TERMBER 4. 1867. THE DAILY EVENIN

THE EQUALITY OF THE RACES.

A Sermon Preached recontly in St Thomas' Protestant Episcopal Church, by the Rev. William J. Alston.

SPECIAL REPORT FOR EVENING TELEGRAPH. The Roy, William J. Alston, the Rector of St. Thomas' Protestant Episcopal Church (colored), is a man of thorough culture and considerable pulpit cloquence. A short time since he delivered an able sermon on "The Equality of the Races," taking for his text the following Dassage .--

* God hath shewed use that I should not call any uses

Within the past two weeks our attention was attracted by the following words on a bulletur board on Chesnut street:- "Negroes in the Cars-Important Decision of the Supreme Coart - The Rights of Public Carriers-The Impious Doctrine of Social Equality Condemned-Opinion of Judge Agnew-The Judgment of the Lower Courts Reversed." The case in point was that of a Christian lady, a widow, by name Mrs. Miles-a member of the Protestant Episcopal Church-of education and refinement. Her zeal for the cause of her Saviour may be m-ferred from the fact that for some years she labored as a missionary to the heathen on the coast of Africa, and that she is now engage I in teaching the freedmen of the South, under the auspices of the Episcopal Church in Pennsyl vania. She having occasion to travel on the West Chester Builroad line, was by a conductor of the train which abe took passage on ejected from the car. The case was tried in one of the lower courts and decided in her favor, Thence on a writ of error it was carried to the Supreme (ourt o this State, and there the decision was reversed as noticed above, by Judge Agnew. The case was declared in accordance with the laws of the State on matters of this kind, as expounded by high judicial authority, previous to the Legisla-tive enactment of March, 1867, viz.:-"Declaring it an offense for railroad companies to make any It in out one for random companies to make any distinction between passengers on account of race or color." In which the ground taken by the Court, and endorsed by the Judge, is:-(a). That the carrier has a right to control his own property for the protection of his interests and the proper performance of his duty. (b), Upon the ground of public interest, viz.:-That there should be a separation of passengers according should be a separation of passengers according to color. (c), N. B. The Judge's statement that the *white* and *black* races are distinct natu-rally-that God has made them dissimilar, and meant they should be separate upon the face of the

globe. And here, at the outset, to answer you who may ask, viz., What have these legal matters to do with the clearly-defined work of the preacher of the Gospel? We answer they are, or should be, actuated by the following Divine command, be, actuated by the following Divine command, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgres-sion, and the house of Jacob their sins." Also, Ezekiel 33, 7, "O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Thus, respecting the spirit of the words of the Jadge in his com-ments in the decision of the case under con ments in the decision of the case under con sideration, we feel bound, by our ministerial position, as also from the fact that we are identilied with the oppressed and despised race of our land, to brand it as a base and glaring misrepresentation of the Divine character respect ing His rational creatures; for were we in-fluenced by the argument of the Judge, touching the disposition of that great, wise, merciful, omnipotent, and just Being in whom "we live, and move, and have our being," we should from conscientious scruples be compelled to give up

whereas, we are most happy at being able to say, viz.;—That we find a very important part of the work of the Christian ministry to be, to explain to the children of men the attributes and character of their Creator, Preserver, and Benefactor; and their relations to Him in time and throughout eternity. And chiefly to inform them how He loves them—as seen in the gift and voluntary sufferings and death of His and votiniary sufferings and death of His only begotten Son. And further, in His com-missioning His aposites to go into all the world and preach the Gospel to every creature. And further, in that this great and best of Beings has "made of one blood all nations that dwell on the ince of the earth." Thus, being of one common origin, they have one common memory of solution via . One faith one have means of salvation, viz :- One talth, one bap-tism, one God and Father of all, and that and that our kind Heavenly Father, all "to seek Him in. while vites He is near, and to call upon Him while He may be found." Further, to show from His own conduct towards the world's populace, that God s an affectionate and an impartial Father, Redeemer, and Sanctifier. And that all men might thus confidentially approach Him St. Peter was Divinely inspired to write (after his own mind had been miraculou-ly illuminated, and henco his hitherto deeply rooted prejudices banished), for the consolation and enlightenment of the peoples of the world, viz., "That God is specter of persons: but in every nation, He that feareth Him and worketh righteousness is accepted with Him." Also, that He is rightly denominated a righteous and the Judge of the whole earth. And this brings to the more immediate consideration of the words of the text, viz.:-"God hath showed me that I should not call any nan common or unclean." St. Peter being a Jewwith all of the cherished prejudices of his nation towards the Gentile world—was, by the Saviour, taken away from his nets and constituted "a fisher of men." And God miraculously prepared nim as an effective message-bearer of these glad tidings to the Gentile world ! And also miraculously prepared the Gentile world, through Cornelius, the Roman centurion, for the reception of the same. The effect upon Peter—he was led to see that God was not partial, as he had hitherio sup-posed, towards any one of the nations of men in the promulgating of His plans for their re-demption and salvation. For while endeavoring to solve the problem of the vision, behold, the men that came from Cornelius had made inquiry for Simon's house, and stood before the gate, and called and asked whether Simon, which was surnamed Peter, was lodged there. While Peter thought on the vision, the Spirit said unto him—"Behold, three men seek thee. Arise, therefore, get thee down and go with them." " Having reached the house of Cornelius, "he went in, and found many that were come together. And he said unto them, Ye know how that it is an unlawful thing for man that is a Jew to keep company with or come unto one of another nation." Then fol-low the words of the text-"But God hath shewed me that I should not call any man common or unclean." He then preached the gospel unto those assembled, viz.: -"Then Peter opened his mouth and said, Of a truth, I perceive that God is no respecter of persons, but in every nation, he that feareth Him and worketh righteousness is accepted with Him, Therefore, we embrace this opportunity to state (with becoming deference to the Judge whose decision and comments we are consider-ing) that in this matter he has injuriously defamed the Almighty, who will hold him ac countable; and at the same time falled to be ulded by the oath and attributes of his office It is generally known that in our Government every official, from the Chief Magistrate of the same to the humblest alderman in the State, pledges himself to support the Constitution of the United States, and to discharge the duties of his office with impartiality, and justly to render to every man his due. And now, in order that we may, as a Christian congregation, intelligently exercise an opinion upon the decision of the Supreme Court of Pennsylvania and the comments of the Judge. We would for a moment direct your attention to a standard legal work (Bouvier's)-to the definition of a Judge, etc. He is a public officer-lawfully appointed to decide litigated questions according to law. I. His qualifica-tions, (a) Inpartiality. (b) Before he gives an epinion to be sure he has no hiss for or system either of the parties. Hear the author, against either of the parties. Hear the author, "If he has the slightest blue this disqualifies him for judging the case." And not only must he he impartial, but he must also pay blud obe-dience to the law, whether good or bad. (c) He is bound to declare what the law is, and not to make it, he being not an arbitrator, but an in- tion,"

terpreter of the law. And he closes this defini-tion thus, viz., "He (the Judge) ought always seriously to strend not to his own wishes, but to the requisitions of the law of justice and of religion." Such being the clearly defined duties religion." Such being the clearly defined duties and qualifications of a Judge—In view of the re-lation existing between Him who made the world and all things therein, and those who have or shall be redeemed through faith in the stoning blood of His dear Son—we tremble for many new occupying high official positions in the land, who by their personal acts and in-fluence have, and are, offending some of God's "little ones"—iban to be guilty of which, "bet-ier that a millatone were baread about their tor that a millstone were hanged about their necks, and they cast into the depths of the SCR

And the same great Being hath snid-for the guidance of those filling the responsible posi-tions of judges in the land, viz.:-"Ye shall not respect persons in judgment; but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is God's; and the cause that is foo hard for thee, br ng it unto me, and I will hear it:" Deute-ronomy i, 17. Here, then, we may behold the impregnable fort of the pious orphan, widow, and the oppressed. When in prayer, they lift up their volces to Heaven in their behalf; the heavens are wonderfully agliated, and the earth sbaken from centre to circumference. In this way we, my Christian hearers, may And the same great Being hath said-for the

In this way we, my Christian hearers, may are the nature of the disposition of God towards even the humblest of His rational creatures. Further, it was from this view of the matter that caused us to look upon the Judge's com-ment, to be a violent and (its spiritual effect) a soul-ruining misrepresentation of the Divine character, to the detriment of the cause of God and humsnity; and, therefore, having ourself felt the infidelic tendency of the Judge's lanfelt the infidelic tendency of the Judgo's lan-guage-we would endeavor to turn the attention of your minds from the decision of a finite and faillib e Judge-to those of Him who is eternal and unchangeable in His being; wisdom, power, holiness, just cc, goodness, and truth, for He has declared by words, and demonstrated by decide, that He is no respecter of persons. Yes, we repeat that He has demonstrated by His providential decids that He is no respecter of persons. For the corroboration of this state-ment, look at the Emspeciation Proclamation

ment, look at the Emancipation Proclamation act, by which 4,000,000 of human bings, by a stroke of the pen of our late and much lamented Chiel Magistrate, were elevated from chattels to the dignity of freemen ! This marks a new era the dignity of freemen! This marks a new era in the progression of civilization and Christian-ity in this country, for by this aot the great crying sin of the nation, slavery, was blotted out from her statute-books, and a mountain-high obstacle taken oil of the track of the car of salvation, as evidenced by the general "Mace-donian cry" coming from all parts of the South for teachers and preachers to "come over to help them." By which God is showing us that He is "no respecter of persons, and giving a reason why we should call no man common or uncleas.

But the "Judge" says He (God) meant that the white and colored people should be sepa-rate on the earth, *i. e.*, in a social, religious, and political point of view. It may be that the Judge based his argument on the fact that we are identified with a race which has for over two hundred years worn the shackles of slavery.

But surely he is not ignorant of the fact that slavery is not peculiar to the negro race, as also of another fact, viz, :- That servitude and slavery have been the general condition of somety, in all nations, in all countries, and at all periods of time. As history informs us that Turks, Poles, Russians, and that even Anglo-Saxons were, but comparatively a short time a cabsolutely "goods and chattels," under the name of "villeins," and as such were bought and sold in Ireland and Rome. (See life and remains of Rev. B. B. Edwards, D. D., late of Andover Theological

Edwards. D. D., late of Andover Theological Seminary). And that we may profit by the contrast, let us look at England to-day in the scale of civiliza-tion, as compared with England about the end of the sixth century. Then Christianity was introduced in the country by St. Augustine, or more commonly called St. Augustine, Then he saw little Brittons out upon the auction block, whom he said 'looked more like angels than human beings." This wouderful transforma-tion we owe to the influence of Christianity. Note some of the things which Christianity, teaches, viz :- That 'all men are brethren," teaches, viz :--That "all men are brethren," and that if a man hates his brother, he is a murderer, and by persisting in which will be excluded from eternal life. But strange to say, according to the views of those who still endorse the sentiments of a late Judge of the Supreme Court of the United States, viz: that "colored men have no rights which white men are bound to respe after the visible descent of the Holy Spirit when the Evangelist Philip was preaching the Word in Samaria, the Spirit said unto him, "Go near and join thyself unto this chariot." Acts 8, 29. Strange to say that the occupant of that chariot was an Ethiopian, that through the preaching of Philip he was converted, and there and then was made an heir of God and an in-heritor of the kingdom of heaven, through faith in the Son of God as the common Saviour of sinners. This proves the Scripture assertion, vis., that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him. And by it we, like St. Peter, are taught to "call no man compon or unclean." Again, observe our country-when at every moment we had every reason to expect her ruin-and we ask the question, viz., What were the circumstances that turned the tide of for-We answer, such as God could and did And these sable and hitherto despised tune? lovalists, who were the humble instruments in the Divine Hand to save the Government, sent up a shout of universal praise to Him who, in His own good time, had broken every yoke, that they, the oppressed, might go free! Yes, the Lord has thus made bare. His arm to lead His people onward and upward. As an additional mark of which, this parish. after many years' persistent pleading, was, in May of 1863, admitted to its proper position in the Diocesan Convention. Again, another mark the Diocesan Convention. Again, another mark of the same-His authority has been acknow-ledged, and His influence felt, within the present year in our legislative balls, as is evidenced by the new order of things touching the street cars, etc. According to the expressed view of the Judge, we are led to infer that he would stay this progress. With far more reasonableness might he attempt to turn back the waters of that wonder of the American continent, viz., Under the and influence of his decision, its ones appeal so strongly to the baser passions o he deprayed and irrational, that every city and namlet seems to be threatened with the scene of the noted "July riot" in New York cuy. And in thinking upon this matter, the position of the Judge in the nation at this critical period of her history appears to our mind like that of Phasuch, King of Egypt, when in the attempt to re-enslave the children of 1-rael, he and his hosts were drowned in the depth of the sea! And pon still further consideration his position elative to the Christian Church seems to be his, viz.: - Millions of awakened souls are hastening to enter; but at its very threshold there stands the Judge, with his description of Jod's disposition towards them, and, spontan usly, they turn away from the door of the

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7

Church confirmed infidels! Finally, beloved, as a Christian congregation let us pray for the Judge, from the fact that ike ourselves he too must one day appear at the tribunal of the Judge of the whole earth, when He will say, "Inasmuch as ye have done it unto one of the least of these, my brothren, ye have done it unto me." O Lord, for the Recemer's sake, there own and biess us all, for over. Amen.

A CONSEQUENCE OF CRITICISM .- It is generally supposed that the only effect produced upon an author by the censure of a critic is contained in a savage reply in print. The London Examiner, however, says, in relation to the Christmas story written by Dickens and Wilkie Collins :- "It is well understood that the invidious and generally false notices of the Times upon the Christmas books of last year, in which many charming stories were con demned wholesale, because not written by C. D., has been the cause of this twin produc-



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