavery, would receive the same recompense which all reformers have ever enjoyed; and probably in addition, the manstealing assassin's dagger or rifle ball.

Are you aware, that men living in direct contradiction to the law of God in concubinage, without any other restraint than their own consciences and inclinations, and with every possible inducement always to infringe upon both, are members of Christian churches? Are you apprized, that women equally unrestrained by the matrimonial law and obligations, and only controlled by their attachments or modesty, and often obliged to submit to the wanton desires of their licentious masters and overseers, are also numbered among the disciples of Him who decided that a lascivious glance only comprised a flagrant violation of his holy commandment? Have you ever duly realized the peculiar qualities of that devotion which Christian women must feel when they recollect, that they are seated in the house of prayer where a congregation assemble, one portion of which is composed of the notoriously impure, and the other portion, of those who connive at their turpitude, and denominate sins against chastity, pure religion? Did you ever attempt to comprehend the nature of that spirituality of mind which must attend the Christian communicant when she realizes in all its fearful certainty, that

she is seated at the Lord's table among menstealers, who solemnly adjudge that habitual fornication, adultery, and bigamy are not sufficient causes for exclusion from the Redeemer's ordinance. If this does not comprise that consent with thieves and that participation with adulterers which are condemned in Psalm l. 18, then there is no meaning in language.

1. One actual occurrence will abundantly elucidate this subject. A colored member of a church in Augusta, I believe, lived with a woman, but whether she was also a member, I do not recollect; from the circumstances, that fact may be presumed. His master sent him away to a distance for a length of time, and there he formed a connection with another female: the man still retaining his membership in the church. After a season, he was restored to his first residence, and the second companion was permitted to go with him; and thus he was an associate for both women. When his mode of life was understood; the church called him to an account, and informed him that his cohabitation with both women could not be allowed; he must choose one of them or his relation to the church would be dissolved. The man preferred his second choice, and the first was dismissed to obtain a new lover. Upon this condition, the man's Christian profession was pronounced good, and he retained his membership.

This is the very point to which I direct your serious attention; for you must deeply feel that all attempts to reform or extirpate slavery will be utterly unavailing as long as such a course of life as that which I have described is admitted to be consistent with a profession of Christianity. Whatever exceptions there may be, they are of no consequence at all in this argument. It is the system to which we advert,—and the slavery which is now predominant in the Southern States directly and completely eradicates all the provisions of the Seventh Commandment; not only among the colored people, by the absolute prohibition of marriage, but also

among the whites, by rendering it impossible to adduce evidence of their guilt. No colored person, free or a slave, is admitted as evidence against a white citizen; and the rule is not less rigidly adhered to in the administration of church discipline, than in courts of law. Besides, the moral code, in its application to white and colored persons, is of a totally different character in the decision of slaveholders, not less in its abstract theory, than in its practical application. A very heinous crime, if perpetrated upon a white female, friend or acquaintance, loses all its repugnance and guiltiness if the girl be colored; because in the former case it might be discovered and punished, while the latter act could not be known, or cannot be proved, and at all events can be accomplished with sure impunity.

All white men can habitually violate their nuptial vows and the laws of chastity, if they please, without forfeiting their moral or Christian character; because the enactments of slavery preclude the proof, and consequently that disgrace which conviction of the fact might produce. But in the case of the slave, the transgression of the seventh commandment is not only tolerated, it is ENFORCED, and CANNOT BE AVOIDED UNTIL SLAVERY IS ABOLISHED. That promiscuous licentiousness of intercourse is not a morbid excrescence which has unnaturally been engrafted upon the tree of slavery, it is the very sap which gives life, vigour, and perpetuity to the whole system. Not only do slaveholders fulfil the delineation of the prophet Joel, chap. iii. 3. "*they have cast lots for my people; and have given a boy for a harlot, and sold a girl for wine, that they might drink,*"—but they also practice the transgressions for which the Lord threatens; "*I will not turn away the punishment thereof: because they sold the righteous for silver, and the poor for a pair of shoes; that pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name.*" Amos ii. 6, 7.

You will remember also, that all those hideous and crying sins are the unavoidable result of the dissolution of the marriage compact : which overthrow of the will and government of God, as it was announced at the creation of mankind, is sanctioned by the professed disciples of Christ ; and by all those ecclesiastical associations who recognize slaveholders and slaves as good and acceptable members.

Here then we take our stand ; and we maintain that it is the most tremendous and heaven-defying dishonor to “ the high and lofty One that inhabiteth eternity, whose name is Holy,” to denominate any part of such a polluted system compatible with “ the commandment of the Lord,” which is pure ; and any persons who participate in it, directly or indirectly, Christians who possess that “ fear of the Lord” which is clean.

To the female members of our Northern Christian churches, it primarily belongs to make their voices heard upon this appalling and most momentous subject. By no other method can the public mind, and especially the consciences of the Redeemer’s disciples, be effectually and adequately roused to the proper tone of feeling, until the devout women in our churches openly exemplify their indignant detestation of that system which levels the female sex particularly with the beasts that perish. But you are probably ready to inquire, what can we effect ? How can we slay this hydra-headed monster of corruption and woe ? We reply ; the iniquity which we condemn must receive the indelible brand of condign ignominy from the Christian churches, by denouncing slaveholding ; and by the believing women especially, that portion of it which more immediately affects the marriage relation and the seventh commandment ; in the language of Job, chap. xxxi. 11, 12. as a “ heinous crime, and an iniquity to be punished by the judges ; for it is a fire that consumeth to destruction.” But you will probably retort, how can we express our opinions, for “ women are not permitted to speak in the church ?”

In answer to this interesting query, we recommend to you the immediate adoption of a declaratory act and testimony, and if subsequently necessary, the execution of a measure which would "make the ears of every one who heareth it to tingle."

1. All the female members should formally sign a deliberate protest against the admission of any slaveholder to preach in the respective churches to which they belong ; and against the reception of any slavedrivers to the communion of saints. *The declaration should be comprehensive, full, and without any exception!* Nothing can be more preposterous in a Christian survey, than the idea of investigating the proportions of guilt contracted by perpetual and impenitent transgressors of the seventh and eighth commandments. It is lamentable to know that *all slaveholders are guilty* ; and it is not within human jurisdiction, nor is it of any importance to discriminate their comparative turpitude. The fact alone decisively terminates all discussion. All those persons, therefore, of whatever office, dignity, and denomination, should be discarded from Christian fellowship peremptorily ; and Christian females should sign a formal demand upon the officers of the church with which they are united, that those persons should not be acknowledged as Christians. To that testimony should be subjoined a plain and unalterable avowal, that neither the principles, nor character, nor the religious profession of Christian females permit them to tolerate, much less formally to approve of so gross a perversion of piety and decorum, as to honor, as brethren and sisters in Christ Jesus, persons whose life is one continuous and flagrant violation of the seventh and eighth commandments ; and therefore, if the pastor or officers of the church will permit so palpable an infringement of evangelical propriety and obligations, whenever they hear that a slave driving preacher is to lead the devotional exercises, that they will absent themselves from the house of worship, and whenever they see a slaveholder in the pulpit or among the com-

municants, that they will one and all instantly retire from the assembly. That determination should be expressed in such a categorical manner, that the officers of the church might be assured that the resolve of the Christian sisters would be the counterpart of the ancient "law of the Medes and Persians, which altereth not." A requisition so peaceful and according to the gospel, it is believed, all the ministers and officers of the Christian churches north of the Pennsylvania line and the river Ohio would instantly ratify.

2. But if an attempt was made to evade that most righteous and consistent proceeding, then the Christian females should fulfil their averment; and if a slave driver was discovered either officiating in the church, or at a meeting for social prayer, they should instantly and simultaneously withdraw; and then *the knell of slavery would commence to be resounded.*

Christian sisters! Would you stay in your parlor with a minister of the gospel, or a church officer, who endeavoured to persuade you that the marriage relation might justly be set aside to gratify a suppositious expediency, or for the sake of gain and sensual indulgence? Not at all. You would denounce them as atrocious impostors and scandalous hypocrites. But is the atmosphere of the house of prayer less hallowed than that of your domestic residence? How then can you associate with men and honor them in the temple consecrated to the worship of Jehovah, from whom in a private habitation you would instinctively recoil, and whose contaminating presence you would most cautiously shun?

It is therefore self-evident, that the female communicants with Christian churches have it in their power to accomplish the wondrous revolution which you so anxiously desire. This hope is cherished and strengthened by the exhilarating fact, that the members of the Anti-Slavery societies, both male and female, are mostly Christians; and consequently that in all cases the ladies will have a powerful co-operation from those brethren. It is

nugatory to ask, what can a small number of women do? **WHAT CANNOT THEY DO?** When our Redeemer had not where to lay his head, devout women “ministered to him of their substance.” When all men deserted Paul, the Roman sisters supplied him. When the Apostles forsook the Saviour and fled, women were last at the cross, and first at the sepulchre. The faith, zeal, fortitude, and perseverance of Christian women have triumphed, where the lukewarmness, pusillanimity, and irresolution of men had failed. Men are afraid, or perplexed with their social interests, or making calculations without or contrary to the book of God’s word; and therefore they are vacillating and uncertain. With all those contradictory motives, female Christians have no connection. They can come up to the help of the Lord against the mighty, and like Deborah encourage and fortify Barak, until another Jael shall arise and nail the Sisera of domestic slavery fast to the ground, to die amid execrations for his crimes, mingled with the song of the inspired prophetess—“So let all thine enemies perish, O Lord! but let them that love him be as the sun when he goeth forth in his might!” Judges v. 31.; and **THE LAND SHALL HAVE REST.**

A passage in the recently published work entitled, “*Picture of Slavery in the United States of America,*” is so intimately connected with the object of this address, that I have transcribed it for your perusal. It was written by a minister of the Southern States, who furnishes the result of his own extended scrutiny, and the information obtained from other Christians. The extracts commence on page 87 of that volume.

“The third natural effect of slavery upon slaveholders is this—*They become sensual; and lose that instinctive pudicity which God, for the wisest and holiest purposes, has implanted in the hearts of mankind.*

• “No topic connected with slavery requires a more complete and barefaced exposure than the duties and transgressions which are included in the seventh com-

mandment. The time has arrived when the true state of domestic society, and the inexpressible wretchedness of woman's degradation, as they exist among the slaveholders, must be fully developed. For that most *frightful* licentiousness, the females among the slaveholding families are chiefly responsible. They would rather connive at the grossest sensuality in their husbands, sons, fathers, and brothers, than abandon the system which enables them to live in luxury and indolence.

“Among all the natural effects of slavery upon the slaveholders, the sensuality and its concomitant vices with which it fills them are the most pernicious in their present influence, and the most appalling and dangerous in their future consequences. Every Southern woman, the member of a slave driver's family, if she had any correct feminine and Christian feeling, would live in a continuous shudder. In the word of God, the great Creator teaches us, that female purity is the subject of his constant care, and that the violation of it, without repentance, incurs his tremendous retribution. The Scriptures are replete with examples. Upon this principle, what may not the females of the South expect in the day of award? The fact stands before us in all its resistless truth. Generation after generation of the Southern females have witnessed their fellow creatures, even the children of their own fathers and husbands, living as the mere tools of unbridled lust, and often violated with a savage barbarity, of which the legal annals of crime afford no parallel. Against that inconceivable, wide spread, and enormous load of guilt, the white women have never yet spoken so as to be heard. Now therefore, let them boldly advance and say to this desolating flood—‘Thou shalt go no further.’

“How can they expect to escape, if the Lord should ever permit our Southern States to be convulsed with a resolute struggle on the part of the slaves to be free? What plea could they offer to a colored man against his atrocious assault, which would not recoil upon them with overwhelming force?

“What then shall be done? To whom shall we recur? We must look to the Northern ladies. At present there is no prospect of co-operation from Southern preachers and Southern women. Our Christian sisters at the North must form an impenetrable phalanx, not to be driven from truth and their dignified self-possession, by infidel debauchees and profligate slavites; and must take up the arms which they can successfully wield, with matronly purity, dignity, and authority, until they have exterminated that devastating pestilence, which is filling the South-western country with a flood of iniquity, that in its meanders pollutes the farthest boundaries of the United States.”

Northern Christian ladies alone can eradicate the moral pestilence which destroys female purity and domestic comfort and endearments in the slaveholding States, and only through the evangelically appointed means. If their husbands and fathers will introduce slaveholders into their habitations, they can scarcely avoid meeting them, however repugnant it may be to their sensibilities and convictions, but no terrestrial power can coerce them to commune with slave drivers at the Lord's table. If I was a woman, I would rather abandon all membership in a Christian church, than have it understood that I recognized as a gospel preacher, or a follower of Jesus of Nazareth, men and women who destroy the marriage contract; extirpate the sanctity of connubial life, by annulling all its obligations, vows, and duties; formally justify the most inordinate concubinage; and sanction with an evangelical title, open adultery, with all its compound and most aggravated offences.

Christian sisters! To you the arduous but indispensable duty of purifying the churches from this noisome pestilence appropriately belongs. It only requires a commencement. There are many existing Female Anti-Slavery Societies. Combine your energies without delay! Adopt your measures with promptitude, energy and perseverance! Let the ladies of New-York who belong to the several churches at once aloud pre-

claim ; that unless a rule be instantly enacted by which all slaveholders of every grade and name shall be peremptorily excluded from the pulpit and the Lord's table, in the churches to which they respectively belong, they will constitute new Christian societies, with which habitual transgressors of the seventh and eighth commandments shall have no fellowship ; and within one year, not an evangelical church north of the Ohio and the Pennsylvania line would own as a disciple of Jesus any Slave Driver. As the immediate consequence, every Southern man and woman who is the subject of redeeming grace, would join the noble army of champions for the truth ; and within two years the church of God would be reformed ; the sanctuary would be cleansed ; the sons of Levi would be purified and purged as gold and silver, Mal. iii. 3 ; and all American Christians would "*offer unto the Lord an offering in righteousness.*" Then the men of the world would be alone. Slavery would speedily be renounced as the monster of tyranny, robbery, pollution and murder. Divested of its christian name and christian garb ; it would stand exposed in all its hideous deformity and loathsome corruption, the mark against which the arrows of truth would be shot, until it effused its expiring groan amid the shouts of disenthralled man, and of the enraptured multitudes of emancipated Christians.

Experience has proved, that all appeals to justice, honor, patriotism, and safety are in vain. Against present gratifications, prospective calamities are of no weight with obdurate and reckless sinners. It is also most melancholy, that in reference to those slaveholders who profess the Christian religion ; every attempt to impress their consciences by enforcing the law of God ; and the spirit of Christianity ; and the example of that most adorable Philanthropist, its divine founder ; and the inconceivable anguish of future retribution, have been totally ineffectual. Thus is exemplified one of the most remarkable contradictions in the history of human

depravity ; that the difficulty of convincing a criminal of his guilt is exactly proportioned to the magnitude of his sins. It would be deemed a waste of time to prove that a man who enters a baker's shop and secretly carries away a six cent loaf is a thief ; but learning, genius, and piety, all have poured forth their treasures in vain, to convince a Slaveholder that he who robs a man of his labor, rights, children, lover and even of himself is a Manstealer. No argument would be requisite to demonstrate that carnal intercourse between unmarried persons or under any other sanction than that of the matrimonial institution, is a flagrant transgression of the seventh commandment ; and yet all the existing splendor of gospel day has not poured sufficient light upon the Southern churches, to enable them to comprehend that promiscuous concubinage, incestuous cohabitation, and all that is meant by conjugal infidelity, when practised by colored persons, or by white men with colored females are fornication or adultery—for if they so judged, they would not certainly hallow that deep pollution with a christian name, and prolong an accursed system which equally subverts the laws of our country, and the revealed mandates of the Almighty.

Is there no remedy for this evil ? Is there no cure for this deadly and desolating plague ? Well may an American philanthropist adopt “ the lamentation of Jeremiah ;” “ *For the hurt of the daughter of my people am I hurt ; I am black ; astonishment hath taken hold upon me. Is there no balm in Gilead ? is there no physician there ? why then is not the health of the daughter of my people recovered ?*”—Why ? for the physician there has been no desire ; and the balm has never been applied.

The gospel alone is the only efficient antidote to all the moral maladies of mankind, and that sovereign balm has never been administered. In truth, respecting the system of slavery connected with the Christian church, the language of the Lord Jesus Christ is emphatically appropriate. “ *The light shineth in darkness, and the*

*darkness comprehendeth it not. Light is come into the world, and men love darkness rather than light, because their deeds are evil. Every one that doeth evil hateth the light, neither cometh he to the light, lest his deeds should be reprov'd. The light of the body is the eye; but if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness?"* There is the infallible solution of the whole complicated wickedness of Slavery. Preachers, with officers and members of the churches in the Southern States, wilfully close their eyes and dare not come to the light; because they know that their deeds are not "*wrought in God.*" John iii. 19—21.

What then can be done? *Nothing more*, than to pour upon the citizens of our republic the blaze of evangelical irradiation—*nothing less*, than indelibly to brand the system of female violation, adultery, incest, bigamy, concubinage, and polygamy, which predominates throughout the regions, where Slavery reigns, with its own infamous names; and to inscribe the revolting stigma so deeply and plainly that every man may be induced to forsake that iniquity, and deliver his soul—and *nothing else*, than for all northern Christians and churches without delay "*not to keep company if any man that is called a brother be a fornicator, &c. and to put away from among yourselves that wicked person.*" 1 Cor. v. 9—13.

Wherefore, Christian Sisters, come forth in "the unity of the Spirit, in the strength of the Lord, and in the power of his might, wrestling against the rulers of darkness of this world, and against spiritual wickedness in high places." Remember, there are 500,000 women in this republic exposed to the most fearful tortures which your sex can suffer—that myriads of them constantly realize that pollution and anguish over which modesty blushes, humanity shudders, and religion wails—and that you alone as instruments in Divine providence can promptly and effectually banish from our country a mass of wo, mental and bodily, of which probably no exact counterpart

or parallel, either in horrors or atrocity or continuance, is recorded in the annals of excruciated victims, or triumphant depravity. Now is your time for labor and for success. Join together all of you with one heart—and in humble reliance upon Him who has promised to bless the efforts and fidelity of his servants, solemnly vow unto the Captain of Salvation who came “*to heal the broken hearted, and to preach deliverance to the captives,*” that you will never more dishonor the holy religion which you profess, and disgrace your own incorruptible principles and irreproachable characters, by practically declaring that you are the Christian associates of men who systematically justify the most outrageous and scarlet colored infractions of the law of God, which prohibits adultery and theft; and that in future you will “*have no fellowship with the unfruitful works of darkness.*” May God bless your “*work of faith, and labor of love, and patience of hope,*” so that you may be more than conquerors through Christ Jesus our Lord!

A PURITAN.

*New-York, 4th May, 1835.*