The Rev. S. R. Ward, who next addressed the meeting, was just the man to succeed Mr. Smith, and sustain the interest, since, in addition to intellectual power and rhetorical ability of a very high order, he has the advantage of a black face and a foreign birth—things which always take with an English audience. Mr. Ward, since his arrival in England, has been most severely tested—tested beyond every other man of color that ever came to these shores. He has been called to speak in all sorts of meetings, upon all sorts of subjects, under every variety of circumstance, side by side with the first men of the time, and in no case has he failed to acquit himself with honor. He has not merely sustained the first impressions he produced, but materially added to them. We are not aware that he has, in a single instance, come short of the public expectation, or made what is known among us as a failure. His resources are inexhaustible, and his versatility is such that he is always at home, while his tact would make him a formidable antagonist for the astutest man among us. The friends of the Slave in the New World could not have selected a more meet human Sequel to ‘Uncle Tom.’ The ‘Key’ was even more effective than the lock; but the arrival of a man, six feet high, and we presume sixteen stone weight, gifted with a vigorous understanding, endowed with a rich original eloquence, to turn the ‘Key’—that was the finishing stroke. There is the book! There is the man! Is there a line in the former that is not rendered credible by the exhibition of the latter? Never was conjunction happier than the publication of ‘Uncle Tom,’ and the advent of S. R. Ward. His
special object wholly apart, his appearance in England, at this time, has pre-eminently contributed to the interests of the slave. Shame and indignation are the uniform accompaniment of his orations, that such a man, and the race to which he belongs, should be seized and robbed of their inalienable rights, on the simple ground of their color, when giving proofs of fitness for their fellowship, not of horses and of oxen, but of the most cultivated portion of white men! Mr. Ward was happy in his attempts to illustrate the importance of the Sunday-school in new countries. It is everywhere the pioneer of the Gospel ministry, and in many cases, for many a day, a substitute for the lack of it.—That Institution is cheap, and it is otherwise well adapted to the taste of society. A place of some sort can everywhere be had in which to collect the young to receive instruction in the Gospel of salvation. The speaker, after some beautiful references to Slavery, as touching himself and the country, by the most happy turn, in a moment brought together the two ideas of Jubilee and liberty.

Mr. Ward well exclaimed, that ‘a jubilee which should say nothing about freedom would be no jubilee at all.’ Now, the fact that three millions of souls, persons of color, in the United States, are denied ‘the teaching of the Scriptures in the Sunday school,’ came with tremendous effect on the assembly. A man born in that condition, surely, required to make no apology in thus speaking in an assembly of Englishmen. The facts recited in the speech, in illustration of ‘Negro hate,’ are fearful.