

and waiter; from Kentucky; nineteen years free; paid for self and family over three thousand dollars; worth twenty thousand dollars, all his own earnings; deacon in the Baptist church.

"G. D. —. Three-fourths black; white-washer; from Kentucky; nine years free; paid fifteen hundred dollars for self and family; recently died, aged sixty; worth six thousand dollars."

Professor Stowe says, "With all these, except G —, I have been, for some years, personally acquainted, and make my statements from my own knowledge."

The writer well remembers an aged colored woman, who was employed as a washerwoman in her father's family. The daughter of this woman married a slave. She was a remarkably active and capable young woman, and, by her industry and thrift, and the most persevering self-denial, raised nine hundred dollars for her husband's freedom, which she paid as she raised it, into the hands of his master. She yet wanted a hundred dollars of the price, when he died. She never recovered any of the money.

These are but few facts, among multitudes which might be adduced, to show the self-denial, energy, patience, and honesty, which the slave has exhibited in a state of freedom.

And let it be remembered that these individuals have thus bravely succeeded in conquering for themselves comparative wealth and social position, in the face of every disadvantage and discouragement. The colored man, by the law of Ohio, cannot be a voter, and, till within a few years, was even denied the right of testimony in legal suits with the white. Nor are these instances confined to the State of Ohio. In all states of the Union we see men, but yesterday burst from the shackles of slavery, who, by a self-educating force, which cannot be too much admired, have risen to highly respectable stations in society. Pennington, among clergymen, Douglas and Ward, among editors, are well known instances.

If this persecuted race, with every discouragement and disadvantage, have done thus much, how much more they might do, if the Christian church would act towards them in the spirit of her Lord!

This is an age of the world when nations are trembling and convulsed. A mighty influence is abroad, surging and heaving the world, as with an earthquake. And is America safe? Every nation that carries in its bosom great and unredressed injustice, has in it the elements of this last convulsion.

For what is this mighty influence thus rousing, in all nations and languages, those groanings that cannot be uttered, for man's freedom and equality?

O, Church of Christ, read the signs of the times! Is not this power the Spirit of Him whose kingdom is yet to come, and whose will is to be done on earth as it is in heaven?

But who may abide the day of his appearing? "For that day shall burn as an oven: and he shall appear as a swift witness against those that oppress the hireling in his wages, the widow and the fatherless, and that *turn aside the stranger in his right*: and he shall break in pieces the oppressor."

Are not these dread words for a nation bearing in her bosom so mighty an injustice? Christians! every time that you pray that the kingdom of Christ may come, can you forget that prophecy associates, in dread fellowship, the day of vengeance with the year of his redemption?

A day of grace is yet held out to us. Both North and South have been guilty before God; and the Christian Church has a heavy account to answer. Not by combining together to protect injustice and cruelty, and making a common capital of sin, can men expect to be saved,—but by repentance, justice and mercy; for, not surer is the eternal law by which the millstone sinks in the ocean, than that stronger law, by which injustice and cruelty shall bring on nations the wrath of Almighty God!