ER ARGUS.
VER, PENN'A.
day, Jan. 21st, 1863,
OLSON & Co., Proprietors.
S—One Dollar and Fifty Cents in advance; otherwise Two Dollars charged. No paper discontinued rearages are settled.
ers and communications, by mail prompt attention.

YORK TRIBUNE.
1863.
ew-York Tribune, first issued in 1841, in its twenty-second year obtained both a larger and more widely diffused circulation than any newspaper ever published in America. Though it has suffered, as with other journals, from the lowering and departure of thousands of its patrons to the War for the Union, its circulation on this 6th of December, stands as follows:
..... 50,125
..... 17,250
..... 148,000
..... 215,375
ribune is a journal of News and Opinion. The Tribune has politiprinciples which are well characterized by the single word Republican. It is Republican in its hearty adhesion to the truth that "God has made of one blood all nations of men" and in its assertion of the equality and inalienable rights of all men to life, liberty, and the pursuit of happiness"—Republican in its unreserved, earnest, defiant hostility to the extension and effort of the Slave Power, from the Annexation of Texas to the great Rebellion, to grasp the control of the New World and wield the destinies of our country for its aggrandizement—Republican in its stern opposition to the despots of the Old World, who fondly hail in the present calamities suddenly thrust upon us by Their American counterpart the overthrow and ruin of the Great Republic—Republican in its unfaltering trust, its high hope, and its strenuous effort, that the atrocious Rebellion must result in the signal overthrow of its fomenters and the firm establishment of universal and equal laws throughout the whole extent of our country. "Liberty and Union shall inseparable and inseparable" henceforth and forever.
Tribune devotes attention in full and to some extent in detail to Education, Temperance, Agriculture, and whatever pertains to the spiritual and temporal progress and well-being of Man; but for the present its columns are mainly devoted to the invigoration and success of the War for the Union. Its special aims accompany every movement of the army and report every incident of that great struggle which we trust to result in the speedy and conclusive triumph of the National arms and in the re-toration of Peace and Thrift to our distracted country. We believe that nothing can be a fuller or more accurate reflex of the progress and character of this momentous conflict be found than through the regular columns of our columns. And we therefore solicit the co-operation of friends of the National cause which we regard and uphold as that of Civilization and Humanity, to aid us in extending its circulation.
TERMS.
enormous increase in the price of printing paper and other materials used in printing newspapers, compels us to increase the price of The Tribune.
Our new terms are:
DAILY TRIBUNE:
Copy..... 3cents.
Subscribers, one year (311 issues)..... $8.
SEMI-WEEKLY TRIBUNE
Copy, one year (104 issues)..... $2.
Copies, one year..... $5.
Copies, one year..... $12.
Copies one year..... $20.
Extra copy will be sent to clubs of twenty.
THE SEMI-WEEKLY TRIBUNE will be sent. To clubs of fifty DAILY TRIBUNE will be sent
Address THE TRIBUNE,
Tribune Buildings, New York
When drafts can be procured it is safer than to remit Bank Bills. Name of the Post Office and State should in all cases be plainly written.
Subscribers who send money by mail, must prepay the Express charges, else it will be deducted from the remittance.
The Tribune Almanac for 1863 will be ready about Christmas.

Union Hotel,"
BEAVER, PENN'A.
ALEX. CLARK, Proprietor
In addition to the conveniences of a first class Hotel, the Proprietor has fitted up in the rear, in a complete and satisfactory manner a
OYSTER SALOON,
where the best quality of Oysters may be obtained during their season, in any desired style. Families can be furnished with Oysters, by the can or dozen. The table is furnished with the luxuries the PITTSBURG MARKET can afford.
Thanks, for the liberal patronage heretofore bestowed a continuance of the same is respectfully solicited. dec17
WOOD'S RESTORATIVE CORDIAL and Blood Renovator, the genuine article is sold at the Drug Store of
DR. C. B. CUMMINS.

THE BEAVER ARGUS.

Vol. 39-No. 3. Beaver, Wednesday, January 21, 1863. Established 1818

NOTICE TO ADVERTISERS.
Advertisements inserted at the rate of 75 cents per square—each subsequent insertion 25 cents. A liberal discount made to yearly advertisers, and on long advertisements.
A space equal to twelve lines of this type measured as a square.
Special notices 25 per cent. addition to regular rates.
Business cards, 75 cents a line, per year
Marriages and Deaths, Religious, Political and other Notices of a public nature, free.

THANKSGIVING SERMON,

DELIVERED IN THE LOCUST STREET M. E. CHURCH, HARRISBURG, PENN.,

BY REV. FRANKLIN MOORE, D.D.,

November 27th, 1862.

Psalm c., 4.—Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.

I Samuel xii., 24.—Only fear the Lord, and serve him in truth with all your heart: for consider how great things He hath done for you.

(Continued.)

Avoiding abstract generalities which all will admit without hesitation, I would direct your notice to the stern, solemn national duty of these times, if we would "serve God in truth with all our heart." It is distinctly this: To support with our prayers, with our speech, with our pens, with our fortunes and our lives—the proclamation of the President, which rings out sublimely on the ear of the civilized world, and doubtless in the audience of rejoicing hosts in heaven, in these words: "That on the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, all persons held as slaves within any State, or designated part of a State, the people whereof shall then be in rebellion against the United States, *shall be then*, thenceforth and forever free; and the Executive Government of the United States, including the military and naval authorities thereof, will recognize and maintain the freedom of such persons, and will do no act or acts to repress such persons, or any of them, in any efforts they may make for their actual freedom." Now dear Mr. Alexander Stephens, (and his language has never been disclaimed,) the Vice President of the so called Confederate States: "The prevailing ideas entertained by him, (Thomas Jefferson, author of the Declaration of Independence,) and most of the leading statesmen at the time of the formation of the old Constitution, were, that the enslavement of the African race was in violation of the laws of nature; that it was wrong in principle, socially, morally and politically." "Our new Government is founded upon exactly the opposite ideas; its foundations are laid, its corner stone rests, upon the great truth that the negro is not equal to the white man; that slavery, subordination to the superior race, is his natural and moral condition. This, our new Government, is the first (God grant that it may be the last which shall have such a bold, bad eminence!) in the history of the world, based upon this great physical, philosophical and moral truth."—Now hear the living God: "The Lord executeth righteousness and judgment for *all* that are oppressed." Psalm, ciii, 6. In the sublime outlines of the Messiah's kingdom in the earth which is contained in the seventy-second Psalm, it is emphatically affirmed of the conquering Redeemer, and these times furnish a commentary on the truthfulness of the affirmation: "He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor." Malachi, as the mouth-piece of God, cries out: "Have we not all one father? Hath not one God created us? Why do we deal treacherously, every man against his brother, by profaning the covenant of our fathers?" Mal. ii., 10. Isaiah, as the trumpeter of Divine truth, teaches the manner in which a fast day should be observed, (and you know the piously inclined Jefferson Davis is much given to fasting and devout appeals to Heaven): "is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" What Christian citizen of Pennsylvania can, in the presence of a divine utterance like this, plant his hand upon his heart, and say that he believes the God of Heaven will hear prayer for the establishment of an empire whose "chief stone of the corner" is the horrible dogma:—an infusion of African slavery is the normal condition of human society. Slavery universal—slavery perpetual—is the goal which the chariot of civilization reaches after, rolling along a pathway of thousands of years! The people of these States must meet the issues of these times under a sense of responsibility to God: "For we must all stand before the judgment seat of Christ." At that judgment throne God will hold all of us accountable for our present political action—for our choice. Here are the things between which we must choose:

First, we must wink at and be drugooned into a consent to the disintegration of our territory, and yield our approval to the establishment of a Government whose principles of administration will be repulsive to Heaven and antagonistic to the rights of human nature. I have no doubt but that, in his own good time and righteous way, the Most High would uproot such a Government—sweep it away with the besom of destruction. But will He hold us guiltless for our consent to its organization? Let no citizen, under the tribulations of war, ever assent to a peace which sanctions the enormity because of which God is having such a controversy with the nation. We shall gain, upon the condition of a recognition of the so-called Confederacy, peace for an hour, and at the same time inherit, under the retributive justice of Heaven, border wars for ages to come. We can prevent, if we will it, the independence, of the revolted States. I believe that God demands of us, as we fear Him and love our fellow-men everywhere, that we do prevent such independence be the expenditure of treasure and blood ever so immense. If we reject this first attitude of things with the loathing which it deserves, then we have before us this,

Second Choice:—We must listen to factious complaints against the Government of the Union, to resistance of the proclamation of its President; we must wink at the poisoning of the popular conscience regarding the awful sanctity of the obligation of obedience to the powers that be, which are ordained of God. And for what, my hearers? Why, we are told for the sake of "the Constitution as it is—the Union as it was." I have no disposition to enter into controversy with politicians, but still I do feel it my duty, as a preacher of the gospel of Jesus Christ, to say from this sacred place—to sound it out from this pulpit—which, so far as it speaks truth unto salvation, individual or national, and the remark is true of every Christian pulpit—is God's throne of state on earth; to sound it out into the ear of the nation—"The Constitution as it is, and the Union as it was" *is an absurdity!* Hear me before you condemn this strong declaration. You may have the Constitution with all its present articles, sections, words and letters, but it will not be "the Constitution *as it is*" after you have trampled the life out of it, by trampling upon the proclamation of the President, who is, by decree of the Constitution, the Commander-in-chief of the army and navy of the United States. Again: the Constitution is now interpreted in accordance with the true heart-beats of the nation—in the interests of Freedom. On the condition of a reconstruction of things, by disregarding the proclamation of emancipation, and by compromising with armed and unconquered traitors, every thinking citizen knows that, by the very enactment of such compromise, it is conceded that henceforth the Constitution shall be construed in the interests of Slavery. It is equally absurd, if the President's proclamation be disregarded, to expect a thing like this,—"The Union as it was." You may have the land, to the last square foot, of all the States and Territories which now constitute the Union; you may have all the present inhabitants of the Union, in this reconstructed Government and still not have "the Union as it was." I tell you what you will then have, but which I know my people too well to libel them with the thought that they will ever consent to have. *You will have a Union from whose millions the lofty life of liberty will have died out.* The liberty of the white millions will then have been sacrificed upon the same altar of oppression from whose excruciating fires the wild cries and plaintive wails of black people, now counted by millions, have been ascending up for more than two hundred years, into the ears of the God of Sabaoth. Cries and wails they are, which caused the fiery Randolph to shatter every shackle of his slaves before he went into the presence of God. Cries and wails they are, which compelled Thomas Jefferson to exclaim, "Indeed, I trembled for my country when I reflect that God is just!" Well may this nation tremble, if it follows the evil counsels of demagogues, and resists the appeals of God in this crisis, so charged with destiny.

I have said above, that in this second choice, of compromise and concession, you will have a Union from whose millions the lofty life of liberty will have died out. That is, it will have died out from all those who either planned or submitted tamely to the inglorious crucifixion of right which will have taken place at the hands of irregular conventions with unlimited powers. But will any such condition of things as may thus be arranged by such convention or conventions be permanent? He is gross, ly ignorant of human nature, and especially of the Anglo Saxon nature, who believes such will be the fact.—All the nobler elements of the Anglo-Saxon race have been distinguished for ages by an irrepressible love of liberty. Ever since the German hero, Arminius, overwhelmed the Roman legions under Varus, the German heart has shown itself to have an unconquerable attachment to personal rights. Added to this deathless love of freedom, which will be burning and effervescing in the souls of millions of outraged Northern freemen—outraged in their deeply rooted and conscientious convictions on the subject of human rights—you will find unconquerable difficulties in preserving a permanent peace—permanent, social quiet, arising from the financial condition of the nation. That truckling spirit, which crucifies Liberty for the sake of a compromise with armed traitors, may ere long consent to fling on the nation at large the debt incurred by the rebellion, while at the same time there will be devised many subtle ways to screen the caressed traitors from bearing a legitimate share of the debt of the Union. The leading rebels will demand impudently that compensation shall be given for the confiscation of the property of Southern men, and also for various alleged injuries inflicted on the people of the South by our armies. They will finally demand the repudiation of the entire war debt incurred by the Union in the prosecution of the war. With this repudiation will ensue the utter financial ruin of thousands of citizens, who, resting unfaltering on the faith of the Government, have invested their wealth in Government funds. Commerce will be prostrated, and manufactures will languish. The violence of the financial shock would be felt through every walk of life—throughout the entire framework of society. In a thousand ways, the confusion and crash in the finances of the country would press heavily upon the laboring and poorer classes. These iniquitous measure may not, most likely will not, be adopted at once, but gradually and insidiously they will be forced on the nation.

Every thoughtful citizen ought to know that the spirit which makes peace with rebels and traitors will give them anything they may ask afterwards. Having committed the greater, the giant wrong against the rights of the nation, how can this servile spirit of the conventionists refuse their tyrants and co-conspirators the commission of any fraud against the people which they may and will insolently demand. What then will be the condition of things? The true national heart, that large class which will be counted by millions, who love liberty unto the death, will then have the hearty co-operation of that mixed multitude which is found in every nation, and which is influenced rather by what appeals to sense and the purse than by that which appeals to the higher instincts of the soul. If demagogues can move this multitude away from the right, by exciting their fears and discontent in view of financial burdens arising out of the prosecution of a righteous war, they will be moved like the sea before the appeals of outraged freemen, when their financial afflictions are made by glaring fraud, in comparison with what they were, after the scale of Rehoboam's threat of rigour in comparison with that of his father Solomon, when he said, "My little finger shall be thicker than my father's loins." In plain words, then, the result of this wicked compromise with Southern rebellion will lead, as surely as any causes will produce their legitimate effects, to Northern Revolution. The penalty inflicted thus on truckelers to traitors will in time be the kindling of volcanoes beneath their own homes. The upheaving of these volcanoes will sweep away the men who forget that God reigns, and that the right is destined to rule in the earth. It is time the plain, honest people of the nation be awakened to a sense of the weary pilgrimage of blood and suffering thro' which, in the nature of things, they must travel, if, failing to nobly crush this rebellion, they give heed to apostles of oppression, and at their bidding make compromises which barter Liberty as though it were a toy. It is high time, too, that these paltry politicians wake up to the fact that the Anglo Saxon soul is now the same great, untrammeled thing it was thousands of years ago, in the dark forests of Germany. These men must remember that the spirit of Lexington and Bunker Hill, and Brandywine, is alive in the land still!

While I may not have traced the precise way in which it will transpire, yet I cannot refrain from the assertion, that on the condition of shameful compromise, with slavery triumphant, the result which will surely be attained will be that of Revolution.—I would thunder it through the halls of every Pennsylvania home, and of every home in the land, that *the triumph of the Southern Rebellion, by compromise in the Union, is the certain forerunner of Northern Revolution.*

I charge such politicians as have been previously noticed in this discourse, with aiming at a result which, whether reached on their part through judicial blindness, created by party passion, or with deliberate intent of such result, will prove, if successful, the most stupendous fraud and wrong known in human history. That result will be this:—To rivet more firmly than ever the manacles of black men; to continue the humiliation and almost serfdom of millions of Southern white men, and last, though not least, to enslave millions of Northern freemen. This last element of the general result, of outrage on blood relatives and neighbors, will be achieved after vehement protestations of sympathy for our "Southern brethern." I call upon the patriots and statesmen of the land to sacrifice present and personal ease, and, while their brethren are fighting in the field, to challenge these politicians to the platform, and boldly unmask them in the presence of the people, who will heed the right. Let the nation be set on fire by the agitation, not of that falsehood with which conspirators fired the Southern heart, but by the agitation and circulation of that truth which is mighty and will prevail. We must do this, I fear, if we would save the land from the flames of revolution. I beseech all Christians to wrestle with God night and day, that he would save us from the vortex of agony and horror into which the machinations of these men must plunge us!

I come now to the third thing which we may choose, and which I have no doubt the Christianity and patriotism of the nation will choose. It is compliance, cheerful and earnest, with the President's proclamation of emancipation. In its execution we shall be permitted to see, under our own eyes and in our own times, the conclusion of one of those mighty steps of Divine Providence which often include generations and ages. The Union, after the first day of January, in the year of our Lord one thousand eight hundred and sixty-three, will then be a sublime governmental edifice, upon whose every stone, from corner to capstones, will be written in letters of light—"Liberty and Union, now and forever, one and inseparable." Glorious as have been its streamings in the past, the Star-Spangled Banner will then wave in the wind as it never waved before.—Its stars will then be clothed with a double brightness, as though every star were the dwelling-place of a living soul—as if it were the flashing eye of the Genius of Liberty—while its broad spreadings will roll and rollick in the breeze as though a spirit of ectacy lingered in its blue field, and was leaping along every stripe! The manacled millions of the South will, at the sight and sound of these words, leap up from the dust, and, in the conciousness of restored manhood, mingle their thrilling cries of jubilee with the ring of their shivered chains! The civilized world will read the glowing words inscribed on the temple of our national liberty, and rejoice in their significance!—Heaven will sieze the joy of earth, and the harp of many an angel who has been a ministering spirit to the black believer, will trill with strains, whose richness earth may not know, because the shackles of the slave have fallen, and he is now doubly free—free by the law of the land, as before he was free in Christ Jesus!

Touching this proclamation, I would make some further remarks.—It is well known that the President did not issue it until after much patience, I doubt not, at times, agonizingly earnest thought. Whatever may be the assoverations of the partizanship of the hour, the calm voice of history will be, that this proclamation was not the result of the coercion and passionate pressure of "radical abolitionists," many of whom the good President, whose calm grandeur of mind and movement in these tumultuous times indicates him to be a far greater man than at first his most sanguine supporters supposed him to be—many of whom, I say, the President grieved as bitterly by his slowness of action upon this vexed and vital national question, as now he has grieved and enraged heartless demagogues, by "putting down his foot," and taking action for which the world will applaud forever! I submit here this thought for the consideration of the Christian men and women of Pennsylvania, and, so far as these utterances may go, to the Christian men and women of the country. If our God notices the falling sparrow, if he be the prayer-hearing God, is it not rather the part of sublime Christian faith, than of blind fanaticism, to believe it highly probable that He has, in this matter, regarded this mighty nation—millions of whom have been pleading and and praying for the President—and has actually guided the mind of our chief ruler in the issue of this proclamation of emancipation! Let the Christian men and women of the country beware how they speak lightly of this measure, lest haply they may be found to fight against God.—A measure like this, so linked with the welfare of the nation—a measure taken so cautiously, carefully, and, I believe the most violent political opponents of the President must admit, conscientiously—it is hardly compatible with our Christian notions to suppose is the offspring of chance.—Moreover, when we speak of fanaticism in connection with this subject of slavery, which is so vitally assailed by the proclamation, it is worthy the thought of all persons with whom reason is the law of life, whether it is not equally possible for a man to become a fanatic in defence of this mammoth evil, as well as in efforts to crush it. Is it not a possible thing that a political zealot may be hurling his poisoned arrows right at the heart of the beautiful Goddess of Liberty, when he thinks himself to be only driving polished shafts into the cleared eyes of "the demon of Abolitionism?" It might be well for such zealots to inquire whether they be not engaged in a fruitless task; to inquire whether this so-called demon of Abolitionism is not like Banquo's Ghost and thus will not be bidden down. Yea, while the revealed voice of God rolls authoritatively through the earth, while the human heart beats its true life march, and the human conscience is true to its office—it will not be bidden down until throughout the world the last shackle shall fall from the limbs of the slave!

Let us still reason together, my hearers, about this question of emancipation. What is the very life spirit of the American Republic? Is it not this—the very same thing which our noble historian Bancroft has asserted of Puritanism—"Religion contending for the rights of the common people"—yea, I may add, of all people. We are, in the present war, fighting the battle of Democracy for the world. And now, why should any true and loyal American citizen murmur at a proclamation which unfetters the slave, and at the same time lifts up millions of our white fellow citizens—the common people of the South—from the humiliation of virtual serfdom into the true glory of a citizenship in whose fruition their voice will hereafter be a living power in the land? Why shall we contend so tenaciously—seek for every legal technicality and constitutional quibble—at a time of huge rebellion, to guarantee the prescriptive rights of a few hundred thousand men of the South, and at the same time ignore the "inalienable," God-given rights of entire millions both of black and white men?

Before I close this portion of my discourse I will notice a subject which is now of primal importance in the nation. We cannot impress upon our minds too strongly, in this period of agitation and tribulation, the duty of submission to law, to duly constituted authority. If we do not mark, learn, and inwardly digest this lesson, if we do not stand up to the death for the Government reared by the national fathers, we are standing on a beetling cliff, that is fast crumbling into a gulf of cursing and social chaos, from whose sight I turn away in horror, and say, with all the pleading earnestness of the Litany, "By thy cross and passion, by thine agony and bloody sweat, good Lord, deliver us!"

It is with human society as with the objects of nature viewed in the light of chemistry. There are frightful possibilities slumbering all around us. Break the cohesive power of iron and lead, which metals so adorn the architecture of our cities and they are highly combustible. Finely pulverized lead will fly off into sheets of flame upon being showered through the air. So, if you fritter and file away the strong bands of lawful authority by defiant rebellion, or insidious treason, we know not what the end of such a process will be.—We know, however, that the legitimate tendency of such a course is to uncap the pandemonium of the human soul—to sheet all society with the flames of Satanic passion—to fill a land with wails. The Methodist Discipline, which I hope is not yet an obsolete book, in its utterances on this national ulcer, has long had in it this question: "What shall be done for the extirpation of the evil of slavery?" The answer, which I need not cite at length, begins in this language: "We declare that we are as much as ever convinced of the great evil of slavery." This whole nation, of all parties and creeds, in calm, confidential conversation, have declared the same thing. Now we *have* a righteous opportunity for the extirpation of slavery.

It remains to be shown by our conduct whether or not history will plant us, as a nation, upon this subject, on the same platform of deceit with the English aristocracy, who, after generations of anathemas against American slavery, now turn around and, with glances which history will crystalize for the pitying and scornful gaze of men in after and purer ages of the world: now they say, by their actions: "We were only in fun after all." The issue, my hearers, is on us and on this nation. Our decision will declare whether we be a nation of true men or a nation of hypocrites. Our choice will declare whether or not we have been all this while, with prayers and protestations, enacting, on a stupendous scale, a farce which is not yet a farce, for, in reality, in the issue of matters, it will prove to be one of the most mournful and morally appalling tragedies which have transpired, or will transpire, on this planet. I quote once more the Methodist Discipline. The twenty-third Article of Religion reads thus:

"The President, the Congress, the General Assemblies, the Governors, and the Councils of State, *as the delegates of the people*, are the rulers of the United States of America, according to the division of power made to them by the Constitution of the United States, and by the Constitution of the respective States. And the said States are a sovereign and independent nation, and ought not to be subject to any foreign jurisdiction."

Appended to the article is the following note:

"As far as it respects civil affairs, we believe it the duty of Christians, and especially all Christian ministers, to be subject to the supreme authority of the country where they may reside, and to use all laudible means to enjoin obedience to the powers that be; and therefore it is expected that all our preachers and people, who may be under the British or any other government, will behave themselves as peaceable and orderly subjects."

Now, I appeal, by their reverence to God, by their love of country and of humanity, to the more than one hundred thousand Methodist of Pennsylvania, and, if I can reach them, the one million Methodist of the loyal States—that they be true to their twenty-third article of religion, and support the President, their lawful ruler, in his policy of emancipation, when to refuse that support is to revolutionize in behalf of oppression. The appeal of truth and mercy will not be in vain; they will rally around him, and the banner of the Law—even to the death will very many of them rally around him as against lawless demagogues.

Let me here cite from the writings of the prophet Jeremiah something about an emancipation proclamation and its reversal, that we may take warning how we should act in this crisis:

"This is the word that came to Jeremiah by the Lord, after that the King Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty unto them; that every man should let his man-servant, and every man his maid-servant, being an Hebrew or Hebrewess, go free; that none should serve himself of them, to wit, of a Jew his brother. Now when all the princes, and all the people which had entered into covenant, heard that every one should let his man-servant, and every one his maid-servant, go free, that none should serve themselves of them any more, than they obeyed and let them go. But afterwards they turned and caused the servants and hand-maids whom they had let go free to return, and brought them into subjection for servants and for handmaids.

"Therefore, the word of the Lord came to Jeremiah from the Lord, saying, Thus said the Lord, the God of Israel, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out the house of bondage, saying, at the end of seven years let ye go every man his brother, an Hebrew, which hath been sold unto thee; and when he hath served thee six years, thou shalt let him go free from thee. But your fathers hearkened not unto me neither inclined their ear. *And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbour;* and ye had made a covenant before me in the house which is called by my name, but ye turned, and polluted my name, and caused every man his servant, and every man his handmaid, whom he had set at liberty at their pleasure, to return, and brought them into subjection to be unto you for servants and for handmaids. Therefore, thus saith the Lord: Ye have not hearkened unto me, in proclaiming liberty every one to his brother, and every man to his neighbor; behold I proclaim a liberty for you saith the Lord, to the sword, to the pestilence, and to the famine: and I will make you to be removed into all the kingdoms of the earth." Jeremiah, xxxiv., 8-17.

An objector will urge that all this applies to the Hebrew, and not to the African race, and that the servitude from which there was a release declared was but for term of years, and not perpetual. To such objections I reply as follows. First, there is implied in the entire section of the Holy Word cited, that even such temporary servitude was regarded as a state of oppression which was only *tolerated* in consideration of the hardness of their hearts, and not *approved* of God as a good posture of society. Accordingly, it is stated to be right to remit such servitude. Second, the Divine Word asserts that the Lord executeth righteousness and judgment for all (which certainly includes the men of every race) that are oppressed. Thirdly, as regard a condition of perpetual bondage, such as was that of the Israelites in Egypt, the affirmation of God is: "I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters, for I know their sorrows." If, then, the emancipation proclamation of our President be thro' any evil counsels, overruled, I must warn my people, upon the authority of Divine precedent, that the horizon of our national future is filled with grim horrors.

If our people be seduced, by cunning and corrupt party leaders, to compromise with treason, to palliate and, so far as they may, to satisfy human bondage under the ideal of peace and prosperity: let them know in advance they will find themselves the victims of a terrible delusion—God, with his fullness of resources, will fight against them, and rebuke them bitterly. The elements of nature and society will rise up against them. "The stars in their courses" will fight against every oppressing Sisera.

I can caution my dear countrymen, therefore, in no more appropriate language than that of the prophet: "Hear ye, and give ear; be not proud, for the Lord hath Spoken. Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. But if ye will not hear it, my soul shall weep in secret places for your pride, and mine eyes shall weep sore, and run down with tears, because the Lord's flock is carried away captive." Jer. xiii., 15-17. A fearful captivity of afflictions will the nation secure to itself by following a short-sighted and cruel policy.—Whatsoever a man or a nation soweth that shall he or such nation reap, is the irrevocable decree of destiny.

I cannot close this section of my sermon without making an observation, for whose truthfulness I make an appeal to the verdict of the future, whatever may be the passionate utterance to the contrary upon the part of any our citizens in this age of strife and tumult. This whole complex subject of slavery and Emancipation is far more intensely and vitally a *moral* and *religious* than a *political* question. Religion and humanity have but one voice upon it: "Let the oppressed go free!" If, then, it be possible there lingers among any large number of our people a sympathy for slavery