

it a flagrant sin, by undertaking to defend, in the name of God and the bible, the principle not only of taking the money of slave-dealers to build churches, but of holding fellowship with the holders and traffickers in human flesh. This, the reader will see, brought up the whole question of slavery, and opened the way to its full discussion, without any agency of mine. I have never seen a people more deeply moved than were the people of Scotland, on this very question. Public meeting succeeded public meeting. Speech after speech, pamphlet after pamphlet, editorial after editorial, sermon after sermon, soon lashed the conscientious Scotch people into a perfect *furor*. "SEND BACK THE MONEY!" was indignantly cried out, from Greenock to Edinburgh, and from Edinburgh to Aberdeen. George Thompson, of London, Henry C. Wright, of the United States, James N. Buffum, of Lynn, Massachusetts, and myself were on the anti-slavery side; and Doctors Chalmers, Cunningham, and Candlish on the other. In a conflict where the latter could have had even the show of right, the truth, in our hands as against them, must have been driven to the wall; and while I believe we were able to carry the conscience of the country against the action of the Free Church, the battle, it must be confessed, was a hard-fought one. Abler defenders of the doctrine of fellowshiping slaveholders as christians, have not been met with. In defending this doctrine, it was necessary to deny that slavery is a sin. If driven from this position, they were compelled to deny that slaveholders were responsible for the sin; and if driven from both these

positions, they must deny that it is a sin in such a sense, and that slaveholders are sinners in such a sense, as to make it wrong, in the circumstances in which they were placed, to recognize them as christians. Dr. Cunningham was the most powerful debater on the slavery side of the question; Mr. Thompson was the ablest on the anti-slavery side. A scene occurred between these two men, a parallel to which I think I never witnessed before, and I know I never have since. The scene was caused by a single exclamation on the part of Mr. Thompson.

The general assembly of the Free Church was in progress at Cannon Mills, Edinburgh. The building would hold about twenty-five hundred persons; and on this occasion it was densely packed, notice having been given that Doctors Cunningham and Candlish would speak, that day, in defense of the relations of the Free Church of Scotland to slavery in America. Messrs. Thompson, Buffum, myself, and a few anti-slavery friends, attended, but sat at such a distance, and in such a position, that, perhaps, we were not observed from the platform. The excitement was intense, having been greatly increased by a series of meetings held by Messrs. Thompson, Wright, Buffum, and myself, in the most splendid hall in that most beautiful city, just previous to the meetings of the general assembly. "SEND BACK THE MONEY!" stared at us from every street corner; "SEND BACK THE MONEY!" in large capitals, adorned the broad flags of the pavement; "SEND BACK THE MONEY!" was the chorus of the popular street songs; "SEND BACK THE MONEY!" was the heading of leading editorials in the