

Certain it is, had I touched the subject of American revivals, I would have done so in another manner than that subject was treated by a spokesman from the United States—president of a college too—whose details indeed warranted the eager interest with which he was listened to, but did not justify the slippancy of his style—ill befitting the sacred theme—nor, to my mind, redeem the fault of ignoring on the occasion the whole subject of American slavery. No representative of the old school Presbyterians ought, in my opinion, to talk with confidence of his Church's spiritual prosperity, who is not prepared to express his conviction, or at least his desire, that any body of Christians believing itself favoured with impulses of heavenly grace should rouse itself more than heretofore, to a sympathy with millions of oppressed immortals, who within two days' journey of the scenes of revival, are excluded from the privilege of seeing God's blessed Word; and so excluded without one vigorous remonstrance in their behalf, put forth by large and influential Churches, reputed evangelical and professing to glory in the perfect law of liberty.

You will see in the published and authenticated report of the late General Assembly's proceedings—I think in their Mission Record also—full notes of the Conference I refer to, and of the acclamations which greeted at the beginning and middle and end, the speech of this representative of old school Presbyterianism. You will see how he speaks, unchallenged, of the union of the Free Church and his Church or Churches; how he compliments his audience on their known candour, and liberality, in judging the religion of America; and not a few will doubt the meaning of the speaker, and question the wisdom of the "applause," as he claimed for his Church the character of all that is scriptural and orderly. "Our principles," he said, "are the principles of the Word of God, and our practice is conformed to those principles." (Applause). That he avows, quite passing, the support given by his Church to the Tract Society, whose most recent as well as earlier doings and not doings, are known to many of your readers, would itself "give pause" to thousands in America, ere they would admit the claim so heartily accorded by a Free Assembly. But, believing as I do, with a correspondent of the *Edinburgh Witness* (July 14), and on such good grounds as he sets forth, that American Churches are the bulwarks of slavery, I regret these transactions at Edinburgh—not the Conferences—but their manner and issue, *quoad hoc*. I fear they are fitted to subserve the slaveholder's cause, and must strengthen the impression that the unsatisfactory position of the American Church is regarded with indulgence by their Free Church Scottish friends; and that if not on slavery, at least on communion with slaveholders, the views of both Churches are nearly at one. And yet, what Erastianism can be so gross as that which is submitted to, nay practically approved, by the Churches of the South? I rejoice that I but echo the resolutions passed, and re-affirmed, in our Canada Synod, when I assert that a large share of the responsibility of maintaining the oppressive law which intercept the light of Divine revelation from millions residing within the limits of professing Christian communities, lies with those who, whether by their perversion of Holy Scripture dare to justify, or by their passive, taciturn, non-remonstrating policy, suffer the great enormity, —suffer it in their presence, in the face of the known consequence, that souls are hourly passing to their final account, in total ignorance of the only charter of salvation, or who, if enjoying some partial oral ministrations of the gospel, are precluded from testing these by the heaven-appointed standard, and so distinguishing between the spirit of truth and the spirit of error.

Some would say no doubt that it is surely possible to discuss the subject of American revivals without insisting on a reference to the great American sin. I grant there is a time for everything, but I maintain it was the very time and occasion which a becoming zeal should have embraced; at least to express a little