

occasions, by the Rev. W. F. Canadian Independent," of which mark, that paper is not of an. Some of the ministers have been implicated in this case, the Rev. J. T. Byrnes, of Canada, at Toronto, that that is, each organization or by itself, but their union ory only, called "Congre- by its declaration in June resolved very explicitly American Tract Society and opposite however of what was at Society, at the Union in June, 1854, though, on denunciations then against it an example to other bodies. of encouraging pro-slavery is as plainly wrong. t a "Maday College" in regular Baptist Church, of ve it, if there is a streak of avowed declarations merely Guardian," of Toronto, are accident and intentional of the objects of my pro- American Societies and operations in Canada, and of 14th December,) such the Wesleyan Methodist; and philanthropic British Free Presbyterian Church Church from just accusa- organ the "Record," nt- ly on the subject of a, (though it is an ex- truthfulness, loyalty, and dlt to its Editor, W. students of a book's and some ministers if its pt from introducing a cure, or save that church up the publications of the Union Board" of the O. Philadelphia, (though they but also a "mute" and which Board with its church the core; all these things ficed, but he marked; and -defined, unless there is a u our Canadian Churches ; and British institutions at literature more earnest-

e remark may be made, in Bible Union," of 350 York, under charge mainly U.S., with its new, an- now being made, and lated in Canada by iver ("a publication, 10-er and nearly got up" critical observance;—for Spencer H. Cone, how- ever recollections, of the of an able leader Dr. ho praises of such a pro- New York Chronicle be- not do away with of that body of people on) or its connection with and North. The Pa- plicated in this matter, as y their connection with e Baptist churches which deies and men of piety have been corresponded but they should acquit proclivities of the Baptist d States, as to slavery, cal supervision of that suggested. Of course, also to taken by churches d societies in Canada. Without any expres- in of and authorised transla-

izations in the United s for every thing pro- frozen, execution, we- Secessions previously be- e chewed, and as bearing a sinful, and unevangelical este.

Church, C. of Eng.—Hamilton, 2; the Echo, do. Toronto, 3. The Churohman's Friend do. Sandwich, just begun. 4. Presbyterian, Ch. of Scotland, —Montreal; 5 Ecclesiastical Record, Free Presbyterian, 6. United Presbyterian, Toronto; 7. Christian Guardian —Wesleyan Meth. New Connection, Toronto. 9. Canada Christian Advocate—Meth. Episc.—Hamilton; 10 Canadian Independent—Congregationalist, London—11. Christian Messenger, Baptist, Brantford—12 Gospel Tribune, Baptist Union, Toronto—13 Montreal Witness, general, Montreal.—14 Le Semeur Canadien (Protestant.) Montreal.

BIBLE SOCIETY.—Hamilton.—It is to be regretted that this branch auxiliary to the Upper Canada Bible Society should by clerical influence be induced to form no alliance by approval of the "American Bible Society" of Astor Place, N. Y. (Rev. J. C. Brigham, D. D. Secretary,) which has been noted for its pro-slavery tendencies, and confinement of its circulation to the exclusion of the slaves and their brethren. The auxiliary had its annual meeting on the 2d January, 1856, and where the agent of the U. C. Bible Society, Rev. Lachlan Taylor, was present. When will the managers of religious societies in Canada open their eyes, to the difference between truthfulness in religion and hypocrisy and dishonesty in propagating the doctrines of the Cross.—January, 1856.

JANUARY 12.

TO THE METHODISTS OF CANADA:—There are four divisions of your Church in Canada, namely: the Wesleyan, New Connection, Methodist Episcopal, and Primitive. Permit me, while the foregoing remarks have been sent to the press before this date, (January 12,) to add these few words. There is no object I have in view, but for the sake of humanity and to help to preserve Canadians from being amalgamated into feeling with the pro-slaveryists in the neighbouring Republic, by being indoctrinated in sentiment and manners, as well as in false principles, by the circulation of tracts, books, &c., of the nature referred to by me in the above remarks. There is no other object I have, for I am not connected with any organization, or influenced by any party in Canada; and what I have done, has been prompted solely and alone by myself for the above reasons. Earthly rewards I covet not, and my sphere of life, in the backwoods of Canada, for nigh twenty-three years, an early settler from Scotland, on the Huron Tract, has no object of desire, prospectively, than a permission voluntary to effect some good. To you, members of a church originated by a Godly and pious man for a reformation of life and manners in religion, I would earnestly beg your attention to a mild and unpretending letter of Mr. Thomas Henning, Secretary of the Anti-Slavery Society of Canada, at Toronto, in the "Christian Guardian" of the 9th January instant, containing the most striking corroborative facts from Methodist periodicals, of the allegations made by me, and much stronger. The Editor of that paper has, in reference to it, written an article of three columns; but I leave it to any one acquainted with the slave question, or slavery, and with evangelical piety and humanity, to say else of that article than that besides errors in historical statement, it is a wordy, cold, unfriendly and forced explanation of his position, and that of the Wesleyan Methodist Church in Canada, on that subject. The evils complained of were supported by the M. E. church (north), and the division into south and north arose by some objections, singular enough, from the south. It arose on the Episcopal status, how far a Bishop should be allowed to be a slaveholder. The secession of the e of the Methodist Episcopal Church against slavery, and who formed the "Wesleyan Church," took place before that division. All the allegations and statements by Mr. Henning, are more than borne out and supported in the history of the churches and societies in the United States, as put before the world in that valuable book by Mr. Goodell, "Slavery and Anti-Slavery," before referred to by me, to be read. No one with a spark of human feeling, can read from a perusal of the facts in that book, without almost—even if a religious man, and especially if a pious person,—a perfect hatred of the clerical profession. We no sorry to be necessitated to write thus. Mr.

gregational Church by a majority) have been declared by American writers "the Bulwark of American slavery,"—which is the present complexion of nearly all these Churches,—and of the whole of the Religious Societies in the United States,—which latter sustain the system of slavery, under one or both of the two first objectional heads which I have produced against the societies referred to—for, and please notice this, no publications against the "sum of all villanies," the course and evil of slavery, have been published, circulated and colported, in the same way as with the other publications, or in any way by the societies referred to.

4. I regret to have observed, that with Churches in Canada having periodicals published under their sanction, such as the Guardian, that with the power of a public press, expositions as to the said societies and also as to slavery have not been made. The secular press on many occasions, has helped to guide the public in this respect,—though, I should think, it is the especial province of a religious paper to guard all the known interests of Christianity, and to act as a public watchman, wherever errors, hypocrisy, deception or iniquity appeared.

5. I am aware that at one time—perhaps nigh twenty years ago—the Guardian expressed itself firmly against American slavery, and also I am aware that the Wesleyan Church of Canada has published what I believe a pure edition of the celebrated book "Mammon," by the Rev. John Harris, wherein slavery is alluded to, and I am aware (and this may be the first time publicly noted) that the American Tract Society has not in its edition published a pure copy of the same book, but has meddled with and expurgated some of the expressions as to slavery; but the Wesleyan Church on it at its last conference, in June, 1855, to take any action as to the slave question, though the New Connection Church did; and the tenor of the article "A novel accusation," which causes this letter to be written, does not conceal from me, but reveals, that there is not in it a heartfelt hatred of slavery, or a just Christian condemnation of those—Churches and Societies—who support directly and otherwise the vile system of Slavery. The lukewarmness displayed by the writer of the article will, to an observant mind, show that the indignant feeling against the pro-slavery proclivities of a portion, at least, of the Meth. E. Church (north) is a warning. If the writer of that article on its reprinting, can open his heart to his Maker, a God of righteousness and justice, and ask His blessing on his endeavors so to slay or slide by the question at issue, all I say is, "may God forgive him." The other Churches in Canada besides the Wesleyan Church, have to answer for their standing as to this question, and were I permitted at this time to extend my remarks, the blush of shame might well be mantled and show itself, and therefore be pleased to note that I did not blame your Church alone. There are other Siloamites."

6. Having given the above general allusions in *limine*, I now come to the *res gesta*, otherwise the *marrow of the question*, which the advertisement by me titled "A Minister for sale," evolved, namely, that the Methodist Episcopal Church (north) of the United States as a Church, has not yet purged itself from the vile sin, the "sum of all villanies," of slavery, though their people and the public generally, had been made to believe or understand that it had, and which the writer of said article "a novel accusation" would endeavor, however wrongfully, to impress Canadians also, that the said Church had. And in connection with that question, I had stated, in said advertisement, that "the Wesleyan Methodist Church of Canada,—(of which the Guardian is one of its periodicals, and a valuable one I admit), "fraternises with and recognises the M. E. Church north,—sells and circulates its periodicals, and dimitts ministers to its care."—all which appears to be admitted, and not denied, by the writer of said article. The above is the accusation I made against the Wesleyan Church of Canada, and not as having reference to the publications of the A. Tract Society, or the A. S. Union. The said writer has changed the *venue* as it were,—has put a new accusation, for me, in place of the one I made in said advertisement, and I hope there is some-

"A Minister for Sale."

THERE is an advertisement in a Kentucky paper of one for sale. He was a slave to a man recently deceased. It is stated in the advertisement that he holds a License to preach. Churches in what a Pastor will take notice—Anti-Slavery Reporter—London, Eng.)—last August, 1855. It is to be supposed that such a "chattel" as the above, will afford "a good price," in Kentucky and other places in the Slave States,—and is published in Ch. and as one fact, however glaring, pulling and degrading. The authority is indisputable, for the Reporter is published "under the sanction of the British and Foreign Anti-Slavery Society," London, England,—our "Free and happy land." No publication of the A. Tract Society or of the A. S. Union, giving information to explain the nature of the slave question, or to awaken feelings as to the subject of slavery, is published by either, and that in their own land where American slavery perpetuates such a sale! That such a fact as this sale has a counterpart, is furnished in the Reporter of 1st September, 1855,—let there be undoubted proof, by the Rev. B. F. Sewick, a Presiding Elder in Western Virginia, who states (and he says too, in italics) "I speak of that which I do know, and which I would dare to state. Slavery has for years and decades existed in the State of Virginia, and I was a member of the Church. A presiding elder, during the late session of the Western Virginia Conference, told me there were three of its members (Ministers) who were slaveholders." The Rev. B. F. McManis also states (as our Reporter) "slavery is a bar to communion in the M. E. Church North, any more than in the Church South. Here in Missouri, Arkansas, Kentucky and Virginia, a slaveholder is admitted into the Church. Not a cross truly as any one else,—and further on, it is stated on the authority of the Rev. J. C. Briggs, "a highly esteemed member [minister] of the North Indian Conference," who says, alluding to those who believe that since the division of the M. E. Church into south and north, they have more entirely free from all connection with slavery and slavery itself, "I will venture to them to a person who is in good standing in our church, who, a few months since, sold a slave to a southern slave-trader—the most despicable character on earth,—and when this slave was delivered to his new master, they had to let him land and let him go, and then on a day, and send him in this way to the steamboat that was to convey him south to the New Orleans slave market. And in the same way, when the above instance occurred, the same man, who was a slave, was sent to prison, a slave left there for sale to the highest bidder, whoever he might be, either a St. Clair or Leitch, all the same; after a few days, this slave was purchased by one of his old neighbors, who was not willing to see him sold to the slave market, and this slave that was thus sold was not only the property of a Methodist, but also of a Methodist preacher! I stood by on one occasion, and saw a member of our Church, a cross-father at that, purchase a slave girl, the best of which he sold to the same man, who was a slave, and only child that that poor mother, as she wept bitterly, "O, man, please spare my child. O, please spare my child, and in this way she continued to pray. It seemed to me almost enough to have a heart of stone; but he turned scornfully away, saying he had not bought her to sell again, and thus tore her child away, where, in all human probability, they would never meet again in this world. And I might continue and enumerate many more cases of the kind, could you hear for their truth, but the above is sufficient." And to do away with quibbling and cavilling, which amounts so much with objectors in Canada, as to the A. Tract Society and the A. S. Union, and the A. S. Union, &c., these societies may, as I have also in the Aurora Christian Advocate, New York, with remarks, &c. The Wesleyan Methodist Church of Canada fraternises with and recognizes the M. E. Church north,—sells and circulates its publications, and dimitts ministers to its care. But could I say more, and be also culpable. The Wesleyan body are not the only Siloamites! Again, the fact is, (whoever disputes it let them examine the correspondence of the Independent, of New York, and other papers) that a colporteur or agent of the American Tract Society, or of the American S. S. Union, can travel safely unmolested through the Slave States of Virginia, Kentucky, and Missouri, and distribute his books, &c., as they are acknowledged as of pro-slavery origin, but the licensed and regularly ordained Minister of the Cross of Christ, if he have a must be mute and silent, as to the "peculiar institution" of slavery, &c., and if he is not altogether so, and even however cautious, also his very oral wit extorts that which will make a free man ashamed of his kind,—so much for the "sum of all villanies" (Wesleyan) and "man's inhumanity to man," (Buras)—"Nothing of tragedy can be written, can be spoken, can be conceived, that equals the high reality of scenes daily and hourly enacted in the United States, beneath the shadow of American Law and the shadow of the Cross of Christ!"—(H. B. Stowe.)

JOHN J. E. LINTON.
Stratford, C. W., Nov. 27, 1855.

SLAVERY QUESTION.

REPORT of the New York General Association 25 August 1855, on the subject of the American Tract Society, Americans, S. Union, and other societies to Slavery,—with a price by J. J. E. Linton—p. 21.—An edition of 15,000 copies of this Report is now printed—and will be circulated gratuitously. (See the Report of 12 and 13 November, for this time, if it please the report and of the whole question.) Also preparing for publication "Papers on Slavery," which will embrace a reference to the complexity of certain religious societies of the U. States with Slavery, &c., expected to be about June, 1856.

NOTE.—As so much has been "here and there" written and referred to, regarding the communications and com-