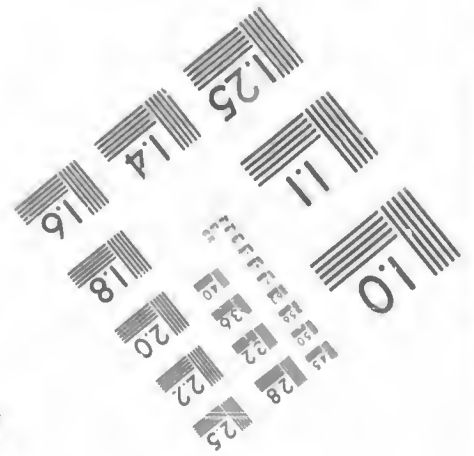
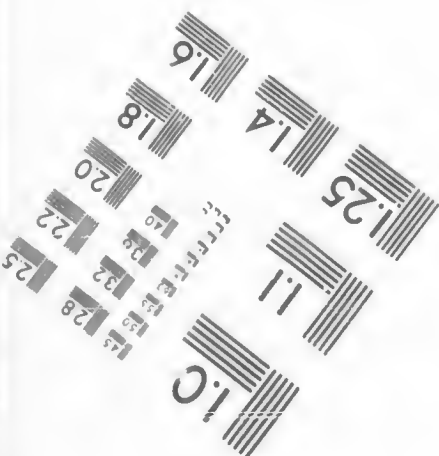
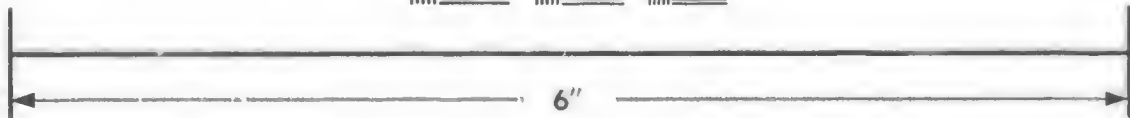
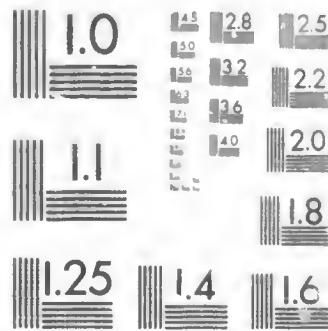


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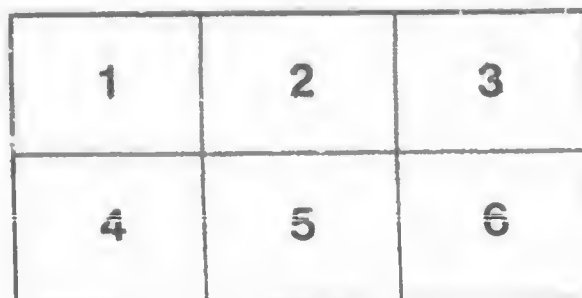
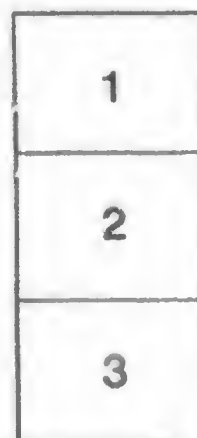
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A SERMON

PREACHED ON THE MORNING OF THE FIRST OF
AUGUST, 1859,

BY A BLACK CLERGYMAN,

THE

REV. ROBERT GORDON,

IN

ST. PAUL'S CATHEDRAL,

LONDON, CANADA WEST,

ON THE OCCASION OF THE CELEBRATION OF THE
TWENTY-FIRST ANNIVERSARY OF

WEST INDIAN EMANCIPATION,

BY THE COLORED CITIZENS OF LONDON AND
SEVERAL OTHER PLACES.

LONDON, C. W.

PRINTED AT THE OFFICE OF THE DAILY PROTOTYPE, RICHMOND STREET.

1859.

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1859.

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LONDON, CANADA WEST, }
August 5, 1859. }

The undersigned publishes this Sermon for the following reasons :—

1st. Because three worthy gentlemen respectfully waited upon him yesterday as a Deputation from several hundred persons who heard it delivered, with the view of his consenting to have it published. He believes that if it does not benefit *all* into whose hands it may fall, it will, under God, benefit *some*, especially the colored people, since a *portion* of it is specially addressed to *them*.

2nd. Because by its sale, he believes that he will realise a sum of money which he intends to be spent in providing the enlarged Church accommodation which he greatly needs in the sphere of clerical duty allotted to him here. If he succeeds, he will be enabled to have a congregation fully four times as large as the one to which he is privileged to minister; whilst the attendance at the two Sunday Schools of Adults and Children, to which he devotes his time before the two Divine Services which he holds on Sunday, would be immensely augmented.

The above reasons having been frankly given, he begs to be permitted to say, that the charge for a copy of the Sermon being 1s sterling, it must not be inferred from this circumstance that he regards the matter to be of so valuable a nature, that he is induced to make that charge as high as it is. The fact is, those who pay the amount, and those who kindly aid in extending its circulation, will be considered by him as having given donations, that is to say, a sum for each copy beyond its true value, and assistance that cannot but be highly advantageous to the work which is undertaken. But, as a matter of course, the Christian charity and benevolence of all who are desirous of *acting out* that particular clause of Our Blessed Master's Prayer, "Thy Kingdom come," in their giving unto the Lord of their substance, so that the cords of His Church may be lengthened out, are, notwithstanding what has been just stated, earnestly and respectfully appealed to, in order that the prosperity of the object which the undersigned has in view may occupy a position indicative of success.

Address.—London, Canada West, P. O. Box, 344.

ROBERT GORDON.

To the Rev. E. J. Handford, M. A., Oxford, late Principal of Bishop's
College, Jamaica.

MY DEAR FRIEND,—

The very many genuine proofs of respect, friendship, and affection which you have kindly done me the honor to render me the object, have laid me under deep and lasting obligations to you. Permit me, then, to pay this small tribute of gratitude to you in my having the gratification of humbly and respectfully dedicating this my first printed pulpit production to one of whose piety, profound classical and professional learning, as well as extensive general information, gentlemanly and confidence-inspiring manners, I entertain the most exalted opinion, especially as I have been blessed with the privilege of several years intimacy to enable me to form and mature it. I can never forget your kindness to me.

*"In freta dum fluvii current, dum montibus umbrae,
Lustrabant convexa, polus dum sidera pascat;
Semper honos nomenque tuum laudesque manebunt,
Quae me cumque vocant terrae."* *Aeneidos Lib. 1.*

May that same Gracious Father for whose goodness towards me I cannot but entertain feelings of thankfulness, may He whom you have often invoked "to bless me and make me a blessing," fully grant our earnest and mutual desire, shower down His choicest gifts upon you and yours, and, for the sake of His own Great Name, continue to make you an unclouded luminary in His Church.

Do me, my dear friend, the justice to believe that I am,

Your very grateful servant,

ROBERT GORDON.

SERMON.

"25th ch. Leviticus, 10th and 11th vs.: Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a Jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

Dear Brethren,—We are met together this morning to celebrate the 21st Anniversary of the Emancipation of the black and colored slaves of the British West Indies, by that distinguished land of Freedom, which, whatever may be her faults, we cannot but love, and may not otherwise regard than as the country of all countries, the noble head-quarters of that civil and religious liberty which she so highly appreciates, and of which she is so sincerely desirous that those nations which know it not, except by name, should be its plenary recipients. It well becomes the colored people to consider this day as a Festival; since, enjoying here, as they can do wherever the British Banner is unfurled, as indicative of territorial possession, the blessed privilege of sitting unmolested under their own vine and fig tree, protected as well as their white brethren by laws which are impartially administered, they cannot but cordially sympathise with those who, prior to the 1st day of August, 1838, had not been possessors of such invaluable benefits. It well becomes them to rejoice, especially on such a day as this, that *here*, in this sacred asylum, the ignoble slave-holder and his ferocious blood-hounds cannot penetrate. They cannot, as though they had been premeditated parricides, flying from the imperturbable face of Justice, be mercilessly dragged from the horns of this acceptable altar. The unrelenting Fugitive Slave Bill, with its uncompromising clauses, breathing war against Nature's gift of Freedom, cannot be read to

cause them alarm and disquietude. It well becomes them to feel glad that on that ever-to-be-remembered day, 800,000 bondmen, by the unanimous voice of England, that great city set on a hill, were, at the cost of twenty millions sterling, pronounced unconditionally free, as free as her own pure atmosphere, in which no slave can breathe. By that God-like Decree she solemnly echoed in the face of the whole civilised world, that self-evident proposition, "that all men are created equal—that they are endowed by their Creator with certain inalienable rights—that among these are life, liberty, and the pursuit of happiness." Quietly and noiselessly did those six friends who met in London, as a kind of Council, "to consider what steps they should take for the relief and liberation of the Negro slaves in the West Indies, and for the discouragement of the Slave Trade on the Coast of Africa," tread on the arena of West Indian interests. Energetically and perseveringly did those renowned Philanthropists, Clarkson, Wilberforce, B. ougham, Stephen, Macauley, Buxton, Allen, and others, work upon the nation's sense of justice and injustice. Mr. Clarkson went to Liverpool and Bristol, the chief station from which the agents in the Slave Trade went forth to carry on their infamous traffic of men-stealing. He pryed into its horrible arcana, and learnt its cruel details. He went on board the slave ships, made himself acquainted with their interior, saw the grave-like spaces in which the wretched victims were packed up for their unpropitious journey, and examined all those barbarous shackles which were destined to fetter the limbs of those whom the men-stealers intended to steal.

How cursed, my Brethren, is the accursed thirst of gold! How totally blind with regard to the moral rectitude of human actions is it not capable of rendering those who are bound by its rigid ebon chain! How does it blunt the finer susceptibilities of our nature, causing us to call honey *bitter*, and gall *sweet*! Pounds, shillings, and pence make us use other eyes than those which are formed in us by the explicit dictates of that Moral Law which Nature intended should be God's Vicegerent in our bosoms. The former bring for-

ward palliations and the necessities of the case, and studiously endeavour to find reasons by which the criminal deed may be justified. The latter, totally irrespective of the reasoning powers, which are posterior to it, unhesitatingly declares, "The man that hath done this thing shall surely die."

But Mr. Clarkson, by his benevolent, self-denying labors, placed in the hands of his worthy coadjutor, Mr. Wilberforce, such a mass of undeniable facts, and such clear and voluminous evidence, that the two great rival Statesmen, Mr. Pitt and Mr. Fox, were so far agreed, that they both joined heartily in promoting the scheme. A vote for Parliamentary inquiry was passed in 1788, and in 1791, Mr. Wilberforce brought forward a Bill for the abolition of the Slave Trade. We find that this Bill, although supported by all the powers of Fox, Burke, and Pitt, was lost through the influence exerted by the West Indian Fraternity. Mr. Wilberforce, however, did not give up the struggle. He would not cease to be the champion of a cause which had God on its side, and which would therefore finally prevail. Year after year did he renew the combat with the gross evil, until the whole nation became roused by the persevering efforts of the oft-defeated champion. The voice of the people effectually influenced the deliberations of the House of Commons on the subject, so that, on the 25th of March, 1807, the solemn decree was promulgated, "That, so far as England was concerned, the Slave Trade was for ever abolished."

Quick at the call of virtue, freedom, truth,
Weak, withering age, and strong, aspiring youth,
Alike the expanding power of pity felt;
The coldest, hardest hearts began to melt.
From breast to breast the flame of justice glow'd,
Wide o'er its banks the Nile of mercy flow'd;
Through all the isle the gradual waters swell'd,
Mammon in vain the encircling flood repell'd;
O'erthrown at length, like Pharaoh and his host,
His shipwreck'd hopes lay scatter'd on the coast."

But though the Slave Trade was abolished, yet the bondman's chains still remained upon him. Power did not by that act command him to rise from the grave of mental, social, and spiritual death. In fact, the blood-stained whip,

knowing that its occupation would soon be gone, was sincere in its endeavours to diminish the number that would, at a future time, quaff with pleasure the nectarious draught of God-given Liberty. The supposition that a new state of things would necessarily spring up in the West Indies was never realised, so that the question naturally obtruded itself on the attention of all, "If the trade be in itself unjust, how can it be righteous for men still to hold that as property which that trade first placed in their power?" Providence, who uses the instrumentality of men to effect His purposes, graciously raised up Sir Thomas Fowell Buxton, upon whom the mantle of the enfeebled Wilberforce had fallen, to place that question in a prominent form before the British Parliament. He did do so. The justice of the cause which he warmly espoused was often brought before it. In March, 1823, there was a resolution of his for consideration, "declaring that slavery was repugnant to the principles of the British Constitution and the Christian Religion, and that it ought to be gradually abolished throughout the British Dominions." It appears, however, that this resolution was not as well received as its supporters wished; but Mr. Canning, anxious to ameliorate the condition of the slaves, sketched the outlines of eight Bills, which he recommended to the consideration of the Colonial Legislatures, begging them at the same time "to give them the force of law, with such amendments, if any were found necessary, as would most safely promote the interests of all parties." The objects intended to be promoted by these Bills were these: "To establish an officer to be called the Protector and Guardian of slaves—to admit and regulate the evidence of slaves in civil and criminal cases—to regulate proceedings for obtaining the manumission of slaves, and to enable them, under certain restrictions, to purchase their freedom—to regulate the celebration of marriages among slaves—to declare such marriages valid and effectual in law—to suppress public markets on Sundays, and to prevent slaves being compelled to labour on that day—to enable slaves to acquire property, and to make provision for the safe keeping of such

property, by the establishment of Savings' Banks—to prevent the separation of slaves, being members of the same family, by virtue of any legal process—to give additional regulations for the punishment of slaves, whether such punishment was inflicted in the due course of law, or by the authority of the owners." Now, so far from these Bills obtaining "*the force of law*," they were contumeliously rejected, my unfortunate country, Jamaica, the chief of the West Indian Islands, taking the leading part in opposing the humane wishes of the Government. The planters even hinted that they would place the Island under the American Flag. But He who rules over nations as well as individuals, is at all times able "to make the wrath of man to praise Him." The very means which the enemies of the Cross employed to cause the name of Jesus never to be hereafter heard, were those which Sovereign Wisdom rendered subservient to the propagation of those glad tidings which were "to give light to them that sat in darkness and in the shadow of death, and to guide their feet into the way of peace." "The blood of the martyrs is the seed of the Church."

The opposition of the planters to the ameliorating measures suggested to them, the cruel ill-treatment and incarceration of the Missionaries, and the diabolical burning of very many of their Churches, tended to open men's eyes more clearly, to make them inquire more deeply on the subject, and to be more devoted to a cause whose object was to prevent the abominable and execrable effects which flourished under the system, by thoroughly annihilating the cause. Several years subsequently, Lord Goderich intimated, "that Government was deeply impressed with the conviction, that slavery was hastening to its close; that, having so repeatedly recommended ameliorating measures in vain, and having witnessed such an open outrage of the laws, and a rancorous demonstration of ill-will towards the Teachers of the slaves, the Ministers of the Crown could not but see that the time had arrived, when every other measure should be absorbed in one which should bring slavery to an end." The fruit of these statements is

to be seen in the motion made in the House of Commons on the 14th of May, 1833. The Act by which the intentions of the Government were to be carried into effect was duly passed, when the slaves were placed in a preparatory condition, termed the Apprenticeship System. This was made by the slaveowners to be merely a modified form of slavery. The brutal despotism which characterised the treatment experienced by those who were treated as brutes, (*there were not, my Brethren, very many St. Clairs,*) still had its inhuman sway. Mere law could not have instantaneously extirpated those passions which, having ample scope in their degrading developement, produced such revolting results as only the lost fiends of Pandemonium could take a delight in facilitating. But the Empire of Ungodliness could only be subserved until a definite period. There was a fixed time when its requiem was to be sung. There was a memorable morning pregnant with joy to the bondman, priced and ranged with the beasts that were necessary for agricultural purposes, which was gloriously to dawn and proclaim him free. That day did show its freedom-mantled face, and effectually did it re-open the invidiously fabricated gates of a selected human brotherhood, that were sternly barred and bolted against him. On the 1st of August, 1833, he entered into the full enjoyment of his rights, and was no longer either a slave, or a half freeman, but was, to all intents and purposes, as free as those devoted and philanthropic friends of the outcasts by whose unceasing efforts his birthright was *restored* to him.

Timid Prophets, knowing full well that they had recklessly provoked the unfettered operation of that law of retaliation, which in the Anglo-Saxon would never be inactive, whenever his civil and religious liberty is unjustly wrested from him by the arm of power, prophesied that the first freaks of freedom would be riot and revenge; but the Christian and loyal exhortations of the Missionaries, and others, made the newly emancipated exhibit to their disappointment that unrevenging and docile spirit which is so characteristic of the Negro race. Throughout the West In-

dies the day was religiously celebrated, and joyous hearts gave full expression to the happy emotions which swelled them. Throughout Jamaica, the Queen of the West Indian Islands, it was also celebrated in the same manner. "On the evening of the day preceding that which witnessed the actual bestowment of the inestimable boon on the apprentices of Jamaica, the towns and Missionary Stations throughout the Island were crowded with people especially interested in the event, and who, filling the different places of worship, remained in some instances performing different acts of devotion until the day of liberty dawned, when they saluted it with the most joyous acclaim. Others, before and after similar services, dispersed themselves in different directions through the towns and villages, singing the National Anthem and devotional hymns, occasionally rending the air with their acclamations of "Freedom's come;" "We're free, we're free; our wives and our children are free." On the following day, the places of worship were thrown open, and crowded almost to suffocation; in many instances, even the whole premises of a Missionary establishment were occupied. Sermons were preached applicable to the event, devout thanksgivings to Almighty God at the Throne of Grace, mingled with songs of praise, ascended up to Heaven from every part of the land. The scenes presented exceeded all description. The whole Island exhibited a state of joyous excitement, as though miraculously chastened and regulated by the hallowed influences of religion. Even the irreligious part of the community on this memorable occasion seemed inspired with religious feeling, and flocked in crowds to the House of God."

Now, a fortnight after, the Governor, Sir Lionel Smith, thus writes home to Lord Glenelg: "The vast population of Negroes of this Island came into the full enjoyment of freedom on the 1st of August. The day was observed by proclamation as one of thanksgiving and prayer; and it is quite impossible for me to do justice to the good order, decorum, and gratitude which the whole of the labouring population manifested on the happy occasion. Not even

the irregularity of a drunken individual occurred." On the 10th of September, the Governor again writes: "The reports of the Stipendary Magistrates will show your Lordship that, although there has been considerable cessation from labour since the 1st of August, it has nowhere been wanting when encouraged by fair offers of wages; while their (the free labourer's) orderly conduct and obedience to the laws, has been most extraordinary, considering their treatment under the recent operation of the apprentice-law in this Island, and the many provocations they have had to resentment." Lord Howard de Walden, who went out to Jamaica about ten years after the Emancipation, to look after his Estates, was examined before the Sugar and Coffee Planting Committee, in February, 1848. His Lordship having been asked, "Can you speak to the moral improvement of the Negroes in Jamaica, as regards their education, religion, habits, dress, and marriage," said, "I believe they have amazingly improved, in every respect, since Emancipation; everybody agrees that the change since Emancipation has been very remarkable." By the statements of these two Noblemen, you will perceive, my Brethren, that Emancipation, so far as Jamaica is concerned, has *not* been a failure; and I am in a position to state that the Emancipated of the other West Indian Islands have given no cause to favor the contrary opinion.* By the Bill which the British Government passed in 1846, placing free and slave-grown sugar on an equality in the English Market,

* It is lamentable that the enemies of Emancipation should have partially succeeded, even in England, in creating the impression that it has failed, that it has not tended to improve the condition of the Emancipated. Such persons are willing to forget that a nation is not born in a day, that the comparative perfection of that great country was not realised in a day, nor a century. The cultivation of her intellect and the affections of her heart has been a progressive work, spread through many generations. The columns of that mighty, yet not thoroughly consistent paper, the *Times*, have diffused erroneous and unkind statements, by which the opinion of the failure of Emancipation has been sought to be established. When I lived in England, I was astonished to find that such was the case; and, certainly, feel some gratification in saying, that by my endeavour to hold up the other side of the glass to some of the nobility and other prominent gentlemen, with whom I had the honour of conversing on the subject, their minds were quite disabused. Of course, these worthy persons were willing to be convinced.

in order to stop the sugary mouths of *the very people* who denounced slavery a few years previous—a Bill which has tended considerably to weaken the voice of England on the subject of slavery, and caused her good to be evil spoken of—by that unfortunate Bill the West Indies has been *partly* ruined.* This ruin has necessarily narrowed the platform on which Emancipation was placed on its trial. It has retarded the moral, social, and religious progress of the Emancipated; but none, having any respect for truth and justice, will assert that the people have retrograded, especially if it be considered that up to the day of freedom the dominant race had done *everything* in their power to imbrute them, and neutralize, by their abominable examples, the zealous and Christian efforts of the Missionaries.

May God's Holy Spirit be with us in our consideration of the Text which we have selected for this occasion, and, for the honor and glory of His great Name, and the benefit of each soul here present, graciously cause the ready admission of His message, "the Gospel of your salvation," into the hearts of all who are assembled to hear it:

"Then shalt thou cause the trumpet of the Jubilee to sound, on the tenth day of the seventh month; in the day of atonement shall ye make the trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a Jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

* What poor Jamaica needs is a body of small farmers, who would do, as numbers of the emancipated in each of the twenty-six parishes in the Island are now doing, with marked advantage to their iron chests, that is, becoming miniature, yet independent Sugar and Coffee Planters, such who would not pursue the road to bankruptcy by absenteeism, and by maintaining a staff of representatives, who might more enhance the interests of their own pockets than faithfully seek to enrich the Proprietors. I do believe that there are few countries in the world on which Providence has so bountifully and unsparingly lavished such varied natural resources as are possessed by her. If these were to be energetically developed, and the feeling of self-dependance have full sway, instead of the piteous moans of ruin being caused to be heard on the failure of the three great exporting staples, sugar, rum, and coffee, to afford as many thousands as they hitherto ensured, the country would doubtless wear a different aspect from that which it now presents. Splendid great houses would not be crumbling into ruin, and the bushes around them would not be threatening to render them invisible. Fields that once smiled with the luxurious sugar cane and the evergreen coffee plant, would not be giving place to the thorns and briars, which are willing to take possession of the unemployed land. The untilled sides of our magnificent and fertile mountains

There were peculiar observances commanded by God in this hallowed Sabbatical year, this memorable year, so acceptable to the poor Israelite. In it the various operations of agriculture were suspended, the product of the field was spontaneous, and was to be enjoyed by all. The indebted had their debts remitted, and the public reading of the law at the Feast of Tabernacles took place. The design of the Institution was two-fold; firstly, political; secondly, typical. Let us briefly consider each.

1st. Political. In this Jewish Agrarian Law, God, in wisely providing that those owners of property who had had their possessions passed into other hands should regain them on the periodical return of every fiftieth year, intimated to the rich and the poor, that as He was the Sovereign Lord of all that they had been accustomed to regard as their own, He could therefore at any time dispose of their possessions as He chose. It effectually checked ambition, cruelty, and luxury, preserved the distinction of tribes, families, and genealogies, as well as a knowledge of the land, as Joshua first divided it, and subserved the very momentous purpose of enabling any one at any future time to obtain accurate information with respect to the descent of the Messiah. *Without* such a law, the alienation of lands would have promoted the confusion of the several tribes, nourished the lucrative desires of the rapacious rich after the Estates of the poor, and facilitated the retention of the pledges which the necessitous had placed in their hands. But *by* it, all these deplorable results could not have had existence, whilst the high and the low, the rich and the poor, the freeman and the bondman, were taught to regard themselves as mere sojourners in a land which was not absolutely theirs, that there remained a rest into which it was required of them to strive to enter. They were further taught that it was both their interest and their duty so to live, that they might hereafter become possessors of that

would fully evince their capability of rewarding man's labour and toil. Throughout the city, towns and villages, in fact, every where, the plenty-indicating face of Ceres would be seen by those who would like to be participators of the fat things which she carries in her well-laden basket.

ever-enduring and everlasting home in the Spiritual Canaan of which no human vicissitudes, no changes nor chances of this mortal life could deprive them, even the glorious inheritance of the Saints, reserved in Heaven for those who lived up to the degree of light which was vouchsafed them, who cherished faith in the future Atoning Sacrifice of the Lamb slain from the foundations of the world, the Lord, their Righteousness, through whose blood alone they could have redemption, even the forgiveness of their sins.

In order that the Jew might be induced to follow the honorable occupation of tilling the soil, and tending his flock, an occupation to which the Patriarchs, from whom he descended, specially gave themselves up, rural property was enhanced in value by one regulation of the Jubilee, namely, that the release was not to extend to houses built in walled towns. It was not agreeable to the spirit of the Mosaic Economy, that any kind of property which could not advance the agricultural interests of the country should be accumulated. Perhaps, it was to protect proselytes, who were not of the Hebrew nation, and who could neither be possessors of fields nor vineyards. The release not interfering with *them*, they could, whatever might happen to those who lived in the country, be in possession of something stable and certain, and not be forced always to want property that they could not regard as inalienable. Whatever might have been his crimes or his misfortunes, which deprived him of personal liberty, or hereditary property, the Hebrew slave could solace himself with the cheering fact, that Time would certainly renovate the face of his affairs—Time which hastens on the return of the celestial luminaries to the same place which they occupied, and to the same relative position to each other which they sustained after a definite period has elapsed. Then, said Moses, “shalt thou cause the Trumpet of the Jubilee to sound on the 10th day of the 7th month, in the day of atonement shall ye make the Trumpet sound throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land, unto all the inhabitants thereof; it shall be a

Jubilee unto you, and ye shall return every man unto his possession, and ye shall return every man unto his family."

How fondly anticipated, my Brethren, must have been that joyful Trumpet, which, by blowing upon the disagreeable fetters of the slave, instantaneously caused them to fly from his limbs, and made him to regard himself as a free-man, as one who was fully enabled to breathe the pure atmosphere of a liberty which would restore his freedom of action, and promote his temporal peace and happiness. Did ever marriage bells ring as merrily? Did ever joy-inspiring chimes salute the ear with greater welcome? Did ever sound rise from valley to mountain as grateful to it? Did ever victorious Trumpet echo float as merrily in the air? "Shake thyself from the dust; arise, and sit down, O, Jerusalem; loose thyself from the bands of thy neck, O, captive daughter of Zion. Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted His people, He hath redeemed Jerusalem."

It is a blessed fact, my Brethren, that the accursed institution of Slavery is by no means countenanced by the God of the Bible, that nothing justificatory of this horrible iniquity can be found in it; still less of the monstrous evils which are necessarily fed by it, and which are so mortifying to human nature to contemplate. He is not a God of expediency who would sanction the doing of evil, that good may come. As the Lord God Omnipotent, He reigns in Heaven above, so He reigns on earth beneath. Therefore, let guilty America—the land where all men are declared to be free and equal, yet is the land which is the stronghold of *slavery* and *inequality*--let her beware, lest when she is "marrying and giving in marriage," and proudly looking down from her injustice-reared pinnacle of oppression on her human chattels, and exclaiming, "My mountain stands strong, I shall never be moved," the retributive sword of Justice be unsheathed, and that bath of blood, from which it is sometimes expedient that the resplendent head of liberty should be caused to emerge, be not that in which she may be unexpectedly plunged. It is in her power

timely to ward off the terrible blow which may at any time be struck at her heart—to avert the calamity which would mournfully spread its leaden pall upon her energies. Let her remove the bar sinister from her escutcheon. Let her hew down that noxious Upas Tree, beneath whose licentious shade the Master as well as the Slave is mentally and spiritually injured, and, as righteousness exalteth a nation, the blessing of God will rest upon her. The prosperity which, with might and main, she endeavors to obtain, will then be placed upon a substantial substratum.

2nd. The design of the Jubilee was typical. The temporal redemption which it bestowed was indeed symbolical of that spiritual redemption which was in the fulness of time to be effected for us by Him on whom Justice was to lay the iniquities of us all, Jesus Christ, emphatically, *the Redeemer*, without the merits of whose precious blood none ever entered Heaven's portals: none ever shall. "There is none other name under Heaven given among men whereby we must be saved." The Gospel Dispensation proclaims spiritual liberty from the bondage of sin and Satan. It proclaims also the liberty of returning to our own peculiar possession, even that Heavenly inheritance to which we had a title, but which we justly forfeited by sin, and lost every shadow of a claim. It was on the Great Day of Atonement that it was commanded that that Trumpet should be blown which was to make known the returning celebration of the acceptable year of the Lord, in which was to be proclaimed liberty to the captives, and the opening of the prison to them that were bound. On that day, the High Priest, under the Law, entered into the Holy of Holies, and sprinkled blood before the mercy seat, which was a type of that sin-cleansing blood which our Great High Priest was to offer up for us, and for all mankind, under that love-beaming Dispensation in which "mercy and truth met together, and righteousness and peace kissed each other." All the types and shadows which were emblematical of this grand event vanished away at the predetermined time; the antitypes and the substance remain. The Spirit of Pro-

phesy, He to whom all the Prophets gave witness, did in due time come, "made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons;" "made a curse for us," that we might be redeemed from that law, and, eventually, "return every man unto his possession." Have you, then, dear brethren, acknowledged His claim to your allegiance, and are you fighting under His banner against sin, the world, and the Devil, as an evidence of your sincere desire to return unto *your* forfeited possession? Are you united to Him by a true and living Faith, exhibiting the fact in your lives and conversations? Solemnly ponder these momentous questions; and if you cannot humbly answer them in the affirmative, delay not in penitently repairing to the foot of His Cross, taking nothing in your hands which may savour of works or deservings, and implore Him to fit and prepare you for His own use, so that you may not be among those who will be excluded from their inheritance. We need His Grace. We, miserable sinners, who cannot but be often mortified at our shortcomings, weaknesses, and defects, need the merits of His atoning blood. We need to be the objects of God's love. We need to have the communion of God's Holy Spirit. We cannot administer to our own wants: no fallen brother can do it for us: the most potent Archangel in Heaven would lack the ability. "Oh, that we were wise, that we understood this, that we would consider our latter end."

Millions emancipated the many thousand of West Indian slaves. Can all the diamond mines of the world produce as much as would free the soul of the humblest here present from the truly slavish yoke of sin and Satan? Can they all be compared in value to an immortal soul, or be equivalent to a tithe of that heavenly happiness, which, for one short hour, it will experience when around the august throne of Him "whom to know is life everlasting?" The Hebrew slave had to wait for a precise period before the redemption of his enslaved body could be accomplished, and, doubtless, many were gathered unto their fathers before that long-desired

golden era was inaugurated. Although, my Brethren, it is most true that *our* bodies are not enslaved, yet if we have not been "created anew in Christ Jesus," if we have not "risen from the death of sin unto the life of righteousness," we are spiritually dead, our souls are enslaved, we are the servants of our Ghostly Enemy, who cannot but be inimical to our peace and happiness. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or of obedience unto righteousness?" We, unlike the temporal bondman, have not to wait for so long a period ere *our* souls can be freed from the guilt and power of sin. It is *not* necessary for us to see the Priest—it is *not* required that we should pray to Saints to intercede for us. There is but *one* Mediator between you and God's Holy Throne, and *He* has engaged himself to be your advocate, and to undertake your cause. We can be liberated *now*, for now is the accepted time, *now* is the day of salvation, *now* and each time when you have the privilege of hearing the Gospel message. Therefore, "as ambassadors for Christ, as though God did beseech you by us, we pray you, in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him;" and, eventually, on that day of all days, that solemn day of universal audit, "return every man unto his possession"

The freedom and fullness of the Gospel Dispensation necessarily exclude everything like personal desert, since our righteousness is like the patches and shreds of a beggar's garments, which are wholly unfit for him to appear before a King, at his court, surrounded by his well-clad retinue. Where *we*, with finite eyes, see *beauty* and *perfection*, the infinite eyes of Him "whose thoughts are not as man's thoughts," behold *deformity* and *imperfection*. It cannot but be so, for the moral virus of Adam runs freely through the veins of our spiritual constitution. "Therefore, by the deeds of the law, there shall no flesh be justified in His sight."

The sinner, my Brethren, is strongly invited to come as

he is, "without money, and without price." A sincere belief in the Lord Jesus Christ is the only qualification he is expected to possess. All other spiritual graces he will afterwards obtain from that celestial fountain which can never be exhausted, which is adequate to the necessities of every member of the human race, which can never be spent by unborn millions. Is he naked? Our Redeemer, "in whom all fulness dwells," can clothe him in that spotless, justifying robe which He Himself has woven, and which not even the Holy eyes of Infinite Perfection can detect a flaw. Hungry? He can feed him "with the bread of life." Thirsty? He can give him "living water which will be in him a well of water springing up unto everlasting life." Empty? He can fill him "with the knowledge of His will in all wisdom and spiritual understanding," and be the means of His possessing all the gifts and graces of his Holy Spirit. Blind? He can cause this same Divine Agent "to open the eyes of his understanding," that he may spiritually discern those things which are altogether independent of human lore and earthly wisdom. Weak? He can "strengthen him with all might, according to His glorious power." Unhappy? He can afford him "comfort, joy, and that peace which passeth all understanding." Weary and heavy laden? He can "give him rest." Unbelieving? He can "help his unbelief," and supply all the defects in his faith. In a word, He is both able and willing to do all that is necessary to our spiritual condition; and if we endeavour to fulfil our stipulated part in the Covenant of Grace, He will, imputing His righteousness to us, make up our deficiencies, and eventually "present us holy, and unblameable, and unreprouable in His Father's sight."

With this same Saviour, my brethren, who looks at the heart, and *not* at the colour, there is no respect of persons, for "all have sinned and come short of the glory of God;" all have forfeited their possession, and they cannot return unto it irrespective of His atoning blood. The same Gospel which is needed by the poor, the ignorant, and the unwise, is also needed by the rich, the learned, and the wise. The potent King on his throne must travel to the New Jerusa-

lem, the City of the Great King, by that same route, which is mercifully marked out by infinite wisdom, as the squalid beggar on his dunghill takes on his spiritual pilgrimage. If Naaman is to be cured of his leprosy, he must scrupulously obey the prophetic injunction in his dipping himself seven times in the River Jordan, nor must he interpose his own short-sighted finite judgment. If Noah and his family, pious remnant of a world which revolted from Jehovah's august throne, are to be saved, they must enter the ark of God appointed as a secure asylum from a watery grave. If the sacrifices of the Jews are to be accepted, they must be offered up by God's appointed Priests, in that House of Prayer which He chose and sanctified, that His name may be there forever. The fair Caucasian needs this Gospel as well as the sable Ethiopian. All, then, being sinners, and required to submit to one mode of salvation, all are alike regarded by him. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

"Children we are all
Of one Great Father, in whatever clime
His Providence hath cast the seed of life,
All tongues, all colours! Neither after death
Shall ye be sorted into languages
And tints—white, black, and tawny, Greek and Goth,
Northmen and offspring of hot Africa;
Th' all seeing Father—He in whom we live and move—
He th' indifferent Judge of all—regards
Nations, and hues, and dialects alike;
According to their works shall they be judged.

And here, I would specially address my colored brethren on the necessity of their practically exhibiting their appreciation of, and gratitude for, the efforts which that most estimable Institution, the Colonial Church and School Society, are making for their moral, social, and religious advancement, through the male and female agents sent to them. Golden opportunities are now afforded you, by which you may ameliorate your condition, by which you may ascend the mental and spiritual ladder. The Society have established agencies in Toronto, Chatham, London, Amherstburgh, and Dresden.

Resolve to be punctual attendants on each of those occasions when you are expected to be present to avail yourselves of the opportunity of getting secular and religious instruction. If you are negligent and indifferent to these invitations, remember that by so doing you injure yourselves in the estimation of your white brethren, and tempt them to say, "These people had better be left to themselves; for, not desiring to be taught, they have no wish to elevate themselves." You exhibit ingratitude to your friends in England, who benevolently hold out their hands to you, and give pain to the agents sent to you. A momentous responsibility devolves upon you as parents; and as, generally, you are incapable of religiously instructing your children, I beseech you, fathers, mothers, and guardians, to send them regularly to the Sabbath Schools which the different agents establish, and endeavour, by your examples, to let them see that there is an agreement between that important duty and what they are taught. Cultivate punctual habits, so that, as a rule, you may, at the particular hour previously intimated to you, be at your place. We seek not yours, but you, your temporal and spiritual welfare. We wish you to show yourselves worthy of those civil privileges which the best of your superiors of your own race do not enjoy even in the Northern States. We wish you to be sober, honest, industrious, and to continue as you are, wherever you settle, respectable, upright people. We wish you to be loyal, and, for the Lord's sake, to obey those set over you in the State, who are the ministers of God to you for good, and who cannot be a terror to you if you are peaceable and quiet subjects. Be assured by me, that it is your duty, if, unfortunately, your services should be needed, to do what, in days gone by, your patriotic forefathers did in that same land which afterwards spoliated their rights—namely, to arm yourselves in defence of your Queen and Country. If you survive, you will never be coolly told, that, notwithstanding you have shown proofs of patriotism and bravery, you have "*no rights which white men are bound to respect.*"

Endeavour to be Gospel Christians. Purify yourselves by

obeying the truth, which shall make you free. You have heard what I have said about the liberty of the body, which is not the same as the liberty of the soul.

“ There is yet a liberty unsung
By Poets, and by Senators unpraised,
Which monarchs cannot grant, nor all the powers
Of earth and hell confederate take away ;
A liberty which persecution, fraud,
Oppression, prisons, have no power to bind ;
Which, whoso tastes can be enslaved no more.
’Tis Liberty of heart derived from Heaven,
Bought with His blood, who gave it to mankind,
And seal’d it with the same token.”

Pray that the liberty of the soul may not only be enjoyed by your brethren in bondage in America, but also by those in other places where the black Empire of slavery holds its deplorable sway, because, as “in Christ Jesus, there is neither bond nor free,” they, too, may return unto their own possession, they, too, may come into possession of that inheritance of which they were heirs. Offer up your thanksgivings to that beneficent Providence who does not take a delight in the groans and tears of the sorrowful, for His having effected, in His own good time, the liberation of the West Indian Slaves. Joyfully celebrate the Jubilee of West Indian Emancipation, and enter with cheerfulness, decorum, and propriety, into those festivities which your exertions have provided.

Finally, my brethren, “ whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise,” think on all the things you have heard, and may God of His Holy spirit grant that the result of your thoughts may either be conversion, or the strengthening and establishing you in your most Holy Faith.

Now, the God of Peace, that brought again from the dead Our Lord Jesus Christ, that Great Shepherd of the Sheep, through the blood of the everlasting covenant, make you

perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

