

erty, and then meet them in the church, at the Lord's table, as his brethren? It would be a curious thing to see one of these gentlemen receiving the Lord's supper, the emblem of Christian brotherhood, with one of his slaves on the sabbath, and then on Monday morning selling him as a log of wood.

True Christianity asserts her rights in despite of this system. She treats them as men, though human cupidity treats them as things; she makes them free men in the Lord, though they are held in cruel bondage; she invests them with all the privileges, the franchises, of the church, though white men cannot acknowledge them as brethren; she fills their spirits with noble sentiments, feelings, and affections, though the hoof of man is on their necks; she points the way to a heavenly home with God, though the path is strewed with tears, with sorrow, with blood. It will one day, moreover, so assert its mercies over this degraded race, as to give them the rights of humanity.

But we say there is a difference between this system of slavery, and men's *unavoidable* connexion with it. Individual participation in the evil must depend on circumstances. The difficulties are prodigious. A child of white parents is born in the midst of slavery: how can he help the conditions of his birth? His parents leave him their property; at the period of their decease, this property partly consists of slaves; for real property can scarcely be found in the South, but some of these wretched creatures will be devised as a part of the inheritance; wherever there is landed property, slaves will be found. He cannot help this state of things. This is his portion in life; and to strip himself, if he could, of his wretched vassals, would be to render every thing else useless. And, as we have seen, in case this person should be disposed to emancipate his slaves, he finds the system guarded, like the gates of the infernal regions, by protective laws of so stringent a nature that he cannot possibly do it, except at the hazard of every thing he possesses in the world. Men, then, we may perceive, are obliged to participate in the evils of slavery; and, in innumerable instances, without their own choice, and in despite of their convictions.

The *personal* position of individuals, as must at once be seen, in the midst of this monster evil, is a very different thing to the *aggregate* injustice which first created and now perpetuates it. No man, no individual, in Europe or in America, or any where else, would dare to institute slavery, or