

ters which blind the slave; they advert also to the prejudices which afflict the coloured freeman. We cannot say, that we feel at all less strongly on this subject than on slavery itself. There are, indeed, reasons which make it to us the more afflictive of the two. The degradation of the free blacks is certainly not "a political institution" of any part of the Union, nor is it founded on any different relation which they bear to the body politic, as compared with the whites. And, whatever pretext might be found for their oppression in a region of slaves, there obviously can be none where slavery is unknown. Yet a strong and general prejudice against people of colour is cherished even in the Northern States; where it must be a matter of mere prejudice, generated by the pride which it subsequently fosters, and as ungenerous and unholily as it is proud.

It is to us nothing less than marvellous, that this grievous oppression, both of the bond and the free, should exist and be clung to by a nation which glories in its liberty, and which was the first to proclaim to other lands that the rights of all are equal; but it is not for us to bewail this inconsistency, nor the injury which is thus done, in the eyes of the world, to the otherwise noble institutions which it impairs and undermines. It is, however, more than marvellous to us, it is almost incredible, that the indefensible and cruel prejudice against persons of colour, should have been adopted by the churches of Christ, and manifested in the worship and ordinances of his house! He was meek and lowly in heart. Are his followers not to copy his example? Would he have treated persons of African descent as the slightest mixture of tainted blood causes them to be among you? You know that he would not; and, if you imitate him, you will do so no more. Degrading distinctions, which say not "I am holier," but only "I am whiter than thou," will instantly be banished from places of divine worship; and the reformation begun here will be extended cheerfully to the entire system of which these are a part.

In pressing the fulfilment of this duty upon you, dear brethren, we have the advantage of being able to say, that it is impeded by no obstacle. There can be no case in which the retention of the prejudice we are combating can be obligatory or imperative. In indulging it, you are only pampering the pride of your own hearts, or yielding to the current of feeling around you. As Christians, you are called on to mortify the former, and stem the latter. Nothing hinders you from beginning, and even from triumphing, at once. The object may be achieved the first moment you are determined to achieve

it. And, permit us to assure you, that, whenever this moment shall arrive, it will be inferior to none in the history of your churches, for honour to the name you profess, for prosperity to the churches you compose, and for prosperity to the country you adorn.

Dear brethren, "our mouth is open unto you, our heart is enlarged." But we speak not alone. We call to remembrance, that we are addressing a body, the sentiments of some of whom, and a number rapidly increasing, are in unison with our own. We rejoice in the abundant evidence which has reached us of the fact, that the attention of many has been awakened, and that the voices of many have been heard. Yes; America has heard on this subject the voices of many of her sons; and, with delight we have seen among the band of her abolitionists (and many in spirit, we trust, are such, who have not adopted the name,) a large number of our own denomination. No words can express the warmth of our sympathy with them, or the ardour of our desire, that, on this great occasion, our entire denomination may be of one heart and one mind. Be assured, dear brethren, that the extinction of oppression, whether of the bond or free, is a work which lies with the churches of Christ. They can do it. They must do it. They will be responsible for the continuance of oppression, with all its crimes and horrors, if they do it not. And, as no portion of the church of Christ in the United States, is more influential than your own, as none has been more abundantly blessed with those extraordinary operations which exhibit religion in its mightiest energies; as none is more prompt or more vigorous in all other works of faith and labours of love, so we entreat you to suffer none to be more forward, or more active, in this good cause. We know that over the same cause both our fathers and ourselves slept too long; but it would be poor evidence that we had been awakened, if we were to use no efforts for the arousing of our brethren. We wish to believe, that whatever slumber remains among you, is but that of inadvertency and inconsideration. It cannot be that you will refuse to put away this "accursed thing," when its true aspect shall have appeared to you. An enlightened conscience and a melting heart will be far more prompt and effectual than our importunities; and, perhaps even while we are writing, may be rendering our importunities needless.

Can we, dear brethren, without showing unreasonable fears, again entreat you to receive in kindness, what we have written in the fulness of our hearts? Or, can we hesitate to anticipate that serious consideration of our remarks, that willing acquiescence in