The hour for adjournment, as fixed upon by the rules, having come, the Convention adjourned to meet at 9 o'clock Thursday morning.

Thursday August 27th, 1843.

Morning Session.—The Convention met pursuant to adjournment—the President in the chair—prayer by the Rev. James Sharpe of Rochester, N. Y. The members then united in singing a liberty song—the roll of the Convention was called—the minutes of the previous meeting were read and approved.

The address to the slaves and its reference, being the subject of discussion at the hour of adjournment, the discussion was resumed, and Mr. Sharpe of Rochester, having obtained the floor, proceeded to speak in opposition to the address—the discussion under the motion having taken this wide range, Mr. Sharpe having occupied the time prescribed by the rules, asked for a suspension of them to allow him to proceed—the rules were not suspended. E. B. Dunlap of Niagara, rose to reply to Mr. Sharpe, but from the ground he took in the debate was pronounced out of order. C. B. Ray having obtained the floor, pressed his motion of reference, giving his reasons for so doing. The question was called for and put, and the motion prevailed by a large majority. The chair announced the following as the committee on the address. H. H. Garnet, chairman, F. Douglass, A. M. Sumner, S. N. Davis, and R. Banks.

The Resolution No. 2, upon the church, was then called up, and after its second reading was adopted without debate.

Resolution No. 3, upon church relations, was then called up. F. Douglass moved an amendment—the amendment was lost. C. B. Ray moved to insert the words—“and all other existing evils,” after the words—“sin of slavery”—the amendment prevailed—the resolution was then adopted.

Resolution No. 4 was called up and warmly discussed in the affirmative of the question by Theo. S. Wright, F. Douglass, Wm. Watson, R. H. Johnson, C. L. Remond, and C. B. Ray; in opposition to it Geo. Weir. The friends in favor of the resolution took the ground that a church that discriminated between its members on account of color, or graded privileges upon such a principle, merely, took positive anti-Christian ground, and was not a true church of Christ, and that persons so proscribed and treated, ought not longer to remain in such a church or fellowship such a body of men as Christians, and as Christians themselves they could not consistently do so, and ought to come out from among them. Mr. Weir in opposing the resolution, supposed cases in which only such churches existed, and enquired to know where persons coming out from such churches would go. The brethren on the other side of the question replied, that where they were solitary and alone, let each set up divine worship in his own house; this were decidedly preferable to remaining in fellowship with such churches, with no hope of changing their character. Frederic Douglass moved an amendment that all after the words “equality,” be stricken out; the amendment prevailed. The previous question was called for, and upon being put was lost—the motion then returned upon the resolution as amended—it was adopted.

1. Resolved. That we believe in the true Church of Christ, and that it will stand while time endures, and that it will evince its spirit by its opposition to all sins, and especially to the sin of slavery, which is a compound of all others, and that the great mass of American sects, falsely called churches, which apologize for slavery and prejudice, or practice slaveholding, are in truth no churches, but Synagogues of Satan.

2. Resolved. That we solemnly believe that slaveholding and prejudice sustaining ministers and churches (falsely so called), are the greatest enemies to Christ and civil and religious liberty in the world.

3. Resolved. That the colored people in the free States who belong to pro-slavery sects that will not pray for the oppressed—nor preach the truth in regard to the sin of slavery and all other existing evils, nor publish anti-slavery meetings, nor act for the entire immediate abolition of slavery, are guilty of enslaving themselves and others, and their blood, and the blood of perishing millions will be upon their heads.

4. Resolved. That it is the bounden duty of every person to come out from among those religious organizations in which they are not permitted to enjoy equality.

The Convention then adjourned to meet at the hour fixed upon by the rules.

Afternoon Session.—The Convention met according to adjournment—the President in the chair—prayer by the Rev. J. H. Townsend of Albany. The members united in singing a liberty song—the roll was then called and the minutes of the previous meeting were read and approved. Mr. B. T. Hadley of Buffalo, now rose and announced that a gentleman of Pittsburgh, Pa., had forwarded to the friends of the slave nine fugitive slaves, and that one of the number was now in the house—(great cheering). The person was called to show himself, also to give his name, and where from; this being done, H. H. Garnet arose and moved that Mr. Dor be a delegate to this Convention from Virginia—the motion was carried with cheers. C. B. Ray arose and moved that Thomas Pollock from Raleigh, N. C., being present under similar circumstances, be considered a member from North Carolina; the motion was unanimously carried.

The next business in order was a series of resolutions from the business committee previously reported, numbering 5, 6, 7, 8 and 9.

Resolution No. 6 was called up and read, and upon motion to adopt, Frederic Douglass arose and spoke in opposition to the resolution. W. Brown, C. L. Remond, R. Francis and P. Harris, also opposed its adoption. The resolution was advocated by H. H. Garnet, Wm. C. Mumro, J. N. Gloucester, Theo. S. Wright, David Lewis and C. B. Ray. The brethren on the opposition contended, that this was decidedly a Liberty party resolution, that they did not come here to adopt the Liberty party—that they were opposed to that party—some of them said they were opposed to all parties, believed them verily and necessarily corrupt, and our friends from Mass., said they would not except the Liberty party. Some of the brethren on the other side of the question, said that, as this resolution did not mention party, it could not be said that we were adopting any party; others of them contended that this did adopt the Liberty party, for that reason they went for it, if it did not they would go against the resolution and so amend it, as to make it take still stronger ground, and they considered that the question of the Liberty party was now fairly before the Convention, and they felt bound to go for it.