

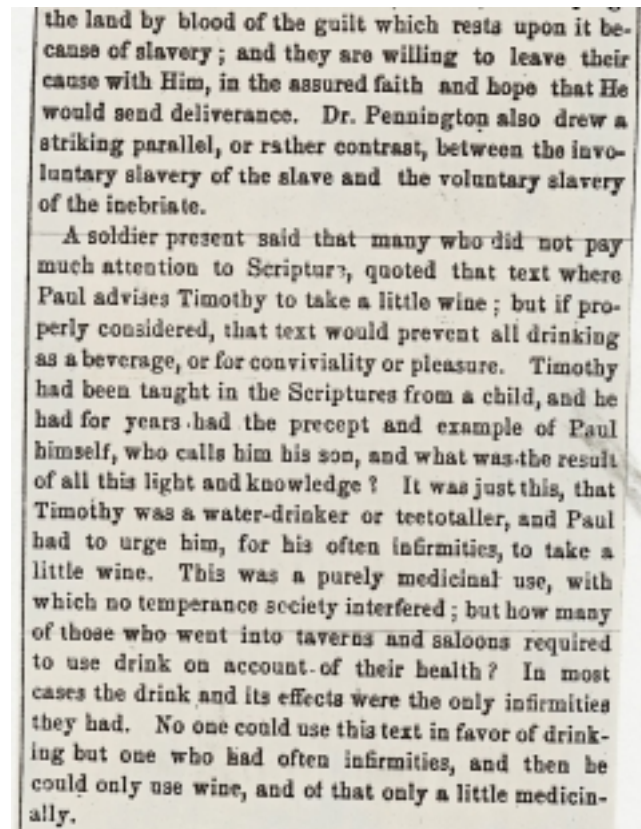
Last Sabbath Rev. Dr. Pennington was one of the speakers, and though born and brought up a slave, his language was that of a gentleman of education and intelligence. He expressed gratitude for the liberal sentiment entertained in Montreal as in other parts of the British Empire, towards his race; and said it was a libel upon that race to say they were contented in slavery. When he was a boy and his master's boys took away his play things, he did not like it—when he grew up and his master lashed him, he did not like it—when he saw his father lashed, he did not like it—when he learned to be a blacksmith and earned good wages, getting no fair proportion for himself, he did not like it—when he saw his mother sick and could not take part of the wages he was earning, to procure comforts for her, he did not like it. In fact, from earliest childhood till he made his escape from slavery, he did not see anything in it to like, but had a constantly growing desire to be free; and so it is with slaves universally. No man was contented who saw his mother flogged, his sister violated, and his brothers sold on the auction block. But, it must be asked, if slavery is so galling, why do not the slaves make greater efforts for freedom? His reply was, that he was thankful that the present insurrection in the United States was one of the slaveholders and not of the slaves. Had the slaves risen and attacked Fort Sumpter, the world would have cried out against them, and proclaimed tauntingly, that this was the result of the abolition doctrines preached by Wilberforce and others. But now, no one could oppose emancipation on account of the turbulence and blood-thirstiness of the slaves. His brethren in bondage see clearly the hand of God in this war. They believe He has arisen to make inquisition for blood, and to purge

Last Sabbath Rev. Dr. Pennington was one of the speakers, and though born and brought up a slave, his language was that of a gentleman of education and intelligence. He expressed gratitude for the liberal sentiments entertained in Montreal as in other parts of the British Empire, towards his race; and said it was a libel upon that race to say they were contented in slavery. When he was a boy and his master's boys took away his play things, he did not like it—when he grew up and his master lashed him, he did not like it—when he saw his father lashed, he did not like it—when he learned to be a blacksmith and earned good wages, getting no fair proportion for himself, he did not like it—when he saw his mother sick and could not take part of the wages he was earning, to procure comforts for her, he did not like it. In fact, from earliest childhood till he made his escape from slavery, he did not see anything in it to like, but had a constantly growing desire to be free; and so it is with slaves universally. No man was contented who saw his mother flogged, his sister violated, and his brothers sold on the auction

block. But, it must be asked, if slavery is so galling, why do not the slaves make greater efforts for freedom? His reply was, that he was thankful that the present insurrection in the States was one of the slaveholders and not of the slaves. Had the slaves risen and attacked Fort Sumpter, the world would have cried out against them, and proclaimed tauntingly, that this was the result of the abolition doctrines preached by Wilberforce and others. But now, no one could oppose emancipation on account of the turbulence and blood-thirstiness of the slaves. His brethren in bondage see clearly the hand of God in this war. They believe He has arisen to make inquisition for blood, and to purge

the land by blood of the guilt which rests upon it because of slavery; and they are willing to leave their cause with Him, in the assured faith and hope that He would send deliverance. Dr. Pennington also drew a striking parallel, or rather contrast, between the involuntary slavery of the slave and the voluntary slavery of the inebriate.

A soldier present said that many who did not pay much attention to Scripture, quoted that text where Paul advises Timothy to take a little wine; but if properly considered, the text would prevent all drinking as a beverage, or for conviviality or pleasure. Timothy had been taught in the Scriptures from a child, and he had for years had the precept and example of Paul himself, who calls him his son, and what was the result of all this light and knowledge? It was just this, that Timothy was a water-drinker or teetotaler, and Paul had to urge him, for his often infirmities, to take a little wine. This was a purely medicinal use, with which no temperance society interfered; but how many of those who went into taverns and saloons required to use drink on account of their health? In most cases the drink and its effects were the only infirmities they had. No one could use this text in favor of drinking but one who had often infirmities, and then he could only use wine, and of that only a little medically.



the land by blood of the guilt which rests upon it because of slavery; and they are willing to leave their cause with Him, in the assured faith and hope that He would send deliverance. Dr. Pennington also drew a striking parallel, or rather contrast, between the involuntary slavery of the slave and the voluntary slavery of the inebriate.

A soldier present said that many who did not pay much attention to Scripture, quoted that text where Paul advises Timothy to take a little wine; but if properly considered, that text would prevent all drinking as a beverage, or for conviviality or pleasure. Timothy had been taught in the Scriptures from a child, and he had for years had the precept and example of Paul himself, who calls him his son, and what was the result of all this light and knowledge? It was just this, that Timothy was a water-drinker or teetotaler, and Paul had to urge him, for his often infirmities, to take a little wine. This was a purely medicinal use, with which no temperance society interfered; but how many of those who went into taverns and saloons required to use drink on account of their health? In most cases the drink and its effects were the only infirmities they had. No one could use this text in favor of drinking but one who had often infirmities, and then he could only use wine, and of that only a little medically.