

We have not caricatured the document issued from the Tract House as a virtual reply to the inquiries and remonstrances of thousands of the friends of the Society, as to its policy on the subject of slavery. It is humiliating to find, that the Committee of a great institution for spreading the Gospel of Christ, have neither the courage to apply the Gospel to the system of slavery, nor the magnanimity to give a reason for their silence. Such an answer as is given in this pamphlet to the respectful inquiries of thousands of the supporters of the Society, however well meant, is little less than an insult to the understanding of the Christian public.

EFFECTS OF THIS POLICY.

This policy of omission, suppression, and evasive silence on the subject of slavery, which may be fairly said to characterize the present administration of the Tract Society, tends to degrade the moral sense of Christians at the South with reference to that system of iniquity, which *they* should labor continually to abolish.

Mr. Gurney, who was widely known and beloved as a sincere, humble, intelligent and devoted follower of the Lord Jesus Christ, declared that the habitual exercise of love to God by professing Christians, would do away with the African slave-trade, and with the "odious system which permits to man a property in his fellow-men, and converts rational beings into marketable chattels" The Publishing Committee of the Tract Society so alter this passage, as to take away the author's testimony against slaveholding and the slave-trade. The natural effect of this change upon the conscience of a Southern Christian, is an impression that his fellow Christians who support the Tract Society, did not agree with Mr. Gurney in the opinion that holding men as "marketable chattels" is contrary to the love of God.

That devoted young Christian, Mary Lundie Duncan, expressed her thanksgiving to God that the sons of Africa in the British colonies are "no more degraded lower than the brutes; that they may seek the sanctuary fearless of the lash, and may call their children their own." This thanksgiving was retained in an edition of her memoirs published