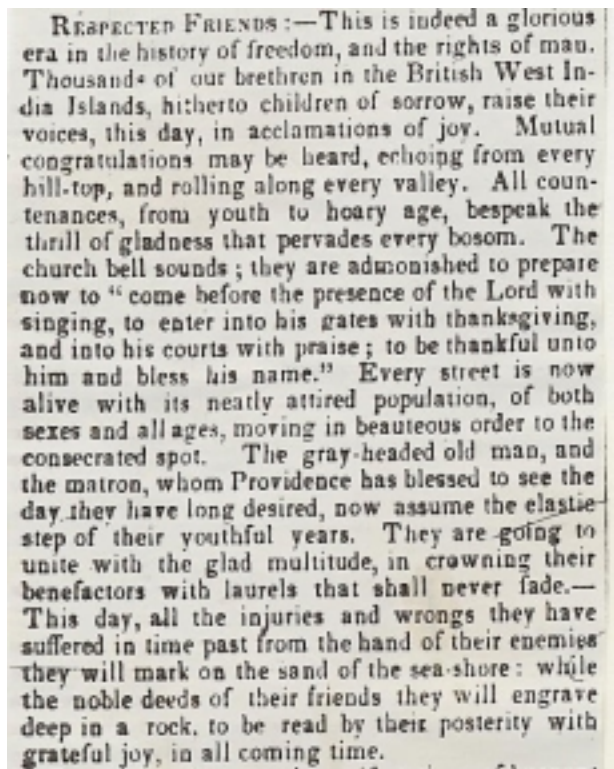


Respected Friends: — This is indeed a glorious era in the history of freedom, and the rights of man. Thousands of our brethren in the British West India Islands, hitherto children of sorrow, raise their voices, this day, in acclamations of joy. Mutual congratulations may be heard, echoing from every hill-top, and rolling along every valley. All countenances, from youth to hoary age, bespeak the thrill of gladness that pervades every bosom. The church bell sounds; they are admonished to prepare now to “come before the presence of the Lord with singing, to enter into his gates with thanksgiving, and into his courts with praise; to be thankful unto him and bless his name.” Every street is now alive with its neatly attired population, of both sexes and all ages, moving in beauteous order to the consecrated spot. The gray-headed old man, and the matron, whom Providence has blessed to see the day they have long desired, now assume the elastic step of their youthful years. They are going to unite with the glad multitude, in crowning their benefactors with laurels that shall never fade. — This day, all the injuries and wrongs they have suffered in time past from the hand of their enemies they will mark on the sand of the sea-shore: while the noble deeds of their friends they will engrave deep in a rock, to be read by their posterity with grateful joy, in all coming time.

But why such unusual manifestations of buoyant feelings? Is it because they have been triumphant on the battle field? No! The images that now pass and re-pass before their minds are marked with some shades; but not of blood and carnage. A victory, it is true, has been gained, but not of the



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sword. A mighty struggle has been engaged in, not between physical, but moral forces; and the result has been, as it always will ultimately be, on the side of justice, humanity and truth. Well then may they rejoice; for heretofore they were held by their fellow-men as slaves, (they recently bore the name of "indentured apprentices,") but now they are *freemen*, in the strict sense of that term. The gradual system of emancipation, as had been adopted by the British people, was afterwards seen to be such an unsightly thing in itself, and to work so miserably bad, that a great portion of them could not command sufficient patience to wait until it had fulfilled its appointed term. Hence, their strong sense of justice put forth its energy, and broke up the whole machinery at once — arrested it in its course — opened *wide* the prison-doors of the bound — proclaimed *full* liberty to the captives, who are this moment thronging the temples of Jehovah, and offering upon His altar the sacrifice of warm and grateful hearts.

But you may ask, What interest have *we* in this matter? As citizens of a country emphatically called "*the land of the free*," why should we have any sympathy in common with the subjects of a monarchical government? Do we mutually share in all their advantages and disadvantages? The disabilities we labored under, before this day was announced as a jubilee to them, we labor under still — and why should we participate in their joys? It is true we have no direct interest in the noble achievement alluded to. Whatever has been done in the British West Indies, our condition, in point

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of fact, remains the same. But with all these admissions, still the act referred to is far from being totally without benefit to us. So far as the spread of correct principles, on the great subject of human rights is concerned, we are materially benefitted. — For, since the principle of moral justice has successfully triumphed over wrong and outrage *there*, can it be without its influence in bringing about the same glorious result *here*, when the like opposing elements are now on each side, so earnestly contending for the mastery? Why, before the noble deed we now celebrate, can fail to have this tendency, the very nature of man must change — he must cease to be affected by the example of his fellow man. — Furthermore, it is our duty as men, and more especially as christians, who should rejoice in the growing prosperity of all, not only to “weep with them that weep, to remember them that are in bonds as bound with them,” but it is also enjoined upon us to “rejoice with them that do rejoice.”

To mark the day in a special manner with those of our brethren who are more directly interested, is, therefore, highly proper and becoming. And I know of no way in which we can better honor the day that practically declares man free, than by devoting it, as we now do, to promoting the cause of moral and religious education, among the young and rising generation. The responsibility of parents, in the moral training of their children, has been clearly set before you, by the friend who preceded me. It devolves upon me to make a few remarks, by way of address, to the Sabbath School Teachers. In doing this we shall be very brief, as

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it is our design simply to lay before them the importance of giving a moral and religious direction, in all the instructions they impart to their pupils.

As it is generally admitted that Sunday Schools have been established for the express purpose of impressing moral and religious truths upon the youthful mind, calling your attention to this subject may be thought unnecessary. But though the religious character of these institutions be generally acknowledged, we fear that in too many instances it is lost sight of. Are not teachers found very frequently employing a considerable portion of time in merely teaching children the alphabet, or the art of spelling? Now we hesitate not in saying, that this practice, in our opinion, is utterly derogatory to the design and character of Sunday Schools. Can it be supposed that these institutions were intended to supply the place of primary day schools, in instructing the young in the rudiments of learning? The few hours passed in them would not be sufficient for this, had they been originally established with this view.

But do not misunderstand us here, and suppose we would recommend the dismissal of all who do not know how to read. No; we would suggest nothing of the kind. What we would recommend is, that the time too often consumed in teaching the children at Sunday School A, B, C, be employed in giving them oral instruction with regard to some moral or religious duty. We do not say you should tire their patience with long and dry dissertations on these points. As you would not attempt to fill a bottle, having a small neck, by throwing a great

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quantity into it all at once, but would pour in a little at a time, neither should an attempt be made to pour into the little minds of children a great flood of light at once. Special attention should be paid to the Bible rule — “Here a little and there a little.” Many deeply interesting truths may be impressed upon the minds of children, long before they have the forms of the different alphabetical characters impressed upon their memories. Now it is evident that if teachers always paid a practical attention to this, they would not only act in strict accordance with the spirit and design of the institution, but would doubtless greatly contribute towards forming the moral and religious character of the children under their care. But a deviation from this course leaves the young mind open to impressions which have a tendency to form an opposite character.

We believe the teachers are not chargeable to the same extent, with regard to the character of their instructions to those who are able to read. They are not satisfied with knowing that this portion of their pupils can rehearse their lessons correctly. — They go a step further; they propound such questions as will lead them rightly to understand what they read. And it is at this point that probably the great majority of Sunday School Teachers stop: — and in stopping here, we think their work is left half done. Is it enough that the young immortals have their duties explained to them? Should they not be shown that they are personally interested in them? Should not motives be placed before their minds, which have a tendency to lead them to the performance of their duties? Most assuredly. But

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what a falling off there is here, on the part of teachers! How few advance this far in the instructions they give their several classes! We are aware that a large number of teachers are young, amiable, and well-disposed persons, but who, nevertheless, make no pretensions to experimental religion; and that they have a delicacy in carrying their instructions to an extent so strictly religious. Whether or not their delicacy arises from the fear of having their consciences troubled on the ground of inconsistency, we pretend not to say. But whatever delicacy there may be in the minds of such, it certainly cannot justify them in their course.

The Sunday School institution designs, as you know, through the divine blessing, to bring the pupils early to know, love, and obey their Maker; to do unto all men as they would be done by; to obey the civil authority; to be true and just in all their dealings; in a word, the high object it has in view is, that they may live "soberly, righteously, and godly, in this present evil world." And she would have her teachers never to lose sight of this. In all their efforts she would have them steadily aiming to accomplish the desired object. If, while the teacher is illustrating and enforcing these duties, the cutting rebuke, "Physician, heal thyself," should be bro't home to his conscience, instead of regarding this as a reason why he should be less pointed and practical in his remarks, it should stimulate him to greater perseverance, as he would, by so doing, experience the truth of that declaration — "He that watereth shall be watered himself also."

Then let no consideration divert your attention

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from this simple, but important point. In all your labors in the Sabbath School, let the moral and religious character of the children be always before your eyes. Endeavor, through the assistance of Heaven, to prepare them "to pass through things temporal, so as not to lose those things that are eternal." Accomplish this, and you have at the same time brought them into favor with God, angels, and all good men. Lay such a foundation, and the Temple of Liberty can rest upon it with security. Morality, virtue, and religion are the safeguards to liberty — they are the indispensable qualifications in order rightly to enjoy, or to continue long to preserve it. Without them, liberty is only another name for the grossest licentiousness. From whatever nation or people they are banished, there you will find the materials at hand, that will afford undisputed sway to the most despotic power.

When man loses the power of self-government, or in other words, when he ceases to be guided by the high principles of moral virtue, he at the same time utterly disqualifies himself for the enjoyment of national liberty. Being no longer under the control of enlightened reason, but a slave to his appetites and passions, he is only prepared to be a tool to subserve the purposes of the ambitious and designing demagogue. We see this fully exemplified in the history of the great Roman Republic. — In her declining days, thousands of her once high-minded, hardy, temperate and patriotic, but now weak, effeminate, and vicious sons, could be drawn over to the interest of Crassus, by the dinners and donations he gave: and after having eaten up all

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which that splendid fool could spare, we see them forsake him for the elegant speeches of Pompey, whom they as soon forsook to gaze upon the military glory of Caesar; and Caesar, noble and magnanimous as he was, they also put aside. And who did that corrupt and degenerate people receive in his place? A profound, artful tyrant, to whose yoke they humbly bent their necks; and liberty, once highly honored among them, but now no longer known, deserted them forever. Thus they, along with other nations of a similar fate, taught the world the great lesson, that virtue, liberty and independence go hand in hand—they cannot be separated—they rise or fall together.

Do the present signs of the times lead you to anticipate the accomplishment of great things for the cause of humanity and justice, in this our native country? Are you led to believe, that the day is not very distant when universal liberty shall be proclaimed throughout the whole length and breadth of this land? As you would wish your posterity then duly to appreciate that great birth-right of man, concentrate your energies upon the grand object of making the rising generation truly virtuous and wise. Let their minds be cultivated with a knowledge of all the arts and sciences of civilized life;—but above all, see to it, that along side of this be planted deep into their hearts, moral and religious truths. “For righteousness exalteth a nation, but sin is a reproach to any people.”

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