

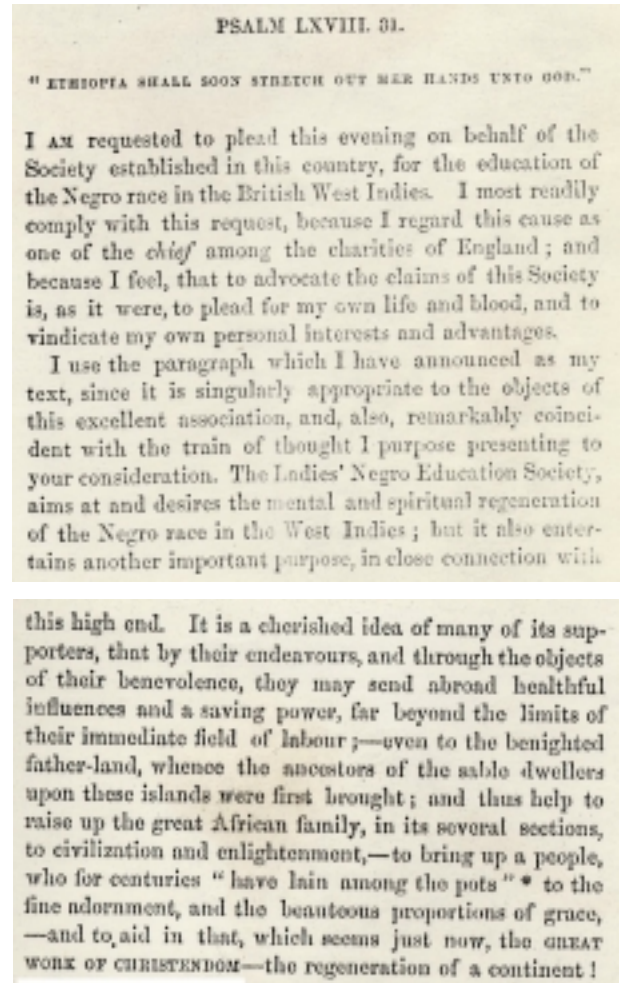
PSALM LXVIII. 31

“ETHIOPIA SHALL SOON STRETCH OUT HER HAND UNTO GOD.”

I AM requested to plead this evening on behalf of the Society established in this country, for the education of the Negro race in the British West Indies. I most readily comply with this request, because I regard this cause as one of the *chief* among the charities of England; and because I feel, that to advocate the claims of this Society is, as it were, to plead for my own life and blood, and to vindicate my own personal interests and advantages.

I use the paragraph which I have announced as my text, since it is singularly appropriate to the objects of this excellent association, and, also, remarkably coincident with the train of thought I purpose presenting to your consideration. The Ladies' Negro Education Society, aims at and desires the mental and spiritual regeneration of the Negro race in the West Indies; but it also entertains another important purpose, in close connection with this high end. It is a cherished idea of many of its supporters, that by their endeavours, and through the objects of their benevolence, they may send abroad healthful influences and a saving power, far beyond the limits of their immediate field of labour;—even to the benighted father-land, whence the ancestors of the sable dwellers upon these islands were first brought; and thus help to raise up the great African family, in its several sections, to civilization and enlightenment,—to bring up a people, who for centuries “have lain among the pots”^{*} to the fine adornment, and the beauteous proportions of grace,—and to aid in that, which seems just now, the GREAT WORK OF CHRISTENDOM—the regeneration of a continent!

^{*} Psalm lxviii. 13.



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Falling in with these purposes and aims, I wish to avail myself of the prophetic announcement I have quoted, by calling attention to some facts, in order to shew, *first* of all, that in the work of the Divine providence, this withered arm of the human species—the Negro race—is gradually, nay rapidly resuming life and vitality, and hastening with a pace, quick beyond all precedent, to the open day of the Gospel: and then I wish to employ the evidences of this fact which I may present, as the grounds for increased zeal and energy, in the particular department this society aims to fulfil.

The term Ethiopia is, in the original, Cush. This Cush was one of the four sons of Ham. His descendants, in part, settled in Asia between the Euphrates and the Tigris, and there first distinguished themselves. There Nimrod, his son, laid the first foundations of empire, of which we have any record, and founded Nineveh. Subsequently the Cushites spread themselves abroad through Arabia, from the Persian gulph to the Red Sea. By and bye, in the process of time, a portion of them crossed the Red Sea and settled in Africa; and afterwards, as the remainder of the Cushite family, who were settled in Asia, were gradually merged in other races, the seat of their strength and empire was transferred to Africa: and consequently in history, the African section of the Cushite family stands forth as the representative of the race. For although two other of the sons of Ham, that is, Mizraim and Phut, settled in Africa; yet they have had but little to do with generating that mighty hive of human beings which peoples the continent of Africa, whose numbers seem ever to swell more and more beyond all ordinary calculation, as the missionary or the traveller

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advances toward the interior. The name Mizraim, and his race, seem connected only with ancient Egypt; for, from a very early period down to the present, the invasion of the Persian, the Greek, the Roman, and the Turk, has obliterated the distinctive marks of the sons of Mizraim: and hence in these our modern days, we find in Egypt a mixed race of people, and only the faint memory and the doubtful tracings of the Aboriginal population. And so, to a certain extent, was it with Phut; he settled in the north-western part of Africa; and although his family too, in a partial degree, have remained intact, yet the presence, the influence and the power of the Moors and the Romans can be seen in their mixed blood, and the foreign control to which they are subjected.

This history of the Cushites, in its African section, has been entirely different. Shut in by the great desert from the rest of the world, and, until the discovery of America, protected from foreign aggression by the then, to them, mysterious ocean; they have peopled the vast interior of the African continent with various tribes and nations; of most of whom we have but vague, indefinite, and almost fabulous reports; and concerning whom the world is now in nearly as much doubt and incertitude, as it was two thousand years ago, in the time of Ptolemy and Herodotus.

This ignorance, with respect to the Cushite or Negro family, long continued as it was, has in more modern days become greatly lessened. It was broken up by that remarkable activity of the human intellect which the discovery of the magnet, the invention of printing, and the geographical adventures of Columbus, produced in the fifteenth century. These events led to a complete ac-

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quaintance with the coast of Africa, and the tribes dwelling thereon. Another influence tended to the same result: the peculiar social condition of the newly-discovered islands in the west—a condition produced by the ruthless waste of aboriginal life by Spain—caused a strong demand for a new supply of labour. In this originated the Slave Trade: and this effectually broke the spell of African seclusion. The demand for West Indian labour was met by the forcible substitution of the Negro for the Indian.

And thus the children of Cush are scattered over the face of the whole earth. The Negro race is to be found in every quarter of the globe. Stolen from their homes, and reduced to abject vassalage; they are gathered together by thousands and tens of thousands, and even millions, in lands separated, by thousands of miles, from the primitive seat of their ancestors, and the rude hamlets of their sires.

Now it is with respect to the Negro race, as thus scattered abroad through the world, as well as dwelling in their homes in Africa, that I shall apply my text: my purpose is to show that, in the merciful providence of God, the Negro is fast approaching the day of complete evangelization. As proof of this position, I shall call your attention,—

I. To *secular* evidences of its correctness and truth, manifested during the last fifty years.

II. To the spiritual progress of the Negro race during the same period.

III. To the unusual spiritual solicitude exhibited in the race, during this period, and at the present time.

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I. In the *first* place, I am to refer you to secular evidences—to some temporal providences, that are alike re-

cent and remarkable; which shew that the day of the regeneration of Africa and her children is fast drawing nigh.

We stand now, my hearers, in the central period of the present century: we are living in the year of grace eighteen hundred and fifty-three. Now just go back with me to the commencement of this century, and look at this race of which we are speaking. What then meets our eyes? Why we find one universal fact connected with the Negro race—the fact of universal slavery, and the slave-trade. If we turned to the West Indies, whether under Danish, Spanish, Dutch or English rule; the black man, everywhere, was a chattel. If we turned to the American continent, we should have found the race in the same position there, whether under the Protestant rule of the North American colonies, or, under the Romish rule of the South American states. If we turned to Africa herself, we should have seen the whole extent of that vast continent, given to the spoiler, robbed of her children—the vast interior converted into a hunting-ground for capturing miserable and wretched human beings;—drenched on every side with fraternal blood;—and the long line of the coast, for thousands of miles, evidencing, at every point, how prolific was the Slave Trade, in woes and agonies and murders, by the bleached bones, or the bloody tracks of its countless victims!

And what was the *status* of the Negro race at this time, in either Europe or America? It is one of the sad results of crime that its deadly influences strike down deep into every part of the human constitution: it both dementates and demoralizes men. The slave-trade not only lowered the nations that engaged in it, in the scale of humanity, and in the tone of their morals, but it

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robbed them of the clearness of their mental vision. They not only robbed the Negro of his freedom—they added another crime thereto: they denied his humanity. Yes, at the commencement of this century it was a debated question among cultivated, thoughtful, nay even scientific minds, whether the Negro was indeed an integral member of the human species.

This then was the condition of the Negro race fifty years ago. This the estimation in which that race was held.

And now I desire to call your attention to the great change which has taken place in both these respects, since that period.

Since the commencement of this century, the leading European and American governments have renounced all participation in that nefarious traffic which has barbarized Africa; and some of them have declared the Slave-trade—Piracy. The black man, thus held in a state of servitude, has been emancipated. The cheerful voice of freedom has been heard all around the islands of the Caribbean Sea; and eight hundred thousand human beings, under British rule, have been awakened by its grateful tones, to liberty and manhood. Influenced by this gracious example, France has stricken the shackle and the fetter from the limbs of three hundred thousand men and women. And Denmark has given the promise that she too will follow, at an early day, in the same benevolent pathway.

In America, the civil condition of the Negro race presents, in many places, the same signs of a half-century's progress. From Mexico,* Bolivia, Peru, Colombia, and Guatemala, the signs and tokens of Negro slavery were

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obliterated long before the system was abolished in your own western possessions. And although it still exists in Brazil, in the United States, and in Cuba, we have nevertheless some few signs of advancement, some evident indications that it must ere long yield and come to an end: for the commerce of the world is against slavery: the free-trade principle of the age is against it: science in her various developements is against it: the literature of the day is just now being brought to bear, in a most marvellous manner, against it: and the free sentiments of the world are against it, and doom it to an early utter oblivion!

Turning again to the coast of Africa we meet with most cheerful evidences of progress. Along a coast, extending some two thousand five hundred miles in length, the slave-trade has been entirely uprooted and destroyed; and from "more than three-fourths of the strongholds"* once occupied by the traders, they have been driven out, never more to return. Along this region—including some of the richest and most productive portions of the African continent—legitimate trade has sprung up; and instead of a revolting commerce in the "bodies and souls of men," and women, and even babes; we see industrious communities springing up; civilization introduced; and a trade commenced, which already has swelled up, in exports alone to Europe and America, to more than two millions of pounds per annum.†

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In connection with these general facts of African improvement there are a few particular details which deserve special notice. One of these is, that from the midst of this race, various individuals have arisen who, on many accounts, merit consideration. If I had time, I could mention the names of scores of negroes who have achieved fame and celebrity; philanthropists like Howard; scholars, classical and mental; scientific men, one, a Doctor of Philosophy in a German university; distinguished painters and artists; officers, well known in Europe;* and ONE—a statesman, a general, and a hero, now a historical character, who was the father of his country, and achieved her liberties: one of the ablest commanders of the age: a man for whom the highest notes of minstrelsy have been struck; around whose name and history all the attractions of romance have hung. I mean the great and mighty chief of Hayti, Toussaint L'Ouverture.†

* EUSTACE, a Negro, of the Island of St. Domingo was an eminent philanthropist: he devoted all his means to providing for the sick and needy, nursing and sheltering orphans, and apprenticing destitute youth. He lived and labored only to make others happy. In 1832, the National Institute of France, awarded him the sum of 1000 dol. JOB BEN SOLOMON; ANTONY WILLIAM AMO (of the Universities of Halle and Wittenburg) Doctor of Philosophy; IGNATIUS SANCHE, and FRANCIS WILLIAMS; ranked high as scholars: ANNIBAL, was a Lieutenant General in the Russian Army; LISLET GROFFROY, was an officer of artillery in the Isle of France.

†Lamartine and Miss Martineau have both made Touissant the hero of one of their works; and most readers are acquainted with the fine sonnet of Wordsworth, which I cannot resist repeating:—

“Touissant, the most unhappy of men!
Whether the whistling rustic tend his plough
Within thy hearing, or thy head be now
Pillowed in some deep dungeon's earless den;—
O miserable Chieftain! where and when
Wilt thou find patience! Yet-die not; do thou
Wear rather in thy bonds a cheerful brow:
Though fallen thyself, never to rise again,
Live, and take comfort. Thou hast left behind
Powers that will work for thee; air, earth, and skies
There's not a breathing of the common wind
That will forget thee; thou hast great allies;
Thy friends are exultations, agonies,
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notice one striking fact: that is, that within this period, the black government of HAYTI* has come into existence—the African colony of SIERRA LEONE has been established—a colony which has already become the cradle of missions, the mother of churches, the parent of colonies. And, moreover, we see now rising with, we trust, hopeful indications, on the western coast of Africa, the lone star of the black REPUBLIC OF LIBERIA.

And still another movement of a similar character is now projected by Englishmen, from your own West India islands: a movement of brightest promise, even while yet in the bud; which contains within its folds the germs of a new African nationality of a civilized and Christian type. In the island of Barbadoes a society has been formed, under the patronage of the Governor, the Bishop, and other chief personages, whose object is to transplant colonies of black men from the West Indies to the coast of Africa. The black population have become interested, and have formed Societies, and declare their strong spiritual yearnings for Africa. They are to go in communities, with clergymen, physicians, mechanics, and laborers, and form themselves at once into organized settlements. An agent has been in this country seeking funds for the

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The Lord Bishop of Oxford, (Dr. Wilberforce) whose interest in the Negro race is as well known as his name, made the following remarks, as I find them reported in the account of the Annual Meeting of the Ladies' Negro Education Society, April 26, 1849:—"All commerce and social intercourse had vanished; and if the island were sunk, it would not, he believed, produce such an impression as the loss of one ship or one flag! She no longer lived as a member of the civilized world."

Even the excellent and philanthropic Mr. Dowding, (see those two admirable pamphlets: "REVIVAL OF BISHOP BERKELEY'S COLLEGE," and "AFRICA IN THE WEST," by Rev. W.C. Dowding, M.A.)—even Mr. Dowding points—"to the vegetable condition which they (the negroes) exhibited in Hayti."

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a man who talks as though, had he the power, he would tread the whole Negro race out of existence as if they were so many ants. But it is really disheartening to find the FRIENDS of the Negro race making such egregious blunders as the Right Rev., and the Reverend gentlemen, named above.

I beg to call the reader's particular attention to a few facts in relation to Hayti; and then he can judge for himself, whether should that island sink, it would "make no such impression as the loss of a ship!" and whether her condition is a "vegetable condition!"

1. Hayti came into existence, as a nation, about the commencement of this century, and contemporaneously with the South American Republics: but while they have been rent asunder by repeated revolutions, and are going to ruin, (e.g. Mexico, Guatemala and Buenos Ayres;) Hayti has had but *one* revolution, and still remains strong and vigorous.

2. The population of the whole island, in 1800, immediately on the assumption of independence, was 500,000. Its present population exceeds 1,000,000 (in 1824, the census gave 935,000.) I have not seen any census of the island since that of 1824.

3. In regard of agriculture, trade, and commerce, the following FACTS speak for themselves. *First*, with respect to Great Britain: McCulloch, in his Dictionary of Commerce, &c. London, Edit. 1834; gives the following statements—"In 1786, the exportation of coffee was about 35,000 tons. In consequence of the subsequent devastation of the island, the exportation for some years almost totally ceased; but it has not risen to about 20,000 tons." p. 309.

The amount of the following articles exported in 1832, was estimated as follows:—

Coffee	*	*	*	50,000,000 lbs.
Cotton	*	*	*	1,500,000 "
Tobacco	*	*	*	500,000 "
Cocoa	*	*	*	500,000 "
Dye-Wood	*	*	*	5,000,000 "
Tortoise Shell	*	*	*	12,000 "
Mahogany	*	*	*	6,000,000 "
Hides	*	*	*	80,000 "

p. 927.

The quantity of Sugar exported in 1826 amounted to 32,864 lbs., and it should be recollected that about twenty years before, not an ounce of that article was manufactured on the island, p. 926. This was the state and condition of Hayti up to 1834. (The above facts are taken from "Inquiry into the Colonization and Anti-Slavery Societies," by the Hon. William Jay, of Bedford, New York, U.S.A.)

Secondly, what is the *present* condition of Hayti, with respect to agriculture and commerce? I have not the time and convenience to obtain the items which pertain to Great Britain; but from the NEW YORK TRIBUNE, I gather the following facts, which that paper *copied* from the REPORT of the SECRETARY OF THE TREASURY OF THE UNITED STATES, in 1851—

By that report it appears that during the year ending with June, 1850, the tonnage employed in this trade was as follows:—

Cleared for Hayti, American vessels, 232, tons 29, 981	}	tons 74,671
Arrived from " " " 320, " 44,690		
Cleared for Hayti, Foreign vessels, 35, tons 8, 127	}	tons 14,406
Arrived from " " " 35, " 6,289		
Total		89,077

Of these vessels the American were navigated by 3,504 men, and the Foreign by 670.

The foreign commerce of the United States is transacted with eighty-one different countries. Of these, Hayti is the eighth in respect of the shipping employed, exclusive of New-Grenada, whose ports serve merely as stopping places. Our commerce with Scotland and Ireland together employs a tonnage of only 54,701 tons, American bottoms; that with Hayti is thus some 20,000 tons greater. It is also 30,000 tons greater than the trade to and from the Hanse towns, and as much greater than that with Belgium. It is greater than that to and from Russia, Prussia, Sweden and Norway, Denmark, Hanover, and the Swedish and Danish West Indies all together.

The American shipping in the Haytian trade exceeds by two thousand tons that trading with both the Atlantic and Mediterranean ports of Spain, and is double that trading with France on the Mediterranean, taken together with the French West Indies, the French Fisheries, French Guiana and the Isle of Bourbon. It equals the aggregate of that trading to Portugal, Madeira, the Azores, and Cape de Verde Islands, Italy, Sicily, Trieste and other Austrian ports, and Turkey.

a man who talks as though, had he the power, he would tread the whole Negro race out of existence as if they were so many ants. But it is really disheartening to find the FRIENDS of the Negro race making such egregious blunders as the Right Rev., and the Reverend gentlemen, named above.

I beg to call the reader's particular attention to a few facts in relation to Hayti;

and then he can judge for himself, whether should that island sink, it would "make no such impression as the loss of a ship!" and whether her condition is a "vegetable condition!"

1. Hayti came into existence, as a nation, about the commencement of this century, and contemporaneously with the South American Republics: but while they have been rent asunder by repeated revolutions, and are going to ruin, (e.g. Mexico, Guatemala and Buenos Ayres;) Hayti has had but *one* revolution, and still remains strong and vigorous.

2. The population of the whole island, in 1800, immediately on the assumption of independence, was 500,000. Its present population exceeds 1,000,000 (in 1824, the census gave 935,000.) I have not seen any census of the island since that of 1824.

3. In regard of agriculture, trade, and commerce, the following FACTS speak for themselves. *First*, with respect to Great Britain: McCulloch, in his Dictionary of Commerce, &c. London, Edit. 1834; gives the following statements—"In 1786, the exportation of coffee was about 35,000 tons. In consequence of the subsequent devastation of the island, the exportation for some years almost totally ceased; but it has not risen to about 20,000 tons." p. 309.

The amount of the following articles exported in 1832, was estimated as follows:—

Coffee	-	-	-	50,000,000 lbs.
Cotton	-	-	-	1,500,000 "
Tobacco	-	-	-	500,000 "
Cocoa	-	-	-	500,000 "
Dye-Wood	-	-	-	5,000,000 "
Tortoise Shell	-	-	-	12,000 "
Mahogany	-	-	-	6,000,000 "
Hides	-	-	-	80,000 "

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It exceeds by more than 20,000 tons the trade with Holland, the Dutch East Indies, Manilla and the Philippine islands together. The same is the fact with regard to the British East Indies. And it is nearly double the trade with China. Brazil, with her population of five millions, alone of all the South American States, gives employment to more American tonnage than Hayti, and she employs only a third more. Indeed, Venezuela, Bolivia, the Cisplatine and Argentine Republics and Peru, all together only equal Hayti in this respect. Mexico is 27,000 tons behind her.

Do not these facts show exclusively the great consequence of this trade to our shipping? We commend them to the parties they most nearly concern.

Nor is this the only branch of American industry and enterprise to which this teeming island offers a profitable outlet. Our farmers, labourers and manufacturers have an even greater interest in the Haytian trade.

Mexico, with a population of 8,000,000, took last year 1,498,791 dol. of the products of the United States; Hayti 1,211,007 dol. But there is a superiority in the trade with Hayti, in that, from there a return cargo is always brought back; from Mexico specie is the main if not the sole article received. In fact, the Haytian trade must be reckoned next to that with Cuba in its value to the United States; and even over that, it has an advantage in the certainty of a return cargo between the two crops, when a ship from Hayti brings either coffee, hemp or logwood. Of the last-named article, New York took from the Island last year no less than 19,282 tons, being nearly four times as much as from all other logwood-growing countries put together. We imported from Hayti in 1850, 19,440, 985 lbs. coffee, worth 1,139,320 dol.; mahogany and other woods, worth 70,000 dol.; and hemp, cocoa, tobacco, &c., to make up the total amount of 1,350,000 dol.; our exports to the Island were 1,544,771 dol., the discrepancy being made up in specie and bills of exchange.

In fact, the Haytian trade is of more importance to us than the Cuban.

Hayti consumes six times as much of our flour as Cuba. She took last year 31,504 barrels, while Cuba took but 5,504, and of that, a part is said to have been smuggled into the Island—the duty being 10 dol. per bbl; of smoked or dried fish Hayti took 121,048 dol., Cuba 100,364; of pickled fish Hayti 7,212 bbls., Cuba 1,708; of port Hayti 13,750 bbls., Cuba 4,404; of soap, Hayti 1,498,716 lbs., Cuba 54,868.

To Cuba, we send large sums of money to buy sugar, and heavy shipments of Cuban sugar also come here on foreign account for refining, which swells the trade with that Island to a great amount. But of our refined sugar Cuba takes none, while Hayti is one of our best customers for that article, having last year imported from us 238,772 lbs. There are many other articles which Hayti imports entirely from the United States, as for instance, gunpowder, of which she last year took 107,525 lbs.

One article of our products deserves especial mention in this connection. We refer to cheap, domestic cottons. In these goods our manufacturers are beginning to compete successfully with all others in the Haytian market. Last year they sold there to the following amount:

Brown and Bleached Cottons	219,933 dol.
Printed and colored do	44,754 “
Bags, Thread, and other Cotton articles ..	4,701 “
	270,497

Of these goods Cuba takes nothing, being prevented by all kinds of restrictions and duties imposed by the mother country. But with Hayti the trade is free. Moreover, in Cuba it is only the rich we deal with, in Hayti the masses are our customers.—*From the New York Tribune, of March, 1851.*

It will be noticed that the above facts have reference to trade with the United States only.

Third. I find the following remarks in Appendix A of Mr. Rigelow's "Jamaica in 1850: "It is part of the Journal of a French gentleman who visited Hayti in 1850." "In conclusion, I must say, that I found the elements of civilization in a country which has been supposed to be completely plunged in barbarism. In all social relations I have only had to congratulate myself on the character of the inhabitants. The highways afforded a security which appears fabulous. In the towns I met all the charms of civilized life. The graces of the ladies of Port-au-Prince will never be effaced from my recollection."

Why cannot something be done for the Haytians, either by the English Church, or the American Episcopal Church? The people are Episcopal, and cling to liturgical services; but they dislike the Pope and repel the Romish Hierarchy.

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foundation of a college. An important society has been formed in England, under the patronage of the Archbishop of Canterbury, and the leading dignitaries of the Church, and great statesmen. Already two African youths are under a system of instruction for missionary usefulness.

The locality they have chosen is that rich and precious portion of the coast, which lies south of Liberia, and which is contiguous to the powerful kingdoms of Ashantee and Dahomy; and thus, in a corporate state, they will be enabled, at an early day, to act with a civilizing power and a Christian influence upon all the wide spaces, yea, at the very heart of the great life which beats in that vast continent. And here you cannot but notice that which has struck my own mind as one of the most distinct, unequivocal, and peculiar providences of the Almighty, which has been seen during the last three centuries. It is now three hundred years since the commencement of the slave-trade. During this period millions of negroes have been stolen from Africa, and subjected to all the bitter, but unimaginable, horrors of domestic slavery in the American continent and its isles. Why all this agony and anguish—continued from generation to generation, to the only portion of helpless humanity—dragging down the people of a single race on two continents—why all this agony and anguish should have been permitted by the Divine will and providence, has been perhaps the most puzzling question which ever agitated the mind of Christian men, who could not doubt the justice and equity of heaven. Well, three centuries have passed, and the mystery is being solved; the recaptured Africans taken to Sierra Leone, civilized and Christianized, feel all of a sudden, an irresistible desire

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to return to the land of their birth: they charter vessels, and a large number go down the coast a thousand miles and more, bearing the Gospel to Abbeokuta.*

Again, emancipation takes place in your British West Indian Islands, and eight hundred thousand men, women and children are changed, by a single act, in one day, from chattels into men: so soon as they are freed from the fetter and from thralldom, a strong spiritual yearning arises in their souls for their father-land, and they stretch forth the arms of a sacred affection for Africa. The feeling is so wide, so general, so earnest, that an organized system is fallen upon, and soon, Christian communities of black men in large numbers from your British West Indies, will be seen planted on the west coast of Africa, proffering the boon of salvation to all the large tribes and nations of that continent.

And yet again: the children of Africa have been sojourning nigh three centuries in America; and in the course of time, large numbers of them have become free. The free blacks of America are a disturbing element in the midst of the white inhabitants of the paradoxical Republic; and hence by the force of the oppression prin-

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Here, then, in the providence of God, we see three distinct movements—in the Negro race itself—of a civilized and Christian character, tending towards the coast of Africa: and it presents this singular, this cheering and auspicious aspect, that after three centuries of slavery and outrage, this people are emerging from the shades, and, all at once, from three different quarters of the globe, are carrying, in a combined and organized manner, in three different streams,—civilized institutions, and the gospel of our Lord Jesus Christ, not only to the coast of Africa, but to the banks of the Niger—to the very heart of that vast benighted continent!

II. I must not dwell any longer upon these topics of temporal regard. Interesting and gratifying though they be, they are not nearly so grateful to the Christian mind,

*That the colonization scheme is, at once the offspring, and the manifestation of the “OPPRESSION PRINCIPLE,” in the United States, seems to me an indisputable fact. I know that *now* some of its friends will deny this: but these facts remain, namely, that the Society has repeatedly declared its purpose to “GET RID” of the free black population;—that its chief supporters, and some of its leading officers have, again and again, denied that America is the home of the coloured race, though born in that country, and have stigmatized them as “nuisances”—that in *all* the Legislatures of the South and South-West, where its SUPPORTERS have succeeded in passing odious “black laws,” they have accompanied these laws with fines and taxes against the black population, and then have applied these fines and taxes to the support of the Colonization Society;—and that, when, in 1850, the Virginian Legislature imposed a tax upon every free Negro between the ages of twenty-one and fifty-five, an Act “to induce the free Negroes of (this) that state to emigrate therefrom,”—the “African Repository,” the official organ of the Society declared—“It will be a matter of general joy among our various readers that the above Act has been passed.... and is now in full force. It is a grand and moral demonstration of the immense importance of the work of colonization!”

The colonization scheme is the result of the “oppression principle” in America: but this has nothing to do with the Liberians, and Liberia: they are EXILES; and Liberia is a free government, independent, enlightened, enterprising and full of high promise. It is but just that I should add that there are undoubtedly very many colonizationists, whose motives are of the highest, noblest, character; and there is no doubt that the general feelings of the Society toward the black race, have undergone some slight modification of late.

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The contrast I have just presented, between the commencement of this century and the present moment, holds, in an equal degree, with respect to the spiritual condition of this race, as to their civil and political status.

Prior to the commencement of this century the Negro race had been left in a state of almost absolute spiritual neglect. Along the whole line of the West coast of Africa, not a mission had been commenced to evangelize nations; not a spire pointed its silent finger, with a heavenly significance, to the skies. The masses of the black population of America and the West Indies were in a state of heathenism, though surrounded by the Christian institutions of the Whites. Both custom and law forbade the instruction of Negroes, and super-added fear prevented the formation of schools. Nay, more than this: the conquerors of the black race were, as yet, undecided whether their bondmen were capable of spiritual illumination, or were heirs of immortality.

Now let us take a general view of the advance which has been made in the Negro race in Christian culture and enlightenment. I have not time to trace the stream of improvement, from the first flowings of the generous waters to the present full and grateful supply. I cannot linger on my way to mark the first signs of a noble revolution of feeling on this subject;—to note the kindly endeavours and the zealous efforts which ensued,—the encouraging fruits which they yielded, and the present state of cheering advancement and hopeful promise. Let it suffice that I present the more notable changes—the almost incredible contrast which meets our eyes, this day, almost everywhere where the children of Cush, the Negro

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Fifty years have sped their flight, and now, at the present day, there is not a spot on earth, where members of the Negro race are gathered together in any considerable numbers, but what there enlarged facilities are now opened to them for mental and spiritual culture, or, where their religious interests have not become questions of vast importance. Turn to the West India islands. Immediately on Emancipation, nay, in justice it must be said, *before* that glorious event, efforts had been commenced to give religious instruction to the black population. Even then this Society had commenced its benign and saving labours; and now in all the lovely isles of the West, where "Britain's power is felt," there are hundreds and thousands of African youth, who, this day, have been appropriating the rich advantages of mental and spiritual instruction. During the few years which have elapsed since emancipation, there has been a marvellous increase of schools, and churches, and chapels. A number of intelligent and thoughtful African young men, among the different bodies into which Christendom is unfortunately divided, have been trained up as teachers and ministers. In the Church a class of this kind act as catechists and lay-readers. Some of the children of these people have been sent to Europe, to avail themselves of the higher discipline of education in the universities of the old world, and have returned home again to serve their people in civil and spiritual functions. A few have remained in Europe. I know myself of three of these sons of Africa now in England, who having taken orders, are acting as curates in the Church: another, a personal acquaintance, has recently commenced his ministry in one of the West India islands.

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have elapsed since emancipation, there has been a marvellous increase of schools, and churches, and chapels. A number of intelligent and thoughtful African young men, among the different bodies into which Christendom is unfortunately divided, have been trained up as teachers and ministers. In the Church a class of this kind act as catechists and lay-readers. Some of the children of these people have been sent to Europe, to avail themselves of the higher discipline of education in the universities of the old world, and have returned home again to serve their people in civil and spiritual functions. A few have remained in Europe. I know myself of three of these sons of Africa now in England, who having taken orders, are acting as curates in the Church: another, a personal acquaintance, has recently commenced his ministry in one of the West India islands.

In the United States of America, although wicked laws and a bad public sentiment, have seriously retarded the spiritual progress of the African race, yet in the slave-states a greater attention is now paid to this duty than ever before; and in the North a class of free black men has arisen, who, as ministers and teachers, in their own persons vindicate their race, and at the same time elevate and bless it.

And now, when we turn to Africa, how great the change! How wonderful the pleasing the contrast! “Previous to the year 1832, there was not a mission anywhere between Sierra Leone and the Cape of Good Hope.” Now, “during the last fifteen or sixteen years” —I use the words of another*—“there have been established as many as twelve hundred missions, at the distance of 100 or 200 miles from each other, embracing three times that number of out-stations along the coast; and a still greater number of out-stations interiorwards.” To hundreds of thousands of the nations, on the coast and in the interior, the gospel of glad tidings is regularly preached. Its life-giving power is manifested in the marked revolution which is going on in their tastes and habits, and in the change of their customs. Christian communities are being gathered together, civilized, and Christian institutions are formed, and are extending themselves. Christianity has made itself felt in the family, in the domestic relations of life, in trade, in law, in the “modus operandi” of their governments. Thousands of children are now regularly receiving instruction in our holy religion, and the enlightenment which comes from mental training.† Already one high school has furnished

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a score and more of catechists and teachers; has produced three native young men, fit candidates for holy orders in the church, who are preaching the gospel to their own kith and kin in heathen darkness. This same school—the Fourah Bay Institution, has now a dozen young men fit candidates for holy orders; and another set of youths trained in the languages and in science, also preparing for sacred duties and the ministerial call. At another place on the coast, two other high schools are already in operation; two colleges; one on a large scale, are projected, and will soon commence operations. Indeed, so great, so increasing, and so important are the spiritual interests of the nations, that the Episcopal Church of America is now strengthening all its posts on the coast of Africa; and, to use the words of its Foreign Secretary, in a letter to myself, she expects that the Church there, that is, in Liberia, will soon be permanently established; and last year she commissioned a Bishop to head her movements in the mission there, in the Republic of Liberia. And since the consecration of Bishop Payne, the mother Church of England has met the needs and the demands of your own missions and African colonies by the consecration of the Bishop of Sierra Leone.

III. In the third and last place, I get to direct your attention to the unusual spiritual solicitude now, everywhere, manifest in the Negro race.

This characteristic has had its chief manifestation during the half-century which has just expired, and seems peculiar to it. There is a stirring up now in the spiritual desires and yearnings of this race, such as the world has never before witnessed. From every side we hear the earnest call, from yearning hearts, for Christian light. There is no quarter of the globe, where the children of

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Africa are gathered together, but where we see this trait of character more discovered than any other. Indeed, risking the imputation of partiality of race, I think I may say that religious susceptibility and moral dispositions are the more marked characteristics of the Negro family and the main point in which they differ from other races. There is a peculiar fact which proves this point: where the white man goes he first builds a Bank or a Trading house: the first effort of the black man is to erect a meeting-house. The enlightenment of the one seeks, first of all, to express itself in mere civilization: the native disposition of the other tends toward some religious manifestation.

During the last few years there has been a more than usual—a most marked expression of these features of character. We have the testimony of West Indian pastors, missionaries, and teachers, to the eager craving of the African peasantry for instruction. In America, the gravest hindrances cannot repress this desire; and among the free black population, I can testify from personal acquaintance and observation that this, the religious solicitude, is the master-principle of that people. Turn to Africa, and there we see almost fulfilled the prediction of the Prophet—"The Gentiles shall come to thy light, and kings to the brightness of thy coming."* I doubt much whether, if ever, the history of missions has discovered such a wide-spread and earnest seeking for Christian knowledge, as is seen among the Pagan tribes on that suffering coast. A missionary on his way down the coast, lands at a certain spot. The news of a God-man, as they term him, having come, flies like lightning through the

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neighborhood. Three kings visit him: several chiefs bring him their sons, and desire him to take them under his care for instruction: numbers of the people assemble, all expressing their sorrow that he will not abide with them, and teach them. When Mr. Freeman went some two hundred miles in the interior to visit the king of Ashantee, the whole kingdom was thrown into excitement. "Never since the world began," said the king, "has there been an English missionary in Ashantee before." Thousands of troops attended him on his approach to the sable monarch; and in the midst of the grossest superstition, and most cruel rites, the ambassador of Christ was received with the most marked respect; and full permission was given him to establish Christian institutions in the capital of the kingdom.* All along the coast where missions are established, kings and princes, and great men are bringing their children forward to be trained up in our holy faith. I do not know of a single mission, but where there are two or three or more of these youthful princes, who are entrusted to the care of these missionaries. Sometimes their parents come from the far interior with their children—so great is their desire; and so numerous are the requests of this kind, that, not unfrequently, the missionaries are obliged to decline receiving them. In several cases they have sacrificed their parental feelings—parted with their little ones, and sent them across the ocean for instruction. In England, at the present time, there cannot be less than a hundred negro children at school, in different parts of the country. Nor does this solicitude spend itself in anxieties for the young only: it is fully participated in by the adult population. The missionary, wherever he

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goes from his station, is sure to get a large, patient, inquiring auditory, whether in a hut, or in a rude heathen temple, or in the temporary Christian church, or beneath the shade of the palm, upon the passing highway. Sometimes the chief of a tribe refuses an escort through to a neighbouring town, lest the missionary should stay with the other people and not come back and proclaim the good news to him and his people. At times it is both ludicrous and tearful to hear of a missionary being kept captive by a heathen king, for fear that should he suffer him to depart, he might never come back again to preach the gospel. It is only last year that the people of a village formed a stratagem to keep a travelling missionary to themselves. They attempted to bribe his boatmen to go away, so that he would be obliged to remain with them. And what is singular is, that this desire for the Gospel, vague, undefined, and ignorant as it surely is, comes from every quarter: from the north and the south, the east, and the west. The missionaries on the Gambia find themselves utterly unable to meet the earnest solicitations of the Foulahs, the Jalofs, and other tribes in Seni Gambia. The American missionaries in Liberia are pleading with tears for more help—for more teachers—for more clergymen. The call is so earnest at Lagos, at Abeokuta, and in the interior from the banks of the Niger, that Mr. Townsend sends the cry across the ocean for a band of many missionaries; and the Church Missionary Society is using every possible effort to meet the call.

At Calabar, and at the Gaboon, the missionaries have been obliged to refuse the earnest request of the natives for more teachers and ministers. You are, doubtless, aware of the fact that the chiefs in South Africa, in many places—chiefs representing tens of thousands of needy

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men, have gone hundreds of miles to the Bishop of Cape Town for teachers and clergymen,—yea, have written across the ocean to the Queen, pleading for help. And Dr. Krapf, that modern Paul, has the kings of mighty nations in Zanguebar—nations extending four and five hundred miles in the interior, numbering millions of people—begging him to come and settle in their midst; and he is almost the only man in East Africa, to meet the demand!

I have brought these facts before you, Christian friends and brethren, because to my mind they assume a most marked importance, and seem to me to have a most clear and striking significance. It is but probable that to your minds their import may seem less weighty, and that through peculiarity of position, my own view of them may appear exaggerated. I think, however, that a few considerations will shew that I ought not to be regarded as sanguine; and will cause the remarks I have made to stand out before your own minds as possessing an almost wondrous significance, and as being among the first marked fulfilments of that prophecy, that “Ethiopia shall soon stretch out her hands unto God.” Just look at these facts—note the great progress of the African race. See the civil and religious improvement they have made alike in Africa, and in the lands of their captivity. Mark the religious solicitude they are manifesting on every hand. Observe the peculiar providences which are just now occurring in connection with them; and then remember that nearly all these events, all this progress, has taken place during the short period of fifty years; while in all the centuries past of the race, from the very dawn of history, the intellect, the moral nature, society, and civil government, had remained dormant and inert!

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In his "History of the Decline and Fall of Rome," Gibbon remarks that "the rude ignorance of the Negro has never invented any effectual weapons of defence or of destruction; they appear incapable of forming any extensive plan of government, or of conquest; and the obvious inferiority of their mental faculties has been discovered and abused by the nations of the temperate zone." * Gibbon made this assertion as a fact of history, not many years before the commencement of this century. Never before had the nations beheld any thing the reverse of his description. Nigh thirty centuries of the world's existence had rolled along, and yet an almost palpable gloom had brooded over the multitudinous masses of that thickly-crowded continent. During the flight of those dark ages, not a healthful motion was given to the almost deadened life of its crowded population. The discoveries of Columbus took place, the Reformation ensued, and the art of printing was invented. These events revived the languid pulse of Europe, and stirred into activity the energies and skills of India, and broke up the perpetual solitudes of America, and poured therein life, civilization, and enlightenment.

But to my poor Father-land they brought chains and slavery, and the cruel desolations, and the harrowing atrocities of the slave-trade, and the untold horrors of the mid-passage, and a deeper depth of misery and anguish than Africa had ever known in all her dark histories before. And thus from 1562, down to the commencement of this century, the dark and bloody history of Africa was lengthened out and prolonged with, alas! aggravations and intensities, unknown in all her long previous eras.

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And not but fifty years have elapsed, and all this history is being reversed. The dark curtain is removed, and a brighter scene meets the view. God seems to have compressed in this single half-century the work and the blessings of thousands of years.

And now I say that, looking at these facts as they stand before us—comparing them with the history of Africa, nigh three thousands years of a previous era—they appear marked, distinct, and marvellous. I say, that if the providence of God may be regarded as indications of His purposes and will; then, inasmuch as *these* providences are, in a marked degree, peculiar, so we may regard them as highly significant.

I am aware that it is the part of a wise man not to be too sanguine. I know too, that looking at the untold, the unknown millions in central Africa, upon whom the eyes of civilized man have never fallen, that the work is yet but begun. But when I note the rapidity of God's work during the brief period I have mentioned, and know that God allows no obstacles to stand against Him and His cause; whether it be a pestilential shore, or a violent population, or a sanguinary king, or vindictive slave-dealers, or a slave-trading town like that of Lagos; when I see these things, I cannot but believe that we are now approaching the fulfillment of this prophecy. When I see moreover how this great continent is invested on every side by the zealous ardent missionary or the adventurous traveller; how, almost weekly, something is brought to our ears across the ocean, of new discovery or of startling incident; how that, now there is every probability that soon the very heart of that continent, and all its centuries of mystery, will be revealed to the gaze and scrutiny of the civilized world: and then, that by the common

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road, by trade, by commerce, by the flying wings of steamers, by caravans, by converted Africans, by civilized and pious Negroes, from the West Indies or America, the Bible, the Prayer-Book and Tracts, and the Church in all her functions and holy offices, will almost at once, be introduced among the mighty masses of its population, —when I see these things, my heart is filled with confident assurance, I cannot but believe that the day of Africa's redemption fast draweth nigh! And vast and extensive as the work may be, it seems that it will be a most rapid one; every thing gives this indication: for first, you will notice, that since the abolition of the slave-trade, this race, in all its homes, has been moving forward: it has had nowhere any retrograde movements. And next, you will notice, that the improvement of this race, social, civil, and religious, has been remarkably quick, and has been, almost all, included in a very brief period; and therefore, I think, that the work of evangelization in this race will be a rapid one. So God, at times, takes "the staff of accomplishment" into His own hand, and fulfils His ends with speed. The children of Israel were thirty-nine years performing a journey, which could have been accomplished in a few days: but in the fortieth year they marched a longer distance than all the years preceding, and entered, in a few weeks, at once, into the promised land. So God, now, unseen to human eyes, may be leading on His hosts to a mighty victory over Satan; and in the briefest of all the periods of the Church's warfare, may intend to accomplish the most brilliant and consummate of all His triumphs. And this is my conviction with regard to Africa. In my soul I believe that the time has come. I have the strongest impression of the nigh approach of her bright day of deliverance. The

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night, I am convinced—the night of forlornness, of agony and desolation, is far spent—the day is at hand! The black charter of crime and infamy and blood, which for nigh three centuries, has given up my Father-land to the spoiler, is about to be erased! The malignant lie, which would deliver up an entire race, the many millions of a vast continent, to rapine and barbarism and benightedness, is now to be blotted out! And if I read the signs of the times aright—if I am not deceived in supposing that now I see God's hand graciously opened for Africa—if to my sight now appear, with undoubted clearness, ———“the baby forms
Of giant figures yet to be;”

what a grand reversal of a dark destiny will it not be for poor bleeding Africa! What a delightful episode from the hopeless agony of her unmitigated, unalleviated suffering! For ages hath she lain beneath the incubus of the “demon of her idolatry.” For ages hath she suffered the ravages of vice, corruption, iniquity and guilt. For ages has she been “stricken and smitten” by the deadly thrusts of murder and hate, revenge and slaughter. Fire, famine, and the sword have been her distressful ravaging visitations. War, with devastating stride has ravaged her fair fields, and peopled her open and voracious tombs. The slave-trade—that fell destroyer! has fired the hamlets of her children—has sacked her cities—has turned the hands of her sons upon each other—and set her different communities at murderous strife, and coloured their hands with fraternal blood! Yea, every thing natural has been changed into the monstrous; and all things harmonious turned into discord and confusion. Earth has had her beauty marred by the bloody track of

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what a grand reversal of a dark destiny will it not be for poor bleeding Africa! What a delightful episode from the hopeless agony of her unmitigated, unalleviated suffering! For ages hath she lain beneath the incubus of the “demon of her idolatry.” For ages hath she suffered the ravages of vice, corruption, iniquity and guilt. For ages has she been “stricken and smitten” by the deadly thrusts of murder and hate, revenge and slaughter. Fire, famine, and the sword have been her distressful ravaging visitations. War, with devastating stride has ravaged her fair fields, and peopled her open and voracious tombs. The slave-trade—that fell destroyer! has fired the hamlets of her children—has sacked her cities—has turned the hands of her sons upon each other—and set her different communities at murderous strife, and coloured their hands with fraternal blood! Yea, every thing natural has been changed into the monstrous; and all things harmonious turned into discord and confusion. Earth has had her beauty marred by the bloody track of

the cruel men who have robbed my fatherland of her children: and the choral voice of ocean, which should lift up nought but everlasting symphonies, in the ears of angels and of God, has been made harsh and dissonant, by the shrieks and moans and agonizing cries of the poor victims, who have either chosen a watery grave in preference to slavery, or else have been cast into its depths, the sick and the emaciated, by the ruthless slave-dealer! And then, when landed on the distant strand—the home of servitude, the seat of oppression—then has commenced a system of overwork, and physical endurance, incessant and unrequited,—a series of painful tasks, of forced labour, of want and deprivation, and lashings and premature deaths, continued from generation to generation, transmitted as the only inheritance of poor, helpless humanity, to children's children!

But now there is a new spirit abroad—not only in the Christian world, but likewise through the different quarters of her own broad continent. There is an uprising of her sons from intellectual sloth and spiritual inertness; a seeking and a stretching forth of her hands, for light, instruction, and spirituality, such as the world has never before seen; and which gives hopes that the days of Cyprian and Augustine shall again return to Africa; when the giant sins and the deadly evils, which have ruined her, shall be effectually stayed; and when Ethiopia, from the Atlantic to the Indian Ocean—from the Mediterranean to the Cape, “shall stretch out her hands unto GOD!”

But it may be asked—What relation have the remarks I have made this evening, to the object of the Ladies' Negro Emancipation Society? Much every way: and I proceed now to point out this relation, and the obligation which it appears to me to ensue thereon.

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I have endeavoured to show this evening that God is laying bare His arm just now for Africa and the Negro race;—is bringing to a rapid end their long and grievous servitude;—and is shewing, in His mysterious providence, that, however grievous, in the past, to flesh and blood, has been their lot, that He meant it for good. Now the Almighty has placed a very considerable section of this race under your care, control, and government. They inhabit all those islands in the Caribbean Sea, which have come into your possession by discovery, or which have been purchased by the heroic sacrifice of blood, or won by bravery or prowess. They are the dwellers of some of the most productive portions of the globe, lying in the bright and genial bounds of the tropics. They are the labouring population of lands which yield those articles, once termed luxuries, but which are now the most important and lucrative articles of commerce. And they are the peasantry of provinces which soon will be the high road of the globe—the central depots of the world's trade; and though which, ere long, will be poured the vast and magnificent treasures of the East.

These islands must, without doubt, be held in high estimation by you as their owners and proprietors. It may be, however, that you have adopted the new and current dogma, that is, that Colonies are a useless, costly burden, which should be disposed of as soon as possible; and, if you have, then there is no need that I should further press this subject upon your attention. But if you have not adopted this opinion, and if you *do* value your colonial possessions, then you must see the need that these people—the Negro peasantry—should be trained to be honest, moral, industrious, intelligent, and thrifty.

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But in order that they may become fixed in moral and industrious habits, they must receive a moral and religious training. Heretofore, as you know, the school in which they have been educated was the school of slavery: a school which yields nought but the productive spawn of vice, and sloth, and ignorance, and superstition: a school in which indolence was respectability; and labour was degradation and vileness. Since Emancipation, however, vigorous efforts have been made to extend to them the advantages of an education. To a very large extent this had been done by the Ladies' Negro Emancipation Society, with zeal and with success; for hundreds of schools have been founded by them; thousands of children have been instructed; churches and chapels have been called into existence, and teachers and ministers have been supplied. These have been the direct and the indirect results of this Society's efforts. But what is remarkable is, that while the wide and merciful blessings of this Society have been falling "like gentle dew from heaven" upon the objects of its benevolence, its work has been silently done; its operations have been carried on quietly and unostentatiously; so much so indeed, that thousands of intelligent persons do not know of even the *existence* of the Ladies' Negro Emancipation Society. But however much like gentle woman it may be that these generous Christian ladies should thus, at once, "silent and unseen," exert themselves,—it can be so no longer. Events have occurred which drive them before the public, and which require them to make most earnest appeals for aid. Formerly they were aided by grants from Government, and from the Colonial Legislatures, and they received considerable contributions from the emancipated blacks themselves. But now the sad wreck of pecuniary

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resources, the blight of bankruptcy which has fallen upon the West India proprietors, has completely cut off these sources of aid and assistance. The Planters and the Local Government can no longer help them: the Home Government has withdrawn its grants. And though I must say, as my firm belief and conviction—a conviction founded on a careful study of reports and documents—that amid the general wreck, the black population, *on the whole*, is rising, yea, in some places, rising on the ruins of the Planters;* yet it is also the sad fact, that, in some places, they are going down to ruin with the proprietors: a ruin, alas! which involved the wreck of immortal souls, with the lesser evil of confused and disastrous material interests. And surely this melancholy state of affairs cannot but have its due and powerful influence upon your minds and upon your charity.

* This I believe to be a true statement of the case: the black population generally, are advancing to the disadvantage of the planters. The West Indian party in this country, and the pro-slavery party in the United States maintain, that Emancipation is a failure, and that the black population are fast degenerating into barbarism. As proof of this, they refer to JAMAICA:—in the other islands the proprietors have suffered but little; but in Jamaica there has been an almost utter prostration of this class. The inference drawn from this is, that Emancipation is a failure.

A few items will enable us to see, whether this representation is altogether correct:

1. For whose benefit was Emancipation effected? For the planting population only, or the black also? The census of the island of Jamaica will help decide this matter, if even the past history and injuries of the Negro race do not. According to the received estimate of 1850, of the 400,000 people in the island, 16,000 were white, and 384,000 black and coloured. It is but fair then, that this large black and coloured population should have a very considerable interest in the results of Emancipation.

2. Have the black and coloured population received any advantage through Emancipation? In 1833, they were, nearly all, "chattels," "marketable commodities," poor, penniless,—not even possessing themselves. Is their condition any better NOW? I answer this question, by quoting from a valuable and impartial work entitled "JAMAICA IN 1850, by J. Bigelow Esq, an American gentleman. He says; "I was surprised to find how general was the desire among the Negroes to become possessed of a little land, and upon what sound principles that was based," (see p. 115), "I was greatly surprised to find the number of these coloured proprietors—OVER ONE HUNDRED THOUSAND, and constantly increasing;" (p. 116)

"when one reflects that only sixteen years ago there was scarcely a coloured land-holder upon the island, and that now there are a hundred thousand; it is unnecessary to say, that this class of the population appreciate the privileges of free labour, and a homestead, &c." (p. 116) "They raise not only what they require for their own consumption, but a surplus which they take to market &c. &c." (p. 117.) "Of course it requires no little self-denial and energy for a Negro, upon the wages now paid in Jamaica, to lay up enough with which to purchase one of these properties." (p. 118.)

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3. POLITICAL POWER. "The political power of the island is rapidly passing into the same hands (the black people's). The possession of four or five acres of land confers a right to vote on the selection of members of assembly. The blacks are ambitious to possess and exercise this privilege; it causes them to be courted and respected. It is only a short time since there were no coloured people returned to that body. *In the last Assembly there were a DOZEN.* No Negro ever had a seat there till the session before the last, when one was returned. In the last session there were three. It is safe to say, that in a very few years the blacks and browns will be in a clear majority. They already hold the balance of power." (p.157.)

4. DISTINGUISHED NEGROES AND COLOURED MEN. "One of the most distinguished barristers on the island, is a coloured man, who was educated at an English University, and ate his terms at Lincoln's Inn." (p.23.) Speaking of the Surrey Assize he says, (p.25.) "Two coloured lawyers were sitting at the Barrister's table, and the jury-box was occupied by twelve men, all but three of whom were coloured."

In a statement made by G.W. ALEXANDER, of London, who recently visited the West Indies, I find that there are between 30 and 40,000 black voters in Jamaica.

The Rev. Mr. Dowding, who has lived many years in the West Indies, thus speaks of the black population in general; "They are now in the fullest career of improvement, and after knowledge of them, as parishioners, both young and old, in the school, in the family, and at the sick bedside, it is impossible not to call them a most promising people; intelligent, orderly, and (for the most part) religious."

It is not necessary for our purpose that we should make out a case, and I have no wish to hide either their foibles or their faults. It would be strange indeed if they had not both; but let it be remembered that *within the last twenty years* these people were saleable like the brutes that perish; suffered (almost encouraged) to live as the brutes; and it needs must be considered a most significant fact, that they have risen to the requirements of their condition so rapidly, and taken possession of their freedom with so little effort. Whilst in these regions many are still thinking of the Negro as an animal who wears a monkey-face, and says "massa," with just wit enough to be cunning, and just English enough to lie;—there is a race growing up in those Western Islands, seemingly in their bearing, and very often handsome: (civilization and improvement fast *creolizing* their features, and effacing the uncomeliness of the African type:) their peasants as intelligent, and intelligible as our own: their advanced classes already a powerful *bourgeoisie*, of whose future position we have an instalment in *this*; that even now (and I pray it be carefully marked) it has its merchants, its barristers, its clergymen, its magistrates, its members of Assembly, and (even) its members of Council."—"Africa in the West," by Rev. W.C. Dowding, M.A.

Both Mr. Dowding and Mr. Bigelow speak, impartially, of the character of the West Indian blacks, and mention their failings as well as their virtues: yet their common testimony evidences the improvement of my race in the British West Indies. But why is it, it may be asked, that so many writers declare emancipation a failure, and that the Negro race is degenerating? The reasons are briefly these—1. Because most persons think that the *only* important parties in the British West Indies, are the Planters; and consequently that the ruin of this small item of the population, is the ruin of the population itself; forgetful of the fact that their numbers are inconsiderable; that they have always been in pecuniary embarrassment; and above all—a fact which even abolitionists have yet to learn—that, *from the nature of the case*, there is no hope for slave-holders: they must go to ruin!

But besides this claim upon your interest, your generosity, and your zeal, as Englishmen, there is another earnest consideration, and one which appeals to you on a higher principle, that is, as Christians.

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that their labours might eventually tell upon Africa. Christian friends, this is no longer a mere idea. It is, in very deed, one of the results which God's providence has already wrought, in a partial degree, for Africa, through your West Indian islands. The ways of God are most mysterious—past finding out! He sees what man's short sight cannot perceive; and takes the direst human workings into his own hands, for enlarged, and most beneficent ends. And herein we may see the plastic power and the transforming energy of that perfect wisdom and that omnipotent hand, which knoweth all things, and which worketh as it wills, His own great ends. It seems now quite clear that the children of that very people, who for nearly three centuries have been passing through the dread ordeal of slavery in your West Indian colonies; are yet to be the special messengers of glad tidings to their father-land. Already several missionary companies of black men from your islands have gone to the land of their fathers. One case I may mention: some African converts from Jamaica feeling that they ought to do something for their father-land, went, four years ago, as teachers, to the Calabar, at the mouth of the Niger: and already as the first fruits of their labours, the king of one of the small tribes has been converted, and is attempting to introduce civilized habits, and has already established the observance of the Sabbath. Indeed so important has this movement become, that a Society has been formed, as I have before remarked, to give it form, order, system, and distinctness; and there is every probability that soon it will become one of the great colonizing movements of this colonizing age, with this difference, that is, *that it will be conducted on a PRINCIPLE, and that it will have as its main object the*

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The train of thought I have presented this evening furnishes ground, I think, for the following suggestions:

1. It shews, *first* of all, that the Negro race possesses strong vital power. I think the facts to which I have already called your attention evince this: they shew that, amid the most distressful allotments, this race clings to life; and that God has most benignantly cared for them, in times past, notwithstanding all their fiery trials. The contrast between this people, in this respect, and some others, is most striking. Wherever European civilization has been planted, there generally, the natives have vanished, as the morning mist before the rising of the sun. The Indians of North America are fast fading away. The natives of Van Dieman's Land are gone. The many millions that once peopled the clustering islands of the West Indian Archipelago have vanished before the presence and the power of the white man; and will never again return from the deep repose of the tomb, until they arise at the final day for accusation as well as for judgment. The Aborigines of the South Sea islands, of New Zealand, of Australia, are departing, like the shadow, before the rising sun of the Anglo-Saxon emigrant. It is said that no statesmanship, no foresight, no Christian benevolence can preserve the Sandwich Islanders. There is something exceedingly sorrowful in this funereal procession of the weak portions of mankind, before the advancing progress of civilization and enlightenment! But amid all these sad general facts there seems to be one exception—the NEGRO! The ravages of the Slave Trade would seem sufficient to produce extermination: the mid-passage alone is enough to destroy any people! It has not destroyed the vitality of the

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2. The remarks I have made shew us, in the second place, that God has given this race a *strong moral character*.

Although the Christian zeal and endeavor of the Church, are by no means to be determined by the richness or the hardness of the soil in which the truth is to planted; still it is cause of great encouragement, and an incentive to higher effort, when we find a people in whose nature there is congruity, so far as that *can* be in wretched humanity, with the spirit of our Holy Faith, and who desire the possession of it. The Negro race manifests this peculiar trait of character: it is a race, I think I may say, remarkably docile, affectionate, easily attached, and when attached, ardently devoted: a race with the strongest religious feelings, sentiments, and emotions: a race plastic in nature, with a native mobility and adapt- edness which at once saves them from those deadly shocks and antagonisms which destroy races when placed in juxta-position with elements diverse from, and stronger than their own: a race patient and enduring; ambitious

Negro ! The vast interior of Africa teems with the count- less millions of an unnumbered population ; and in the land of the Negro's enthrallment, the race increases with a rapidity which surprises the keenest calculator, and which carries fear to the heart of the oppressor. These facts I take and mention as indications that divine Providence designs a FUTURE for this people. They appear to me tokens and evidences that this particular section of the human species is not doomed to destruction ; but that the elevation, the civilization, the evangelization of the Negro are determined purposes of the Divine mind for the future. " Ethiopia SHALL stretch forth her hands unto God."

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Although the Christian zeal and endeavor of the Church, are by no means to be determined by the richness or the hardness of the soil in which the truth is to planted ; still it is cause of great encouragement, and an incentive to higher effort, when we find a people in whose nature there is congruity, so far as that *can* be in wretched humanity, with the spirit of our Holy Faith, and

who desire the possession of it. The Negro race manifests this peculiar trait of character : it is a race, I think I may say, remarkably docile, affectionate, easily attached, and when attached, ardently devoted : a race with the strongest religious feelings, sentiments, and emotions : a race plastic in nature, with a native mobility and adapt- edness which at once saves them from those deadly shocks and antagonisms which destroy races when placed in juxta-position with elements diverse from, and stronger than their own : a race patient and enduring ; ambitious

as any other for freedom; but when, in the stern collisions of this forceful, heartless life of ours, stricken down by the iron hand of mere brute power,—not given to despair, but content to use the genial teachings of HOPE, and to wait for the future, in calm abidance and with confident assurance. These elements of character—these qualities and dispositions shew that God has kindly bestowed a nature upon this race, which is a gracious preparation for the entrance of His Gospel: a nature which seems, the highest *natural* type of Christian requirement.

3rd. I remark, in the last place, that in His gifts of nature and in His preserving favour upon my race, we may see the training hand of God upon them, in all their scattered homes, for high ends and purposes, in the future; and also the church's opportunity and her duty.

I need not dwell upon this point: for I have already, in a general way, disclosed the wondrous providences of God upon the race, in every quarter of the globe where they are living. Dark and dreary has been their way through their many avenues of pain, and distress, and agony, during the long centuries of their distressful pilgrimage: and yet they have not been deserted of God. Surely their history warrants the affirmation that "the angel of His presence saved them:" and now, when all His purposes of trial and training, of suffering and of sorrow, are well nigh fulfilled, the Almighty casts down all the barriers of restraint: a light seems, of a sudden, to shine into their dark prison-house, and a divine voice to say unto them, "Arise up quickly; and

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their chains fall off from their hands:" * and a mission appears to be given them, whether in Sierra Leone, or the West Indies, or America, to start up from the ashes, and go forth to their needy kin in heathenism:—"Go, stand and speak . . . to the people all the words of this life."†

This aspect of the matter, that is, God's training of the people for His own great work in Africa, I have brought before you already in preceding remarks; and in it you can easily see the importance of your black West Indian population with reference to Africa; and likewise the Church's opportunity and duty for the glory of God and the honour of our Lord Jesus Christ. You see herein also the great value and importance of this Society for which I am pleading. In aiding the Society, you are not only building up your own possession, but you are also becoming co-workers with God in some of His greatest purposes. In contributing to the funds of this association, you touch, with a gracious saving influence, the needy people of two hemispheres. In joining in the labours of these benevolent ladies, you are evangelizing both the West Indies and Africa.

I repeat therefore, that this is one of the chief among the charities of England; and therefore, as a son of Africa, deeply interested in the welfare of a race, which, of all others, may be called the "suffering race;" anxious that the precious things of Jesus may be known of them for comfort and for consolation, I venture to ask of you this evening most generous contributions to this important Society, and a zealous affectionate interest in Africa and the negro race. If an English Christian grieves at the remembrance of wrongs inflicted upon

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Africa;—if his deepest sensibilities are affected at the darkness and the sin which still prevail through all her borders;—if he anxiously desires the spread of the Gospel through all her quarters;—if he wishes to see her sons, in every part of the earth, stand up erect, blessed with the liberty wherewith the Gospel makes men free; then, I say, that by participating in the labours, and sharing the burdens of this Society, he is privileged, in the Divine Providence, to realize, to a measurable degree, all his desires. For thereby he can be giving to the children of Africa the best compensation, even the Gospel, and be turning back the stream of misery into a tide of blessing; and joining in with God in directing most marvellous purposes, and proclaiming abroad, through those who—by birth and colour, by the sympathy of suffering, by common hopes and aspirations—seem pointed out as the fittest agents,—the marvels of that grace, and the wondrous efficacy of that blood, and the power of that name, which is above every name—even of Him, “Who is above all, and through all, and in you all.” “To whom,” &c.

APPENDIX

WHEN this sermon was preached in Cheltenham, and in Bath, the following remarks were made as a conclusion, instead of those at the end of the sermon. (ante p. 32)

“Christian friends and brethren:—to aid in such an august work as this, and to endeavour to bring about such a grand consummation, I expect soon to leave this country on a mission to Liberia, on the West Coast of Africa. Your pastor has most kindly permitted me to bring my mission before you this day, and has already asked your contribution to the collection which is to be made on my behalf: and now having called your attention, to a very considerable length, to the general condition, and the bright prospects of the Negro Race; I shall now venture, for a very few moments, to

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say a few words about Liberia.

I. Let me speak of what Liberia is, and whence it sprung:

Liberia is a national government of free black men, who have emigrated to Africa from the United States of America. You all know—you all have recently been brought to know—the sad peculiarities of American society—the cord of caste which exists in that country—the sad oppressions of the black race, both bond and free.

It was these oppressions which drove these men from America.

The emigration commenced in the year 1820, when the first expedition went out from New York. From that year, until the year 1847, they existed as a colony, under the care and control of the American Colonization Society. In 1847 the colonists met in convention, framed a constitution, and formed themselves into a free, national, and independent government under the name of the “REPUBLIC OF LIBERIA.”

The number of civilized black colonists is about 12 or 13,000.

The President and all the Officers of the Republic are men of the African race. In the neighbourhood of the Republic, and subject to its laws, are hundreds of thousands of benighted heathen Africans.

II. The mention of these heathen, leads me to speak of the place as a field for missions. Missions of various societies, in America, have been established in Liberia, chiefly conducted by the civilized citizens of Liberia. Among these missions is that of the American Episcopal Church. The American Church has had a mission in Liberia nigh twenty years. Its success has been great: for schools and churches have been established among the heathen: larger numbers of them have been converted, and civilized communities have been formed. During the last fourteen years the mission has been under the direction of the excellent and successful Prelate, who is now the Bishop of Cape Palmas; and so important has the work become, that last year Dr. Payne was called home by the Church and sent forth as Bishop: and this year the number of clergy will be increased, in all, to about eighteen or twenty clergymen, of whom six or seven will be black men. An Episcopal High School for boys is already established, and a female High School; and ere long a College and Seminary will be commenced.

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I have received an appointment from the American Church, of which I am a Presbyterian, in connection with this mission. I expect to sail in June for my post, and am to be engaged, chiefly, in the education of youth, and the training of men to preach the gospel. I have been asked, several times, Why it is that I go to Africa, instead of returning to America? My reason is simply this:—During several years, but more especially the last two years, I have been much afflicted by an internal complaint, which draws me away from the pulpit. I have taken some of the best medical advice this country affords, in London and also here (in Bath;) and I am advised to preach but little. As a consequence I was obliged to resign my charge in New York, some two years ago. Since then I have been looking around for a new home and new duties. Out of the pulpit—divorced from pastoral duties,—no black clergyman can live in America, that is, as a clergyman: there are no schools or colleges which will give him employment; and, besides, since the passing of that dread “Fugitive Slave Bill,” I have no great desire, in my circumstances, to live in the United States: not because that law would affect me, or mine, personally, but because it has deepened, nay, stereotyped the prejudice against my race, and made their condition more than ever miserable.

In looking about for a new home, my heart went, at once, to Africa. It is the home of my ancestors. My own father was born there. The tales he told me, in my youth, around the family hearth, of the wild, the wonderful, and the grand, had coloured my boyish imagination; and, in my Christian manhood, her weakness, and suffering, and want, had filled my heart. I decided upon going to the land of my fathers, and, so far as God gives me health, and strength, and grace, to lay myself out in zealous labours for the evangelization of “my brethren, according to the flesh,” in that benighted land. I made application to the “Board of Missions” of my own church, in America; and without any hesitation, but in the readiest, kindest, most generous manner, they have given me an appointment, and have provided a most comfortable passage for my family, in one of the new line of steamers to the West Coast of Africa. Ere many weeks I shall leave this goodly heritage of yours, this dear, dear England, which has been, to me, the land of freedom

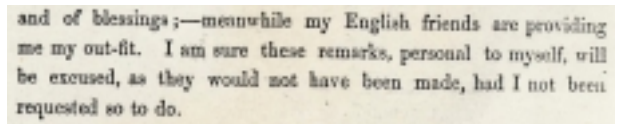
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Hope for Africa
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