

ty and protection. Make me one of thy lambs, in love, in meekness, and humility; let me never wander from thee, or provoke thee to cast me out of thy fold. Let no anger, ill-will, or malice have a place in my heart. Grant that nothing may prevent me from speaking the truth at all times. O Lord, our adorable Redeemer, keep me, a poor sinful child, from every danger in this world, and fit me to dwell with thee for ever in thy heavenly kingdom. Amen."

A Negro Sermon against Vanity.

No people in the world owe more to the Gospel than many of the negroes in the West Indies, who were the slaves of man, and the servants of sin, but are now the sons of God. This is a wonderful change for them, and they know well that, but for the preaching of the Missionaries and the power of God, they would have lived and died in darkness. And therefore they very much wish all their black brethren to believe the same "good word" that has made them so happy, and to do the will of their Father in heaven. Nor do they wish it merely: but they talk to other negroes about their souls, and some of them, in a simple way, preach the Gospel. Perhaps you would smile sometimes if you heard one of these preachers, for they speak rather oddly, and say things in a way which would not do for an English congregation. But it suits their countrymen, and does them good. Now I am going to give you a part of a negro sermon, which was preached by a good man in Jamaica. Hundreds of the people hear this minister, and some of them have been made wiser and better by what they have heard. The words are spelt just as he spoke them, but they were sounded in such strange tones as made the people attend to what he said, and feel it too.

He thus began—

"Fust Timothy—six chapter, seven-teen verse.

"Charge dem dat be rich in dis world, dat dem be not high-minded."

Then he stopped, and looked about upon the congregation; and after this, in a complaining tone, as if somebody was finding fault with him, he said:—

"What for him say, 'Charge dem dat be rich, dat dem be not high minded?' We no rich. We poor nigger. De buckra* him rich. Nigger make de sugar; buckra take de money; † what for him say charge dem dat be rich?"

Then changing his voice, he thus answered the supposed objector:—

"You no rich, eh? Make I shew you, you rich. You free nigger now. So you say, 'Me no like round jacket again.' Den you go to one 'tore. ‡ You buy one coat, one tail coat. You put him on. You look yourself in glass. You like him. Den you go to one toder 'tore. You buy one black trowser. You ro want wash trowser again. 'Wash trowser,' you say, 'him good for slave nigger. De free nigger him must hab black trowser like buckra man.' Den you go to one toder 'tore. You buy one smart shirt. Now you no like check shirt. Him good for de work nigger, but free nigger must hab smart shirt. Den you go to one toder 'tore. You buy one black hat. 'De straw hat,' you say, 'no good for free nigger.' Den you go to one toder 'tore. You buy one boots. De slave nigger, him go bare foot, De free nigger, him must hab boots like buckra. Den you wait till Sunday come! You put 'em on. You 'tay till de people all come. Den sit quite quiet. No make noise. De minister him come. Him sit down. De people den wait for de minister to begin. Him begin. Den you come! You walkee up de aisle! Creak—creak—creak! What for you make dat noise, eh? Creak—creak—creak!! Dont dat pride? Dont dat say, 'See me new tail coat! See me new black hat! See me fine shirt! See me good trowser! Hear me new boots! Dont me one fine gentleman!

* White man.

† This was spoken quickly, and in a half angry tone.

‡ The negro pronunciation of store, a word which, in the West Indies, means shop