

# APPENDIX.

## No. I.

The following extract from a sermon preached before the General Assembly of the Presbyterian Church in Ireland, by the Rev. Dr. Brown, of Aghadowey, contains sentiments which we should like to see expressed by every Christian minister in every church:—

"I see no difficulty in coming to a righteous conclusion on a subject, on which our Scottish brethren have puzzled themselves with metaphysical distinctions. As there would be no difficulty about excluding from all fellowship of the church, thieves, murderers and socialists, I see no reason for holding communion with men in America, who hold their fellows in hopeless and degrading bondage. As we value the inhabitants of that land over which floats the star-spangled banner, which Irish Presbyterian hands so gloriously upheld—we should protest against it floating over any but the free. After, therefore, warning them of their guilt and danger, we should withdraw from them until they repent and reform. Should any person say that the Roman Catholic, Episcopal, Baptist, Independent and Presbyterian Churches are all alike guilty in this matter; instead of being influenced by the logic of numbers, we should reply, 'We have not so learnt Christ.' Certainly it would ill-become us, after breaking with the Establishment of Scotland on account of its Erastian bondage, to welcome to our fellowship men who claim property in man, who forbid access to the Bible, who, by a kind of compulsion, urge to impurity and claim the right of sporting with the lives of their fellow men. As all such abominations will doubtless vanish before the Millennium, it becomes us, as we desire to advance towards that era, to reprove sharply all who claim property in a creature who wears the aspect of humanity, and in his immortal nature, reflects the image of God. Let others conjure up difficulties regarding what, after all, is a plain question: but as Ireland never shared in the slave trade, and as Irish Presbyterians have always cherished a love of freedom—so long as we read in our Bible (Exod. xxi., 13), and 'He that stealeth a man shall surely be put to death,' 'Where the spirit of the Lord is, there is liberty,' I trust we shall reject the fellowship of those who, by claiming property in man, set at nought the plainest maxims of the word of God. Let other Church courts modify their testimony, but as for us we have not so learnt Christ. Having unfurled our banner to aid in subduing the world to Christ, let there be no parley or compromise with Slavery; but rather an expression of our belief that the religion of Jesus repudiates such an alliance, and that in its progress it will overthrow all oppression—and say to each manacled Slave, both in a civil and religious sense, 'Be thou free in the Lord.'"

## No. II.

### COLORED SEAMEN IN CHARLESTON.

"We are informed, upon the very best authority, that in 1851, thirty-seven British subjects were seized and incarcerated, and forty-two in the course of last year; and that there is no doubt of many free colored British subjects having been sold into slavery under the operation of this law, all traces of whom have been lost. The cases of Pereira and Roberts are, however, now being prosecuted, with a view of bringing the subject before the Supreme Court of the United States. The Legislature of South Carolina asserts its intention of resisting to the last any attempt to abate one jot or tittle of the law, alleging as its reason for making so resolute a stand, that an attempt has