

discipline have rarely (J. G. Birney, long resident in Kentucky, says "never") followed such conduct." And yet, notwithstanding these "blushes" and "confessions," the Synod of Kentucky refuse to emancipate unless colonization follows!

There are several Churches, we are happy to say, which act very differently. The Free Will Baptists—the Reformed Presbyterian—the Wesleyan Methodist—the Free Presbyterian Church, and some others openly advocate Anti-Slavery sentiments.

The American Missionary Association, founded in 1846 by the friends and officers of the American and Foreign Anti-Slavery Society, "are openly and faithfully inculcating the Anti-Slavery principles of Scripture with abundant success." The following Resolution, which was passed at a convention of 500 Congregational ministers and laymen, which met at Albany in October last, marks a pleasing advance in regard to American Slavery in that body:—

"Resolved—That, in the opinion of this convention, it is the tendency of the Gospel wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms, and that it is the duty of missionary societies to grant aid to churches in slave-holding States, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel discipline, that, with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to Slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, 'depart out of that city.'"

FAVOURABLE INDICATIONS—REMEDIES PROPOSED.

To this dark picture, there is a brighter side—or to speak more accurately, the picture is not all so black as it was some years ago. During the last twenty years, a gradual improvement has been taking place, owing mainly to the faithful denunciations, untiring zeal, and self-denying labours of the Abolition party in the Northern States. Most thoroughly has the question of Slavery been discussed and investigated. Sound dispassionate arguments—deep, critical acumen, unsparing invective, and scathing denunciations have been used, and used successfully. Slavery with all its hideous features, has been brought to the light, and held up to the gaze of the world. The practical working of the Slave system, the treatment of the Slaves—their food—their ignorance and moral condition, have been clearly revealed. The teaching of the Bible in regard to Slavery, and the relation of the American Church to Slavery, have been thoroughly investigated, while the political aspect of the question has been ably and sagaciously examined. Indeed every "aspect of the question, whether the social, moral, economical, religious, political and historical, has been discussed with an industry and ability which have left little for the professional skill, scholarly culture and historical learning of the new labourers to accomplish." The American

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