

"The General Assembly, in view of the memorials before them, and of the present relations of the Church to the subject of Slavery, feel called upon to make the following exposition of principle and duty :—

"We consider the holding and treating of human beings as property, according to the spirit and design of the slave laws in the Southern States of our country, as clearly involving the sin of oppression.

"The elements and ordinary developments of this sin are such as the following :

"1. The withholding from man, without unavoidable necessity, of the natural 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 excluded 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 unfavourable 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.

"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 organising 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."

UNITED PRESBYTERIAN SYNOD (CANADA.)—The Synod met in Bay Street Church, Toronto, on the evening of Tuesday, 2nd June. The retiring Moderator, the Rev. Mr. Duff, preached an excellent sermon from 1 Cor. i., 23, 24. The Roll containing the name of sixty minister—five more than last year—was called. Rev. J. Porteous was unanimously elected Moderator. Provision was made for special devotional services on Wednesday forenoon. The Report from the Committee for the distribution of Preachers was received, from which it appeared that lately there were only three Preachers to supply twenty-five vacancies. It was agreed to apply for twelve additional Preachers from Scotland, and the Committee was re-appointed. The Committee on Theological Education reported, setting forth that the number of Students was thirteen, and requesting to be authorized to examine all Students, with the view of determining their position, and also begging the Synod to devise some method for