

The Commemoration of Blessed Absalom Jones

February 12, 2023

11:00 am

PRELUDE

All stand, as able.

HYMN LEVAS 62

In Christ there is no East or West

1. In Christ there is no East or West, In
 2. In Him shall true hearts ev - ery - where Their
 3. Join hands, di - ci - ples of the faith, What
 4. In Christ now meet both East and West, In

1. Him no South or North; But one great fel - low -
 2. high com - mu - nion find; His ser - vice is the
 3. e'er your race may be! Who serves my Fa - ther
 4. Him meet South and North; All Christ - ly souls are

1. ship of love Through - out the whole wide earth.
 2. gold - en cord Close - bind - ing hu - man kind.
 3. as a son Is sure - ly kin to me.
 4. one in him Through out the whole wide earth.

Words: Galatians 3:28; adapt. John Oxenham (1852-1941)

Music: *McKee*, Negro Spiritual; adapt. Harry T. Burleigh (1866-1949)

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OPENING ACCLAMATION

Celebrant: Blessed be God: Father, Son, and Holy Spirit.

People: **And blessed be his kingdom, now and for ever. Amen.**

THE COLLECT OF PURITY

Almighty God, to you all hearts are open, all desires known, and from you no secrets are hid: Cleanse the thoughts of our hearts by the inspiration of your Holy Spirit, that we may perfectly love you, and worthily magnify your holy Name; through Christ our Lord. **Amen.**

GLORIA IN EXCELSIS DEO (S-280)

1. Glo - ry to God in the high - est, and
peace to his peo - ple on earth. 2. Lord God, heaven - ly
King, al - might - y God and Fa - ther, we wor - ship you, we
give you thanks, we praise you for your glo - ry. 3. Lord Je - sus
Christ, on - ly Son of the Fa - ther, Lord God, Lamb of God, 4. you
take a - way the sin of the world: have mer - cy
on us; 5. you are seat - ed at the right hand of the Fa - ther: re -
ceive our prayer. 6. For you a - lone are the Ho - ly One,
you a - lone are the Lord, 7. you a - lone are the Most
High, Je - sus Christ, with the Ho - ly Spi - rit, in the
glo - ry of God the Fa - ther. A - men.

THE COLLECT OF THE DAY

Celebrant: The Lord be with you.

People: And also with you.

Celebrant: Let us pray.

Set us free, heavenly Father, from every bond of prejudice and fear; that, honoring the steadfast courage of your servant Absalom Jones, we may show forth in our lives the reconciling love and true freedom of the children of God, which you have given us in your Son our Savior Jesus Christ; who lives and reigns with you and the Holy Spirit, one God now and for ever. **Amen.**

All sit for the lessons

FIRST LESSON

Isaiah 42: 5-9

A reading from the Book of the Prophet Isaiah.

Thus says God, the Lord, who created the heavens and stretched them out, who spread out the earth and what comes from it, who gives breath to the people upon it and spirit to those who walk in it: I am the Lord, I have called you in righteousness, I have taken you by the hand and kept you; I have given you as a covenant to the people, a light to the nations, to open the eyes that are blind, to bring out the prisoners from the dungeon, from the prison those who sit in darkness. I am the Lord, that is my name; my glory I give to no other, nor my praise to idols. See, the former things have come to pass, and new things I now declare; before they spring forth, I tell you of them.

The Word of the Lord.

People: Thanks be to God.

PSALM 126

- 1 When the Lord restored the fortunes of Zion, *
then were we like those who dream.
- 2 Then was our mouth filled with laughter, *
and our tongue with shouts of joy.
- 3 Then they said among the nations, *
"The Lord has done great things for them."
- 4 The Lord has done great things for us, *
and we are glad indeed.
- 5 Restore our fortunes, O Lord, *
like the watercourses of the Negev.
- 6 Those who sowed with tears *
will reap with songs of joy.
- 7 Those who go out weeping, carrying the seed, *
will come again with joy, shouldering their sheaves.

Glory to the Father, and to the Son, and to the Holy Spirit: *
as it was in the beginning, is now, and will be for ever. Amen.

SECOND LESSON

Ephesians 4: 1-6

A reading from the Letter of Paul to the Ephesians.

I therefore, the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope of your calling, one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in all.

The Word of the Lord

People: Thanks be to God.

Blessed Absalom
(Verses 1-4)

1. Born in bond-age, born in shack - les, Born stripped of all dig - ni - ty,
2. Seek - ing to ex - pand hor - i - zons, Bi - ble, pri - mer he did find;
3. When in Phi - la - del - phia set - tled, He sought per - sons in great need,
4. One fine morn - ing, while at wor - ship, Wrested from his knees in pray - er;

1. Abs' - lom Jones was bound, de - ter - mined, That he would one day be free.
2. To each word he was at - ten - tive, Learn - ing, lest he fall be - hind.
3. Ded - i - ca - ted to em - pow' - r - ment, His own peo - ple did he lead.
4. He, his friends, were thus e - vic - ted: "You no more may praise God here."

1. Bless - ed Abs' - lom, leads us, guides us, In the bonds of u - ni - ty.
2. Bless - ed Abs' - lom, lib - er - ates us From the pri - son of our mind.
3. Bless - ed Abs' - lom, pray that we from All in - diff' - rence may be freed.
4. Bless - ed Abs' - lom, pray that we may Stand stead - fast and per - se - vere.

5. Founded he Saint Thomas' church for Afric's sons and daughters blest;
Full-fledged members of Christ's Body,
They no longer were oppressed.
Blessed Abs'lom, pray that we may
Be the church at Christ's behest.
6. Blessed Abs'lom Jones, first priest of Afric's stock within our fold;
May we, inspired by your witness
Raise up priests with hearts of gold!
Blessed Abs'lom, pioneer, prophet
May your story long be told!
7. Praise to Christ the Liberator;
Praise Creator ever blest;
Praise the Spirit, Source of comfort,
North to south, and east to west:
Blessed Abs'lom, priest, exemplar,
In God's bosom now at rest.

Priest: The Holy Gospel of our Lord Jesus Christ according to John.

People: Glory to you, Lord Christ.

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends. You are my friends if you do what I command you. I do not call you servants any longer, because the servant does not know what the master is doing; but I have called you friends, because I have made known to you everything that I have heard from my Father.

The Gospel of the Lord.

People: Praise to you, Lord Christ.

THE HOMILY

The Rev. Toni Belhu

Silence may be kept after the homily.

All stand, as able

THE NICENE CREED

We believe in one God,

**the Father, the Almighty,
maker of heaven and earth,
of all that is, seen and unseen.**

We believe in one Lord, Jesus Christ,

**the only Son of God,
eternally begotten of the Father,
God from God, Light from Light,
true God from true God,
begotten, not made,
of one Being with the Father.**

Through him all things were made.

For us and for our salvation

**he came down from heaven:
by the power of the Holy Spirit
he became incarnate from the Virgin Mary,
and was made man.**

**For our sake he was crucified under Pontius Pilate;
he suffered death and was buried.**

**On the third day he rose again
in accordance with the Scriptures;
he ascended into heaven**

and is seated at the right hand of the Father.

**He will come again in glory to judge the living and the dead,
and his kingdom will have no end.**

We believe in the Holy Spirit, the Lord, the giver of life,

who proceeds from the Father and the Son.

With the Father and the Son he is worshiped and glorified.

He has spoken through the Prophets.

We believe in one holy catholic and apostolic Church.

We acknowledge one baptism for the forgiveness of sins.

We look for the resurrection of the dead,

and the life of the world to come. Amen.

PRAYERS OF THE PEOPLE FORM IV

The Leader and People pray responsively

In peace, we pray to you, Lord God.

Silence

For all people in their daily life and work;

For our families, friends, and neighbors, and for those who are alone.

For this community, the nation, and the world;

For all who work for justice, freedom, and peace.

For the just and proper use of your creation;

For the victims of hunger, fear, injustice, and oppression.

For all who are in danger, sorrow, or any kind of trouble;

For those who minister to the sick, the friendless, and the needy.

For the peace and unity of the Church of God;

For all who proclaim the Gospel, and all who seek the Truth.

For Michael our presiding Bishop, José our Bishop, all bishops and other ministers;

For all who serve God in his Church.

For the special needs and concerns of this congregation.

Silence

The People may add their own petitions

Hear us, Lord;

For your mercy is great.

We thank you, Lord, for all the blessings of this life.

Silence

The People may add their own thanksgivings

We will exalt you, O God our King;

And praise your Name for ever and ever.

We pray for all who have died, that they may have a place in your eternal kingdom.

Silence

The People may add their own petitions

Lord, let your loving-kindness be upon them;

Who put their trust in you.

We pray to you also for the forgiveness of our sins.

Silence may be kept.

Leader and People

**Have mercy upon us, most merciful Father;
in your compassion forgive us our sins,
known and unknown,
things done and left undone;
and so uphold us by your Spirit
that we may live and serve you in newness of life,
to the honor and glory of your Name;
through Jesus Christ our Lord. Amen.**

The Celebrant concludes with an absolution or a suitable Collect.

THE ABSOLUTION

Almighty God have mercy on you, forgive you all your sins through our Lord Jesus Christ, strengthen you in all goodness, and by the power of the Holy Spirit keep you in eternal life. **Amen.**

THE PEACE

Celebrant: The peace of the Lord be always with you.

People: **And also with you.**

The ministers and people greet each other in the name of the Lord.

THE HOLY COMMUNION

THE OFFERTORY SENTENCE

Walk in love, as Christ loved us and gave himself for us, an offering and sacrifice to God.

All stand, as able

HYMN LEVAS 175

Nobody Knows the Trouble I've Seen

No - bod - y knows the trou - ble I've seen,

No - bod - y knows but Je - sus, No - bod - y knows the

trou - ble I've seen, — Glo - ry, hal - le - lu - jah. **Fine**

1. Some - times I'm up, some - times I'm down, Oh, yes, Lord, Some-
2. Al - though you see me going 'long so, Oh, yes, Lord, I

1. times I'm al - most to the ground, — Oh, yes, — Lord.
2. have my trou - bles here be - low, — Oh, yes, — Lord. **D.C.**

All stand, as able, as the offering is presented, singing together the Doxology.

THE DOXOLOGY

Praise God, from whom all bless - ings flow; Praise
Him, all crea - tures here be - low; Praise Him a - bove, ye
heav'n - ly host; Praise Fa - ther, Son, and Ho - ly Ghost.

THE GREAT THANKSGIVING - Prayer A

The people remain standing.

Celebrant: The Lord be with you.

People: **And also with you.**

Celebrant: Lift up your hearts.

People: **We lift them to the Lord.**

Celebrant: Let us give thanks to the Lord our God.

People: **It is right to give him thanks and praise.**

Then the Celebrant proceeds

It is right, and a good and joyful thing, always and everywhere to give thanks to you, Father Almighty, Creator of heaven and earth.

PROPER PREFACE

Therefore we praise you, joining our voices with Angels and Archangels and with all the company of heaven, who for ever sing this hymn to proclaim the glory of your Name:

SANCTUS

Celebrant and People

Ho - ly, ho - ly, ho - ly Lord, God of power and

might, Ho - ly, ho - ly, ho - ly Lord,

God of power and might, hea - ven and earth are

full, full of your glo - ry. Ho -

san - na in the high - est. Ho - san - na

in the high - est. Bless - ed is he who comes

in the name of the Lord. Ho - san - na

in the high - est. Ho - san - na in the high - est.

The people stand or kneel.

Then the Celebrant continues

Holy and gracious Father: In your infinite love you made us for yourself; and, when we had fallen into sin and become subject to evil and death, you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us, to reconcile us to you, the God and Father of all.

He stretched out his arms upon the cross, and offered himself, in obedience to your will, a perfect sacrifice for the whole world.

On the night he was handed over to suffering and death, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said, "Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said, "Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore we proclaim the mystery of faith:

Celebrant and People

Christ has died.

Christ is risen.

Christ will come again.

The Celebrant continues

We celebrate the memorial of our redemption, O Father, in this sacrifice of praise and thanksgiving. Recalling his death, resurrection, and ascension, we offer you these gifts.

Sanctify them by your Holy Spirit to be for your people the Body and Blood of your Son, the holy food and drink of new and unending life in him. Sanctify us also that we may faithfully receive this holy Sacrament, and serve you in unity, constancy, and peace; and at the last day bring us with all your saints into the joy of your eternal kingdom.

All this we ask through your Son Jesus Christ. By him, and with him, and in him, in the unity of the Holy Spirit all honor and glory is yours, Almighty Father, now and for ever.

The musical score is written in G major and 4/4 time. It consists of two systems of staves. The first system has a vocal line (treble clef) and a piano accompaniment line (bass clef). The vocal line has lyrics: "A - men, A - men, Lord - y good Lord - y". The piano accompaniment has lyrics: "Lord - y good Lord - y". The second system also has a vocal line and a piano accompaniment line. The vocal line has lyrics: "1. See the lit - tle ba - by A - men, A - men, A - men,". The piano accompaniment has lyrics: "A - men, A - men, A - men,".

And now, as our Savior Christ hath taught us, we are bold to pray,

People and Celebrant

Our Father, who art in heaven,

hallowed be thy Name,

thy kingdom come,

thy will be done,

on earth as it is in heaven.

Give us this day our daily bread.

And forgive us our trespasses,

as we forgive those

who trespass against us.

And lead us not into temptation,

but deliver us from evil.

For thine is the kingdom,

and the power, and the glory,

for ever and ever. Amen.

THE BREAKING OF THE BREAD

The Celebrant breaks the consecrated Bread.

Celebrant: Alleluia. Christ our Passover is sacrificed for us;

***People:* Therefore let us keep the feast. Alleluia.**

ADMINISTRATION OF THE SACRAMENT

Please come forward to the altar rail receive Holy Communion, coming forward one pew at a time. When waiting in the center aisle, stand to the right to give space to those returning to their pew. On the right-hand side, a minister will offer you the consecrated bread. Gluten-free wafers are available upon request. If you wish to receive a blessing instead of the bread, simply cross your arms over your chest. Then, on the left-hand side, a minister will offer you a disposable cup of consecrated wine. For safety reasons, we will not share the common cup of wine at this time. Once you have received the wine, place the disposable cup on the tray held by the usher, and then return to your pew through the center aisle.

Steal Away
(Sung by choir)

Steal a - way, steal a - way, steal a - way to Je - sus!

Steal a - way, steal a - way home, I ain't got long to stay here!

Fine

1. My Lord — calls me, He calls me by the thun - der;
 2. Green trees are bend - ing, Poor sin - ner stands a - trem - bling;
 3. Tomb stones are burst - ing, Poor sin - ner stands a - trem - bling;
 4. My Lord — calls me, He calls me by the light - ning,

The trum - pet sounds with - in - a my soul, I ain't got long to stay here.

D.C.

Words: Traditional. Music: Negro Spiritual; arr. Edward C. Deas. Arr. Copyright © Sunday School Publishing Board.

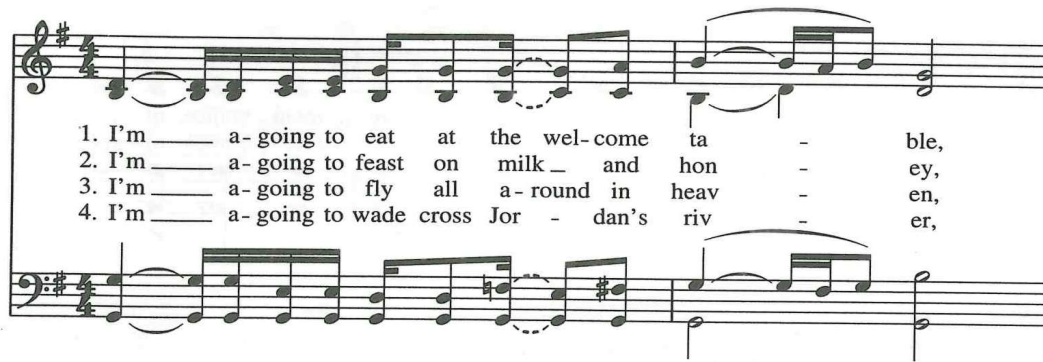
1. Break thou the bread of life, Dear Lord, to me,
 2. Bless thou the truth, dear Lord, To me, to me,
 3. Teach me to live, dear Lord, On - ly for thee,

1. As thou didst break the loaves Be - side the sea;
 2. As thou didst bless the bread By Gal - i - lee;
 3. As thy dis - ci - ples lived in Gal - i - lee;

1. Be - yond the sa - cred page I seek thee, Lord;
 2. Then shall all bond - age cease, All fet - ters fall,
 3. Then, all my strug - gles o'er, Then, vic - t'ry won,

1. My spir - it pants for thee, O liv - ing word!
 2. And I shall find my peace, My all in all.
 3. I shall be - hold thee, Lord, The liv - ing one.

I'm going to eat at the Welcome Table



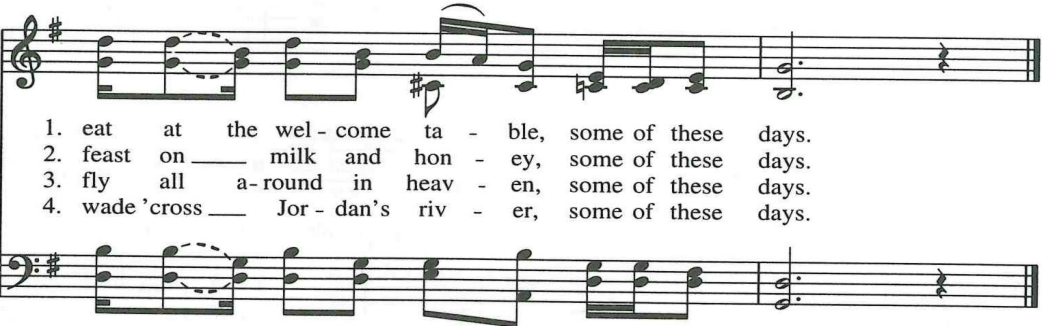
1. I'm ___ a-going to eat at the wel-come ta - ble,
 2. I'm ___ a-going to feast on milk_ and hon - ey,
 3. I'm ___ a-going to fly all a-round in heav - en,
 4. I'm ___ a-going to wade cross Jor - dan's riv - er,



1. I'm ___ a-going to eat at the wel-come ta - ble, some of these days. ___
 2. I'm ___ a-going to feast on_ milk and hon - ey, some of these days. ___
 3. I'm ___ a-going to fly all a-round in heav - en, some of these days. ___
 4. I'm ___ a-going to wade cross Jor - dan's riv - er, some of these days. ___



1. I'm ___ a-going to eat at the wel-come ta - ble, I'm going to
 2. I'm ___ a-going to feast on milk_ and hon - ey, I'm going to
 3. I'm ___ a-going to fly all a-round in heav - en, I'm going to
 4. I'm ___ a-going to wade cross Jor - dan's riv - er, I'm going to



1. eat at the wel-come ta - ble, some of these days.
 2. feast on ___ milk and hon - ey, some of these days.
 3. fly all a-round in heav - en, some of these days.
 4. wade 'cross ___ Jor - dan's riv - er, some of these days.

Words: Traditional

Music: Negro Spiritual; arr. Carl Diton (1886-1969), from *36 South Carolina Spirituals*

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THE POSTCOMMUNION PRAYER

After Communion, the Celebrant says

Let us pray.

Celebrant and People

**Eternal God, heavenly Father,
 you have graciously accepted us as living members
 of your Son our Savior Jesus Christ,
 and you have fed us with spiritual food**

in the Sacrament of his Body and Blood.

Send us now into the world in peace,

and grant us strength and courage

to love and serve you

with gladness and singleness of heart;

through Christ our Lord. Amen.

THE BLESSING

The blessing of God Almighty, the Father, the Son, and the Holy Spirit be among you and remain with you always.

HYMN LEVAS 226

Battle Hymn of the Republic

1. Mine eyes have seen the glo - ry of the
2. I have seen Him in the watch - fires of a
3. He has sound - ed forth the trum - pet that shall
4. In the beau - ty of the lil - ies, Christ was

1. com - ing of the Lord; He is tram - pling out the vin - tage where the
2. hund - red cir - cling camps, They have build - ed Him an al - tar in the
3. nev - er sound re - treat, He is sift - ing out the hearts of men be -
4. born a - cross the sea, With a glo - ry in His bos - om that trans -

1. grapes of wrath are stored; He has loosed the fate - ful light - ning of His
2. eve - ning dews and damps; I can read His right - eous sent - ence by the
3. fore His judge - ment seat; O be swift, my soul, to an - swer Him! Be
4. fig - ures you and me; As He died to make men ho - ly, let us

1. ter - ri - ble swift sword, His truth is march - ing on.
2. dim and flar - ing lamps, His day is march - ing on.
3. ju - bi - lant, my feet! Our God is march - ing on.
4. live to make all free, While God is march - ing on.

Glo - ry, glo - ry, hal - le - lu - jah!

Glo - ry, glo - ry, hal - le - jah! Glo - ry, glo - ry, hal - le -

lu - jah! His truth is march - ing on.

THE DISMISSAL

Celebrant: Let us go forth in the name of Christ. Alleluia, Alleluia.

People: Thanks be to God. Alleluia, Alleluia.



Absalom Jones

Taken from the House of Deputies of the Episcopal Church

<https://houseofdeputies.org/2018/01/30/new-biography-absalom-jones/es>

REVISED ABSALOM JONES BIOGRAPHICAL INFORMATION

By

Arthur K. Sudler

William Carl Bolivar Director

Historical Society & Archives

African Episcopal Church of St. Thomas

Absalom Jones was born enslaved to Abraham Wynkoop a wealthy Anglican planter in 1746 in Delaware. He was working in the fields when Abraham recognized that he was an intelligent child and ordered that he be trained to work in the house. Absalom eagerly accepted instruction in reading. He also saved money he was given and bought books (among them a primer, a spelling book, and a bible). Abraham Wynkoop died in 1753 and by 1755 his younger son Benjamin had inherited the plantation. When Absalom was sixteen Benjamin Wynkoop sold the plantation and Absalom's mother, sister, and five brothers. Wynkoop brought Absalom to Philadelphia where he opened a store and joined St. Peter's Church. In Philadelphia Benjamin Wynkoop permitted Absalom to attend a night school for black people that was operated by Quakers following the tradition established by abolitionist teacher Anthony Benezet.

At twenty, with the permission of their masters, Absalom married Mary Thomas who was enslaved to Sarah King who also worshipped at St. Peter's. The Rev. Jacob Duche performed the wedding at Christ Church. Absalom and his father-in-law, John Thomas, used their savings, and sought donations and loans primarily from prominent Quakers, in order to purchase Mary's freedom. Absalom and Mary worked very hard to repay the money borrowed to buy her freedom. They saved enough money to buy property and to buy Absalom's freedom. Although he repeatedly asked Benjamin Wynkoop to allow him to buy his freedom Wynkoop refused. Absalom persisted because as long as he was enslaved Wynkoop could take his property and his money. Finally, in 1784 Benjamin Wynkoop freed Absalom by granting him a manumission. Absalom continued to work in Wynkoop's store as a paid employee.

Absalom left St. Peter's Church and began worshipping at St. George's Methodist Episcopal Church. He met Richard Allen who had been engaged to preach at St. George's and the two became lifelong friends. Together, in 1787, they founded the Free African Society a mutual aid benevolent organization that was the first of its kind organized by and for black people. Members of the Society paid monthly dues for the benefit of those in need. At St George's, Absalom and Richard served as lay ministers for the black membership. The active evangelism of Jones and Allen, greatly increased black membership at St George's. The black members worked hard to help raise money to build an upstairs gallery intended to enlarge the church. The church leadership decided to segregate the black worshippers in the gallery, without notifying them. During a Sunday morning service a dispute arose over the seats black members had been instructed to take in the gallery and ushers attempted to physically remove them by first accosting Absalom Jones. Most of the black members present indignantly walked out of St. George's in a body.

Prior to the incident at St. George's the Free African Society had initiated religious services. Some of these services were presided over by The Rev. Joseph Pilmore an assistant St. Paul's Episcopal Church. The Society established communication with similar black groups in other cities. In 1792 the Society began to build the African Church of Philadelphia. The church membership took a denominational vote and decided to affiliate with the Episcopal Church. Richard Allen withdrew from

the effort as he favored affiliation with the Methodist Church. Absalom Jones was asked to provide pastoral leadership and after prayer and reflection he accepted the call.

The African Church was dedicated on July 17, 1794. The Rev. Dr. Samuel Magaw, rector St. Paul's Church, preached the dedicatory address. Dr. Magaw was assisted at the service by The Rev. James Abercrombie, assistant minister at Christ Church. Soon thereafter the congregation applied for membership in the Episcopal Diocese of Pennsylvania on the following conditions: 1) that they be received as an organized body; 2) that they have control over their own local affairs; 3) that Absalom Jones be licensed as layreader, and, if qualified, be ordained as minister. In October 1794 it was admitted as the African Episcopal Church of St Thomas. The church was incorporated under the laws of the Commonwealth of Pennsylvania in 1796. Bishop William White ordained Jones as deacon in 1795 and as priest on September 21, 1802.

Jones was an earnest preacher. He denounced slavery, and warned the oppressors to "clean their hands of slaves." To him, God was the Father, who always acted on "behalf of the oppressed and distressed." But it was his constant visiting and mild manner that made him beloved by his congregation and by the community. St Thomas Church grew to over 500 members during its first year. The congregants formed a day school and were active in moral uplift, self-empowerment, and anti-slavery activities. Known as "the Black Bishop of the Episcopal Church," Jones was an example of persistent faith in God and in the Church as God's instrument. Jones died on this day in 1818.

ABSALOM JONES AUTOBIOGRAPHICAL SKETCH/ANNALS*

Absalom's autobiographical sketch from Douglass' Annals (1862):

The following narrative is copied from the original manuscript written by himself:

"I, Absalom Jones was born in Sussex," DEL., "on the 6th of November, 1746. I was small, when my master took me from the field to wait and attend on him in the house; and being very fond of learning, I was careful to save the pennies that were given to me by the ladies and gentlemen from time to time. I soon bought myself a primer, and begged to be taught by any body that I found able and willing to give me the least instruction. Soon after this, I was able to purchase a spelling book; for as my money increased, I supplied myself with books, among others, a Testament. For, fondness for books, gave me little or no time for the amusements that took up the leisure hours of my companions. By this course I became singular, and escaped many evils, and also saved my money.

In the year 1762, my mother, five brothers and a sister were sold, and I was brought to the city of Philadelphia with my master. My employment in this city was to wait in the store, pack up and carry out goods. In this situation, I had an opportunity, with the clerk, to get copies set for me; so that I was soon able to write to my mother and brothers, with my own hand. My spelling is bad for want of proper schooling.

In the year 1766, I asked my master the liberty of going one quarter to night-school, which he granted. I had a great desire to learn Arithmetic. In that quarter I learned Addition, Troy weight, Subtraction, Apothecaries' weight, Practical multiplication, Practical Division, and Reduction.

In the year 1770, I married a wife who was a slave. I soon after proposed to purchase her freedom. To this her mistress agreed, for the sum of forty pounds. Not having the money in hand, I got an appeal drawn, and John Thomas, my father-in-law, and I called upon some of the principal Friends of this city. From some we borrowed, and from other we received donations. In this way we soon raised thirty pounds of the money, her mistress, Sarah King, forgiving the balance of ten pounds. By this time, my master's family was increased, and I was much hurried in my servitude. However, I took a house, and for seven years, made it my business to work until twelve or one o'clock at night, to assist my wife in obtaining a livelihood, and to pay the money that was borrowed to purchase her freedom.

This being fully accomplished, and having a little money in hand, I made application to my master, in the year 1778, to purchase my own freedom; but, as this was not granted, I fortunately met with a small house and lot of ground, to be sold for one hundred and fifty pounds, continental money. Having laid by some hard money, I sold it for continental and purchased the lot. My desire for freedom increased, as I

knew that while I was a slave, my house and lot might be taken as the property of my master. This induced me to make many applications to him for liberty to purchase my freedom; and on the first of October, 1784, he generously gave me a manumission. I have ever since continued in his service at good wages, and I still find it my duty, both late and early, to be industrious to improve the little estate that a kind Providence has put in my hands.

Since my freedom, I have built a couple of small houses on the small lot, which now let for twenty-two pounds a year.”

**Annals of the first African church, in the United States of America: now styled the African Episcopal church of St. Thomas, Philadelphia, in its connection with the early struggles of the colored people to improve their condition, with the co-operation of the Friends, and other philanthropists; partly derived from the minutes of a beneficial society, established by Absalom Jones, Richard Allen and others, in 1787, and partly from the minutes of the aforesaid church*

*William Douglass
January 1, 1862
King & Baird, printers*

Worship Leaders

11:00 am

Ushers – Jimmy Camp, Mary Miller

Greeter – Gail Twitty

1st Lesson – Debbie Johnson

2nd Lesson – Linda Jeanne Harrill

Chalicer/Acolyte – Robert Francis

Organists – Sandra Miller Camp & Steven Noll