

the American Sunday School Union, in relation to Slavery. These communications our limited space prevent us from inserting. The objections stated to the books of this Society are two, viz: In the first place, that they are all made to conform to a republican form of government, and hence are not suited to the youth of the British Provinces, and secondly, that in these publications, as in those of the American Tract Society, the subject of slavery is slyly avoided. The preparator selection of suitable Sabbath-school books will, we hope, soon engage the attention of the Synod's Publication Committee.

Most earnestly is it to be hoped that American churches and religious societies will adopt a decided and open policy on the subject of slavery. This is on all hands loudly called for. Even papers that formerly did not take very high ground on this subject, are now demanding more full and explicit testimony on this question. For example, the *New York Evangelist*, in a recent number, says, with reference to the Tract Society,—"For ourselves we should like to see the testimony yet more full and explicit. We think that it might be presented in such a manner as to secure the confidence and assent of Christian men at the South. A calm argument and a candid appeal, not on the ground of abstract right, but on the ground of the undeniable evils and sins always attending the system, would have weight and influence. Some of the opponents of the Society might, perhaps, profitably spend their strength in preparing an essay, which should command the assent of the publishing Committee. It is our earnest wish, that this committee may see its way clear to the issuing of such a treatise."

We trust the appeal which we have copied below may not be without its effect.

FRIENDLY REMONSTRANCE OF THE PEOPLE OF SCOTLAND, ON THE SUBJECT OF SLAVERY.

A friendly remonstrance, on the subject of Slavery, has been addressed by the people of Scotland, to the citizens of the United States. We trust it will not be without its effect. The appeal concludes in the following terms:—

We appeal to you on the sacred ground of our common Christianity. Shall our appeal here be unheeded? America proclaims itself to be a Christian land. And is not the very spirit of Christianity one of love? But where is the manifestation of that spirit in the enslavement of three millions of your fellow-men? Is not this the teaching of Christianity's Divine Author, "Love thy neighbour as thyself?" And who is thy neighbour? That down-trodden slave is he. But where is your love, when you even deny him the right to be a man? Does not Christianity teach that God has "made of one blood all nations of men to dwell on all the face of the earth?" But how can you reconcile this great truth with your conduct in shutting out the poor slave from the brotherhood of humanity? Is not this the grand law for the regulation of conduct betwixt man and man, as laid down by the Great Teacher himself, "Whatsoever ye would that men should do unto you, do ye even so unto them?" But if that law be honored in the midst of you, does it not follow that you will bid every slave go free? As you would that men should bind no fetters on your limbs, does not that law demand

that ye bind no fetters on theirs? As you would not be enslaved, Christ bids you onslave none. Have you not Bible and Missionary Societies, and do you not regard them as the glory of your nation? But why send the Bible to slaves of Satan in other climes, and deny it to the slaves in your own land? Why illumine India or China, while you doom to heathen darkness millions in your own country?—Americans by everything that is sacred and awful in our holy religion we appeal to you to be consistent here. As you profess to be a Christian people, listen to the Word of the Most High; "Remember them that are in bonds, as bound with them;" "Proclaim liberty to the captives, and open the prison doors to them that are bound;" "Loose the bands of wickedness, undo the heavy burdens, break every yoke and let the oppressed go free."

Americans: Shall slavery continue?—Shall the accursed system still live under the shadow of law—still be tolerated, fostered, propagated? Shall the foul blot still remain on your national escutcheon? Will you still forsake the good old paths of your fathers, and act as if you sought to undo the work of patriots, reformers, philanthropists, and to affiliate with tyrants, traitors, usurpers and men-stealers? Surely, it cannot be. Surely, an indignant nation will say, it shall not be!

Americans: bear with us in our importunity. We love you as brethren; therefore do we plead with you. We love your magnificent country, your noble institutions, your spirit of progress; therefore do we plead with you. We love liberty, our dearest bright and yours, for which our fathers and your fathers shed their blood—liberty, the birthright of all; therefore do we plead with you. We love the three millions who are infected in the midst of you; therefore do we plead with you. We love Religion, and would see her divine and glorious form making divine progress through your land; therefore do we plead with you. We love the image of Jesus, in his disciples of whatever colour, and would not see that image in chains; therefore do we plead with you.

Americans: We know that there are difficulties in your way; but these are nothing in comparison with the measureless good to be achieved; your moral influence, your position among the nations, and your glory as a people will be all the more eminent and enduring if, by one act of magnanimity, you trample these difficulties in the dust. Retrace, then, your steps, we entreat you! Give to the enslaved his inborn, inalienable rights.—Give to the toiler the fruits of his toil.—Give to the husband the wife of his bosom, and the wife the husband of her youth. Give to the fond mother the child whom God has given to her. Give to immortal minds the priceless blessing of education. Give to the wretched, and the lost, the light of life, and the hope of eternal repose. Give to man the right to be his own—free amongst his fellows, and accountable to his God. Then shall the Union Flag of Freedom float above a land without a Slave! and the good upon earth will rejoice, and the God of Heaven will bless you. [Here follow numerous signatures.]

HUNGARY.

The following interesting article on Hungary, appeared not long ago in the pages of the *New York Observer*:—

At the time of the Reformation, the Hungarians heard Luther's voice with joy, and the majority of them hastened to abandon Romanism. This proud, intelligent, and generous nation had then a decided tendency towards the Protestant faith; and if it had been free to conform to its own sentiments, it is certain that the country of the noble Magyars would to-day number many more Protestants than Papists.

But in 1561, the Jesuits were admitted into Hungary; and from that fatal moment, a persecution, sometimes open, sometimes secret, has been directed against the disciples of the Reformation. These perfidious monks, practising Machiavel's maxim, *Divide and Rule*, began to sow dissensions among the principal families of the country. They gained over some by crafty promises, and others by fear. They were, however, prudent because they were not yet strong.

In the seventeenth century, aided by the zealous Emperor Ferdinand II., they provoked a bloody civil war, burning and pillaging chateaux, towns, and entire cities, planting the Roman standard over the graves of victims. It was a time of terrible calamity for Hungary. But notwithstanding these violent measures, at least one-half of the nation continued to profess Protestantism at the beginning of the eighteenth century. The Jesuits and their adherents, however, were not discouraged. They violated the most sacred engagements and the most solemn treaties. Hundreds of pastors and teachers were deposed, exiled, or subjected to cruel punishments. Under one pretext or another many temples were closed. The nobles were tempted, sometimes by a brilliant marriage, at other times by the prospect of high public rank, to deny their faith. In a word, all that diabolical iniquity could invent, was employed against the unfortunate Protestants of Hungary, till from being the majority they were reduced to the minority.

During the last half of the eighteenth century, under the reign of Joseph II., they enjoyed some rest and liberty. That intelligent emperor loved neither the Jesuits nor the priests. He published a wise *edict of tolerance*, which gave to the Protestants the right of convoking synods, of electing superintendents, inspectors, and elders, of opening schools, and in a word, of regulating their own ecclesiastical affairs, but still under the direction of the government. It was not full independence and equality of worship. The Romanists had reserved certain privileges. But the position of the Protestants was ameliorated, and blessed the name of Joseph II.

This tolerant system lasted, without serious infractions, during all the wars of Austria against Napoleon, and until the past few years, thanks to the moderate and conciliatory character of Prince Metternich. But since the political disturbances of 1848 and 1850, there has been a great change. The Protestants of Hungary have again been calumniated, oppressed, and persecuted in the performance of their religious duties; and at the time I write they are far from having obtained redress for their wrongs.

Let us first represent exactly the comparative numbers of the different religious communions. There are in Hungary according to the latest statistics,—

Roman Catholics,	6,130,183
Members of the ancient Greek Church,	2,253,504
Greeks united to the Romish Church,	1,322,344
Protestants of the Helvetic Confession,	1,846,854
Protestants of the Augsburg Confession,	1,006,210
Jews,	244,035
Unitarians,	47,208

Total,

12,890,544

Thus the Protestants of Hungary form more than one-fifth of the entire population. It is superfluous to add, that they are generally the most industrious and active citizens. Every one knows that in all countries of the world, when their means of action are equal, the disciples of the Reformation are superior to the Papists, in education, in intellectual activity, and in industry and the rewards of industry. This striking superiority exists in Hungary as elsewhere. The Protestants had founded there numerous and flourishing schools and extensive manufactures, which were the means of increasing greatly both individual and public wealth, and gave no cause of complaint to the Austrian government.