

of annihilating efficacy," you should, as Christians, do your duty, and leave the result to God. Christians in this age are far too accommodating—too much afraid of man; and have too little faith in God. If we, in doing our duty, arm the foes of the Cross with weapons of annihilating efficacy, cannot you believe that God will arise, and, clothed with majesty and power, will scatter his enemies. It is his cause; if it is in danger, as you suppose, it is not our duty to save it by any time-serving policy. Remember Uzziah. doubtless he was a good man who will deny him that honor? he thought the ark of God was in danger, and put out *his* hand to save it; but Uzziah was wrong, and God smote him. When his cause is in danger, he will protect it. What, if all the delegates at the convention were northern men, and desirous in their hearts to see the principle established: when an opportunity was presented to enunciate that principle, they were silent. Yet you ask, "Call you this a denial of the principle of universal spiritual equality before God?" No, my brother, *not before God*; but it amounts to a denial of the principle *before the world*: that was what we asked you to do.

"You then proceed to state that the question with you has become a political one, and that 'those who wish to do battle for this cause, individually or in an associated capacity, must grapple it by itself, and must arm themselves in no other name:' and further down you say it was 'originally a moral question.'

"My good brother, need I express my astonishment at such assertions. I begin to think you are right in saying that Christians in the United States and Christians in Canada move through different moral realms.' Do not all Christians acknowledge the same moral obligations? is not moral truth eternal and unchangeable? Can a moral question ever cease to be a moral question? Ah, my brother, this is the rock upon which Christians in the United States make shipwreck: they have ceased to look upon the question as a moral one,—a religious one; and they wish to make Christians of other lands treat it only as a political one: if you succeed in this, and yet earnestly desire to abolish the evil, you will deprive yourself of the assistance and sympathy of all the Christian world; for what have foreigners to do with a purely political question? 'Arm themselves in no other name!' why you will only throw away your most effective weapons, religion and morality: no, no, brother, 'put on the whole armour of truth.' 'Cry aloud, spare not.' 'Remember those that are in bonds, as bound with them.' If Christians throughout the wide world would unite with those of the United States in doing this, oppression would be thundered down. 'As bound with them.' What a long, loud wail would be heard rising from earth to heaven, if we who are free and possess such moral influence, spoke and acted as they would act and speak if they dared to do so, or if they knew the sweets of liberty as we know them. Think you that Christians do their duty in being silent, lest they should give offence: and is it true that the South would annihilate even the cross of Christ, if you should dare to speak freely as Christian men: if this be the issue, you should rather rejoice to meet them on this ground, than shrink from the conflict. Can the victory be doubtful?

"You excuse the silence of Christians, because with many the question is taken up for political effect. Why, my dear brother, there are men of the world, infidels and hypocrites engaged in every good cause, where popularity is to be attained; but how can that excuse the silence of those who are sincere?

Apply this to other matters, and see what it would lead to.

"Brother, we of Canada, are not 'ignorant of facts': we live too near you to be so: our intercourse is too frequent and intimate to suppose we are ignorant of the true position of the case. We are ready to admit the question is involved, surrounded with difficulty whichever way you turn, there are so many vast interests at stake, that it would perhaps puzzle the mightiest human intellect to point out the way by which the mammoth evil should be abolished without injustice being done to some party or other: this is the political part of the subject. But we think it is clearly the duty of all religious persons and bodies to agitate the question, to ripen public sentiment, and to lead in the right path. However, I may be allowed to say here, in order to avoid further complication, that the object this Association contemplated in moving the resolution at the Convention, was by no means to engage the Alliance in a crusade on the question of Slavery: it was merely to test whether or not the Alliance was to be based on the principle of universality it professed.

"Now, are there not some Coloured Y. M. C. Associations in the States: is there not one somewhere in your own neighborhood? Did they receive an invitation to send delegates to the convention? Has their existence been recognized in the printed lists sent out by the Alliance or by yourself. We wish to see the Alliance open its arms invitingly to all, without distinction; and I mistake the views of brethren here very much, if they would not rejoice again to cooperate with you.

"3. With respect to your assertion that the slaves are not excluded from religious privileges, it is not necessary that I should follow your remarks, after what has been said. We have among us here natives of the South, some of whom have possessed slaves; we see daily your southern newspapers (advertisements tell tales in a very business-like way); we know your laws, and we know of gentle females who have been immured in prison for the awful crime of teaching to read. We know too, that you have sabbath-schools for the slaves; and we know the general character of the tuition they receive. We see the printed discourses of your Southern ministers, and notice the remarks especially appropriated to the slaves. I can easily account for the apparently favorable view you take of the religious privileges of slaves, and would merely remark that the field is too large to be examined in detail: if we wish to ascertain the general effect of a thing of such huge dimensions, we must stand at a distance.

For the Gospel Tribune.

#### LETTER ON UNION.

DEAR SIR,—I am happy to observe that the few hints which, in my letter of May the 16th., I threw out on the subject of union among true Christians, have at length turned your attention to the means of obtaining that very desirable end. That former attempts to promote union, as you say, have only led to the formation of new sects, I am well aware; but the reason is, these attempts were made under the influence of sectarian views and feelings, under a corresponding name, and clogged with so many conditions that they could not succeed. The means I have proposed to promote union among all evangelical Christians are, simply a return to the obedience and purity of the primitive church, taking *Christ as our*