

ling all these patriarchal predictions ; and therefore I conclude though Canaan's race be doomed to slavery, yet Providence hath put such a guard about them that no man may touch them and be guiltless. Nay, no man can enslave them, without first enslaving himself : For what is the meaning of the phrase, a servant of servants ? One of these two things. 1. A wretched, despicable slave. And what does this imply the master to be ? What, but a wretched, despicable and mean-spirited tyrant, a slave of avarice, ambition and the basest vices ? For a man of a truly free, generous and noble disposition can never bring a rational creature, or even a brute to a state of wretchedness. 2. A slave of slaves. And what does this imply ? Very plainly that the master is a slave as well as the servant ; for the words are not a servant of free men, but of servants or slaves. And indeed, if the truth may be confessed, the master is by much the greater slave of the two ; for a man of fine dispositions may be enslaved if he meet with a stronger than himself, but none, save a very wretch, will enslave. As far as I see, Reverend Sir, you are under the necessity of renouncing every thing amiable, divine or human, before the curse of Canaan entitle you to enslave your fellow-creatures. You must also grant, 1. That you have hitherto been sinfully negligent in the slave trade ; for if it be a duty at all you should do in it whatsoever your hand findeth to do, with all your might, and yet I believe, you might have done ten times more if you had been zealous enough for the glory of God, and the slavery of man. 2. That all men are to be exhorted and commanded in the name of the Lord to enslave their brethren, and that those who are remiss should be censured. 3. That the laws of Great-Britain, France, Pennsylvania, &c. abolishing slavery, laws which are the envy of neighbouring states, are most iniquitous and oppressive, incapacitating the inhabitants from performing the glorious duty of chaining, whipping and killing innocent men.

I shall conclude with the words of a fine writer, " Let avarice defend it as it will, there is an honest reluctance in humanity against considering our fellow-creatures as a part of our possessions."

Reverend Sir, I have perhaps been too free. The subject must be my excuse. If it be not a sufficient one, I sincerely beg your pardon. I did not mean to offend you, but to provoke to emulation them which are my flesh, that I might save them from this sin and disgrace.

I am,

Reverend Sir,

Yours, &c.