

the name of Christ, come to the rescue with large-hearted contributions.

The unhappy question of slavery has often been a fruitful source of discord among Christians in the United States, and has been the cause of disruption in denominations, of breaking up of societies, and of disunion in individual churches. In the North there has been too much truckling to this great abomination, and the outspoken men who have unhesitatingly condemned the keeping in bondage of their fellow-creatures, and have wished to preach against it as a sin, and to refuse communion to those who persist in it, have been kept under by a time-serving majority. Thus the missionaries to the semi-civilized Choctaws have connived at slavery, and have allowed the Indian to hold in servitude the negro without protest; thus the committee of the Tract Society have rigorously refused their imprint to tracts even alluding to the vexed question. All this has caused much bitterness, for many men, looking upon slavery as a sin, the persistence in which is inconsistent with the Christian profession, refuse to leave the question alone, and avow their determination, by God's help, to make an active protest against the iniquity. The result has been dismemberment of denominations and the alienation from one another of those who on all other points are agreed. It may certainly be said that slavery is a *national* sin. Not one per cent. of the Christian ministers in the United States ever preaches against it, and not one per cent. of the hearers would tolerate their doing so. Abolitionists are but a feeble minority, and these are divided, one section being professed infidels or Unitarians, the other some of the most evangelical and soul-seeking men in the Union. The leaders of the former are such men as Garri-