

A  
DISCOURSE,  
DELIVERED AT THE  
AFRICAN MEETING-HOUSE, IN BOSTON,  
*July 14, 1808,*  
IN  
GRATEFUL CELEBRATION  
Of the  
ABOLITION OF THE AFRICAN SLAVE-TRADE  
BY THE GOVERNMENTS OF THE  
UNITED STATES, GREAT BRITAIN AND DENMARK.

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by Jedidiah Morse, D.D.  
Pastor of the Congregational Church in Charlestown.

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Boston:  
Printed by Lincoln & Edmands, No. 53, Cornhill.  
1808.

This is an annotated edition of the original text of Jedidiah Morse's *A Discourse Delivered at the African Meeting-House*, a tract published in 1808 and in Boston, Massachusetts. Original spelling, punctuation and page citations have been retained; minor typographic errors have been corrected.

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## Introduction

Jedidiah Morse (1761-1826) is best known as one of the earliest US geographers and author of the first popular geography textbook, *Geography Made Easy* (1784). This was followed in 1789 by *American Geography, or a View of the Present Situation of the United States*, which was even more distinctly a means of political and nationalistic propaganda. In 1797 he published his *Elements of Geography*, and in 1814 his *Universal Geography*. His works were in print throughout his lifetime and well afterwards. As well as being the ‘father of American geography,’ he was the father of Samuel F.B. Morse, inventor of the telegraph. See Richard J. Moss, *The Life of Jedidiah Morse: A Station of Peculiar Exposure* (Knoxville, TN: University of Tennessee Press, 1995).

Morse, born in Woodstock, Connecticut, was educated at Yale University and had a parallel career as a Congregational minister. He founded the Andover Theological Seminary, and was known as a strong conservative and orthodox Calvinist who opposed liberal theologies. He was central to the development of New England devotional literature. For further discussion, see Leon Jackson, “Jedidiah Morse and the Transformation of Print Culture in New England, 1784-1826,” *Early American Literature* (March 1999) 34:1.

Morse voiced a conservative opposition to slavery. The preface to the present sermon indicates that this July 4 celebration by Boston’s black community had received permission from the state and city government, emphasizing that endorsement of this occasion was limited to welcoming the new anti-trafficking law (see Act of Mar. 2, 1807, ch. 22, 1, 2 Stat. 426, based on U.S. Const. art. I, § 9, cl. 1). rather than sanctioning broader social protest against slavery. As an official speaker, Morse presents an acceptably orthodox view of the abolition of slavery, one emphasizing maintenance of a proper social order and abolition as a necessary evolutionary step towards improved social health.

Morse employs the occasion to discuss sin as a form of slavery, arguing “Every other species of slavery respects the body only. The soul is left free. But the slavery of sin reaches the soul, as well as the body, and subjects the whole man to the most degrading and fatal bondage.” (10) True freedom from slavery, according to Morse, lies in acceptance of Christian salvation. Thus this celebratory event is an evangelical moment during which he calls upon his audience to realize that escape from a ‘greater’ slavery of sin lies within their reach.

Morse sees in the Act realization of a divine plan, suggesting “while Africa lay enveloped in heathenish and Mahometan darkness, those who were to be made free in Christ, were brought, (though by the instrumentality of wicked men) to the light of his gospel, in Christian countries.” (18) However, given the subsequent growth of Christian missionary activity in Africa, “God hath shut the door against their further transportation.” (ibid)

For Morse, paramount freedom lay in release from sin promised by evangelical Christianity. “Civil freedom, and its attendant blessings, will avail you nothing without this,” (19) he informs his audience, calling on the black community to prove themselves worthy of freedom through repudiation of sin, sobriety, piousness, humility, and acceptance of their social position. He did not favor general emancipation of slaves in the United States, suggesting in the printed Notes—not during the sermon—that the best policy would be to “let them remain as they are, and make their condition in that state as comfortable and happy, as possible.” (24)

For further works by Morse, see *The American Gazetteer* (Boston: S. Hall and Thomas Anderson, 1797), and Morse’s important report on relations with Indian tribes, *A Report to the Secretary of War of the United States, on Indian Affairs* (reprinted Augustus M. Kelley, New York, 1970)

— Joe Lockard

## ADVERTISEMENT

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THE following discourse was written, preached, and published at the request of the Africans and their descendants in Boston, amounting to about *twelve hundred* souls, among whom originated the proposal of keeping a day of Thanksgiving in commemoration of the *Abolition of the Slave Trade*. A number of gentlemen, who had for several years past supported and patronized a school for the children of these Africans, and who were applied to for the purpose, favoured the pious design, and pledged their aid and countenance in carrying it into effect. With the express approbation of his Excellency, GOV. SULLIVAN, and the SELECTMEN of Boston, about *two hundred* people of colour marched in procession, through several streets, to the African meeting house, where divine service was performed, in presence of a full and devout assembly; among whom were a number of the clergy and laity of the neighbouring towns. The religious services, beside the sermon, were performed by the REV. MR. BLOOD, REV. MR. CHANNING, and MR. CODMAN. The music, prepared and performed principally by the people of colour, was appropriate and excellent. The religious exercises, and the subsequent festivities of the day, were attended and conducted with a degree of seriousness, sobriety, order and decency, highly creditable to these Africans.

At the close of the divine service a collection was made for the benefit of the poor, whose numbers and necessities are not small; for which purpose also, any profits, which may arise from the sale of this discourse, are devoted.

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*Boston, July 15, 1808*

*At a meeting of the Committee of the Africans and descendants  
of Africans in Boston,*

*Voted—That Fortune Symmes, Peter Gust and Cyrus Vassall,  
be a committee to wait on the REV. DR. MORSE, and in the  
name of “The African Society,” to thank him for his Discourse  
delivered before them, at their request, on the Subject of the  
“Abolition of the Slave Trade,” and request a copy for the  
press.*

CYRUS VASSALL, *Secretary.*

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[unnumbered page]

A

**DISCOURSE.**

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**INTRODUCTION.**

“GOD, who made the world, hath made of *one blood* all nations of men, to dwell on all the face of the earth; and hath determined the bounds of their habitations.” \* That doctrine, that God “created different kinds of men at first, according to the nature of the climate in which they were to live” † is as contrary to sound philosophy, as to scripture. Our civil constitutions recognize the doctrine, that “All men are born free and equal, and have certain natural, essential, and unalienable rights; among which are the right of enjoying and defending their rights and liberties; that of acquiring, possessing, and protecting property; and that comprehensive one of seeking and obtaining their safety and happiness.” ‡ In accordance with this doctrine, slavery is with consistency abolished by the Constitution of this Commonwealth. This doctrine, of the freedom and equality of men, however, is not to be so construed, as to militate with that order and subordination in society,

\* Acts xvii.26.

† See Lord Kaim’s Discourse on the original diversity of mankind,  
and President Smith’s Strictures upon it.

‡ Constitution of Massachusetts.

[page 6]

which is indispensable to its peace, nay, to its very existence.

“Order is heaven’s first law, and this confest,  
Some are and must be greater than the rest.”

Distinctions of rank and condition are requisite to the perfection of the social state. There must be rulers and subjects, masters and servants, rich and poor. The human body is not perfect without all its members, some of which are more honourable than others; so it is with the body politic. There is nevertheless a kind of quality among the members: all are free; all are useful and necessary; all are to be regarded and honoured according to their station and use.

But notwithstanding all men are thus made of one blood, and are born free and equal, there does in fact exist a great diversity, not only in their complexion, but also in their civil, social, moral, and religious state. This diversity is occasioned by a variety of co-operating causes, originating from the fall of man, and strengthened by the wickedness, which overspreads the world. In the wisdom of that infinite Being, who “causeth the wrath of man to praise him; who maketh poor, and maketh rich; who bringeth low, and lifteth up;” this diversity in the condition of men is made subservient to his glory, and their ultimate benefit. The world is governed by its all wise Creator, in a manner suited to its fallen condition.

From the early ages of the world slavery, in some form, and in different degrees of severity, has existed among men. It is recognized and wisely restrained and regulated in the laws of Moses. It was practised in Greece, and also among the Romans, even in the Augustan age, with shock-

[page 7]

ing inhumanity. \* It has been practised by several nations, whose slaves have been the unoffending natives of Africa, forced from their beloved homes, and all that was dear to them in this life, by mercenaries employed for the inhuman purpose. But wherever slavery exists, and this species of it especially, it indicates a corrupt state of society, and mars the beauty of the body politic. It thrives only on the vices of mankind. It cannot subsist in a pure and wholesome state of society. Its abolition, therefore, by any community, who have long supported and encouraged it, indicates returning health in that community, and furnishes just ground for rejoicing. Every step toward such an event gladdens the heart of the Christian philanthropist.

Measures of vast magnitude, and extensive influence, having for their object the gradual and ultimate extinction of African slavery, we are invited this day gratefully to recognize and commemorate. Within a short period, three powerful nations, Great Britain, Denmark, and the United States of America, all for many years deeply concerned in the African slave trade, have agreed to its abolition. In Great Britain, this grand measure, so interesting to the friends of justice, humanity and religion, and so honorary to the laborious and persevering exertions of Mr. Wilberforce, was effected on the 25th of March, 1807; and in consequence, a day of Thanksgiving was celebrated, by the pious friends of this measure, in the following June. † About the same time a similar measure was adopted by the government of Denmark. In

\* Notes on Virginia, p. 235, 236, London Edition.

† See Note (A).

[page 8]

the United States, their Constitution of 1789 provided, that this traffic in human flesh might be abolished in 1808; and a law of Congress, passed in the winter of 1806-7 at the recommendation of the President, \* took prohibitory effect, in reference to this traffic, the first day of the present year.

These are the events, which have led to the appointment of this day of public religious Thanksgiving to God, by those of you, who from your past experience can feel for your African brethren; and we are invited to assist in the good work. We cannot but commend your piety to God, and the deep interest you take in what so nearly concerns the happiness of millions of your kindred in Africa. Cheerfully and cordially do we join with you in these religious services. These events cannot fail to fill every good man's heart, of whatever colour, rank or nation, with gratitude and joy. All must join in ascriptions of praise to God, who hath disposed the hearts of the rulers of these nations to abolish a traffic, so incompatible with the laws of our religion, and so disgraceful to humanity. We therefore highly commend the appointment of this day to be spent in religious joy and festivity, in commemoration of events so propitious to the hitherto unhappy tribes of Africa, and to the prosperity of the three nations, who have at length been persuaded to be just to this much injured part of their fellowmen. Gladly shall I contribute all in my power to turn these exercises to the social, moral, and especially to the religious advantage, of all present; of those particularly by whose invitation we are now assembled. For this purpose I shall invite

\* See Note (B.)

[page 9]

your attention to the declaration of our blessed Saviour, recorded in the gospel according to

JOHN ch. viii. v.36.

IF THE SON THEREFORE SHALL MAKE YOU  
FREE, YE SHALL BE FREE INDEED.

THE world lieth in wickedness, and is subjected to a great variety of evils, both natural and moral. Man, who ought to be the friend of man, is his enemy and oppressor. One half of the human race, probably a much greater proportion, are in bondage of one kind or another, to the rest. Crimes, captivity, and debt, subject many to the absolute control of others. The slavery which originates from these causes is deemed consistent with the law of nature; but should always cease when the laws, which authorise it in these several cases, are satisfied. \* The conquerors and tyrants of the earth, in violation of the laws of nature and of God, hold millions more in subjection to their will. There is another species of slavery, still more degrading to human nature, more offensive to God, and detestable in the sight of good men; it is that which makes the unoffending inhabitants of one country, together with their posterity, not only the servants, but the property of the inhabitants of another country; and this for no better reasons, than to gratify their sloth, ambition, and avarice. In this kind of slavery, thousands upon thousands of our African brethren, and their descendants, have for a long succession of years been annually involved. But the worst species of slavery, the most debasing to human

\* Paley's Philosophy. Art. Slavery.

[page 10]

nature, and the most abominable in the sight of God, is yet to be mentioned—it is the slavery of sin. Every other species of slavery respects the body only. The soul is left free. This divine principle man cannot enslave. But the slavery of sin reaches the soul, as well as the body, and subjects the whole man to the most degrading and fatal bondage. In this slavery, the whole human race, without a single exception, are by nature involved.

Such is the state of mankind. Millions are in different kinds of slavery to each other: All by nature are slaves to sin. In this most deplorable condition the benignant eye of God beheld our fallen race; his bowels moved with compassion at the sight; he sent his only begotten Son to redeem them; investing him with power to make and to pronounce them free. And whosoever he maketh free, is free indeed.

Let us contemplate the joys of freedom. The unfortunate *debtor*, unable to satisfy the demands of his creditors, is constrained to resign his liberty, and to close his doors. His prospects of worldly enjoyment vanish. Instead of plenty and joy in his once happy family are poverty, sadness, and weeping. He relinquishes his pleasant mansion, and all that appertained to it, to other owners; and retires to a humbler dwelling, not his own—perhaps to a prison. Mortifying change! But his creditors are merciful men. They speak kindly to him. They restore him to liberty; to credit and reputation; to useful employment: shall I add, to life. To such a man, how grateful are the blessings of freedom!

Behold the *criminal*, whom justice sentences to confinement and labour, torn from a family whose afflic-

tions are deepened by disgrace, and carried to prison. See him stripped of his usual apparel, and clad in garments, which continually remind him of his crime and degradation. See him sad and pale in the solitary cell, separated from society, and left to fulfill the painful duty of reflecting on his past life. Follow him into the workshop, among his companions in crime and suffering. Slow and tedious pass the days of his punishment. At length they expire; the law is satisfied; the prison doors are opened, and he is once more a free man. Still more, he is a penitent, and Christ hath made him free indeed. His heart leaps for joy. He has felt, that “the way of transgressors is hard.” He values more than ever, the blessings of society and freedom.

Think of the *captive* in a foreign land, far removed from all his relations and friend; perhaps among the barbarians, in chains, at hard labour, or in a loathsome prison. He groans, and sighs, and weeps in secret; he has none to pity him. He feels the sickness, which arises from *hope deferred*. \* But he is not forgotten by HIM, who heareth “the groaning of the prisoner, and who looseth those who are appointed unto death.” † His ransom is received. His liberty is proclaimed. He returns to his native land; to the embraces of his friends. Who can describe their joys?

Turn your attention to a more affecting scene. How shall I describe it? When I contemplate it my heart revolts; my hand trembles. What do I behold! A traffic in human bodies and human souls! And this traffic carried on year after year, century after century, by the countenance and authority (I blush while I declare it) of *Christian* nations!! Yes, CHRISTIAN

\* Prov. xiii. 12.

† Psa. cii. 20.

[page 12]

nations; nations too, boasting their love of freedom, and ready to shed the last drop of their blood for its protection!! What inconsistency! What reproach to the Christian name and profession!

Imagine the arrival of a *slave ship*, on the African coast, fitted by the ingenuity of wicked men, with all her horrid implements on board. The first act of the merciless officers is to excite the unoffending natives to “war and deprecation for the sake of supplying their contracts, or furnishing the market with slaves.” This is but the beginning of wickedness. Next, the unhappy, agonizing slaves, “Torn away from parents, wives, children, from their friends and companions, their fields and flocks, their home and country,” are hurried on ship-board, loaded with irons, crowded together, and with accommodations less convenient, than are usually provided for brutes, transported to a far distant land, without hope of return. “This is the second stage of cruelty; from which the wretched exiles are delivered only to be placed, and that for life, in subjection to a dominion of system of laws, the most merciless and tyrannical, that were ever tolerated upon the face of the earth; and executed by the English slave-holder, especially, with rigour and brutality.” \* I leave to imagination to paint the cruelties, the enormities, endured by the poor slaves, under such laws, in the hands of such masters. Oh slavery, if in thy best disguise, thy mildest form, “thou art a bitter draught,” how bitter must thou be in the form now before us!—“Can the liberties of a nation”—I now use the language of Mr. Jefferson, who from his youth has

\* Paley’s *Philosophy*, p. 160. Eng. Edit. Art. Slavery.

been a witness of the evils and wickedness of African slavery—“Can the liberties of a nation be thought secure, when we have removed their only firm basis, a conviction in the minds of the people, that these liberties are the gift of God? That they are not to be violated but with his wrath? Indeed I tremble for my country,” (and well might all concerned in this detestable traffic tremble with him) “when I reflect, that God is just, and that his justice cannot sleep forever.” \* But praised be God, the uplifted arm of Almighty vengeance has been arrested. The cries of the slaves have “entered into the ears of the Lord of sabaoth.” † The prayers of the people of God have been answered. The long, honourable, and persevering labours and exertions of the opposers of this inhuman trade, have at length been crowned with success. ‡ By three great nations, who have had the deepest share in it, it has been, within a short period, by law abolished.

Who can calculate the blessed effects, which these measures will gradually and ultimately produce? § They immediately check the progress of a mighty and threatening evil. They will meliorate the condition of those, who are now, and who must remain, in slavery. They will tend to prevent wars, and promote harmony among the African tribes. They will lead good men to devise and execute plans for the commercial, moral, and religious benefit of these injured people, wherever residing, whether in their native, or in a foreign country. ¶ And what is more than all the rest, they tend to prevent the wrath of Heaven from being poured out on millions involved in the guilt of this traffic. These are the measures, our Af-

\* Notes on Virginia, p. 272, Eng. Edition.

† James v. 4. ‡ See Note (C.) § See Note (D.) ¶ See Note (E.)

[page 14]

rican friends, which this day fill your hearts with joy and gladness. If they do not accomplish all that your sympathizing hearts could wish, for those of your brethren now in bondage; yet they will do much even for *them*; and they will prevent thousands now living in your native Africa, and millions yet unborn, from being cruelly plunged into that servitude, from which you have been emancipated, and in which such unnumbered multitudes of your race and colour are still involved.

But shall Africans alone be found giving thanks to God for these great events? Are they more interested in them than the White inhabitants of our country? No, surely. “Lo, oh Lord, we have sinned, and have done wickedly; but *these sheep*, what have *they* done?” \* Yet they are leading the way in those religious exercises, in which we should have set *them* the example. Will not He, who was “anointed to proclaim liberty to the captives,” ask—(if we may be allowed thus to accommodate the passage,) “Were there not ten lepers cleansed? But where are the nine? There were not found that returned to give glory to God, save *this stranger*.” †

But we are now to contemplate a far more interesting picture; a slavery of vastly deeper misery; a freedom of infinitely richer value. The slavery of sin is beyond all comparison worse than any conceivable state of earthly bondage; the freedom from it, which Christ bestows, is unspeakably superior to what the greatest earthly potentate can confer. In this slavery, not here and there an individual only, not the criminals, who fill our prisons, nor an unfortunate, subjuga-

\* 2 Sam. xxiv. 17      † Luke xvii. 17, 19.

ted nation only, are involved; but the whole race of Adam. This slavery, which I shall not attempt to minutely describe, essentially consists in the dominion of sin and Satan in the soul; or that alienation from God, and opposition of heart to him and his government, which possess the bosom of every impenitent sinner. It is a property of this slavery, that its miseries are generally but slightly felt, and its dangers little regarded in this life. Sinners, till awakened by the Divine Spirit, love their sins, and hug their chains. They are the willing and cheerful servants of Satan. It is their delight to do his will. But let the veil be once taken from their eyes; give them a full view of their character and danger; let “the arrows of the Almighty be within them, and the poison thereof drink up their spirit; and the terrors of the Lord set themselves in array against them;” \* then will they perceive and feel the misery of their bondage, and sigh for freedom. Then will the voice of Christ, which calls them to liberty and life, be listened to with eagerness. They will feel, that if the Son of God will but make them free, they shall be free indeed.

Let us dwell a moment on the blessedness and joys of this freedom. Over the happy subjects of it, sin has no longer dominion. Freed from sin, they have become the servants of righteousness. Satan no longer leads them captive to his will. Being purified from dead works to serve the living God, conscience has ceased to be the enemy of their peace. Being redeemed from the curse of the law, by the precious blood of Christ, they are delivered from the fears of hell. From these immense, overwhelming evils, are they liberated.

\* Job vi. 4.

But the freedom, which Christ confers, includes positive privileges, and substantial delight. On this side heaven its happy subjects enjoy communion with God; calm serenity of soul; peace, which the world can neither give nor take away; joy, that passeth all understanding; comfort in all their afflictions; victory over all their spiritual enemies; the hope of the gospel, which is full of immortality. Fearless and undismayed, they can meet death in its most ghastly forms, and anticipate the awful, delightful period, when “the day of God shall come, in which the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat:” “When the archangel shall lift his hand and swear, by him who liveth forever and ever, that time shall be no longer.” Such are the privileges of those whom Christ maketh free, while they are inhabitants of this world.

But who can conceive their joys in heaven? The inspired writers thus describe them: “The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy and gladness, and sorrow and sighing shall flee away.” \* They shall “come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the new covenant.” † “They are before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They

\* Isa. xxxv. 10

† Heb. xii. 22, 23, 24.

[page 17]

shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes.” \*

Such are the joys of civil freedom; such the joys of that which is spiritual and eternal. The former is to be valued among the first of earthly blessings; the latter, as the richest gift in the treasury of heaven. While, therefore, we rejoice in the momentous events which we this day celebrate, shall we not much more rejoice in the hope and prospect, that these events will prepare the way for the extensive spread of the glorious gospel among the African tribes, by which thousands, who are now in captivity to sin and Satan, shall be made free instead?

You, who have invited us to join you in this joyful celebration, will this day recollect, with gratitude, the constitution of this commonwealth, which declares you freemen. Under many unavoidable disadvantages, you have experienced the blessings of liberty in such measure, as to make you sensible to the miseries of your brethren in slavery, and to rejoice in their emancipation. We commend your sympathy. We heartily join in your expressions of joy and gratitude to the Author of all good. But while contemplating the evils of slavery, we would not overlook the benefits, which that great and wise Being, who bringeth good out of evil, hath educed from it to the sufferers. Multitudes, by wicked hands indeed, brought from the darkness of paganism, to a Christian land, and sub-

\* Rev. vii. 15, 16, 17.

[page 18]

jected to bondage in its most cruel forms, have had conferred on them by the Son of God a freedom, which infinitely overbalances all their sufferings. Some who hear me, I doubt not, can witness to the truth of what I have now said. As heaven is to be peopled by some out of all nations and languages under heaven, and probably some of every generation in each nation, it is remarkable, that while Africa lay enveloped in heathenish and Mahometan darkness, those who were to be made free in Christ, were brought, (though by the instrumentality of wicked men to the light of his gospel, in Christian countries. But since the blessed gospel now sheds its genial influence on Africa, by the preaching of the missionaries of the cross, its natives have no need to be carried to foreign lands, in order to enjoy its light; and God hath shut the door against their further transportation.

Great blessings, pertaining to this life, you also enjoy, of which I hope you are not insensible. Be ambitious to make the best use of your liberty and privileges. Make them not a cloke for licentiousness. Shew to those around you, that you are worthy to be free. Many eyes are upon you. Some doubtless are watching for your halting. Be contented in the humble station in which providence has placed you. By your decent, respectful, regular, industrious, quiet behaviour, authorize your friends still to shew themselves friendly. You know how deeply interested the Speaker feels, in whatever concerns your honour and best happiness in both worlds. Be particularly on your guard against excess in the joys and festivities of this day. Be sober, be temperate, be pious; so will you give pleasure to your friends, and silence opposition from your enemies.

[page 19]

While you set a just estimate on the liberty you enjoy, in this free country, and rejoice in the agreeable prospects of your brethren in Africa, oh forget not the freedom, which cometh from the Son of God. This is now offered to you. It is precious beyond all estimation. Civil freedom, and its attendant blessings, will avail you nothing without this. Embrace it without delay. Bid an everlasting adieu to the slavery of sin; and stand fast in the liberty wherewith the Son of God makes his subjects free. In his heavenly kingdom all are united in the same honourable cause. To them there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: but are all one in Christ, who is all, and in all. They are one in heart; engaged in the same cause, and pursue it, animated by one spirit. They feel how good, and how pleasant it is to dwell together in unity. In vain the adversary vents his impotent rage against these happy sons of freedom. No longer has he dominion over them. As you love true freedom, therefore, be persuaded to quit this worst species of slavery; enlist under the Captain of the Lord's host; under his banner fight the Christian warfare; you may be sure of victory; and the invaluable liberty of the children of God shall be your rich and everlasting reward. For whom "the Son maketh free, shall be free indeed."

**AMEN.**

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**PRAYER.**

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*Altered from the Christian Observer.*

O GRACIOUS God, who lookest down from heaven, the height of thy sanctuary, to hear the groaning of the prisoner, and to loose those that were appointed to death; we give thee hearty thanks that it has of length pleased thee to put a stop to the slave trade, the miseries of which have so long oppressed Africa, and the sin of which has so loudly cried to thee for vengeance upon Europe.