

it:—under its divine impulse, the doctrine of the equal right of the African race with ourselves, to the enjoyment of personal freedom, has spread through all the civilized nations of the Earth.

Founded in injustice, and supported by violence, Slavery cannot exist forever in a Christian community. It is not only opposed to the comfort, and true enjoyment of mankind, but it is equally hostile to their temporal interests; and we confidently believe, that the holy, efficacious, Spirit of Christianity, is silently but effectively removing every barrier to the progress of these important truths, and that the day is approaching when, by means that are irresistible, the arm that is mighty to support injustice will be rendered powerless, "for He that is Omnipotent is rising up to judgement and he will plead the cause of the distressed."— "He seeth their affliction, and the exaltation of the oppressed is not hidden from him. He turneth the channels of power, humbleth the most haughty, and gives deliverance to the oppressed at such periods as are consistent with his infinite justice and goodness." Under this conviction, the fruit of the Divine operation on the mind "he that believeth maketh not haste".

The concern is in the hands of Omnipotence, and his faithful confiding children have no cause to distrust either his wisdom or his power. They know that of themselves they can do nothing; and having fulfilled the divine requiring as he has given them strength, they commit the cause to him that judgeth righteously.

Their mission terminates when their message has been delivered, according to the requiring of their Master. If they to whom it has been directed, will not hear, or hearing, will not obey, the respon-

sibility rests with them. The labourer having done his duty as far as ability has been afforded, and to the extent of the call to him, will stand exonerated in the Divine sight—he will be clear of all responsibility for the consequences—the guilt of the transgressor will be upon his own head.

To the ardent labourer in the cause of the oppressed African, the progress of the concern may appear slow and tedious, and there is a danger that he may become impatient. But it becomes us to consider that the unfoldings of Truth, in the development of religious duty, are generally gradual; perhaps always so in relation to communities— "First the blade, then the ear, after that the full corn in the ear"— "So said our blessed Lord" is the Kingdom of God". (Mark iv. 26. 28.) Like the morning light, faint at the first, but gradually and very gently increasing, until the day dawn, and the sun rise to enlighten the whole earth. So is the divine government in the hearts of his rational family; and we have need of patience and of charity, least in our zeal for the Truth, we act indiscreetly; requiring the effects of a full illumination and knowledge from those, on whom the rays of light may not have yet fully risen— expecting to reap the corn while it is yet only in the blade.

Criminality can only arise from our shutting out the light, or wilfully refusing to comply with its disclosures. It is when conviction enters the mind and we disobey the clear manifestations of duty, that we incur guilt. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and