

right of personal liberty.—2. The neglect of appropriate efforts to deliver the slave as speedily as practicable from the fearful liabilities to which he is exposed while still held in legal bondage.—3. The exaction of services without any just or adequate compensation.—4. The buying or selling of slaves for gain.—5. The separation of families, and the practical abrogation of the marriage relation.—6. The exercise of cruelty towards slaves in the infliction of punishment, and the laying on of grievous burdens.—7. Neglect of the spiritual interests of the slave, and especially of that careful instruction in the Word of God, to which he is entitled.

"Any one of these facts involves, in our judgment, a breach of the great requirement, 'Thou shalt love thy neighbour as thyself.' \* \* \* And it is with deep regret that we now discover that a portion of the Church at the South, has so far departed from the established doctrine of the Church in relation to Slavery, as to maintain that 'it is an ordinance of God,' and that the system of Slavery existing in these United States is Scriptural and right. Against this new and alarming doctrine we feel constrained to bear our solemn testimony. It is at war with the whole spirit and tenor of the Gospel of love and good will, as well as abhorrent to the conscience of the Christian world. We can have no sympathy or fellowship with it; and we exhort all our people to eschew it as a serious and pernicious error."

The minority gave in a protest, in which they declare that the South is, by this deed, virtually excinded from the Assembly; and they have issued an address contemplating a new organisation. The following is a portion of that document:—

"Apart from the disastrous consequences resulting from the agitation of the subject of Slavery in the General Assembly, destroying, as it does, our peace, keeping us in a state of excitement unfavorable to spiritual growth, and paralyzing our efforts to advance the cause of the Redeemer through the channel of our admirable system of government,—we consider that the Assembly has so far departed from the Constitution of the Church, as to render our adherence to it undesirable and impossible. Having protested repeatedly against this agitation, and finding that our brethren are determined to continue it, we have deliberately and prayerfully come to the conclusion, that, however painful it may be to us, the good of the Church, and of the country, requires a separation from them. We shall hold our brethren, who have disturbed our peace by the introduction of this vexed question into our judicatories, as alone responsible for the consequences of this division.

"With these convictions as to the necessity of a separation from our once united and beloved Zion, the only question that remains for us now to settle, pertains to the mode of separation. The undersigned are satisfied that but one course is left to us—and that is, to invite all Constitutional Presbyterians in the land, who are opposed to the agitation of Slavery in the General Assembly, to unite in an organization in which this subject shall be utterly eschewed. We do not restrict our invitation to the Southern churches. We wish to have a National Church—that is, a Church, the constituent parts of which will come from every section of the Union. Holding to the same Confession of Faith, we shall have a common basis as to Doctrine and Government—and an understanding that, however we may differ in our views respecting Slavery, the subject is never to be introduced into the Assembly, either by Northern or Southern men,—unless, indeed, judicial cases are brought up regularly from the lower courts.

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"The undersigned, therefore, would invite all Presbyterians, from all sections of the country, to meet in Convention in the City of Washington, on the 27th day of August, 1857, for the purpose of consultation, and of organizing a General Assembly, in which, it will be distinctly understood, the subject of Slavery will not be introduced. We propose this course, instead of organizing an Assembly at once, as being due to the Presbyteries we represent."

The opinion has been expressed, that ere long the Presbyterians of both the New and Old School in the South will unite into a Southern Assembly, and that a similar arrangement will take place in the North. It is deeply to be regretted that the Old School occupies so disreputable, and, in our judgment, so sinful, a position in reference to Slavery.