

deliverances of the General Assembly is that of 1818. The General Assembly then solemnly declared that they considered "the voluntary enslaving of one portion of the human race by another, as a gross violation of the most precious and sacred rights of human nature, as utterly inconsistent with the law of God, which requires us to love our neighbor as ourselves, and as totally irreconcilable with the spirit and principles of the Gospel of Christ." It then enumerates the dreadful consequences of slavery, and declares it to be manifestly "the duty of all Christians to use their honest, earnest, and unwearyed endeavors to obtain the complete abolition of slavery throughout Christendom, and, if possible, throughout the whole world." They earnestly exhorted the slaveholding portions of the church to "increase their exertions to effect a total abolition of slavery, and to suffer no greater delay in this most interesting concern than a regard to public welfare demands." After having thus referred to past testimonies of the church, the report of Mr. Matthews goes on to say, that "it ought to be acknowledged that Presbyterians have much to lament as to their shortcomings" in respect to these deliverances of the church; that now, in their opinion, "the time has at length come, in the providence of God, when it is his will that every vestige of human slavery among us should be effaced, and that every Christian man should address himself with industry and earnestness to his appropriate part in the performance of this great duty;" that "those who were most deeply interested in the perpetuation of slavery, have taken away every motive for its further toleration" and have rendered "the continuance of negro slavery incompatible with the preservation of our own liberty and independence."

Missionary Intelligence.

LETTER FROM REV. D. DUFF.

SAN FRANCISCO, July 1, 1864.

REV. MR. BURNS, ST. CATHERINES.

MY DEAR SIR,—I wrote you as we drew near to the Isthmus, where I posted my letter, which I expect was duly forwarded. We landed at Aspinwall on the morning of the 2nd June, and had a few hours to see the place. Glad were the most of our passengers to get their feet once more on solid earth, rather to get out of and be done with the 'Northern Light.' The crowded state of the boat, and other circumstances combined to render our situation very uncomfortable, and escape from it a very great boon. A few hours on the railway brought us to the Pacific shore. At Panama we had no detention, but were immediately taken on board the steamship "Golden Age," a much more commodious and better furnished vessel than the N. L. The third evening after leaving Panama our slumbers and our peace were suddenly disturbed by cries of fire. It appeared that the main shaft, or rather that part of it revolving in the journal next to the paddle-wheel, had from want of attention become red hot, and threatened to spread flames all around. The baggage room had to be cleared before they could operate upon the fire, which by the aid of a plentiful supply of water was prevented from making that way it otherwise must have done. The day following this threatened disaster being Sabbath, an earnest endeavour was made by myself and others by appropriate addresses, and by a willing homage, to give the glory of our safety to Him whose way is in the sea, whose path is in the great waters, and whose footsteps are not known.

On the forenoon of the 8th we reached Acapulco, on the Mexican coast, the usual coaling station of this steamboat line. In this harbour were five steam frigates displaying the French flag. From several fortified positions on the hills adjacent to the town the tricolor standard also waved. We learned that some skirmishing was going on a few miles inland, between the French and