

mean measure, should be found pleading for oppression and quoting God's Word as authority for holding men in bondage who are guilty of no crime, is so monstrous and melancholy, that enlightened and unbiassed Christians are thereby struck with utter amazement. To them it is cause of grief and shame. It not only does violence to their sanctified humanities, but they feel that the honour of their God and Saviour, and the credit, with worldly men, of christianity itself, are deeply injured. The attempt to find sanction for slavery in the Christian Scriptures is something infinitely worse than absurd and insulting to the intelligence of every attentive Bible reader; it is close on the confines of blasphemy, if it does not lie quite within the bounds of that dread, wrath-covered territory. American slavery is found utterly wanting, it instantly kicks the beam when weighed in the patent pocket scales of the Christian, with which the Saviour himself has supplied him, viz.: "*As ye would that men should do to you, do ye also to them likewise.*"

The foregoing remarks have been prompted by reading recent Sermons, and certain other writings by American ministers, in which slavery is not only defended, but advocated as a righteous, benevolent and Scriptural institution. The *Savannah Daily Morning News* of 17th December last, contains a sermon of great ability, by an eminent Southern minister, in which are advanced with superlative *nonchalance*, and great lingual elegance, sentiments that revolt the moral sense. The preacher boldly unfurls the flag of tyranny, and flaunts it right confidently in the face of his slaveholding congregation, and no doubt to their great delight. This, it seems, was his first essay at political preaching. Speaking of his past, he says, "I have preferred to move among you as a preacher of righteousness belonging to a Kingdom not of this world." But the danger that threatened slavery, the darling institution of the South, by the election of Mr. Lincoln to the Presidential chair of the United States, warranted him to dispense politics from the pulpit. He modestly says, "Whoever may have influence to shape public opinion, at such a time must lend it, or prove faithless to a trust as solemn as any to be accounted for at the bar of God." We trust his prayer *will* be answered,— "I sincerely pray God that I may be forgiven if I have misapprehended the duty incumbent upon me to day." And he adds,— "I shall aim to speak with a moderation of tone and feeling almost judicial, well befitting the sanctities of the place, and the solemnities of the judgment day." All this is very becoming, and seemingly pious. But to our mind, there is something *awful* in this preliminary devoutness, immediately succeeded as it is by the enunciation of doctrines the most delinquent and diabolical. He unblushingly affirms that the "duty," the providential trust assigned "the Southern States" "*is to conserve and perpetuate the institution of domestic slavery as now existing.*" "*This duty devolves upon us as the constitutional guardians of the slaves themselves.*" "*It is a duty which we*