

AN
ADDRESS
TO THE
PRESBYTERIAN CHURCH,
ENFORCING
THE DUTY OF EXCLUDING
ALL
SLAVEHOLDERS
FROM THE
"COMMUNION OF SAINTS."

NEW YORK.

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1833.

ADDRESS.

Christian Brethren :

The signs of the times plainly indicate that a change, in reference to slavery, must speedily take place in our republic. Loud lamentations over the *evil* of human bondage have been resounded, until the voice of wailing and anguish makes no more impression than the mock sorrows of an Irish wake. Promises of amendment and *gradual* emancipation have been repeated until the most credulous infatuation can no longer be deceived by their emptiness and vanity. During this period, the sin of slavery has incalculably been multiplied, and the groans of the tortured, and the barbarity of their task-masters, have been infinitely extended.

The most melancholy portion of all this wickedness and misery, is, that it has been clothed with a mask, and honored by a christian name. It is indubitable, that the present existence of slavery, in the United States, may chiefly be imputed to the professed disciples of Jesus, the Prince of philanthropists, one part of whose divine mission it was, to "preach deliverance to the captives." Although all the denominations of christians, with one or two exceptions, are culpable in this respect, in a higher or less degree ; and although the censure is almost generally applicable, yet our church is peculiarly condemnable. With the exception of the Episcopal Methodists, and the Friends, with some of the minor divisions of the christian family, whose influence is comparatively unimportant, I know not any one of the large compacted churches, which has formally recorded in their standards of faith and discipline, an indignant denunciation of slavery, except the Presbyterian church.

When it was resolved to adopt our present ecclesiastical organization, the Confession of Faith, Catechisms, and Book of Discipline were ordered to be published, that all persons might know the doctrines and forms of the church, in the most authentic manner. The question of slavery was discussed, and alas! against their consciences, the northern brethren entered into a compromise with the slaveholders, something like the federal compact, and agreed to tolerate the highest possible iniquity, rather than dissolve the Presbyterian confederacy. Yet, the understandings, sensibilities, and consciences of many revolted against that perfidious departure from godliness; and, to pacify the clamor of their minds against this abandonment of truth, they inserted the following illustration of slavery,—which the slaveholders permitted to stand in the book, being convinced that in practice, it would be only a dead letter.

It is found in all the editions of “the Constitution of the Presbyterian Church,” printed before the year 1818; and constitutes the note appended to the hundred and forty-second question of the larger Catechism;—“What are the sins forbidden in the eighth commandment?” The answer states, among other sins, *man-stealing!* And this is the account of that sin officially “ratified and adopted by the Synod of New York and Philadelphia, held at Philadelphia, May the sixteenth, 1788, and continued, by adjournment, until the twenty-eighth of the same.” Our General Assembly thus annotate. 1 Tim. i. 10. “The law is made—for men-stealers. This crime, among the Jews, exposed the perpetrators of it to capital punishment; Exodus xxi. 16; *he that stealeth a man and selleth him, or if he be found in his hand, he shall surely be put to death:* and the apostle here classes them with sinners of the first rank. The word he uses, in its original import comprehends *all who are concerned in bringing any of the human race into slavery, or detaining them in it.* *Hominum fures, qui servos vel liberos abducunt, retinent, vendunt, vel emunt.* **STEALERS OF MEN ARE ALL THOSE WHO BRING OFF SLAVES OR FREEMEN, AND KEEP, SELL, OR BUY THEM.** To steal a freeman, says Grotius, is the highest kind of theft. In other instances we only steal human property, but when we *steal or retain men in slavery, we steal those, who, in common with ourselves, are constituted by the*

original grant, lords of the earth. Genesis i. 28. God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Vide Poli synopsis in loco.”

This was the authorized doctrine of the Presbyterian church, on the subject of slavery, from the meeting of the first General Assembly, in 1789, until the General Assembly of 1818, when that body determined that the note above quoted was no part of the belief and doctrine of the Presbyterian church. In reply to this fallacy, it must be observed, that every minister ordained prior to that meeting, solemnly declared his assent to the constitution of the church as it then existed, not as it was altered by that fearful body. The question is not so much, however, whether that doctrine be obligatory upon all Presbyterians, merely because it is found in the constitution of their church; but whether it is the decision of the oracles of God; and I maintain that it is infallibly correct.

It has been often stated, and I know not how the heinous allegation can be disproved, that our church is mainly chargeable with the guilt of slavery in the United States. The proposition is thus declared. On the fourth of July, 1776, every person then in the United States, or who should afterwards be born in them, was pronounced free, from the very fact of his bearing the characters of man, and in the undisputed possession of certain inalienable rights. After a contest of seven years, the truth was recognized by all the European nations; and the country was entirely delivered from foreign control. Notwithstanding the national declaration, all the colored people were inhibited by force, from asserting or obtaining their “*inalienable* rights.”

During the revolutionary contest, most of the religious denominations had become so scattered and disorganized, that there was no union, and scarcely any intercourse among the members. The Presbyterians alone maintained, in some measure, their compactness of organization, and immediately after the peace, resumed their usual meetings, with an imposing influence. The question of slavery was early agitated; but “the fear of man, which bringeth a snare,” swayed the Synod. All the southern states combined, at that period, probably

did not contain one tenth part of the Presbyterian church. Nothing, therefore, could have been more easy, than to have fulfilled the claims of christian equity, and to have told the slaveholders—We cannot conscientiously, we dare not scripturally acknowledge you to be christians and Presbyterians. You must quit man-stealing, or we cannot hold gospel fellowship with you. Instead of this plain, honest dealing, the people of that day entered upon a course of expediency, prudence, and carnal policy. They first denied their own principles, by acknowledging that a person is *not* born free; and then, by holding out in practice the atrocious error, that a slaveholder is an acceptable follower of the Lord Jesus Christ, they opened the flood-gates of all possible iniquity: because this topic is decided, not by the standard of truth revealed in the scriptures, but according to the ever-shifting principles of “men of corrupt minds, and destitute of the truth, who suppose that gain is godliness.”

Will slaveholding professors of religion, and preachers, hear with any degree of patience and candor, a just application of the principles of natural justice and of the great law of love, to the crime of slaveholding? Like all other persevering sinners, they hate the light, neither come to the light, lest their deeds should be reprov'd. And can christian charity receive men who are thus persisting in the highest kind of theft, as true disciples of Jesus the Son of God?

All persons acquainted with the southern states well know that slavery is there the grand source of infidelity; that slaveholding professors of religion are an insuperable stumbling-block to men of reflection and conscience, who are opposed to slavery; and that slavery constitutes an almost impassable barrier to the progress of the light and the truth as it is in Jesus. It is in vain any longer to palliate or conceal the enormity of this sin—a sin which renders callous the hearts of all who apologize for it, and sears as with a hot iron, the consciences of those who are guilty of this impious practice.

From our Confession of Faith, we deduce these principles:—

1. Slaveholding, under every possible modification, is man-stealing.
2. Man-stealing, as combining impiety in principle, falsehood in claim, injustice and cruelty without intermission and without end, is the most flagrant iniquity which a sinner can perpetrate.

3. All profession of religion, by a man who thus acts, is a gross deception.

4. The tolerance of such men as preachers and christian professors, is a direct insult to Him who searcheth the hearts and trieth the reins of the children of men.

5. All the pleas of expediency which are offered for this perversion of God's truth are not less criminal than they are destructive.

6. Slavery in the United States can never be abolished as long as it is sanctioned and approved by the various denominations of christians.

7. Therefore it is the incumbent duty of every church to excommunicate, without delay, all those persons who will not cease to "steal, buy, sell, and enslave their fellow-citizens."

We, as a body of people, stand convicted before the world of rank and constant hypocrisy. On several occasions, the questions connected with slavery have been introduced into the General Assembly; and uniformly the heart-rending subject has been evaded; or a cold, unmeaning, or Jesuistical minute has been recorded, instead of an efficient testimony and pungent resolution against sin. Conscientious men have asked for a fish, and the temporisers have given us a serpent—we have begged gospel bread, and they have given us the stone of mammon—we have solicited the egg of truth for our nourishment, and they have given us the slaveholder's scorpion to poison our morals and benumb our consciences. Forty-four years have passed away; men have pretended to lament the evil, to deplore the national guilt, to reprehend the inconsistency of professing gospel honesty, and constantly performing the villainy of kidnappers; and nevertheless, the crime increases, the hypocrisy extends, and the men-stealers augment in the most fearful manner.

It is one of the remarkable characters of our age, that the principle of liberality extends itself to the greater obliquities, while it denounces the lesser sin. No design is formed to institute a comparison between the degrees of particular sins; but surely in ecclesiastical discipline, it is evidently unjust to permit the grosser offence to escape with impunity, or to be honored, while the inferior transgression receives the pouring out of the full vial of indignant censure.

The Temperance cause is justly eulogized as one of the noblest efforts of modern times to redeem the character of mankind from debasement; but it will not be asserted that there is any justice in excluding from the church a sober man, otherwise irreproachable, because he has not adopted the principle of total abstinence from spirituous liquors, and at the same time to recognize the christian profession of a man-stealer. It is presumed that no christian community would admit the profession of religion by an avowed gambler, or a person habitually profane—why then, it may be asked, are slaveholders tolerated in the christian church, who are constantly manifesting an irreconcilable contradiction against all that is righteous, true, and merciful?

We are told that all the practitioners of slavery are enemies to slaveholding, in the abstract! This assertion is not true; as is manifest from two undeniable facts; the first is this; that the slave-drivers make no effort to extirpate slavery, and pertinaciously resist every attempt to meliorate not only the condition of the slave, but also to elevate the character and capacities of the free people of color: and the second proof that all professions of dislike to slavery, in the abstract, are deceptive, is derived from an every day occurrence;—when a slave has providentially been enabled to escape from the house of bondage, the slaveholder, who, contrary to the word of God, the natural conscience of man, and the laws of christianity, claims the human being as his property, instead of permitting the slave thus to liberate himself, in person, and by his hired kidnappers, will ransack every portion of our country, from Eastport to New Orleans, and from Boston to the Missouri, expressly to recover possession of the slave, that the victim may be tortured to satiate his revenge. To talk, therefore, of such persons being opponents of slavery is most insulting prevarication: and yet this abhorrent violation of the divine precept is committed in open day, and boasted of and defended by preachers of the gospel, as if it was the very cap-stone of christian philanthropy and righteousness. Therefore, let us hear the word of the Lord. Mark the solemn prohibition! Deuteronomy xxviii. 15, 16: “Thou shalt not deliver unto his master the servant who is escaped from his master unto thee he shall dwell with thee, even among you, in that place which he shall

choose, where it liketh him best: thou shalt not oppress him." Remember the illustration. 1 Samuel, xxx. 11—15. "They found an Egyptian in the field.—And David said unto him, whence art thou? And he said, I am a young man of Egypt, servant to an Amalekite, and my master left me, because three days ago I fell sick. And David said, canst thou bring me down to this company? And he said, swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master." Well may all these enemies of slavery in the abstract, but who are practical kidnappers, tremble at the divine denunciation! Obadiah 14, 15. "Neither shouldest thou have stood in the crossway, to cut off those who did escape; neither shouldest thou have delivered up those that did remain in the day of distress; as thou hast done it shall be done unto thee; thy reward shall return upon thine own head."

Our Presbyterian church is unequivocally to be numbered among those friends of truth and enemies of ungodliness in the abstract. At the period of their present organization in 1788, as appears from the extract already quoted, they were theoretical opponents of man-stealing, but they recognized the men-stealers as their christian brethren. What followed? The pungent truth remained in the confession a dead letter; and like the book of the law in Josiah's time, when it was discovered in 1815, it excited universal consternation among the slave-holders who never would rest until by their clamors and menaces they intimidated the northern brethren in 1818, to consent that it should be expunged. On several intermediate occasions, when the subject was presented to the General Assembly, and some minute was obliged to be made of the reference, to pacify them who desired to "do justly and to love mercy"—the Assembly recorded a condemnation of slavery in the abstract, and coldly urged the necessity of adopting the means to effect a gradual abolition of slavery. The consequence was this; that the slave-holders professed to admit the theory, but the time was not come for a simultaneous movement—and the hardships, the fetters, the degradation, the irreligion, the ignorance and the anguish of the slaves have increased, "grown with their growth, and strengthened with their strength:" and now, at the end of forty-five years, there are undoubtedly forty-five times the number of slaveholding preachers and elders and members in the Presbyterian

church to those who could have been enumerated in the month of May, 1788. This is the result of hating slavery in the abstract, and loving it in the practice; and according to the present system, did not the divine proclamation, as proved by the signs of the times, plainly declare to that grim man-stealing monster; 'Thou shalt die; thy days are nearly ended—it might be safely affirmed, that before the lapse of another 45 years, the colored people from their vast disproportionate increase would have possession of the whole southern section of the Republic; and this would be the effect principally of the sanction given to slavery by those temporizing christians, who, when they see a man-thief consent with him, because they hate instruction and cast the words of the Lord behind them. Psalm l. 16—21.

There is yet a much more alarming view of this subject in its christian reference. Many colored persons are acknowledged and believed to be subjects of converting grace, and yet they are property, debased as slaves, and even bought and sold as beasts by their nominal fellow-christians, probably even members of the same society of professed believers. This is the climax of all the atrocities connected with the system of slavery. A man or woman whose principles are settled by the oracles of God, and whose consciences are directed by the gospel, will command a much larger sum of money on account of the spiritual gifts with which they are endowed; and the owner of this property, as he is scandalously termed, can safely calculate upon a large additional bonus for the faithfulness and integrity of a slave actuated by the heaven-born feelings of a genuine disciple of the Friend of sinners. These christians are tortured, and trafficked, and deprived of all comfort, religious instruction and earthly hope, by their professed fellow-christians, with equal indifference as if they were worn out horses, and as if no human sensibility and no gospel emotion had ever quickened their souls; and thus these slaveholding professors exhibit their hatred of slavery in the abstract.

This deceivableness is rendered more repulsive, and the iniquity more flagrant, by the continuous implied or actual promises which are made by all parties, to desist from their ungodly course. The last minute of the General Assembly was made, I believe, in the year 1818. It professes to be a full exposition of the sentiments of that ecclesias-

tical body, upon the subject of slavery; and was promulged expressly to conceal their other proceeding, the erasure of the note appended to the hundred and forty-second question of the larger Catechism, already quoted. In their address to the churches, the General Assembly declare that, "*the voluntary enslaving of one part of the human race, by another, is utterly inconsistent with the law of God, and totally irreconcilable with the spirit of the gospel of Christ. The evils to which the slave is always exposed, often take place in fact, in their very worst degree and form. It is manifestly the duty of all christians, to use their honest, earnest, and unwearied endeavors, as speedily as possible, to efface this blot of our holy religion, and to obtain the complete abolition of slavery.*"

The General Assembly then exhort all Presbyterians "to increase their exertions to effect a total abolition of slavery, and to suffer no greater delay than the public welfare *truly* and indispensably demands." They also warn their churches "against unduly pretending the plea of necessity, as a cover for the love and practice of slavery, or a pretence for not using all efforts that are lawful and practicable, to extinguish the evil." They recommend religious instruction and Sabbath schools for the slaves; and prohibit cruelty to the slaves,—the forcible separation of families, and the selling of slaves to persons who will deprive them of religious blessings. Since that period fifteen years have elapsed; and what has been done? Has "the very worst degree and form" of slavery been amended? To use the language of the General Assembly, has any one of "all the hardships and injuries which inhumanity and avarice may suggest," ceased to be inflicted? Have slaveholding ministers, elders, or members of the Presbyterian church "used their honest, earnest, and unwearied endeavors to obtain the complete abolition of slavery?" Has there been "no delay?" Have they "increased their exertions to effect a total abolition of slavery?" Name the slaveholder who has facilitated and encouraged the instruction of slaves in the principles and duties of the christian religion, according to the gospel of Christ, without slavery notes and evasive comments? Where is that slaveholder, either in the church or out of it, who iniquitously grasps his fellow-citizens as his property, that will not sell a man or woman, boy or girl, at any time, if his "inhumanity and avarice" can

be satisfied? What Church Session, and what Presbytery ever took cognizance of any man for "all cruelty of every kind, in the treatment of slaves, or for selling christians, the purchase of the gracious Redeemer's agonies, like horses, sheep, and hogs?" No Church Session, no Presbytery, no Synod, and no General Assembly dare to call to account the preacher who exchanges a man for a horse, or a woman for a ram; or the elder who scourges a man's wife in the last stage of pregnancy, until her life is endangered; or the member who ties up a youth, and whips him till he expires almost immediately after his release from the barbarity of his inhuman task-master? Church Sessions, Presbyteries, and Synods of slaveholders take no notice of these acts, performed as the General Assembly say, by "*the most virtuous part of the community, who abhor slavery,*"—all their "harsh censures, uncharitable reflections, and discountenancing by discipline and suspension from the church," are directed and enforced against the preacher or member who has the hardihood to delineate, in his own genuine character, "the christian broker in his trade of blood." This state of things cannot much longer continue. France, with all her infidel levity, is now arranging a project for the universal and immediate emancipation of every slave in her colonies. Respecting British colonial slavery, the mandate has already gone forth, and all the powers of earth cannot resist the plenary execution of it, "*this year thou shalt die.*" And ere seven years have revolved, no free-born American citizen will be held as property. The flood has set in, and nothing can stem the force of the current. Now, then, is the time for the church to "arise and shine; to awake and put on strength; to put on her beautiful garments, like the holy city, that the uncircumcised and unclean may no more come into her." The command of God is not less imperative to us, and the implied promise no less suitable, than to Jerusalem. "Shake thyself from the dust; arise and sit down; loose thyself from the bands of thy neck, O captive daughter of Zion." Isaiah lii. 1, 2. The American churches, and especially our own, wear the collar of the slaveholders, and are led captive by those who are constantly violating "*the most precious and sacred rights of human nature,*"—all whose life is "*utterly inconsistent with the law of God,*"—and all whose opinions and actions are "totally irreconcilable with the spirit and principles of the gospel of Christ."

Christian brethren ! This is the doctrine of the Presbyterian church, thus attested : “Passed by the *unanimous* vote of the General Assembly of the Presbyterian church, in the United States, Philadelphia, 2nd June, 1818, and signed by their order by J. J. Janeway, Moderator.” Now then for the application of the subject. I appeal to your consciences and your sincerity. How can you longer tolerate the wicked inconsistency of acknowledging as followers of the meek and lowly Jesus, who came to seek and save the lost, men who are wilfully, obdurately, and constantly guilty of “a gross violation of the most precious and sacred rights of human nature ?” This is our authorized description of slavery. Is it not just as rational, and as fraught with good sense, to say that a sleepless pirate is an exemplary just man and philanthropist? How can you sanction before the world, the astounding and mischievous anomaly, that men and women, whose lives are obstinately and “utterly inconsistent with the law of God,” are faithful servants of Him who came to do the will of God, whose meat it was to do the will of Him that sent Him ; who was sent to heal the broken-hearted, to preach deliverance to the captives, to set at liberty them that are bruised ; and who left us an example, that we should follow his steps? How can a resolute and hardened disobedience to the law of God be palmed upon the world as the offspring of “pure religion and undefiled,” and as exemplifying the attributes of “the most virtuous part of the community,” who, we are assured by the General Assembly, “abhor slavery, and wish its extermination as sincerely as any others”—which abhorrence of slavery they constantly prove by their calumny and persecution of all who strive for its extinction, and which wish “to extinguish the evil” they develope, by increasing the number of their slaves as fast as they can possibly be multiplied. Grosser theoretical and practical contradictions cannot be found in the annals of hypocrisy.

How can you continue to recognize as acceptable members of the Presbyterian church, and disciples of Jesus, the supreme liberator, men all whose feelings, acts and determinations are inveterately and “totally irreconcilable with the spirit and principles of the gospel of Christ ?” How can you justify yourselves before the Judge of all for this consummate duplicity? How can you possibly lull your con-

sciences while guilty of this tremendous “all deccivableness of unrighteousness?” You say, “the slave is *always* exposed to evils in their very worst degree and form, from the hands of a master who may inflict upon him all the hardships and injuries which inhumanity and avarice may suggest”—you *know*, that all these evils are perpetually realized by colored christians, and from the hands of the officers and members of our church; and yet the task master meets with no censure, no interruption, no discipline and no suspension, but is caressed, flattered, dignified with imposing titles, and not only journeys on to eternity with a palpable lie in his right hand, but blindfold leads his willingly deceived flock also to the judgment of God, there too late to learn that human expediency and carnal policy only receive the accursed doom which the Son of God will denounce against “the fearful, the unbelieving, and whosoever loveth and maketh a lie.” Revelation xxi. 8, 27; and xxii. 14, 15.

The Synod of New York and Philadelphia, in the year 1787, promulged similar doctrines and injunctions; they were occasionally repeated, until the year 1818—then in an elaborate form the subject was concocted; and we have already seen, slavery was denounced as unchristian; speedy abolition urged; all delay branded as hypocrisy and a cloak for sin; the immediate melioration of the degraded state of the people of color recommended; and church Sessions and Presbyteries were enjoined to exercise discipline, censure and suspend all transgressions of justice and benevolence, so far as equity and kindness can be exhibited by a slaveholder. Fifteen years have revolved, and what has been achieved? Not one single object so pompously enumerated by the General Assembly.

What preacher resounds the duty to abolish slavery, what minister of the gospel puts away the stumbling block of his iniquity? The Presbyterian church, so far as slavery is concerned, has neither “ceased to do evil, nor learnt to do well. They have neither washed nor made themselves clean, nor put away the evil of their doings from before the eyes of the Lord. The oppressed are not relieved; the fatherless are not judged; they smite with the fist of wickedness. The bands of wickedness are not loosed; the heavy burdens are not undone; the oppressed go not free; the yoke is not broken;

they deal not their bread to the hungry; the cast out poor they bring not to their house; they cover not the naked; and they hide themselves from their own flesh." Isaiah i. 16, 17; and lvii. 4—7. Well, therefore, may we dread lest the Lord should speedily say of us as he did of the Jews, "When ye spread forth your hands, I will hide mine eyes from you; when ye make many prayers, I will not hear; your hands are full of blood. Bring no more vain oblations;—the calling of assemblies I cannot away with; it is iniquity even the solemn meeting.—They are a trouble unto me; I am weary to bear them. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isaiah i. 10—20. It is self evident that the long suffering of God, and the patience of man, in reference to slavery, are nearly exhausted. Slavery must and slavery will be abolished, in this union, within seven years. "The wild and guilty fantasy, that one man is the property of another," cannot longer be defended, except by men who have abandoned all moral sensibilities and conscience, and who have become incorrigible in transgression. There is not an intelligent reflecting person upon earth, who does not even instantly perceive that slaveholding and christianity, as our General Assembly truly maintain, are "utterly inconsistent, and totally irreconcilable." No alternative exists; either the sanctuary must be cleansed, prior to the abolition of slavery, or it will be overwhelmed in the overthrow of the system. If our brethren, who are slaveholders, are solicitous to verify their title to christianity, and to demonstrate that they are sincere in their abhorrence of slavery and their wish for its extermination, let them come forward now, and by their voluntary act, obey God rather than man, and abolish slavery, every one for himself. Let others do as they please; it his duty, without delay, to effect the abolition of slavery. He must proclaim liberty to his own captives; then we will hail him as a penitent sinner who has brought forth "the fruits of righteousness;" but if he gripes the descendants of the kidnapped Africans, until the mandate of Omnipotence has crumbled the shackles of slavery into impalpable dust—we shall hold his christianity, even then, as of no more sterling value than now. He would be exactly in the situation of a felon, who, having robbed the bank, upon his discovery, is

forcibly divested of his plunder, and so situated, that he can steal no more. Just such will be the coerced honesty of every slaveholding professor of religion, who pertinaciously refuses to emancipate his slaves, until resistless authority, in some mode, hinders him from longer grasping the produce of their toil, and their most precious and sacred rights."

Now then, brethren, to your duty. Every thing claims that you immediately "efface that blot of our holy religion," slavery, from the church. Banish all the pleas of expediency, and substitute gospel honesty. Cast away "the fear of man, which bringeth a snare," and put your trust in the Lord; then shall you be safe. Enjoin upon the slaveholders, within a short definite period, to emancipate their slaves; or, if they refuse, assure them that they shall be excluded from the church. Put not off to the uncertain future your present obligations. Half a generation has passed away since the General Assembly met in 1818; hundreds of thousands of slaves have accused us before the throne of God; and tens of thousands of christian men-stealers have already answered for the "hardships, injuries, and evils, in their worst degree and form, which their inhumanity and avarice suggested and inflicted!" Remember Lot's wife! She lingered, and loved Sodom in preference to the word of God, and yet remains an awful monument of that procrastination which cries, "*To-morrow!*"—while God thunders in our hearing, "*TO-DAY!*"

PRESBYTER.

New York, April 16, 1833.